

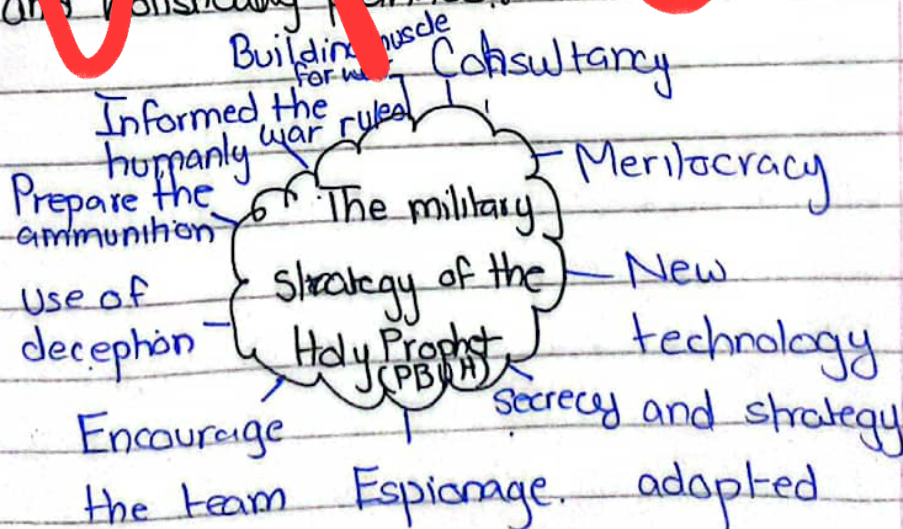
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Q No. 2

Prophet (PBUH) as a military strategist

1) INTRODUCTION

The Holy Prophet (PBUH) is the living example of the teachings of the deen of Allah - Islam. He has guided us in every aspect of our life. One of these aspects is his role as a military strategist. He has encouraged the use of every strategy that is present in the modern world. The war tactics of the Holy Prophet (PBUH) are meticulously and meticulously planned.



a) Consultation from companions:
Make decisions during or before
the war.

First of all, ~~every~~ the Prophet (PBUH) used to consult his companions during and before the war as it brings out wise decisions to proceed with. For example the Prophet (PBUH) asked his companions, whether to fight or not, before the "Battle of Badr." Further, before the war of "Uhud" he asked his companions for a to give him an opinion regarding the place where the act should be conducted, inside or outside the city. Similarly in the Battle of Trench, he turned to his companions to gain an idea to fight such a huge army of enemies.

b) Meritocracy: Merit brings better war outcomes.

Secondly, he preferred the right man for the right job to gain maximum benefits in the dispute. He was not a proponent of nepotism as it could

harm the outcome of the war. For instance, he gave significant positions to Khalid bin Walid and Amr bin As for their experience, even though they had accepted Islam very late. The Prophet (PBUH) did not care about the time of a person in faith. He only focused on expertise in order to gain victory.

c) Adoption of new technology and strategy, even if it was from the non-Muslims.

Additionally the Prophet Muhammad (PBUH) was never reluctant to use innovation and new war strategies even if they came from the non-Muslims. For example, he used the technique of digging trenches and the use of catapult even though these techniques were invented by the non-Muslims.

d) Use of secrecy to prevent the traitors from exposing the plan.

Furthermore, he was of the opinion

that before the war is executed, the whole plan and edifice of the strategy must be kept a secret. He only exposed his strategy to the most trust worthy people of his companions. The intention behind it was that, there are many traitors and spies who can get their hands on the war strategy and gain an upper hand over the Muslims.

e) Espionage to understand and predict the plan of the enemies.

The Prophet Muhammad (PBUH) himself believed that espionage is an effective step in the winning of war. One can analyse every step of the enemies if they know their plan before hand. For this purpose the Holy Prophet (PBUH) himself went as an espionage ^{before} during the war of Badr. He also sent his comrades for spying on the enemies like Hazrat Huzaifa (R.A).

f) Use of deception to surprise the enemies.

Moreover, since the Prophet (PBUH) himself got news about the intentions of the enemies successfully, he believed that even after taking careful steps the strategy can be exposed. So, he used deception to surprise his enemies on the ground of war. The Prophet (PBUH) finely said:

"War is deception,"
(Al-Hadith)

g) ~~Preap~~ Prepare the wealth and utilised all resources to win a war.

Furthermore, the Prophet (PBUH) ordered to accumulate the best available resources to prepare for the war. He was of the view that the best ammunition of the time must be utilised to build strength.

Hazrat Mohammad (PBUH) proposed:

"Prepare to fight the

enemies with all your
force and attack with the
best horses. So, that the
enemies of self and
Allah become frightened."
(Al-Hadith)

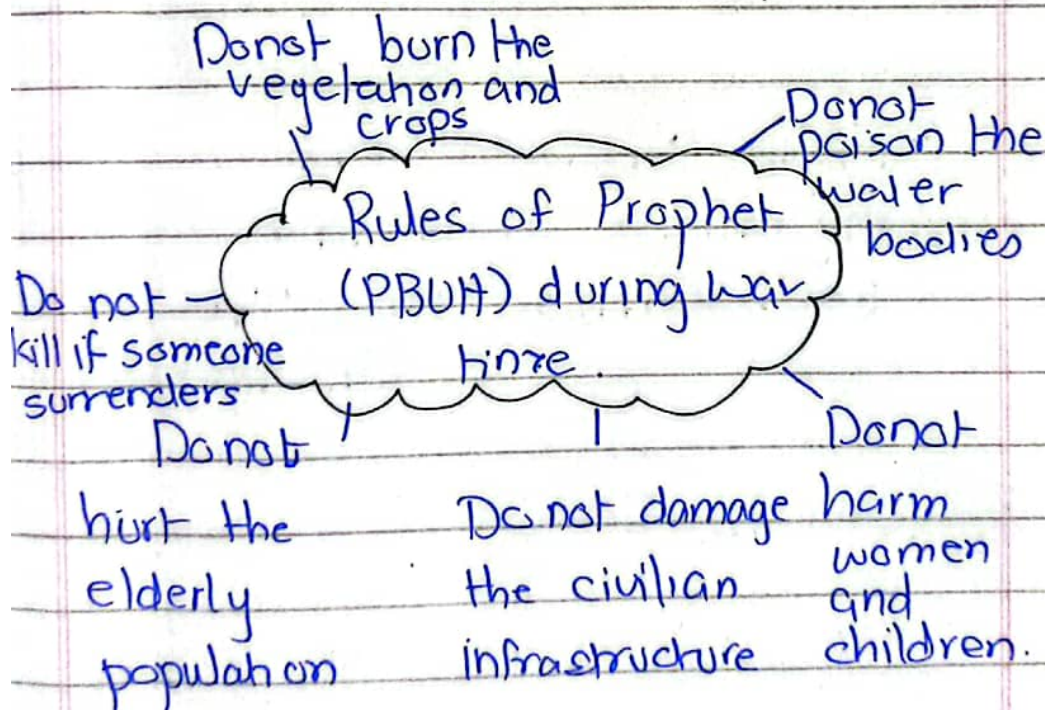
h) Building muscle for the war

The Prophet (PBUH) believed
that the physical strength is as
important as the monetary might.
He encouraged his companions to
keep themselves physically fit as
war drains and requires a lot of
physical energy. The Prophet (PBUH)
said:

"A strong believer is more
dear and beloved to Allah
than a weak believer.
Although both are good."
(Al-Hadith)

i) Advised his companions to never
oversee humanity while fighting

While fighting, the Prophet (PBUH)
advised his companions to always
respect the humanitarian rules. He
had strictly instructed his companions
to minimise the collateral damage
and not to lose sense of morality
while fighting.



ix Encourage the team: Boost the morale of the fighters.

Furthermore, the Prophet (PBUH) encouraged his fellows while they are fighting. It boosted the morale of the soldiers and increased their confidence, which is very important to win the war. When Hazrat Sa'd was ~~prope~~ protecting the Holy Prophet (PBUH) in an injured state the Holy Messenger encouraged him by saying:

"Fight, Oh Sa'd, may my mother and father be sacrificed on you,"
(Al-Hadith)

3) CONCLUSION

In the light of above, it is evident that the Holy Prophet (PBUH) is an effective military strategist as he advised his companion to use all their intellectual, monetary and physical strength to win the

The war. He meticulously planned for the war through consultation with his companions, espionage and maintaining secrecy. He even justified the use of deception and new technology during war time as everything is fair in war.

But, he never overlooked humanity laws in the battle. He had strictly advised his companions to follow them and not to lose control in the lust of winning a war.

All of these strategies of the Holy Prophet (PBUH) are still practised in the modern world. They are the

rules of the Holy Prophet (PBUH) are still even present in the international law. This shows that the Holy Prophet was an efficient war strategist and his framework is a guidance for all times.

Q No. 1

TOWHEED: SIGNIFICANCE & IMPACT ON INDIVIDUAL AND COLLECTIVE LIFE

1) INTRODUCTION

Towheed is one of the ^{major beliefs} five ~~pillars~~ of Islam. Without Towheed the main edifice of the religion differs. It is the bedrock of the faith. It means to accept that Allah is ^{one} in his worship, attributes and his acts. There is no deity other than Allah ^{worthy} of worship. Believing in the oneness of Allah has many individual and social impacts. These help in the success of an individual in the present life, as well as, the life hereafter as it provides hope, peace and contentment.

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2) TAUHEED

a) Meaning of TAUHEED.

The literal meaning of Tauheed is ~~to believe~~ oneness. The technological meaning of belief is to believe in the oneness of Allah. The contextual meaning of a verse proving this is as follows.

"Allah will forgive every ~~sin~~ sin except for the ones who include another in His Oneness." (Al-Quran)

This proves that in Islam that there no deity worthy of worship other than Allah Almighty.

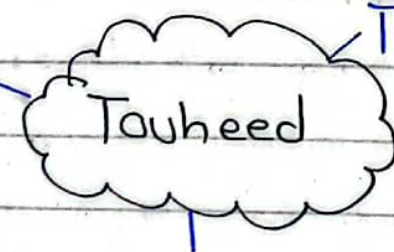
b) Types of Tauheed.

Tauheed

fi Al

Fa'al.

(Oneness in
acts)



Tauheed fi Al Zai.

(Oneness in
~~attributed~~ person)

Tauheed fi As

Siffat

(Oneness in
Attributes)

a) Touheed fi Al Zaat

This means that Allah is one in person. There is no one like Him. He has no partner or a child. He is the only Almighty and no one is worthy of worship other than Himself.

"There is no deity worthy of worship other than Allah Himself." (Al-Quran)

b) Touheed fi AS Siffat

It proposes that no one possess the attributes that belong to the Almighty.

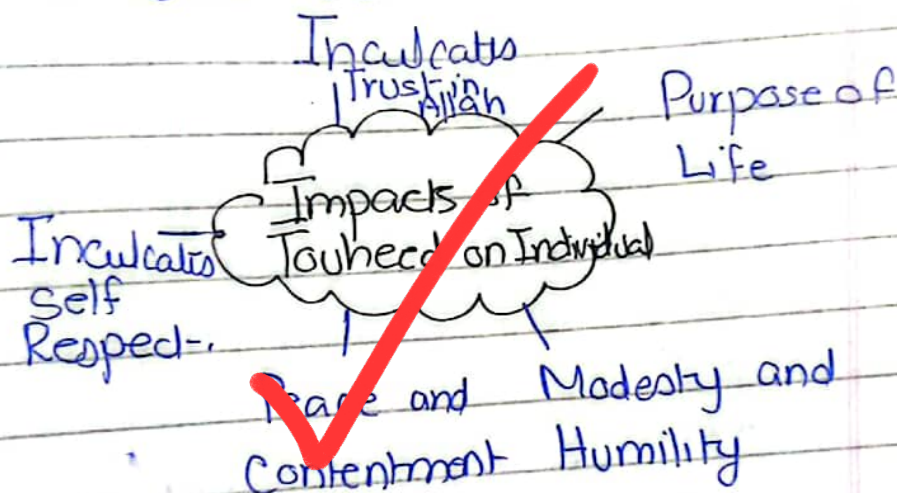
"To Allah belongs the best names, so invoke Him by them." (Al-Quran)

c) Touheed fi al Fa'al

It means that Allah alone is the creator and the sustainer of the universe.

"To Allah belong the sovereignty over everything that lies in the heaven and the earth and whatever lies between them. He has the power over everything." (Al-Quran)

3) IMPACTS OF TAUHEED ON INDIVIDUAL



a) Purpose of Life (Primary Purpose)

Tauheed instils a primary purpose of life in an individual. This way he knows the right path to follow and to gain success. The right path and primary purpose of a human is to worship Allah.

"I have not created the Jinns and humans for the purpose, but to worship Me." (Al-Quran)

b) Instils modesty and humility.

It is Tauheed that makes a man know his place in front of Allah. He ponders what he is in front of Allah. When he is in a dilemma to forgive someone, he thinks that he should not show pride and let go of the mistake as Allah forgives all the sins.

"Pride is my cloak and greatness is my shroud. Whoever competes with me, I shall throw them in Hell." (Al-Quran)

c) Instils trust in Allah.

Due to the Oneness of Allah the man does not get confused and trusts in Allah blindly. He knows

that only Allah has the capacity
to protect him from all evils.

"They plan, and then
Allah plans. Indeed
Allah is the best
planner amongst all."
(Al-Quran)

d) Increases self-respect.

Tauheed increases the self-
esteem of a person. Whenever
an individual is in a crisis, he
believes that Allah will bring him
ease. So, it increases his self-
respect and does not spread his
hands in front of other people
for help.

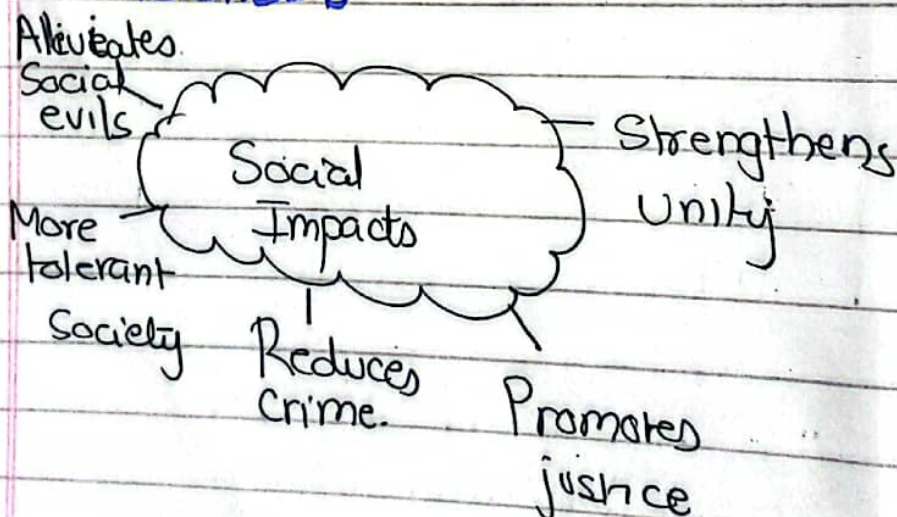
"Why should we not
trust in Allah, when
He has guided us in
many ways." (Al-Quran)

c) Peace and Contentment is attained.

By putting trust in the Oneness of Allah, a person can attain contentment in his life. He trusts Allah completely and believes that whatever Allah has planned for a person is best for a person.

"Surely a heart finds peace and remembrance in the remembrance of Allah." (Al-Quran)

4) SOCIAL IMPACTS OF TAUHEED



a) Strengthens unity in the society

Belief in Tauheed promotes equality in the society that strengthens unity. No one is superior to anyone ^{or} except ~~for~~ the basis of Takwa, in the eyes of Allah. So everyone helps each other and the unity increases in the society.

"He who is more pious is dear to Allah." (Al-Quran)

b) Promotes justice

The one who believes in Allah is afraid of doing injustice to the people. As Allah doesn't like the people who are corrupt.

c) Reduces crime

Belief in Tauheed reduces crime in the society. Allah curses on the wealth earned through unfair means. So, in Islam

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Someone commit a crime.

"By Allah, even if my daughter, Fatimah, committed robbery, I would cut-off her hand." (Al-Hadith)

d) More tolerant- society.

Belief in the Oneness of Allah leads to a more tolerant-society. Allah discourages extremism in the society.

"There is no ^{compulsion} ~~force~~ in religion." (Al-Quran)