

Introduction

Tauheed (Monotheism) forms the core of Islamic faith and ideology. It refers to oneness of God in person, attributes and in action.

It has wide ranging impact on individual and collective life of the believers.

Tauheed helps in character-building and emancipation from fear and social life.

It introduces accountability and peaceful coexistence.

Meaning of Tauheed

(i) Literal meaning of Tauheed:

Tauheed is derived from the word "wahd" which means oneness.

(ii) Contextual meaning of Tauheed:

Tauheed refers to utter and complete belief in oneness of an authority.

(iii) Shariah meaning of Tauheed:

In Shariah, Tauheed refers to belief in oneness of Allah Almighty.

According to context of Quranic verse:

"Do not ascribe partners to Allah."

(31:13).

According to Hadith of Prophet Muhammad (P.B.U.H):-

"Islam is like a fort and its gate is Tauheed."

Types of Tauheed

The concept of Tauheed (Unity) can be categorized into three parts.

(i) Unity in person refers to oneness of Allah:

Unity in person refers to the concept that there is only one God in the Universe. There are no concepts of idols or any prophet to be his companion and shareholder. Unity in oneness is also a demand of wisdom. According to John clover

"If there had been two Gods, universe would have devastated"

(ii) Unity in attributes refers to certain qualities that belongs to only

Allah:-

Unity in attributes demands the belief that Allah is omnipotent. He is omnipresent. There is no person or thing which can match his power. Sovereignty belongs to him. He transcends the concept of time and space.

According to context of Quranic verses:

"Allah is sovereign. Neither He begets nor He was begotten."

(Surah Al Ahad: 2-3)

(iii) Unity in action demands acts at discretion of Allah:

There are certain actions that can only be performed by Allah. Anyone who claims such action is a non-believer. These actions include control of universe and power to decree death and life. When Hazrat Ibrahim (R.A.) went to Namrood, Namrood claimed to be god. Hazrat Ibrahim (R.A.) asked him to raise sun from the west if he is a god. Namrood was silenced indicating unity of actions of Allah.

Impact of Monotheism on individual life.

(i) Monotheism is ultimate source of character building in individual life:-

Character building refers to cultivation of values of tolerance, patience and humility in an individual's life. Monotheism facilitates the cultivation of these values because belief in oneness demands execution of Allah's orders. As Allah orders to build those values, monotheism leads to character building. According to context of Quranic verse:

وَتَوَالِحُوا بِالْحَقِّ وَتَوَالِحُوا بِالصَّبْرِ

And (Believers) seek companionship of truth and patience.

(Al-Asr: 3).

(ii) Monotheism emancipates a person from fear and cowardice:

Belief in Allah frees a person from bondage of fear and cowardice. When a person starts to believe in one natural power, he can stand against any form of oppression because he does not fear the tyrant; he fears Allah. According

Impact of Monotheism. to Allama Iqbal:

وہ ایک سجدہ کیسے تو گراں سمجھتا ہے
ہزار سجدوں سے دیتا ہے تجھے خجائے

Impacts of Monotheism on social life:

(i) Monotheism held believers accountable which leads to good governance:

Monotheism introduces two types of accountability. On one side, Allah authorizes His caliphs to hold people accountable for their actions. On the other hand, one God induces fear of punishment if a person commits wrong.

This dual accountability prevents muslim from corruption and results in good governance.

(ii) Monotheism brings peaceful coexistence in Islamic Society:

Monotheism orders its believers to strongly adhere with justice and good treatment of non-muslims. It brings harmony in a pluralistic society. In his letter to Malik Ibn-e-Abi Kaab Hazrat Ali said:

"Minorities of your area complained

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about drainage failure in canal.
clean it as soon as possible"

conclusion

Islam is a monotheist deen that guides people in individual and social sphere. This belief in one God makes a believer galant in individual but compassionate in social life.

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Introduction

Individual

Right to life.

i) Right to

property.

ii) Right to

liberty.

Social:-

1) Parents

2) Progeny

3) Neighbours

4) Right of Geneva

women.

Compare

with

International

Humanitarian

1) Geneva

Convention

1948.

ii) Rome

Statute.

iii) International

Convention

Islam as a deen granted several fundamental human rights including right to life, right to property and right to liberty. On social front, Islam enjoins the right of parents, progeny, community and women. As compared with international humanitarian rights, these rights became part of Geneva Convention, Rome Statute and several other laws.

Islam is pioneer of Human Rights ensuring the dignity of Humans:-

Islam focused on all Human rights, which can elevate the status of humans to "Ahsan-tu-Takweem (The Best creature)". As these rights were based

on the university values of equality, freedom and justice. Islam pioneered the modern-day ideas of liberalism and communism. In Islam, fundamental human rights cannot be annulled by a parliament which solidifies dignity of humans.

"Human Rights in Islam cannot be amended or annulled like Western world because these rights were ensured by Supreme God not any Assembly."

(Maulana Maududi: Human Rights in Islam).

Individual Human

Rights in Islam:

(i) Right to life is the most important right of given by Islam:

Right to life ensures that dignity of man cannot be annulled by a sword or gun. Therefore, Islam forbids unlawful slaughter of man to ensure his right to life. In a letter to Malik Ishtar, Hazrat Ali said:

"Blood shed unlawfully
shortens the life of state"

ii) Right to property to
ensure freedom of people
to engage in economy:

Islam focused on rights to
protection of property. Islam
prohibits land grabbing so that
one can earn legitimate
~~ear~~ living for his family.

In Khutba Hujat ul Wida,
Prophet Muhammad declared:

"Your property is as
sacred to each other as
this day and this city
(Makkah)."

iii) Right to liberty confirms
pluralistic nature of
Islam:

Liberty refers to freedom
of humans to profess their
religion. As Islam is a
universal Deen, it does not prohibit
people to carry on their
religious activities and perform
their rituals. Therefore, it protects
right to liberty. According to
a verse of Quran:

مَنْ شَاءَ فَلْيُكْفِرْ

"Those who want should
believe and those who do not

want should disbelieve.
(13:28).

Social Rights of people in Islam.

(i) Right of parents to ensure their dignity:

Parents expend their life and sources to improve the life of their children. Therefore, Islam enjoins to take care of parents.

According to context of Quran:

"Be gentle with your Parents" (Bani-Israel:24).

(ii) Right of progeny to validate reciprocal rights:

In Islam, Rights of a person at social level becomes the duties of another person. As Islam enjoins being kind to parents, it ~~at~~ mandates parents to ensure best growth of their children. **Hazrat**

Muhammad (P.B.U.H) said:

"Educate your children according to modern requirements."

(iii) Right of community to fulfill dignity of a state:

Islam does not only confined to parents, sisters, brothers or progeny. It focuses on the rights of neighbors, friends and General

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community in order to ensure
greater good. According to
a Hadith:

"Allah love those
people who befriend each other
for his sake."

Comparison of these rights with modern international human rights

(i) International human rights
varied through phases while
Islam granted these rights
at once.

International human rights
evolved from Magna Carta in
1215. Later, it was amended in
1399. Moreover, treaty of Westphalia
1648 focused upon rights of
minorities. French Revolution 1789
generated slogans of "Liberty,
Equality and Fraternity". Thus,
human rights continued to
evolve, while Islamic granted
these rights at once
without discrimination.

(ii) Right to life was granted
in Geneva Convention 1948.
In 1948, Geneva Convention
declared life of an
individual inviolable and sacred.

Even in wars, right to life of civilians was secured which is derived from concept of Islamic right to life.

iii) International covenant on civil and political rights secured right to property.

Islam secured right to life and property 1400 years ago. In 1966, 180 states signed International covenant on civil and rights which mandated signatories to ensure security of property of individual.

iv) International convention on rights of children is consistent with rights of children in Islam.

In 1946, United Nation members signed international covenant on rights of children. Its purpose was to provide nutrition, good education and ban on abuse of children. Hazrat Muhammad (P.B.U.H) already focused on rights of children regarding their health and education. It is consistent with rights of progeny in Islam.

v) Rome statue was signed to ensure essential

liberties of human:

Rome Statute was signed in 1973 and became the framework of International criminal court. It prohibits states to encroach upon the property of individuals. This right has already been provided with Islam to ensure liberty to keep property.

Conclusion

In a nutshell, International humanitarian laws derived their provisions from years of struggles and sacrifices. Islam granted these rights without shedding a single drop of blood.

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Introduction

Distinction of
Body money:

① Tazkiyah
of
soul.

Egitarianism
→ circulation
of wealth.

→ Investment
in Human
Develop

→ Small &

Islam provides purification of soul and money through the concept of Zakat. Islam, through Zakat and sadaqat, helps in establishment of egalitarian society. Through circulation of wealth, Zakat prevents oligarchy. Similarly, zakat promotes investment in Human Development Index and small and medium Enterprises. It helps to create a new urbanized middle class which can help in establishment of

→ Enduring
Institution

inclusive economic institutions.

Social and Economic philosophy of Zakat is Tazkiyah.

Tazkiyah refers to purification of human body from evils and materialistic aspirations. Islam through Zakat, promotes the concept of Tazkiyah of body, soul and money.

(i) Zakat envisions purification of human soul:-

When a person pays Zakat, his soul becomes void of materialistic objectives. This soul seeks to proximity with God which leads to "satisfied soul." According to verse of Quran:

يَا أَيُّهَا النَّفْسُ الْعَاقِلَةُ - ارْجِعِي إِلَىٰ رَبِّكِ

"O satisfied soul - Return to your Lord." (Sur- Al-Qamaya)

(ii) Zakat purifies wealth from evils of hoarding:

Zakat is a source of social and economic purification. It is because of the emancipation of wealth from evils of hoarding. When a person purifies his wealth through Zakat, it decreases avarice for hoarding. According

Hadith:

"The greatest evil of my Ummah is greed for money."

How Zakat and Sadaqat helps in development of egalitarian society?

(i) Zakat prevents oligarchy through circulation of wealth:

When wealth is concentrated in few hands, it can lead to concentration of powers in few hands resulting in oligarchy. Islam eradicates the root of this disease by maintaining circulation of wealth through Zakat, thereby promoting egalitarian society.

(ii) Zakat promotes investment in Human Development Sector, which promotes egalitarian society:-

When the portion of Zakat is left after paying to poor, needy and other heads of Zakat as mentioned in Sur-al-Taubah: 60, it is invested in Education, Health and infrastructure. It improves quality of life.

human development Index and promotes egalitarian society.

According to Imam Ghazali:

"Zakat can be invested in Hospitals and Madrasahs (schools)"

(iii) Zakat can promote small and medium Enterprise to promote sustainable economy.

Instead of concentration of wealth in few hands, Zakat is distributed to marginalised segments of society. After fulfilling their essential requirements, this sector invests Zakat in a business that promotes small and medium enterprises (SMEs) promoting sustainable economy and thus egalitarian society.

(iv) Zakat can create a new urbanised middle class in Islamic society.

As Zakat promotes small and medium enterprises and investment in Human Development Index, a new middle class is created which can invest in Research and Development. It promotes pluralistic ethos in society.

It was the reason that scientists like Ibn-e-Sina, Jabir-Bin-Hayan

and Al-Razi were the prominent Muslim scientists, in egalitarian Islamic Society.

✓ Zakat can create inclusive Economic institutions which can drive prosperity.

A new urban middle class, which was created as result of Zakat, promotes demands political rights from traditional elite.

It results in the formation of inclusive economic institutions which are the pillars of egalitarian society. Therefore, Islam Shura in pious caliphate consists of people from wide-ranging backgrounds.

Conclusion:

Zakat acts as social security of Islam. It combines the modern concepts of sustainable development to deliver prosperity in a society.

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Introduction

Principles of Islamic political system includes sovereignty of Allah, man as caliph and core doctrine of Shura. Features of Islamic political system are protection of Shariah as source of law, Rule of law and welfare state. Shura forms the core of modern parliamentary democracies. Shariah forms the bedrock of judicial systems of Egypt, Jordan and Pakistan. Similarly, Caliphate evolves into accountable form of Presidency and Prime Ministership.

Overview of Politics

Defination:

Def Politics is derived from the word "polity" which refers to a group. Politics is the art of governing an organized group of people.

According to Max-waber:

"Politics is a complex of public administration, economic system and judicial system for welfare of state."

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Principles of Islamic political system;

(i) sovereignty of Allah is the primary principle of Islamic political system.

In western philosophies, people are sovereign. In Islam, neither people nor ruler is sovereign. Sovereignty belongs to omnipotent creature who is impeccable and govern all the universe.

According to context of Quranic verse:

الله هو المولى

"Allah is sovereign"

(Al-Ikhlās:2).

(ii) Man is vicegerent of Allah as decided by well-versed people:

In Islam, there is concept of caliphate instead of monarchy. Caliph is selected by a handful of representatives who are well-versed in politics, education and diplomacy. 1st

caliph took volunteers oath from people at Saqeeefah

Banu Saadah. Similarly,

2nd caliph Hazrat Umar (R.A.) was elected by majority of people from 6-member

committee. It indicates that dynastic politics is forbidden in Islam and caliph is not sovereign.

(iii) Shura is the third fundamental doctrine of Islamic political system:

Shura refers to modern day concept of consultation for successful governance. Islam condemns the arbitrary powers of caliph and focuses upon concept of consultation. It includes parliamentary consultation to choose caliph. It also includes concept of consultation for distribution of resources. Hazrat Umar (R.A.) consulted with Sahabah to distribution war spoils from Qadsiyah.

~~iv~~ Features of Islamic political system.

(i) Shariah as source of law is primary part of law in Islam:

Shariah acts as primary source of law in Islamic jurisprudence. It consists of Quran and Sunnah. Secondly, a person who

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cannot find provision in Quran and Sunnah can conduct "Ijtihad" to arrive at a conclusion. Moreover, Dr. Hameed Ullah in his Book "Prophetic Art of Statehood" argues that compliant customs and acts of former prophets can also act as source of law if it is not provided in Quran and Sunnah.

(ii) Rule of law is another feature of Islamic political system.

In Islam, everyone is equal before law. Even one is a ruler or peasant, client or patron, all constitutes same position before Allah. justice.

Once Hazrat Muhammad (P.B.U.H) said, "I will cut the hands of Fatima (R.A.), my daughter, if she committed theft."

(iii) Welfare State is the ultimate goal of Islamic political system.

Islamic political system aims to bring prosperity for maximum number of people which is called welfare state. Imam Ghazali

in his book "Akya-ul-Aloom" focused on Masalah (public good) as ultimate test of political system in Islam.

How these concepts are aligned to modern-day democracy?

(i) Shura forms the core doctrine of parliamentary democracy;

In modern democracies, there is concept of bipartisan consensus for passing bills in parliament. This method is evolved from Islamic concept of Shura, which emphasizes upon consultation in religio-political matters.

(ii) Shariah forms the core of judicial systems in Egypt, Jordan and Pakistan:

In jurisprudence of Egypt, there is concept of derivate precedents which are evolved from the concept of ijtihad from Quran and Sunnah.

In Pakistan, Qanoon-e-Shahadat Ordinance 1984 derives provisions from Islamic concepts of punishments.

(iii) caliphate inspired hybrid theocracy in Iran's political system.

Iran's political system is primarily democratic. Its President is elected by the people. However, supreme leader is selected by jurists of Islamic council of experts. This concept aligns with election of caliph.

Conclusion:

Islam fundamentally changed the course of history through its political system. Even this system continues to inspire modern democracies.