**Part 1**

Before starting, let me tell you something that I am not a very religious person at all. I am still even unaware of most of the words and terms of Quran. Shariah is one of the words that I have listened on and off in my life. But I am not sure about the correct meanings of the Shariah till yet. When someone says Shariah, I guess it according to the sentence structure and position of Shariah word in the sentence. The prediction that I had in my mind is that Shariah is living your life according to the principles of Quran and Sunnah, and the weird part is I don’t even try to research for the meaning of word Shariah. I still don’t whether the meaning I have forwarded, is correct or not.

Yes, I definitely heard the news that Taliban took over Afghanistan with the promises about the Shariah. Because of lack of knowledge about Shariah, this term didn’t look different to me. My understanding is that this is quite similar to the narrative of former Prime Minister of Pakistan “Imran Khan” that I want to make Pakistan like the state of Madinah at the time of Prophet. To me, shariah looks like a term word for narrative like Imran Khan.

As far as the harsh punishments are concerned like stoning to death and hand cutting, I do have idea that these kinds of punishments do exist in Quran or Sunnah. But I have not seen direct implementation of these punishments in my country or any news like that in international world as well. My understanding says, there are a lot of Islamic countries in the world, but I had not seen any of these punishments being implemented (maybe it’s the lack of knowledge that I have). It’s because there might be some soft corner for discussion for implementation of these kinds of punishments or maybe it’s because these punishments are inhumane, or maybe the judges show some empathy by cornering towards the softer punishments. Moreover, I have also listened about Prophet being a symbol of mercy, so maybe there might be a story where he forgiven a person for punishment.

As far as understanding of word Shariah, and different views about Shariah are concerned, as I stated earlier, I do have very limited knowledge about Shariah, and all of my knowledge and understanding is explained above in the paragraph.

Halal and haram are the basics terms in Islam for Muslims to tell what is allowed and what is not allowed for them. Halal is some act or object that one is allowed to use according to Islam. Haraam is some act or object that one is not allowed to use. Example of halal is carrying out commercial dealings in accordance with Islamic law, such as staying away from interest-based loans and participating in fair trade. Example of haram is consuming alcohol and pork and involving in illegal activities like theft. Generally, haram is something that is explicitly mentioned in the Quran to avoid or Prophet strictly prohibited Muslims to not do this. All other Things according to me are Halal. The basic intuition to detect whether something is halal or haram is to study the Islam and get to know whether this is Halal or Haram. I haven’t done that way. Since, in our culture, we are surrounded by majority of Muslims, so it is obvious to me whatever majority does is Halal, and whatever is strongly discouraged by society like Alcohol, theft is haram. Another perspective of mine to think about this is through whether a particular thing is good and does not hurt any living being, then it might fall in the Halal category.

**Part 2**

Islamic law resembles to a collection of guidelines that Muslims must abide by on a daily basis. It originates from the Hadith (precepts of Prophet Muhammad), the Quran (their holy book), and the knowledge of Islamic scholars. It includes everything from proper behavior to relationships, finances, political governance, and even legal issues.

After understanding the whole hierarchy of Islamic law implementation in premodern Islamic world like from Madrassah student to Ulammah to Fuqaha to Mufti, I understand the hierarchy how the Islamic laws were implemented before and how it still has effects on the current law implementation system as well.

I am actually crystal clear about my understanding of Shariah and the difference between Shariah and Fiqah now. The Shariah actual meaning is, “path to watering water”. It’s more broader meaning in Islam is, God’s will for us and if he himself knows it, and Fiqah is living according to the God’s will. I also understand that we can’t claim direct knowledge of Shariah with certainty. We can understand Shariah through revelations and Prophet’s knowledge as a setting example. Although, some of the historic records related to Prophet’s life don’t hold that much credibility of source as discussed in the last class.

I also understand the reason between emergence of different schools of thoughts and Fiqh’s. That is because Shariah is based on Quran and Sunnah. Quran and Sunnah are just texts to us. As discussed in the initial class of semester, you need interpretation to convert text into the original meanings. To understand the text, you have to do a lot of figuring out and so different interpretations arise. Quran and Sunnah don’t cover each and everything, and do not cover all the different scenarios, that also leads to different school of thoughts. Also, there exists some source of lack of clarity there. If no one can claim absolute certainty different schools of thoughts will arise. That’s why I understand I see a difference in Asar timings, difference in Ameen in Namaaz and difference in understanding of Talaaq’s confirmation based on Talaaq word repetition.

One perspective that I have also understood about Halaal and Haraam is that boundary between Halaal and Haraam differs according to the current situation. Like, as sir provided the example that pig consumption is not allowed in Islam, but it is Halaal, if there is only pig there for you to eat for your survival. Also, I understand by example of Music and Alcohol, that we should research ourselves whether the haram categorized thing is actually haram or not, like in Music, there are few categories that are prohibited, also I came to know in last class, that only grape wine alcohol is explicitly mentioned haram in Islam. I came to know about different categorizations of acts, like wajib, mandub, mubah, makruh and haram. Things can shift between these categories depending upon the situation in which you are in, like I provided the example of pig. I also came across the category MAQRUH, that someone God dislikes but it is allowed like Divorce, this one was a new learning category for me as well.