

# Islamic Studies

DATE 02.08.2023

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Q:1 Explain in detail the basic sources of "Islamic law" with special reference to "ijtihad".

Answer

## 1. Introduction

Islamic law is a vast subject and covers almost every aspect of a life. The basic sources of Islamic law are primary and secondary when divided. The primary sources of Islamic law are the holy Koran and Sunnah respectively. Whereas, the secondary sources of Islamic law are Qiyas, Ijma and Ijtihad. Islamic law prioritizes Koran the most. Ahadith of prophet Muhammad S.A.W come second after Koran. Even after that, if there exists any aspect that is modern or cyber crimes etc, then Ijma and Ijtihad are consulted, and a conclusion is drawn that is in line with basic principles of Islam.

## 2. Explaining in detail the basic sources of Islamic Law

Following are the basic sources of Islamic law and jurisprudence.

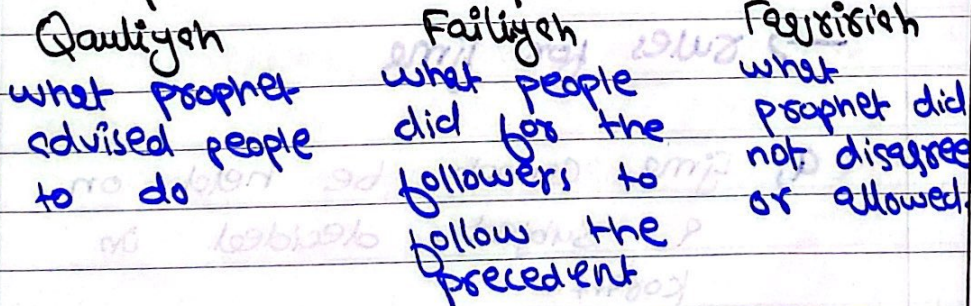
## 2.1, Kuran

The holy Kuran is the pillar of Islamic law. (Islamist by Prof Hamidullah) Each and every legal perspective is drawn from the knowledge of Kuran. The Kuran explicitly mentions the laws, rules and regulations; which form the basis of Islamic law. The case of 'shirk' can be a good example. Kuran states it an act which will never be forgiven, or the 80 lashes popular punishment (: Kuran)

## 2.2, Ahadith of Prophet Muhammad (S.A.W)

The second source for Islamic law is hadith of the prophet; which are of following types

### Ahadith



There are numerous ahadiths available in world today, which are narrated by prominent Islamic scholars like Imam Abdul

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Malik, Imam Shafi, Imam Ghazali, Imam Abu Hanifa. Therefore, hadith of prophet is the second most important source after the holy koshn in Islamic law.

### 3. Explaining in detail the secondary sources of Islamic law.

Following are the secondary sources of Islamic law:

#### 3.1, Ijma

Ijma means consensus or agreeing upon something. Ijma is a secondary source of Islamic law. It is brought in action when there exists any subject which needs clear and lucid interpretation.

#### → rules for ijma

a, Ijma cannot be held on a subject decided in koshn.

b, Ijma cannot change any fixed principle of Islam.

c, Ijma is only valid after the demise of holy prophet Muhammad, (S.A.W)

d, Ijma cannot be against the basic principles of Islam.

e, No one except an Islamic jurist having expertise in Islamic jurisprudence and Fiqah can do Ijma.

f, Ijma cannot be done alone by a jurist.

→ Best and prominent example of Ijma is when the choosing of Khalifa was done in Islam after the demise of prophet Muhammad.

Moreover, choosing of Hazrat Umer was also an Ijma, where people agreed on name of Hazrat Umer.

3.2, Qiyas

Qiyas is again an example of secondary source of Islamic law. It is

Shedding light to an issue that is not wholly available in Kuran and Sunnah.

#### 4, Explaining ijtehad with special reference as a source of Islamic law

Ijtehad is one of the prominent source of Islamic law. Ijtehad aims to shed light to issues and problems that have emerged, and are of such nature which is not completely available in Kuran. It is said to be independent interpretation of subjects not covered by Kuran. Ijtehad can only be done by mujtahid.

#### 4.1, Mujtahid : who does ijtehad

mujtahid is a person who can do ijtehad.

→ Qualities of ~~muja~~ and qualifications of mujtahid given by Imam Ghazali

A, Integration of all organs; he should

He possess all organs attached to his body.

B, Expertise in Koseh and Fiqah

C, must be sound mind

D, Command in Arabic Scripture and language

E, should belong to Quraish

F, must be aware and in line with modern sciences as well.

G, should be a recognized scholar and jurist of Islam

H, must be of mature age

4.2, Explaining ijtehad with the example of Hazrat Muhammad (S.A.W) and Hazrat Mezz bin Jabal.

It was during the time of appointment of Syrian governorship, which was done in favour of Hazrat Mezz bin Jabal. He was appointed the governor of Syria, upon

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which prophet Muhammad (S.A.W) asked him 'How will you govern' 'referencing Kuran and Sunnah' he said. Prophet then said what will you do if you don't find solution in Kuran and Sunnah. 'Ijtihad Ya Rasoolullah' he replied.

Therefore, Ijtihad along with other sources of Islamic law is a paramount concept.

### 5. Conclusion

The basic sources of Islamic law are Kuran and Sunnah. whereas, the secondary sources include Ijma, qiyas and Ijtihad. Ijtihad is a concept of paramount interest and it is an independent decision making done by Mujtahid. All of these sources form the basis of Islamic law.

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Question No 02 Explain with arguments the self-purification and construction of moral according to the need and importance of the faith of the day of judgement.

Answer

## 1. Introduction

Islam is a complete code of life, therefore provides with everything. Likewise, self-purification is a process of internal purification of one's self. This is a pre-requisite to be a muslim. (Koran), and the one who does self-purification is indeed successful. (sura shams verse 5) - :Koran. It is a concept of paramount interest and it is mandatory upon every muslim to go through it. It will mature the emean of a momin. Thus, self-purification is a key to jannah and will save one from the punishment on the day of judgement. Therefore, the concept of self-purification is of immense interest.

## 2. Explaining with arguments the self-purification and construction of moral important for the day of resurrection

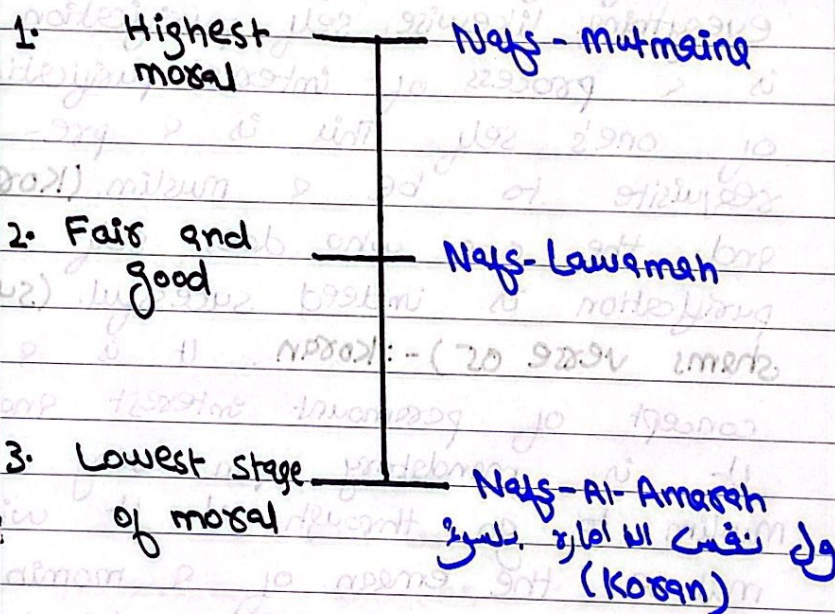
Self-purification is purification of soul internally. It is required for purity of iman of muslims and it is also standard



**3. Self purification - Tazkiya-e-Nafs**

There are three stages of purification of soul as defined in Koran.

**Tazkiya-e-Nafs**



-> Describing each of soul briefly for better understanding of the concept

**3:1, Nafs-al-Ammarah**

'Surely it is the nafs that insists a human to commit a sin' (Koran)  
It is the stage of iman, where human commits scores of sins, does everything that is prohibited by almighty, and



after doing all that human does not feel any guilt. It is indication that his soul is at the lowest stage.

### 3:2, Nafs- al-lawamah

Nafs- al-lawamah is a stage where iman of a muslim matures from Amarah, and he stops commission of sins and realizes the difference between sinful life and pious life. At this stage a muslim starts understanding that he has to stop doing anything that is against the will of Allah.

### 3:3, Nafs- al-mutmaine

Mutmaine is the highest stage of iman. At the stage of mutmaine a muslim realizes that commits everything ordered by almighty. He devotes his life to the will of Allah Subhan-wataleeh. He realizes the true meaning of 'He who has done his Tazkiya-e-Nafs (self purification) is indeed successful'  $\text{من قام نفسه فاقرب}$  : Koran.

Therefore, mutmaine is the nafs of a muslim at the highest

stage and calibre.

4. Understanding how self purification develops the moral mandatory for the day of resurrection.

Self purification develops men of lowest calibre to highest calibre by following ways.

4.1, Salat - offering prayer a key to closeness with creator

Self purification is often done by praying five times a day.

وَأَقِمِ الصَّلَاةَ وَآتِ الزَّكَاةَ  
'establish prayer and pay zakat'

Praying five times matures the moral fastest as it is the simplest way to connect to Allah Subhanwahalsh.

4.2, Recitation of Koran - the message of Islam

moral of a muslim rises to heights when he frequently and routinely recites holy Koran. Surely, it is the moral that will save humanity from hell

fire (- Prophet Muhammed often advised)

### 4.3, Dhikr of Allah almighty

Remembrance of Allah almighty freshes the iman and develops moral. As the one engaged in dhikr will feel close to Allah almighty.

'Remember me and I will remember you'

- Koran

'سورة البقرة'

### 4.4, Spending life devoted to deen-e-Islam

A muslim will spend a life devoted to deen-e-Islam, and in result of that his moral will undoubtedly develop the best. Certainly, it will prepare him for the day of resurrection.

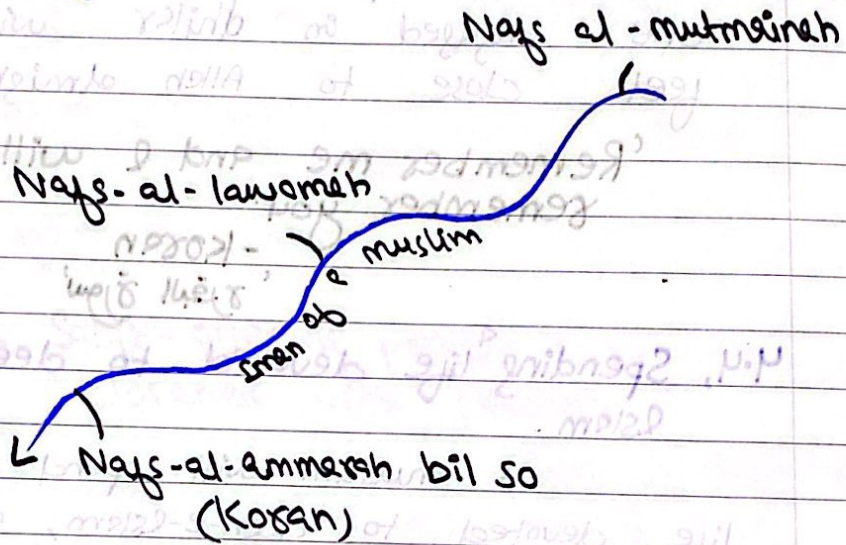
'Spending a life devoted to Allah and his vicegerent Muhammad will do good for you in here and hereafter'

Prophet Muhammad (S.A.W)

### 5, Conclusion

Tazkiya-e-Nafs is an important concept present in Islam. It aims at maturing the iman of a muslim and ultimately navigates him to the right path. By doing Tazkiya-e-Nafs, the iman of

muslim develops, developing morals of human - which prepare one from the hell fire.



Remembrance of almighty Dhikr

Praying five times a day

Developing morals required for day of resurrection (Mature Iman)

End



# Islamic Studies

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Write a detailed note on the problems which Islam is facing in the contemporary world

Ans

## 1. Introduction

Deen Islam is facing series of problems in the contemporary world. The prominent problems among these are of Islamophobia, Extremism, misinterpretation by some clerics, misinformation, disunity among between muslim Ummah. All of these problems pose a great threat to existence of Islam, and results in victimization of muslims. Mentioned above are only the major problems, whereas Islam also faces some problems at minor level.

## 2. Discussing in detail the problems which Islam is facing in the contemporary world -

The problems faced by deen Islam in the contemporary times are

### 2.1, Islamophobia

Islamophobia is the biggest challenge that Islam faces today. It is the fear from the perceived and pious deen.

Islam. Hated on the basis of ideology is also present in Islamophobic people.

→ Highlighting some recent events that portray the intensity of the situation

**a, Christchurch mosque attack:**

The attack on <sup>the</sup> Christchurch mosque was a heart-wrenching incident which sparked worldwide protests and condemnation. In the attack all the people present in mosque of New Zealand were killed miserably by the killer. He terminated them all in number of seconds and fled from the scene.

**b, Desecration of Koran in Sweden**

In a recent Islamophobic incident, Koran, the most honoured book of Islam, was burnt live by an Islamophobic. The perpetrator desecrated the holy book of muslim Ummah publicly while hurting billions of muslim sentiments. It has happened in **2023 July**, which shows the promises by



The international community to safeguard religious values are just in paper.

### c, Murders of families in Canada

Anyone, who is a muslim, does not feel secure in some Canadian regions anymore. It was after a truck driver intentionally ran over the ~~truck~~ Muslim family residing in Canada with his truck.

### d, Kashmiri Genocide

The genocide in Kashmir happening over years, which has terminated scores of innocent Kashmiris - only because they are Muslims. Multiple reports by the United Nations have condemned it too, and had sent teams to inquire and investigate.

### 2.2, Extremism

Kashmir: today faces the problem of extremism and it is greater than ever it was. Extremism is presence of extremist ideologies and forceful doing



of things. Extremism has provided ground for the extremist groups to thrive and remain in society. Some prominent among them are

- a, Boko Haram
- b, Al Qaeda
- c, Daesh
- d, Islamic State of Khorasan
- e, ISIS

All of these groups train militias in the name of Islam brain-washing young individuals and use them for their misguided purposes claiming it Jihed.

### 2.3, Misinterpretation of Islam by some clerics

Islam today faces the problem of misinterpretation of ayats and hadiths.

يُوقَاتِلُوا فِي سَبِيلِ اللَّهِ  
'Fight in the way of Allah'  
:Koran

These religious people justify killing of a human being with these ayats, whereas these ayats are for specific purpose and times unknown

is concealed by these clerics.

## 2.4, Disunity among Muslim Ummah

In the contemporary times, Islam faces the problem of disunity among its followers. Muslim Ummah is divided and mixed in conflicts between.

and among themselves. Some case in this regard can be of

- 1. Saudi Arabian rivalry with Iran
- Iran's rivalry with Iraq
- Libya's rivalry with Yemen and Gulf

## 3, Conclusion

In the contemporary times Islam faces major problems of Islamophobia, disunity among Muslim Ummah, extremism and misinterpretation by clerics - misguiding Ummah. All of these challenges and problems are detrimental to Islam and pose a threat to existence of deen Islam.



Q

who is entitled to receive Zakat according to the Quran?  
Elucidating social impacts of Zakat, clarify how can poverty be alleviated with its distribution in Islamic Society?

Ans

### 1: Introduction

Zakat is a tax imposed on Muslims - every Muslim who is 'Sahib-Akhyar' or financially sound <sup>and</sup> he has to pay it. Moreover, Koran makes it mandatory for 8 heads to pay Zakat. It has advantageous social impacts and Zakat has the potential to alleviate poverty from society - as it did in tenure of Caliphate Hazrat Umer. واقبوا العسرة والفتنة

### 2: Describing who is entitled to receive Zakat according to Koran

Koran explicitly mention following people eligible to receive Zakat.

#### 2.1: People puzzled in loans

People who are puzzled in loans and they do not have the financial stability to pay them off

are considered eligible as receivers of Zakat.

### 2.2, Masakin

Masakin are people, who have very basic necessities of life, and they need some financial support during the times of need. Therefore, Masakin are eligible to receive Zakat through the prism of Kuran.

### 2.3, Fuqarrah

Fuqarrah are people who do not even have basic amenities of life. They struggle to survive. Therefore, they are considered eligible for receiving Zakat.

### 2.4, New converts

People who have entered deen Islam and are struggling financially are able to receive Zakat from fellow muslim brothers. It is because to further inspire others to come to the true deen - which is Islam. Therefore, Kuran declares them eligible to receive Zakat.

2.5, Passengers going home

People who are going towards their home, but do not possess the fare money to travel - they can be the receivers of Zakat. It is because Kosen allows them to receive Zakat.

2.6, Releasing a slave

Zakat can be given to buy someone's freedom - who is a slave. Therefore, a slave can receive Zakat for acquiring his freedom.

2.7, Zakat Fi-Sabilillah

People who have financial problems can receive Zakat Fi Sabilillah, which is in the name of almighty to fulfil their financial needs and ease their pain. Kosen allows them to do so.

3, Elucidating the Social impacts of Zakat

Zakat has series of positive social impacts. The major ones

among them are

### 3.1, Crime-less society

most of the people in contemporary times commit crime to acquire money and feed themselves. They indulge in theft, decoity, robbery and in such crimes mainly for money. The successful implementation of Zakat can pave the way for a crime-less society, where everyone will be financially well.

### 3.2, More people coming to Islam

Successful implementation of Zakat can undoubtedly fetch more and more people to Islam by inspiring and encouraging them. As they would be at financial ease if they come to Islam.

### 3.3, Harmony in society

Successful implementation of Zakat will bring financial well being of people ultimately a basis for a harmonious society will come.

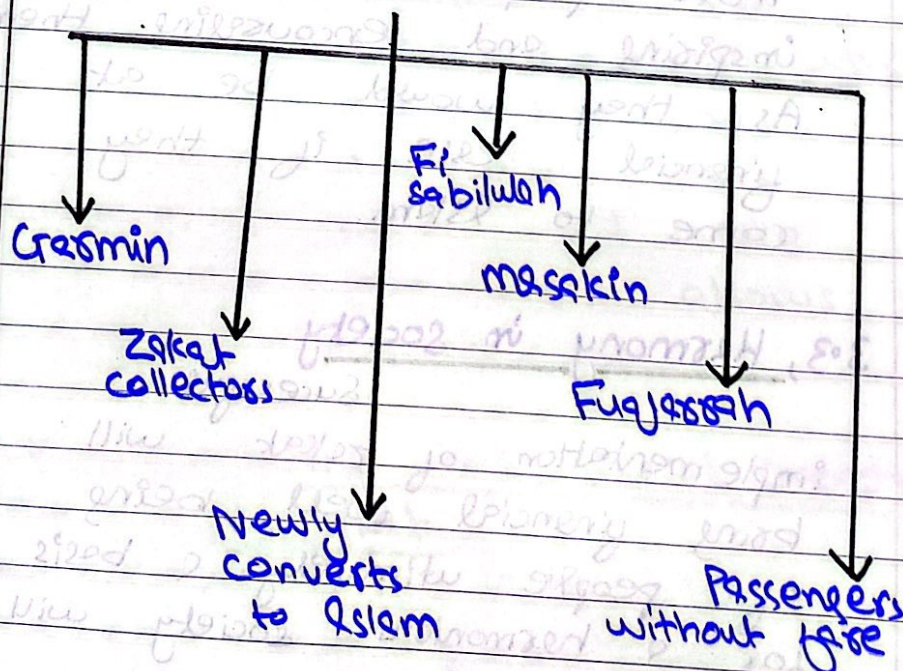
### 3.4, Strengthening of muslim brotherhood

Zakat can pave the way for a strong and loving muslim brotherhood. As people paying zakat and people receiving zakat will have a bond of muslim brotherhood. This will ultimately strengthen muslim unity.

### 4. Clarifying how successful implementation of Zakat can alleviate poverty.

Zakat is a financial help to heads in society. Certainly, it can alleviate poverty.

#### Zakat



4.1, Understanding alleviation of poverty through the key case of Hazrat Umer's tenure.

It was hard to find an eligible recipient of Zakat during the reign of Caliphate of Hazrat Umer. Poverty was wholly alleviated by the strong system of Zakat. Zakat used to be a pillar of Hazrat Umer's rule - and certainly it got the Caliphate's tenure title of golden period of Islam. Therefore it is very likely that successful implementation of Zakat can alleviate poverty.

5, Conclusion

Zakat is an Islamic tax imposed on financially sound individuals of Muslim society. It results in a harmonious society, a society free from crime and strengthens Muslim brotherhood. Lastly and most importantly, it has the potential to alleviate poverty from society.

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# Islamic Studies

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Describe the characteristics of military strategists in the light of Siraah of Muhammed (PBUH) with arguments

Ans

## 1. Introduction

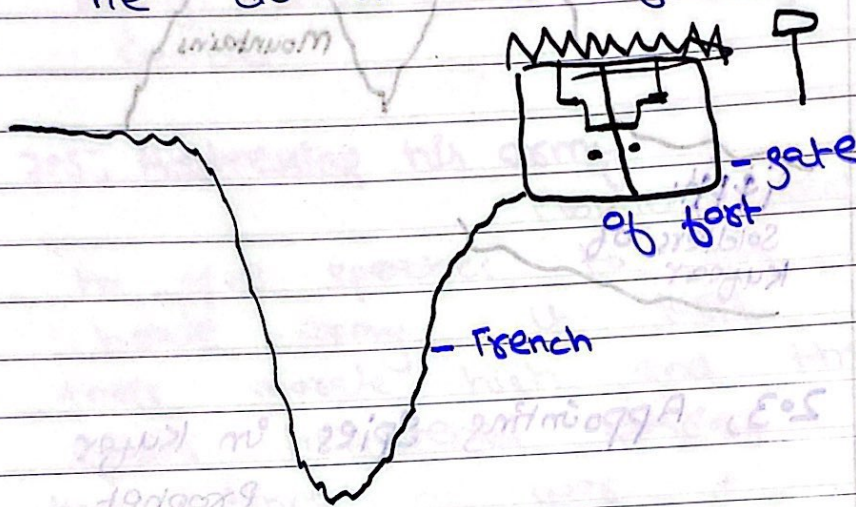
Prophet Muhammed (S.A.W) was a great military commander. He provided Islam with the heights of glory without minimum loss of lives and property. His innovation and strategical qualities in warfare rewarded him with glory. He never fought someone fleeing or damaged property or nature either. His qualities as a military strategist or characteristics are spying on enemies, Fighting tribes in battalion, Arrangement of military discipline, military exercises, Saving weapons and lives from wastage, saving nature, safeguarding women and children, and Secrecy in war.

## 2. Describing characteristics of military strategist in light of Siraah of Prophet Muhammed (S.A.W) with arguments

Following are the important characteristics of military strategists

## 2.1, Innovation in war

Prophet Muhammad was the one bringing innovation to warfare. Prophet always used new techniques to defeat the enemy. Same did he do in case of Khandaq



In battle of trench prophet asked his soldiers to dig a deep trench to defeat the enemies. Same did happen and he defeated them.

## 2.2, Strategic qualities of prophet Muhammad (S.A.W)

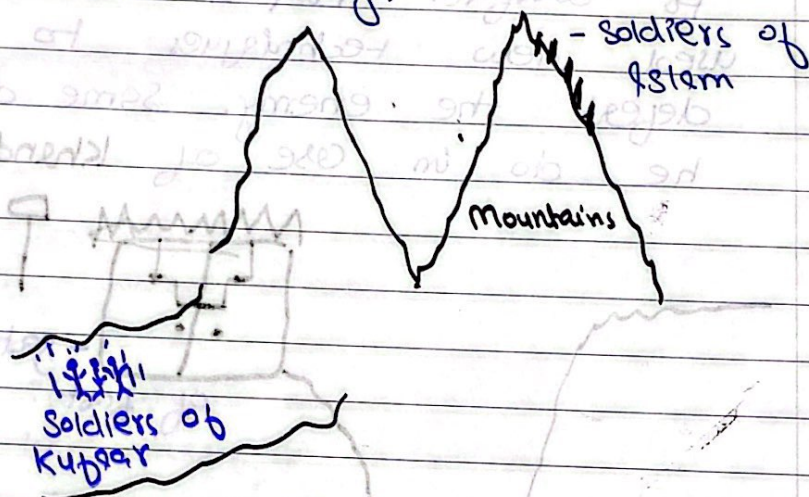
Prophet always used to deal with the warfare strategically. This earned prophet victories most of the time. Following are some

### A, Height positions:

prophet always



asked his soldiers to take positions at height. It was for the dominance of Islamic army.



### 2.3, Appointing Spies in Kufar Prophet

always used spying as a technique to defeat enemies. Spies were appointed all over the area to have information about the enemy. The duties of the spies were

- a, Nature of weapons enemy posses
- b, Number of soldiers present in adversary's army
- c, Their plan of attack and time of attack

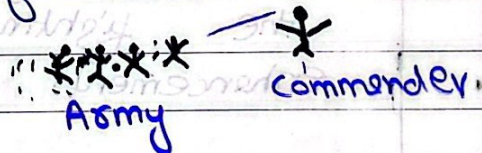
### 2.4, Frequent military exercises

## before the war

Prophet always used to engage soldiers in military exercises for the preparations of coming war or attack. This kept the soldiers ready all the time for combat.

## 2.5, Addressing his army

Prophet used to give speeches to his brave army. It kept their morale high and their spirits heightened during the times of war.



## 2.6, Secrecy in warfare

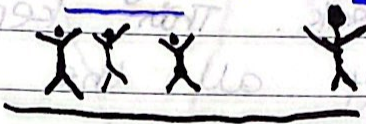
Prophet had a quality of keeping the plan of attack confidential. This was to secure the Islamic army from enemy's spies. Prophet only disclosed the plans and strategies to his close commanders.

## 2.7, Tribe fighting battalions

Prophet Muhammed used to arrange battalions

under their tribal chief. It was because of their better understanding under their own tribal chief.

Soldiers and his tribesmen

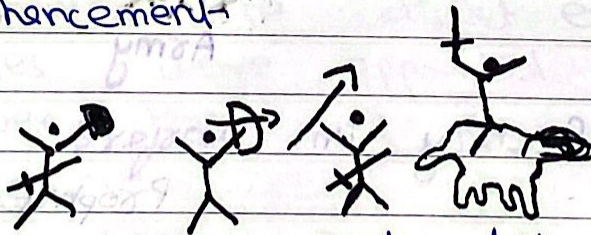


- Tribal chief and commander

Battalion

### 2.8, Efficient arrangements of army battalions

Prophet Muhammad used to arrange his army battalions or units in a specific way. It was for the fighting capabilities enhancement.



Fourth

third

2nd

1st

with sword and shield

with cross bows/ arrows

with javelin throws and swords

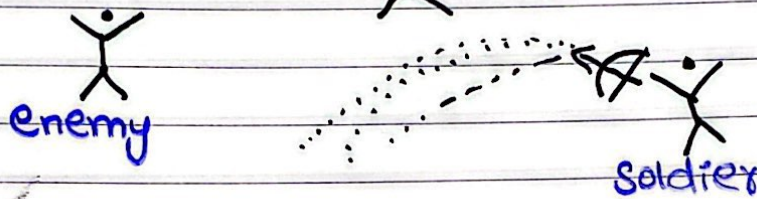
People on horses and elephants with swords

### 2.9, Saving weapons

Prophet often advised the soldiers not to attack first or



advance towards enemy. Prophet did so to save the weapons of Islamic army. Prophet specifically advised soldiers with crossbows and archers not to attack early if enemy is not in range.



This practice was prohibited by prophet muhammad.

### 3) Conclusion

Prophet muhammad (S.A.W) was a great military commander. He had qualities of <sup>keeping</sup> secrecy in war, saving soldier's lives and weapons, He used innovative technique for victory of Islam and kept the army disciplined and appointed spies as a war tact. He was always strategic - Therefore he gave Islam many victories with minimum loss of lives

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