

Wednesday

MOCK Exam: 4

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Islamic Studies

PART - II

Q No 2: Explain the doctrine of Tawheed in Islam. Describe its importance in human life. How it affects the life of a faithful?

Introduction:

The doctrine of Tawheed is a fundamental and most crucial concept in Islam, encapsulating the belief in the oneness and uniqueness of Allah. Tawheed is derived from the Arabic word 'Wahid' meaning 'one' and it is the cornerstone of Islamic theology and practice. It represents the central tenet around which the entire framework of Islamic beliefs revolves.

Three Primary Aspects of Tawheed:

1. Tawheed al-Rububiyah:

The belief in the oneness of Allah's Lordship. It means that Allah is the sole creator, sustainer and ruler of the universe. All things happen by His will and He alone has control over everything.

2. Tawheed al-Uluhiyyah:

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The belief in the oneness of Allah's worship. It implies that only Allah is worthy of worship and all forms of worship should be directed solely towards Him. This aspect rejects any form of idolatry or associating partners with Allah (Shirk).

"Indeed, in the creation of the heaven and earth, and the alternation of the night and day are signs for those of understanding"
(Surah Al-Baqara)

3. Tawheed al-Asma wa al-Sifat:

The belief in the oneness of Allah's names and attributes. It means recognizing and affirming the unique names and attributes of Allah as described in the Quran and Sunnah, without any distortion or comparison to His Creation.

"Say 'He is Allah (who is) one, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent'"
(Surah Al-Ikhas)

II. Importance of Tawheed in Human Life

1. Foundation of Faith:

Tawheed is the cornerstone of Islamic faith. It is the first part of the Shahada (the Islamic declaration of faith).

"There is no god but Allah, and Muhammad is the messenger of Allah"

The declaration establishes the believer's relationship with Allah and forms the basic of their faith.

2. Guidance and Purpose:

Believing in Tawheed provides a clear understanding of the purpose of life. It guides Muslims to live their lives in accordance with Allah's commands, and to seek His pleasure. It brings clarity and direction to personal and communal life.

3. Moral and Ethical Conduct:

Tawheed encourages ethical behaviour and moral conduct. Since Allah is the ultimate authority, it instills a sense of accountability and responsibility. Muslims are motivated to act justly and honourably, knowing they are answerable to Allah.

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4 Unity and Brotherhood :

The doctrine of Tawheed promotes unity among Muslims. It transcends social, social, and economic differences, creating a sense of brotherhood and equality. All believers are equal in the eyes of Allah and this unity strengthens the Muslim Community.

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (Surah Al-Hujurat)

III Effects of Tawheed on the Life of Faith :

i- Spiritual Peace and Assurance :

Belief in Tawheed provides spiritual peace and assurance. Knowing that Allah is the only deity and is in control of everything alleviates anxiety and fear. It strengthens the believer's trust in Allah's wisdom and plan.

"And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good" (Al-Dukhan)

ii- Purpose of Living:

A faithful muslims life is centered around worship and service to Allah. Tawheed reinforces the purpose of life and encourages believers to live righteously, aligning their actions with Islamic teachings.

"The best among you are those who have the best manners and character"

(Prophet Muhammad (PBUH))

iii- Rejection of Polytheism:

Tawheed reinforces the rejection of Polytheism (Shirk). It safeguards believers from engaging in or being influenced by any form of idolatry of anything other than Allah.

iv. Encouragement of Devotion:

The focus on Tawheed motivates Muslims to be more devoted in their worship practices such as prayer, fasting and charity. It depends the relationship with Allah and fosters a greater sense of spirituality.

v. Social Responsibility:

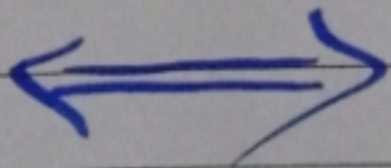
The principles of Tawheed extend to social interactions, encouraging fairness, justice and compassion. A faithful adherent of Tawheed is likely to engage in actions that promote social welfare and address injustice.

"The most complete gift of God is a life based on knowledge"
(Imam Abu Hanifa (R.A))

Conclusion:

The doctrine of Tawheed is the cornerstone of Islamic belief, encompassing the oneness of Allah in His lordship, worship and attributes. It not only forms the foundation of a Muslim's faith but also profoundly influence every aspect of their life. By embracing Tawheed, a believer achieves spiritual peace, lives with purpose and fosters unity and equality within Muslim community.

Ultimately, Tawheed offers a comprehensive framework that governs the spiritual, moral and social dimensions of a Muslim's life, ensuring harmony with the Creator and within the community.



Q No 4: Discuss in detail the philosophy of Soum (Fasting) in Islam. Analyze its social, moral and spiritual effects.

Introduction:

Soum (Fasting), one of the five pillars of Islam, is a deeply spiritual practice that holds significant importance in a life of a Muslim. Observed during the holy month of Ramadan, fasting involves abstaining from food, drinks and other physical needs from dawn until sunset.

Beyond its physical dimensions, the philosophy of Soum encompasses profound social, moral and spiritual implications guiding Muslim towards self-discipline, empathy and closer relationship with Allah.

Philosophy of Soum:

The philosophy behind fasting is multifaceted, aiming to cultivate self-control, enhance spiritual awareness and foster a deep sense of empathy for the less fortunate. Soum is not merely about abstention from physical nourishment but also a conscious effort to refrain from sinful behavior, negative thoughts and harmful speech. It is a means of purifying the soul, strengthening faith and developing Taqwa.

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I. Spiritual Effects of Saum:

(A) Strengthening the Connection with Allah:

Fasting serves as a powerful reminder of a Muslim's dependence on Allah. By consciously abstaining from worldly pleasures, believers are reminded of their ultimate reliance on Allah for sustenance and support. This act of worship fosters a closer relationship with Allah, deepening spiritual awareness and devotion.

"And seek help through patience and prayer, indeed, it is difficult except for the humbly submissive [to Allah]"
(Surah Al-Baqarah)

(B) Cultivation of Taqwa:

The primary goal of fasting, as stated in the Quran, is to develop taqwa, a deep sense of God-consciousness.

By fasting, Muslims are constantly aware of Allah's presence, which encourages them to avoid sinful actions and thoughts, striving to live a life that pleases Allah.

IV

1. (C) Purification of Soul:

curbing of desires and fasting purifies the soul by
 process on and making part of spiritual growth, seeking forgiveness
 and making part of sincere repentance for sins.

"He has succeeded who purifies it, and he has failed who instills it [with corruption]" (Surah Ash-Shams)

II. Moral Effects of Saum:

i. Development of Self-Discipline:

Fasting teaches self-control and patience. By resisting physical temptations, a Muslim learns to control impulses and desires leading to greater self-discipline in all aspect of life.

"Self-discipline is the key to success in this life and the Hereafter. The soul that is not disciplined is like a wild horse that throws its sides but when tamed, it carries its sides to the destination" (Imam Al-Ghazali)

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ii. Promotion of Ethical Behavior :

During fasting, Muslims are encouraged to engage in good deeds, refrain from lying, cheating and backbiting, and to maintain high moral standards. This practice instills virtues such as honesty, integrity and compassion, which extends beyond Ramadan.

Righteousness is in one who believes in Allah and upholds justice and compassion in all actions." (Surah Al-Baqara)

iii. Enhancement of Gratitude :

Fasting helps believers appreciate the blessing they often take for granted. The temporary deprivation of food and drink makes them more thankful for the provisions of Allah that has given them, fostering a sense of gratitude and humility.

"Gratitude is the key to abundance; the more grateful you are, the more blessing you receive" (Imam Al-Ghazali)

IV Social Effects of Saum :

1. Promotion of Empathy and Compassion :

Fasting allows Muslim to experience hunger and thirst, fostering empathy for the poor and needy who face such challenges daily. This empathy encourages act of charity, as Muslims are reminded of their social responsibility to help those in need.

"The best of people are those who are most beneficial to others"
(Prophet Muhammad) (PBUH)

2. Strengthening Community Bonds :

Ramadan is a time of communal worship and togetherness. Muslims break their fasts together, play together and engage in communal activities which strengthen the bonds of brotherhood and sisterhood within the Muslim community.

"Believers are like a single body; when one part aches, the whole body feels the pain"
(Prophet Muhammad) (PBUH)

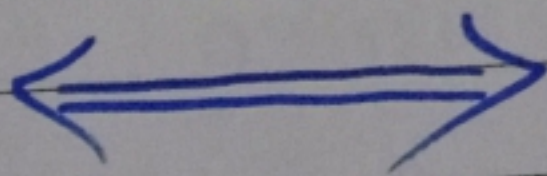
3. Encouragement of Charity: (Zakat)

The act of fasting combined with the spirit of Ramadan, encourages Muslims to give Zakat (obligatory charity) and Sadaqah (voluntary charity). This emphasizes the well-being of the less fortunate and reinforces the social fabric of the Muslim community.

"Charity purifies wealth and soul, fostering the spread of kindness and justice in society" (Imam Ibn Taymiyyah)

Conclusion :

The philosophy of Saum in Islam is a comprehensive system that describes spiritual growth, moral integrity and social cohesion. Fasting is not just an act of physical abstinence, but a holistic practice that impacts every facts of a believer's life. Through saum, Muslims develop a stronger connection with Allah Almighty, cultivate self-discipline and moral uprightiness and contribute to the welfare of a society. The spiritual, moral, and social effects of fasting serves as a reminder of the broader purpose of life in Islam: to worship Allah and to uphold justice, compassion and solidarity within the community.



Q No 7: Discuss the status and role of women in Islam. How Islam ensures their rights in various spheres of life? Explain

Introduction :

Islam grants women a high status, recognizing their dignity, rights and responsibilities in various spheres of life. The teaching of Islam emphasizes gender equality, ensuring that women are respected and treated justly. Throughout history, Islamic principles have laid a strong foundation for the protection and empowerment of women, providing them with rights that were revolutionary at the time and continue the process of women in Islam.

I Status of women in Islam:

(A) Equal Spiritual Status :

In Islam, men and women are equal in the eyes of Allah. Both are given the same spiritual obligations and opportunities for reward. According to Qur'an emphasizes that;

Righteousness is the criterion for superiority, not gender" (Al-duran)

(B) Role as a Mother :

The role of a woman as a mother is highly rewarded in Islam. The Prophet Muhammad (PBUH) said;

"Paradise lies at the feet of your mother"
(Prophet Muhammad (PBUH))

(C) Role as a Wife :

Islam encourages kindness and mutual respect in marriage. The Quran commands men to treat their wives with kindness and honor. The Prophet Muhammad (SAW) emphasized that the best among men are those who are best to their wives.

(D) Role as a Daughter :

Islam prohibits the pre-Islamic practice of female infanticide and considers the birth of a daughter a blessing.

"The raising of daughters is a means of earning Paradise"
(Prophet Muhammad (PBUH))

II. Rights of Women in Islam:

i- Educational Rights:

Islam emphasizes the importance of education for both men and women. Women are encouraged to pursue knowledge and contribute to society.

"Seeking knowledge is an obligation upon every Muslim (men and women)"
(Prophet Muhammad (PBUH))

ii- Economic Rights:

Women in Islam have the right to own property, engage in business and earn their own income. They are not obligated to spend their earnings on household expenses, as this is responsible for men.

iii- Legal Rights:

Women have the right to seek justice and are considered equal in legal matters. They can enter into contracts, testify in courts and seek divorce if necessary.

"Islam provides women with unprecedented legal rights, empowering them to own property, inherit and seek justice"
(Sheikh Yusuf Al-Qaradawi)

iv. Marriage Rights:

A women's consent is a prerequisite for marriage in Islam. She has the right to choose her spouse, and forced marriages are not recognized. Additionally, women have the right to receive a dowry (mahar) from their husbands which is their personal property. "And they have taken from you a solemn covenant" (Surah An-Nisa)

v. Inheritance Rights:

Islam grants women the right to inherit from their relatives. Although the share of inheritance may differ between men and women in certain cases, this is based on the financial responsibilities assigned to each gender, ensuring fairness and balance.

Islamic inheritance laws are divinely ordained to ensure justice, balance and fairness among heirs, recognizing the financial responsibilities of both men and women. (Imam - Ibn al-Qayyim)

III. How Islam Ensures Women's Rights in Various Spheres of Life

1. Family Life:

Islam provides clear guidance for the protection and respect of women within the family. Women are entitled the love, care and respect from their husbands and childrens.

2. Workplace of Women:

Women in Islam are allowed to work and contribute to society. However, their work should uphold their dignity and moral values. Islam teachings encourage women to seek employment in professions that are respectful and beneficial to the community.

"Indeed, believing men and women, and the obedience men and women are equally rewarded by Allah"
(Surah Al Ahzab)

3. Public Life of women:

Women have the right to participate in public life, including politics and social activities. The Prophet Muhammad (SAW) included women in important decisions and respected their opinions, as seen in the early Islamic state's involvement of women in public affairs.

4. Social Rights of women:

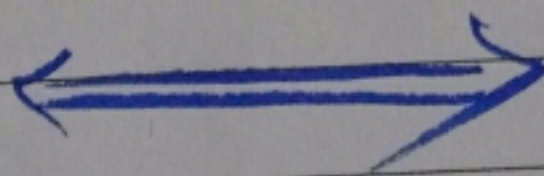
Women in Islam are entitled to respect and protection within society. They have the right to engage in community activities, pursue education and participate in charitable work.

"Respecting women is a sign of a noble society and a reflection of true Islamic values"
(Imam Ali: (R.A))

Conclusion:

Islam recognizes the essential role of women in society and ensures their rights in various spheres of life. The teachings of Islam promote gender equality, respect and justice for women, offering them opportunities for spiritual, intellectual and social growth.

By granting women rights and responsibilities, Islam empowers them to contribute meaningfully to their families, communities, and the broader society. The protection and promotion of women's rights in Islam serve as a foundation for building a just and compassionate society.



Q No 6: Elaborate the concept of Ijma and its principles in Islam. What importance it has in Secondary sources of Shari'ah. Explain

Introduction :

Ijma is an essential concept in Islamic jurisprudence, refers to the consensus of Islamic scholars on a particular issues. It plays a crucial role in the development and interpretation of Shari'ah, the Islamic law. Ijma is considered a secondary source of Shari'ah, supplementing the primary sources: the Quran and Sunnah.

Understanding Ijma and its principles is fundamental for grasping how Islamic legal and ethical norms are established and applied.

I. Concept of Ijma :

Ijma is defined as the fundamental concept of qualified Islamic scholars on a legal issue. This consensus is derived from the collective understanding of the Quran and Sunnah. The concept of Ijma is rooted in several Hadith and the practices of the early Muslim community, emphasizing its importance in the integrity and adaptability of Islamic jurisprudence.

II. Principles of Ijma:

I. Consensus of Scholars:

Ijma requires the agreement of Islamic scholars who are knowledgeable and qualified in Islamic jurisprudence. The principle ensures that the consensus is based on informed and authoritative understanding.

The consensus of the scholars is a proof from Allah" (Imam Malik Ibn Anas)

2. Unanimity:

For Ijma to be valid, the agreement must be unanimous. Disagreement by even one qualified scholar can invalidate the consensus. This unanimity reflects a broad and deep agreement among the scholars of the time.

3. Time and Place:

Ijma can be established at any time and in any place, provided the scholars are qualified and the issue is relevant to contemporary circumstances. This principle allows for the dynamic application of Islamic law.

4. Absence of Contradiction:

The Consensus must not contradict the Quran or Sunnah, if it does, it is not considered valid Ijma. This type of principle ensures that Ijma aligns with the foundational texts of Islam.

"Consensus that contradicts the Quran or Sunnah is invalid;" True Consensus is always harmony with these sources (Imam Al-Shafi')

5. Authority of Scholars:

Only scholars who have deep knowledge of Islamic law and are recognized for their expertise can participate in establishing Ijma. This principle maintains the credibility and authority of the consensus.

The opinion of the scholar is valid only if it is based on deep knowledge and understanding of Islamic principles (Imam Abu Hanifa)

III. Importance of Ijma in Secondary Sources of Shariah:

Ijma holds significant importance as a secondary source of Shariah for several reasons.

i. Clarification of Ambiguities:

Ijma helps to clarify and interpret aspects of Islamic law that may be ambiguous or not explicitly detailed in the Quran or Sunnah.

It provides guidance on how to apply foundational text to a new and evolving situation.

ii. Adaptation to New Issues:

As society evolves, new issues arise that may not have been explicitly addressed in the Quran and Sunnah. Ijma allows scholars to address these issues by applying the principles of Islam to contemporary contexts, ensuring that Islamic law remains relevant and practical.

iii- Preservation of Unity:

By establishing a collective agreement among scholars, Ijma helps to preserve the unity of the Muslim community in its understanding and application of Islamic law. It prevents fragmentation and ensures a consistent interpretation of shariah.

"Consensus among scholars is a means to preserve the unity of the Muslim Ummah and ensure harmony in the practice of Islam" (Imam Al-Ghazali)

iv- Validation of Legal Decisions:

Ijma serves as a means of validation of legal decisions and rulings. When scholars reach a consensus on an issue, it strengthens the legal authority of the decision and provides a reliable source for resolving legal disputes.

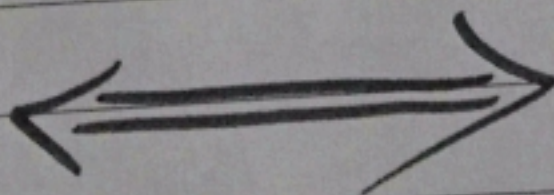
"When scholars reach a consensus on a matter, it validates and strengthens the legal decisions, ensuring its acceptance and authority in Islamic law" (Imam Ahmad Ibn Hanbal)

Conclusion:

Ifma is a fundamental concept in Islamic jurisprudence representing the consensus of a qualified scholars on legal and ethical issues. It principles ensures that this consensus is based on informed, authoritative and non-contradictory understanding.

As secondary source of Shariah, Ifma plays a crucial role in clarifying ambiguities, adapting Islamic law to new issues, preserving unity and validating legal decisions of source of Islamic law.

Understanding Ifma and its principles is essential for appreciating how Islamic jurisprudence evolves and maintains its relevance in addressing contemporary issues.



THE END.