

Q. 11. Introduction:

Islam is the last religion which was bestowed to prophet Muhammad (PBUH). There are many religions including Christianity, Judaism, Hinduism, Jainism, and Confucius.

However, Islam has its own uniqueness which make it completely different from the rest of the religions practicing in the world. Here are some of its peculiar characteristics such as it is complete code of life, it is a universal religion, Tauheed is the bedrock of Islam, it puts a full stop on finality of prophethood. Similarly it is saviour of human rights and dignity.

2. Salient features of Islam

Some of the main features of Islam are being discussed below.

1) Islam: a complete code of life
 Islam is considered as complete code of life as it not only guides us in ritual performing, religious activities, but it also teaches us about social, political and economic systems. In short it guides us from birth to death bed.

(ii) Monothemism: The bedrock of Islam!
 Islam is the only religion which talks about Monothemism that there is no god but Allah. It commands to accept the oneness of God in all its attributes and actions. for instance Surah Ikhlas clearly defines it.

“Say, He is Allah, the one. The absolute. He begetteth not, nor he was begotten.”

(iii) Universality of prophethood
 one of the main features of Islam is that it is not

a time-bound or region, ethnicity bound religion. But it is for the whole humankind. As it is mentioned in Holy Quran.

“إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا لِلْعَالَمِينَ”

4

And we have sent you as mercy for the whole universe.”

(iv) Finality of prophet

Islam also seals the prophethood.

As it is mentioned in Holy Quran

“مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْكُمْ مِنْ بَنَاتِكُمْ
وَلَكِن سَوَّلَ اللَّهُ وَفَاتَمَّ الْبَيْتِينَ”

66

Muhammad is not the father of one of you, but he is the messenger of God and a seal to prophethood.”

(Al-Quran)

(v) Safety of Revelation

Islam is the only religion

Which is protected by God. As Allah (SWT) mentions in Holy Quran

”إِنَّا أَنْزَلْنَا الْقُرْآنَ فَانزَلْنَا

لَهُ لِيَاقُفُونَ

“ We have revealed the Holy book and we are the protectors of it”

(Al-Quran)

(vi) Permanence and dynamism:

Islam is a permanent religion and will prevail till the day of judgement, yet it shows dynamism. Therefore, it is applicable for every century and the times coming.

(vii) Saviour of rights:

Islam ensures the some basic fundamental rights to humanity that are not fulfilled even by countries and religion who consider themselves the flag-bearers of human rights.

(viii) Protection of Human dignity:

Islam not only honours the

human kind, but it also ensures the protection of his/her dignity

“و تفر من تشاء وتنزل من تشاء”

“

He exalts to whom he pleases and to whom he pleases.”

(Al-Quran)

(iv) Zakat as a Charity:

Islam has made Zakat an obligatory charity while other religions give charity on their own will.

In Holy Quran Allah (SWT) mentions that

“خذ من اموالهم صدقة
تطهرهم وتنزكهم بها”

“

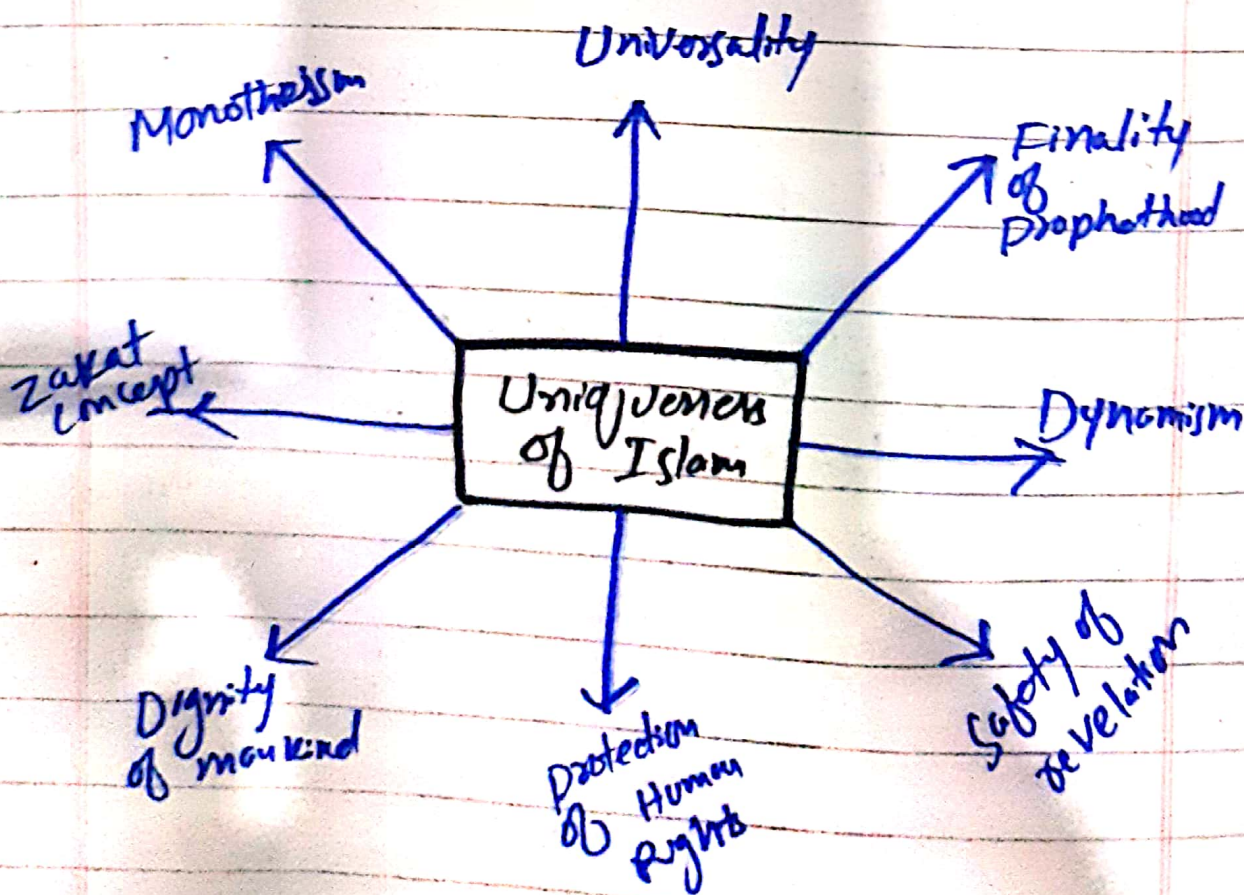
Take amount of wealth as charity so that they can be purified and sanctified.”

(Al-Quran)

3. Conclusion:

To put it simply, there are

Several religions in modern contemporary world. However, Islam is applauded owing to its peculiar characteristics such as it talks about universality, finality of prophethood, protection of human rights, safety of revelation. Similarly, it has a dynamic nature which makes it applicable for all ages.



Q. 2

1. Introduction:

After Tauheed, Salat (prayer) is considered the most important pillar of Islam. Its importance can be observed from that it is mentioned around 700 times in Holy Quran. Moreover, the first thing about which the human kind will be asked on the day of judgement will also be Salat. There are various types of prayers including obligatory, voluntary, and requested prayers. Salat has several impacts such as spiritual, moral and social life of individuals as well as collective society.

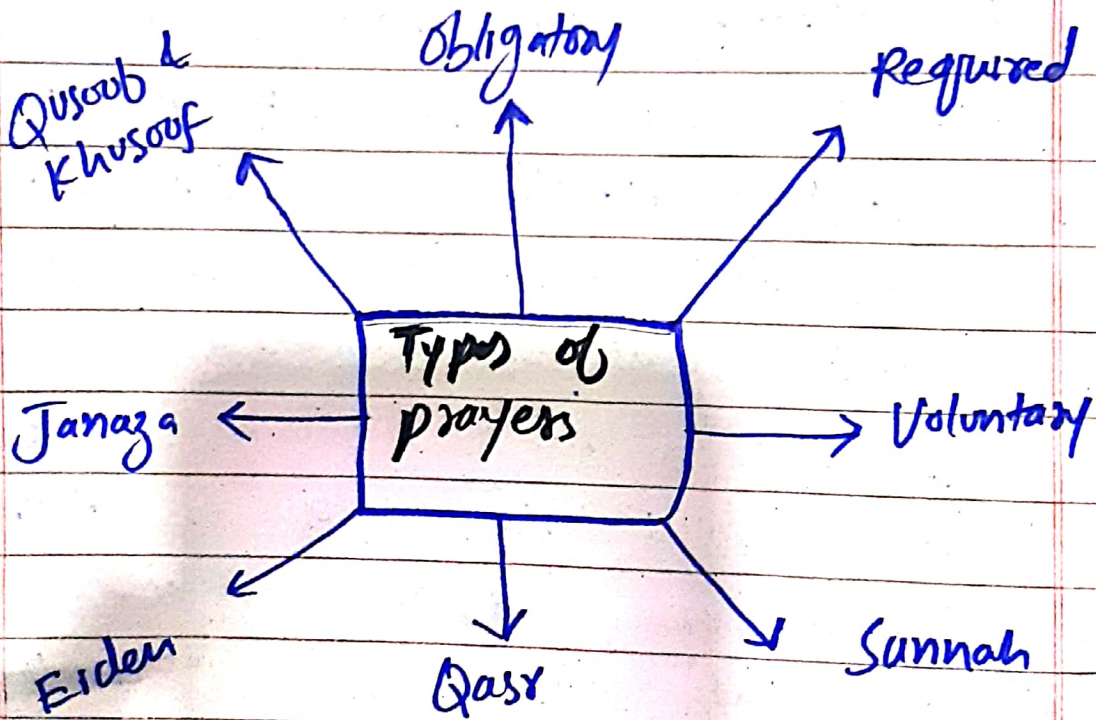
2. Philosophy of Salat (prayer):

The main philosophy behind prayer is to unite the Muslim Ummah under one banner of Islam. As because when Muslims offer congregational

prayers, not only their shoulders match each other, but ~~at~~ their hearts also beat in unison.

3. Types of prayers:

Following are the main types of prayers.



(1) Obligatory prayers:

These are ^{obligatory} the prayers on every same person. ~~These~~ And ^{about} these will be asked on day of judgement. These are five in numbers: Fajr, Zuhor, Maghrib, Asar, Maghrib, Isha.

(ii) Required prayers:

These are second most mandatory prayers after obligatory. For instance Jumma prayer is required prayer.

(iii) Voluntary prayers:

Voluntary prayers are of basically two types including Sunnat and Nafl prayers.

(iv) Qasa prayers:

These are the shortening of prayer during a journey.

(v) Qusoub and Khusof:

Qusoub prayer is offered during solar eclipse while Khusof prayer is offered during lunar eclipse.

(vi) Eiden prayers:

These are offered on the 1st days of Eid-ul Fitr and Eid-ul-Azha.

4. Impact of prayers

Following are the main impact.

~~it~~ Spiritual impact

(i) Impact on Individual Life.

A) Spiritual impacts:

Prayer has the following spiritual impacts on individual life

a) Closeness to God

Pro. Allah (SWT) says in Holy Quran

"Prostrate thyself and get nearer to God."

It means prayer brings men & more closer to God.

b) waning of materialism:

Prayers promote spiritualism and hence wane of the lust for materialistic objects

(c) Hope and optimism:

Prayer provides an inner satisfaction and by producing the sense of hope and optimism.

(B) Moral Impact:

Prayer has following moral impacts.

(a) Character building

Prayer ingrains the qualities of unity, faith, discipline, patience and perseverance which help in character building.

(b) Punctuality in Actions:

Daily time of prayers make a person punctual and plan oriented.

(c) Promotion of Cleanliness

A person who offers prayers, always sides away himself from dirt and evil doings. Hence helps in promotion of both cleanliness of body and mind.

(C) Social Impacts:

Prayer is not limited to individual impacts but it also has some social impacts.

A) Sense of Unity.

Prayers help in uniting the Muslims. For instance daily prayers unite the Muslims at local level, Eid

Prayers unite them at much larger levels, while the holy pilgrimage unites the whole Muslims throughout the world irrespective of color, creed and race.

(B) Support and Cooperation =

During congregational prayers, Muslims come to know about day-to-day affairs of each other. Hence, they support and cooperate with each other in times of distress.

(C) Fraternity and brotherhood =

As holy Quran states that
"Every Muslim is a brother to every Muslim."

This brotherhood and fraternity comes in real form when people offer their prayers when they stand shoulder by shoulder for offering their prayers.

5 Conclusion:

Prayer has a paramount importance

in Islam as it is the codex of prophet Muhammad (PBUH). It has several types each with its own time of offering. Similarly, prayer has tremendous impacts on human life. It impacts positively the humans spiritually, morally, and socially.

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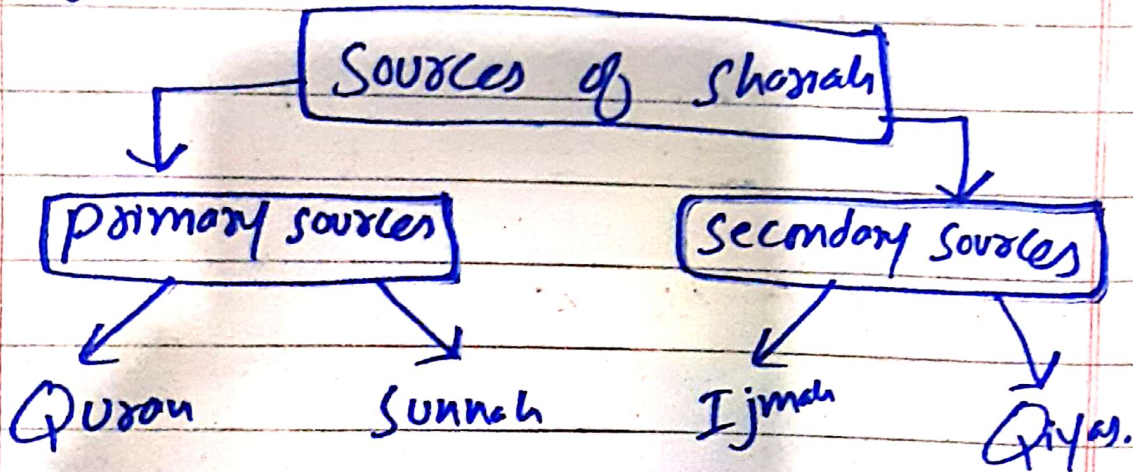
1. Introduction:

Shariat is a well-trodden path which guides the Muslims in religious, political, economic and social life. It has been derived from various sources. primarily, Holy Quran is the best source of Shariat. Similarly, Sunnah and ahadis of Holy prophet have a secondary degree for interpretation.

of new rules. Apart from this there are some secondary sources as well including, Ijma, Ijtihad and Qiyas.

Q. Sources of Shari'ah:

There are following four sources of Shari'ah. Holy Quran, The Sunnah of Holy prophet, Ijma and Ijtihad.



A) Primary sources:

Mostly Shari'ah is obtained by primary sources which are Holy Quran and Sunnah of the prophet (PBUH)

(i) Holy Quran as a source of Shari'ah.
 The Holy Quran is the most

important and authentic source of
 of shariah. It possess in itself
 several commandments which guide
 the humankind throughout the life
 period. The Islamic injunctions embody
 all parts from social to political
 and from economic to judicial
 system. For instance it mentions Islamic
 way of punishment for various
 violations.

(ii) Hadith as a source of shariah:

The sayings, actions and silent
 approvals of prophet Muhammad (PBUH)
 are all considered as Hadiths.
 it is also a best source of
 shariah after prayers. If there is
 Quran is silent on some issues, Hadiths
 help and guide in such scenarios.

As it is quite famous that when
 Muhammad (PBUH) made the
 governor of Yemen, he asked him
 to who law you will guide the people

He said, I will seek the help of Holy Quran. Prophet asked him if there is no revelation regarding it then? Huzayfa said I will follow the teachings of prophet. It means that Sunnah of prophet also play a ~~very~~ viable role in ~~the~~ Shorrah.

(B) Secondary sources of Shorrah:

Ijmaah and Qiyas are considered as the second sources of Islamic Shorrah.

(i) Qiyas (Analogical Reasoning)

It is the third most source of Shorrah. By this method, similar ~~reason~~ Verse is analysed and related to contemporary issue, which is not directly mentioned in Holy Quran. For instance, Islam prohibits the use of wine owing to its addictive nature. It means all the drugs which cause addiction are prohibited by Islam, though they are not

directly mentioned in Holy Quran.

(ii) ~~Ijtihad~~ Ijma:

It is another source of interpretation of Shari'ah. If Both Holy Quran and Sunnah of Holy prophet are silent on an issue. And there is no related verse to such contemporary issue then it is the responsibility of scholars of that time to analyse and give a suitable and consensus-based verdict. However, Ijma is a most debated concept as people various schools of thought have various opinions with regard to holding a consensus.

3. Conclusion: Shari'ah has a vital importance in Islam. As it guides the Muslims in every sphere of life according to Islamic teachings. It guides how to implement legal penalties, how to establish a peaceful society, how to live in contemporary

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world. It derives its interpretations from various sources. These sources include primary sources such as Holy Quran and Sunnah, while the secondary sources such as Ijmaah and Qiyas.
