

1. Give numbering to headings

Q.2: Explain the doctrine of prophethood in Islam.

2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.

3. Do not use table for comparison and contrast questions.

I. Meaning and Definition of Prophethood

4. Draw figures/diagram/flowchart where needed.

II. Nature of Prophethood

5. Start new question from fresh page.

A. Divine Selection of prophets

6. Give around 15 headings for 20 marks question.

B. Humanity of Prophets

7. Every question should have introduction and conclusion paragraphs.

C. Guidance through Prophets

8. Add Quran/Hadees references wherever possible.

D. Prophets as Role Models and Exemplars

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

E. Inspiring in man the Fear and Love of God

10. Add one quotation of famous religious scholar in each question.

F. Man Learning from the Example of Prophets

11. Change colour scheme for references to give them more visibility.

III. Importance of prophethood in Individual life

12. Manage time

A. Preservation of Islamic Monotheism

13. Wide page borders are discouraged. Should be reasonable.

B. Prophets as Mercy to the World

14. Avoid writing wrong references

C. Prophets setting Moral and Ethical Standards

15. Give more weightage to expressly asked part/s of the question.

D. Prophets working for collective Welfare

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

E. Ultimate Guidance from the Final Prophet

The doctrine of prophethood is one of the major

beliefs of the Muslims where they believe that a

prophet — The announcer and guide of God's message on Earth.

II. Nature of Prophethood

A. Divine selection of prophets

For this matter the Quran uses the word "ٱختار" meaning To choose the best out of a large number of people.

ان الله اصطفى ادم ونوحا وال ابراهيم وال عمران
عليهم السلام

"Indeed, Allah chose Adam, and Noah and the family of Ibrahim and the family of Imran above all people."

B. Humanity of prophets

prophets are human just like others, just divinely chosen.

(al Quran) قل انما انا بشر مثلكم

"Say, (O prophet), 'I am only a man like you.'"

C. Guidance Through prophets

The prophets were sent for the guidance of man.

As Allah says,

ولقد بعثنا في كل امة رسولا

"We surely sent a messenger to every community."

D. Prophets as Role models and Exemplars

The prophets set examples for mankind to follow their leading examples. The prophet (PBUH) in his Final Sermon said: "I am leaving two things among you — The Book and my examples. As

long as you keep both in your grasp, you will never be misled."

E. A Prophet for Every Nation

A prophet was sent to every nation for guidance, and Muslims of present times are the last nation of the last prophet.

III. Importance of prophethood in Individual Life

A. The prophets teach man about Good Character

Prophets - teach man about good character by setting personal examples. As the Quran says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"In the messenger of Allah you will find an excellent example."

B. Prophets Bring Man closer to God

Prophets are the mediator between mankind and Allah. By interacting with man or setting examples, he brings man closer to Allah.

C. Inculcating in man the Fear and Love of God

Allah is to be loved as well as feared.

This sense is brought in man by the prophets.

D. Telling Man about Accountability and Justice.

Prophets are arbiters themselves, so they taught man about justice and accountability. As explained لَتَقْلُمُنَّ بَيْنَ النَّاسِ "so that you may judge between people."

E. Man Learning From Examples of Prophets

The سورة صافات teaches man about the perfect example which man can follow in his personal life.

IV. Importance of Prophethood in collective life

A. Preservation of Islamic Monotheism

The core message of all prophets was Teaching the Oneness of Allah. Without them, this principle would not be established.

B. Prophets as Mercy to the World

About this, Allah mentions in the Quran:

وما أرسلناك الا رحمة للعالمين

"We have sent you only as a mercy for the whole world."

C. Prophets setting Moral and Ethical Standards

The community need good moral and ethical examples, as stated in Quran:

وانك لعل خلق عظيم

"And you are truly a man of outstanding character"

D. Prophets working for collective welfare

The prophets although divinely selected came for the mankind. They worked for the collective welfare of mankind.

E. Ultimate Guidance from the Final Prophet

The prophet (PBUH) is the final prophet; he is خاتم النبيين - the seal of prophets. He has given guidance till the world ends.

Answer is incomplete. The remaining part of your answer is missing.

Q3. Discuss in detail the Judicial system of Islam. Explain its basic philosophies and how it ensures social justice.

Outline

I. What is the Judicial System of Islam

II. Features of Islamic Judicial System

A. Rule of Law

B. Production of Witnesses

C. Audi Alteram Partem - Listen to The Other Side

D. Qualification of Judges

E. Islamic Penal System

III. Philosophies of Islamic Judicial System

A. Absolutely Good

B. Preponderant Good

C. Neutral

D. preponderant Evil

E. Absolutely Evil

IV. Ensuring Social Justice

A. Written constitution

B. Imposition of Sanctions

C. The Right Legislation

D. Judicial Autonomy

E. Universal International Law with Particular Emphasis on War Rules

I. What is the Judicial system of Islam

The Islamic Judicial system is one of the codes of life that deals with administering and maintaining justice and ensuring the rule of law.

II. Features of Islamic Judicial System

A. Rule of Law

This means that everyone is equal before law be it the king or a slave. As Umar (RA) wrote to one of his governors al-Ashari to maintain law

B. Production of Witnesses

The production of witnesses is necessary for ~~maintain~~ establishing justice. They could be two or four depending upon the case. As in Surah Nur, Allah says "And fail to produce four witnesses" ~~And do not~~ accept

C. Audi Alteram Partem - Listen to the other side

The right to fair trial, that both sides must be thoroughly heard is one of the major pillars of not only the modern judicial system but also of Islamic system. This is to ensure justice in the land.

D. Qualification of Judges

al-mawardi - 'Ihkam e Sultania' gives four qualification of judges: a) academic excellence b) integrity c) impartiality d) suitability of character.

E. Islamic Penal System

Divides ~~pen~~ crimes in three categories.

- a) Hadd - crimes against God
- b) Qisas - crimes against an individual
- c) Tazir - crimes whose punishment is not specified in Quran and Hadith.

III. Philosophies of Islamic Judicial System

Division of Judicial rules into three categories.

A. Absolute Good

This is the absolute duty of man, one that is supposed to be carried out.

For example : loyalty to spouse

B. Preponderant Good

This is recommended and meritorious but not an absolute duty. Those who perform it will be esteemed.

Example : Struggle for religion - Jihad.

C. Neutral

It is left to the discretion of individuals.

The laws of the land do not apply to this action.

For example :

- Remaining unemployed
- Not getting married.

D. Preponderant Evil

It is such an act which is discouraged and reprehensible, but not necessarily a crime.

Example : Telling lies.

E. Absolute Evil

This refers to complete prohibition. It is a crime and is cognisable.

Example : Hurting an individual or his property.

IV. Ensuring Social Justice

A. Written Constitution

To ensure law and order as well as justice, there must be a written constitution. An earliest example is the charter of Medina (622 AD). It enlists rights and duties, legislation and administration of justice.

B. Imposition of Sanctions

There is a dual sanction system in Islam.

1) Material sanctions — punishments of world

2) Spiritual sanctions — condemnation in hereafter.

Not even the sovereign are exempt.

C. The Right Legislation

In Islamic Judicial System, the legislation must be considered the Quran and Sunnah and Allah is the Supreme Legislator. In case of absence of related injunction, Ijtihad, Qiyas and Ijma may be adopted.

D. Judicial Autonomy

The Judiciary of the Islamic state is autonomous. One such example is when Ali and a Jew were in court, the verdict was in Ali's favor due to lack of evidence.

E. Universal International Law with Emphasis on War Rules

International Law in Islam with Sijar, (the conduct of the ruler). It is of utmost importance, especially with regards to war crimes and laws.

Conclusion missing.

Q4: Discuss in detail the system of ^{Sadaqa and} Zakat in Islam. Analyze social, moral and spiritual effects.

Outline:

- I. Meaning and Definition of Sadaqa and Zakat
- II. Nisab of Zakat
- III. Conditions of Zakat
- IV. Beneficiaries of Zakat
- V. Social Impacts of Zakat
 - A. Collective Welfare
 - B. Religious Defense
 - C. Reduces Crime and Instability
- VI. Moral Impacts of Zakat
 - A. Man Struggles to do Good
 - B. Generosity and selflessness
 - C. Humility and Gratitude in Man
- VII. Spiritual Impacts of Zakat
 - A. Inculcates Piety and Removes Greed
 - B. Removes Love of unbridled Materialism
 - C. Purification of the soul

I. Meaning and Definition of Zakat and Sadaqah

Zakat and Sadaqah are used interchangeably in the Quran.

Zakat is derived from the word 'zakā' which means 'it (plant) grew'. It comes from 'zaka' which means 'being pure'.

Sadaqah comes from 'sidq' meaning 'the truth'. Thus Zakat is a financial form of worship which involves taking a portion of the wealth from the

rich and distribute it among the poor.

II. Nisab of Zakat

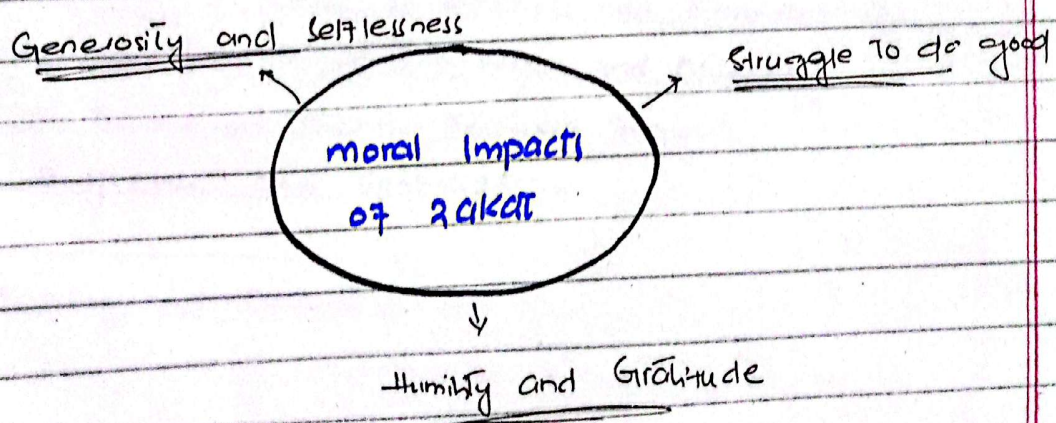
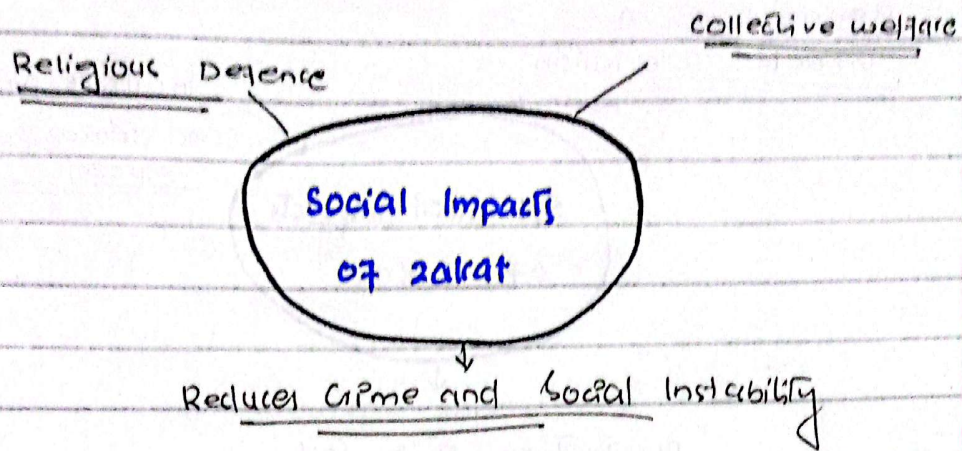
Type of possession	Nisab
money / wealth	2.5 % / year
Silver and Gold	on 52.5 tola and 7.5 tola
Livestock	1 goat in 40 goats, 1 goat for five camels or 30 cows.
Zakat on state	20%

III. Conditions of Zakat

- 1) must be a muslim
- 2) adult
- 3) mentally stable
- 4) must be a free person
- 5) financially stable.

IV. Beneficiaries of Zakat (Quran 9/60).

- 1) Fuqarah - The poor
- 2) Ma'akin - The needy
- 3) Amirina Alaina - Zakat collectors
- 4) Muallafat al Quloob - To win hearts of people for Islam
- 5) Fir Riqaab - freeing captives
- 6) Al Gharimin - Debtors
- 7) Fir Sabilillah - In the way of Allah
- 8) Ibn al Sabil - wayfarers.



Details?

Removes Love of
unbridled materialism

Inculcate piety
and removes
greed

Spiritual Impacts
of Zakat

Purification of The Soul

Q.5: Elaborate the concept of Ijtihad and its principles in Islam. Explain its importance in modern times.

Outline

- I. Meaning and Definition of Ijtihad
- II. The Proof of Ijtihad
 - A. In Quran
 - B. In Hadith
 - C. The Companions of Muhammad (PBUH)
- III. Principles of Ijtihad
 - A. Adherence to Primary Sources
 - B. Scholarly Qualifications
 - C. Consistency With Established Precedents
 - D. Intention of Following Islam
- IV. Importance of Ijtihad in Modern Times
 - A. Need of Ijtihad in Bioethics and Financial Questions
 - B. Promoting Intellectual Rigor and Diversity
 - C. Revival of Islamic Political Thought
 - D. Ijtihad and Globalization

I. Meaning and Definition of Ijtihad

The root word for Ijtihad is جَاهَدَ which means "To endeavour, put oneself out, to work hard."

Allama Iqbal defines it:

"To exert with a view to form an independent judgement but not be independent from Quran and Sunnah."

Shah Waliullah defines it as:

"An effort to understand the derivative (furū) rulings of shariah by means of detailed arguments."

II. The proof of Ijtihad

A. The Quran

The Quran encourages independent reasoning.

It says so in multiple instances

والذين جاهدوا فينا لنهدينهم سبلنا

"As for those who struggle in our cause, we will surely guide them."

The Quran uses **يستنبطون** which comes from the word **استنبط** which means "to deduce juristic laws from Quran and Hadith"

B. The Hadith

Holy prophet (PBUH) has also instanced the use of Ijtihad.

فكر ساعة خير من قيام ليلة

"pondering for a moment is better than a night's prayer."

ما رأى مسلمون سنة فهو عند الله حسن

"What a muslim finds sound, is sound to Allah."

C. The Companions of Prophet (PBUH)

Abu Bakr, Umar, Uthman, Ali, Ayesha, Abdullah

bin Masud, Abdullah ibn Abbas are among the first Mujtahids.

⇒ Abu Bakr for taking Zakat with force

⇒ Umar's letter to Abu Musa al-Fishari

⇒ Uthman shortening Salah in Mina

⇒ Ali about the Iddah of pregnant woman.

III. Principles of Ijtihad

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A. Adherence to Primary Sources

That Ijtihad must rely upon Quran and Sunnah and no other source must be used to derive laws. However, it varied, as scholars like Shah Waliullah used Ijma and Qiyas to extrapolate rulings.

B. Scholarly Qualifications

The mujtahid must have the following qualifications.

- 1) Master of Arabic Language
- 2) Proficient in knowledge and Theology
- 3) Pious and practicing Muslim
- 4) Thorough knowledge of Quran and Hadith
- 5) Must have comprehensive knowledge of legal theory (Usul u Fiqh).

C. Consistency with Established Precedents

The Ijtihad established must be consistent with existing precedents. This means that it must not contradict the established legal principles of Fiqh.

D. Intention of Following Islam

The intention of Ijtihad must be to please Allah and for the purpose of following Islam. It should not be for personal desires to gain an advantage or under pressure to give someone else the advantage.

IV. Importance of Ijtihad in Modern Times

A. Bioethics and Financial Questions

Ijtihad may be required for the following realm and more.

- o Organ transplant
- o Genetic engineering
- o Crypto currency

B. Promoting Intellectual Rigor and Diversity

End of Ijtihad by closure of its gate leads to intellectual stagnation. Maulana Naeem Siddiqui says:

"There can be no true Ijtihad unless scholars are free to express their opinions and others are free to criticize them if they make errors."

C. Revival of Islamic Political Thought

Continued Ijtihad, or as scholars say neo-Ijtihad is required to bring back Islamic political thought. As Rashid Rida, an Islamic revivalist says that the decline of Muslim nation was due to stagnation of scholars along with the tyranny of rulers.

D. Globalization and Ijtihad

Globalization does not only connect Muslims to other parts of the world but also Muslims to Muslims in far-flung areas. Through such connectivity they interact and learn through individual Ijtihad.

Conclusion missing.