

Instructions

1. Give numbering to headings

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

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

4. Draw figures/diagram/flowchart where needed.

5. Start new question from fresh page.

6. Give around 15 headings for 20 marks question.

7. Every question should have introduction and conclusion paragraphs.

8. Add Quran/Hadees references wherever possible.

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

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

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

12. Manage time

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

14. Avoid writing wrong references.

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

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

iv. Raza

v. Haji

It must be noted that belief in the Holy Prophet (PBUH) as the last messenger of Allah has been prioritized in both the "Articles of Faith" and in the ~~seven~~ "The pillars of Islam". The word Aqeedah has been used here which ~~mean~~ literally translates to "knot", contextually it means "holding tightly on to something" but if we look for Islamic meaning we will notice that the word Aqeedah has not been mentioned in the Quran and Sunnah. "Iman" ~~[[Iman]]~~ has been used in the Quran and it translates to faith. Thus Aqeedah Risalat means the belief in Hazrat Muhammad as the messenger of Allah and no other prophet or messenger would succeed him.

According to the Constitution of Pakistan, any person who claims that there has been any other successor of the prophet or does not believe in Aqeedah Risalat, that person will not be considered a Muslim in the Islamic Republic of Pakistan. Thus for a person to be a Muslim, he must believe and declare by the recitation of the first Kalimah Tawheed that "There only are God and Muhammad (PBUH) is his last messenger".

In order to develop a firm understanding of Aqeedah Risalat we must first differentiate between Rasool and Nabi, then we must ~~conclude~~ ^{now answer} if ~~the~~ the Holy Prophet (PBUH) was a Nabi or a Rasool and then we will discuss the characteristics of a Rasool. For a practicing Muslim, Aqeedah Risalat is of utmost importance thus we will also discuss the importance of Aqeedah e Risalat in the lives of Muslims.

ii. Nabi vs Rasool?

Nabi roughly translates to prophet. Prophet a person who prophesies. Rasool translates to messenger and in this context a Rasool is the messenger of Allah who acts as medium between Allah and the human beings, conveying Allah's message to the people. Hazrat Ibrahim (AS) and Hazrat Noah are examples of Rasools (messengers).

A rasool can also be a Nabi but a Nabi can't be a rasool. Hazrat Muhammad (PBUH) was both a nabi and a rasool. "I leave before me two things Qur'an and Sunnah the prophet (PBUH) said in his last sermon emphasizing the importance of the words of God and the actions, ~~and~~ words and silent approvals of the prophet and how much they would benefit the people who believe.

The Holy Prophet (PBUH) was at the 40

Avoid writing lengthy paragraphs under a heading. Give subheading and write medium sized paragraph under each heading/subheading.

years old and was meditating in the Cave of Hira in Makkah and encountered the Angel Gabriel. The Angel recited Surah Alaq to the prophet "Read in the name of thy lord, who created man from a clinging clot of blood and taught man what he knew not. Taught him the use of pen". The prophet was overwhelmed by the encounter and fled in fear. Upon reaching home, he narrated the event to his wife Hazrat Khadija (RA) and she confirmed that the holy prophet (PBUH) was a man of God and the encounter confirmed that he was Allah's messenger.

After the conquest of Meccas and after delivering the last sermon, Angel Gabriel came to the prophet and conveyed to him one final message from Allah "I have completed my favours upon you and made for you, Islam your religion", thus showing how close Allah was with the Holy Prophet (PBUH).

III- Hazrat Muhammad (PBUH) as Rasool Allah

The same of the key characteristics of the prophetic Rasools are as follows

- i. Honest
- ii. Loyal
- iii. Simple

iv. Innocent

v. Characterful

vi. Patient

vii. Characterful

The Holy Prophet (PBUH) was renowned for being honest. An event from his life shows how much the people trusted him. The prophet (PBUH) once ascended a hill and questioned the Quraysh "If I were to tell you that an enemy army is approaching us from behind the hill, would you believe me?" to which the Quraysh answered they would because they knew the prophet (PBUH) was innocent. Hazrat Khadija had made prophet (PBUH) in charge of her goods merchandise as he went to trade it in Syria, Hazrat Khadija's slave accompanied the prophet. After being successful in the trade, he came back with the Prophet and brought news of how honest the prophet was in his dealings. Impressed by his faithfulness and loyalty, Hazrat Khadija (RA) married the prophet (PBUH).

The Holy Prophet (PBUH) was a simple man and he negated extravagance thus had earned the title of Sadiq.

The Holy Prophet (PBUH) had developed diplomatic traits from an early age. Being the nephew of Hazrat Abu Talib, he participated in the peace talks of Hudaibiyah at an early age. In his youth he was involved

in the fixing of the "black stone" in Khana Kaba. Thus in short it can be concluded that the Holy Prophet (PBUH) had all the characteristics as mentioned thus was the perfect candidate for being Rasool - Ullah.

iv. Comparison of Life of Holy Prophet (PBUH) with the life of a modern Western Individual

In this part, we will discuss the importance of Aqeedah Risalat in a Muslim's individual's life and later how it benefits the Islamic society holistically and will later compare it with a western/modernised way of life.

As had been mentioned in the introduction, the prophet (PBUH) emphasized the importance of Quran and Sunnah in his last sermon, it must be noted that there are three types of Sunnah

- i. The actions of the Prophet
- ii. The Sayings of the Prophet
- iii. The silent approvals of the Prophet.

The sayings usually further elaborated teachings of the Quran or mentioned things absent in the Quran. The prophet spoke of equality in his last sermon saying "No black has any superiority over any white and no white has any superiority over a black,

no arab has any superiority over any non-arab and no non-arab has any superiority over any arab". In the following Hadith, the prophet (PBUH) is saying that all men are equal and none is superior over the other. Also in his last sermon he stated ⁶⁶ "Treat your women with respect and kindness for they are your companions". In this Hadith the prophet (PBUH) is emphasizing on the importance of gender equality.

The actions of the prophet are exemplary of how a muslim should live. The life of the prophet (PBUH) has been thoroughly documented and the archives have been verified. The accounts deal with basic day to day actions and dealings with other individuals.

The modern western nations are still plagued with racism. Seeing how the police act brutally towards the darker skinned individuals gender equality did not exist in the west before world war I but only became common after the collective effort of the suffragettes.

vi Conclusion

Aqeedah Risaalat is of utmost importance for a practicing Muslim as it aids him in navigating through life and in avoiding falling victim to sins. A Muslim individual practicing the teachings of the prophet

will also benefit the society around him and will holistically better the Islamic community.

The importance of Aqeedah Risalat can be proven from one the actions of the Rashidun Caliph Hazrat Abu Bakr (RA) as well, he started the Riddah wars in an attempt to wipe out the false apostles who had violated Aqeedah-e-Risalat.

3. Outline

- i. ~~Outline~~ Introduction
- ii. Types of Islamic Punishments
 - ii-a) Hadd
 - ii-b) Qisas
- iii. Sources of Islamic law
 - iii-a) Quran
 - iii-b) Sunnah
 - iii-c) Ijma
 - iii-d) Qiyas
 - iii-e) ~~Ijtihad~~
- iv. Importance of Islamic Judicial system
- v. Conclusion

i. Introduction

Islam is "deen", a "deen" is more than just a religion, it's the complete code of life. "Deen" literally translates to light, contextually it translates to guiding light that provides

a path out of darkness. Thus Islam also provides the necessary instructions to run the state. The Holy Prophet (PBUH) was not only prophet but was also a perfect statesman who governed Mecca and Medina. In order to run a state, a set of rules are needed to separate the right from the wrong thus a judicial system is needed. To prevent the masses from committing wrongful acts, a set of punishments is prescribed for the wrong doers. The Islamic Judicial system provides a set of laws on how a state should be run and gives out punishments for the breaking of laws as well.

ii. Types of Punishments in Islam

Legal punishments in Islam can be divided into two categories. The two categories being

ii) a) Hadd

Hadd punishments are fixed punishment and no alternatives are provided for them. A few examples are as follows.

ii) a) i) Theft

✓ ~~For~~ Theft is punishable with the amputation of the hand. The punishment for theft has been mentioned in Surah Al Nisa

ii) a) ii) Alcoholism

Consumption of Alcohol is punishable with

80 lashes. It has not been mentioned in the Quran but was made a law during the reign of Khalifa-e-Rashidun Hazrat Umar (RA).

ii) a) iii) Fornication (Zina)

There are further two conditions for fornication.

ii) a) iii) Married and cheating on partner

The adulterers will be stoned to death.

ii) a) iii) i) Pre-Marital Relations Fornication

It's punishable with 80 lashes.

The punishments have been mentioned in Surah Noor of the Quran.

ii) a) iv) Robbery

ii) a) iv) i) Threatening the victim

The robber will be cast out from his tribe.

ii) a) iv) ii) Threatening the victim and stealing

Hand and foot from opposite sides (right hand and left foot) will be amputated.

ii) a) iv) iii) Stealing & Murder

The robber will be executed and crucified.

ii) a) iv) False Accusations

~~ii) a) iv) i)~~ The accusers will be cast out and none of their claims will

be believed by anyone. The ~~left~~ aforementioned punishment is from Surah Noor. The following verse was revealed when hypocrites accused Hazrat Ayesha (RA) falsely.

ii) b) Qisas

~~The punishment for~~ For some crimes punishments vary & can be adjusted on their conditions.

ii) b) i) Murder

It's mentioned in Surah Al Bakarah that when murder is unintentionally committed, the murderer must pay blood money to the family of the deceased and must free a slave. If the family of the deceased will set the price and can excuse the ransom as well. If the murderer's tribe is at conflict / feud with the deceased tribe then the murderer must free a slave. If the murderer ~~has~~ is not in the financial condition to pay blood money or free a slave, then he must fast for two consecutive days.

iii) Sources of Islamic Law

The prophet (PBUH) said "I leave for you two things, the Quran and my sunnah", saying that a Muslim must lead their lives in the light of Quran and Sunnah. In the Quran it is written "Verily in this book you will find guidance". Thus accordingly, the first source of Islamic law is the Quran. The prescribed punishments for crimes have been mentioned in the Quran, the punishments have been discussed in "ii - Types of punishments in Islam".

iii) a) The Quran

The types of punishment ~~and~~ in the Quran are the Hadd and the Qisas. Verses such as "Intoxicants, idolatry and divining of arrows are the handiworks of the devil" further emphasise on what's to be considered and illegal. There are some ~~ex~~ points that have not been mentioned in the Quran and some verses are vague thus the Sunnah of the Prophet (PBUH) is used for lawmaking.

iii) a) Sunnah

The Sunnah is further classified into three categories

iii) i) The actions of the Prophet (PBUH)

~~The Holy Prophet (PBUH) freed slaves. Slaves freed by the Holy Prophet (PBUH) include~~
The Holy Prophet (PBUH) freed slaves. Slaves freed by the Holy Prophet (PBUH) include

a) Hazrat Khadija bin Zaid bin Harith (RA)

b) Hazrat Maria Qibtiya (RA)

Thus this action shows that in the legal Islamic state, freeing of slaves and equality is the law.

iii) a) ii) The sayings of the Prophet (PBUH)

Also known as Hadith. The Holy prophet (PBUH) spoke ~~where~~ about the necessary conditions and laws.

iii) a) iii) The silent approval of the Prophet (PBUH)
In most conditions the holy Prophet (PBUH)

remained silent. When the companions of the Prophet (PBUH) were preparing to invade Banu Qurayzah after Ghazwah-e-Ahzab, they asked the Prophet (PBUH) of when they should offer Asr Namaz to which the prophet was silent. So a party offered Namaz while its on its way to invade while the other offered Namaz after invading Banu Qurayzah.

iii) b) Jima

"My ummah will never agree upon an error", the Holy Prophet (PBUH) has said. Jima roughly translates to joint consensus.

On point problems that have not been mentioned in the Quran and in Sunnah, the Muslim Ummah is asked to form a joint consensus on how the problem should be dealt with but the agreement should not go against the Quran and Sunnah and must be in line with the teachings of Islam.

When Hazrat Usman went missing and it was assumed that he was murdered, the Holy Prophet (PBUH) and his companions jointly agreed to combat the Quraysh and avenge the blood of Hazrat Usman (RA). This event Ba'ite-Rizwan can be considered as Jima. The decisions to appoint Hazrat

Abu Bakr (RA) as Khalifa at the Saqifa was also done after consulting the companions discussed and came to a mutual agreement. The compilation of the Quran and the burning of all other copies during the reign of Hazrat Abu Bakr was done after joint consultation.

iii) c) Qiyas

Upon sending Hazrat Muadh bin Jabal to Yemen as a delegate, the Holy Prophet (PBUH) asked him how will he manage the affairs of the state to which he responded "I will consult the Quran", the prophet (PBUH) then asked "If its not mentioned in the Quran" to which he replied "I'll consult the sunnah", the prophet then asked if its not in the Quran and Sunnah to which he replied "I'll decide it for myself keeping it in line with the teachings of Islam". The Holy Prophet (PBUH) approved.

Muslim scholars, with the help of deduction and logic, find ~~problem~~ solutions for modern problems using thought and reasoning while keeping it in line with Islamic principles.

iv) Importance of Islamic Judicial System

A legal system is necessary to run the state. The Rashidun Caliphate governed Arab according to the Shariah law and was successful in doing so. Pakistan, being the Islamic Republic, should be governed according to the Shariah law as well.

v) Conclusion

The Islamic Judicial System is based on the concept of dual accountability. A person must be punished for his deeds in this world and will be punished by Allah in the hereafter as well.

Punishing people in this world will also deter others from committing crimes thus will lead to safer and happier society.

Q6. Outline

- i. Introduction
- ii. ~~Migrate~~ In the court of Najashi (Abyssinians)
- iii. Migration to Medina
- iv. Dealings with Bani Israel
- v. The Rashidun Caliphate & their dealings with non-Muslims
- vi. Conclusion

Rights?

i. Introduction

During its initial stage, Muslims were a minority in Mecca and were subjected to torment and death under the hands of the ruling Quraish and the other non-believers. Gradually with time, the Muslim began to migrate in order to flee cruelty and tyranny. The teachings of the prophet ~~Quraish~~ (PBUH) were welcomed by the outsiders and soon Islam began to spread and Muslims had grown in numbers and Islam became the majority.

Islam, the religion of peace, has not instructed the believers to treat minorities with equality and kindness and they should be allowed to practice their beliefs and rituals freely and in peace.

Islam is an Abrahamic faith thus is closely tied with Judaism and Christianity yet, but despite having similar teachings, Jews and Christians are considered as

minorities in an Islamic state.

ii. In the Court of Najashi (Abyssinia)

The people of the prophet (PBUH) migrate to Abyssinia and were welcomed by their Christian king Najashi, when the Muslims recited Surah Maryam in his court, ~~recite~~ the verse that was related to the birth of Isa (A). The aforementioned event signifies the close Islam shares with the Christians and how it emphasises that the ties between Muslim and Christians should be strong.

Furthermore, it can be noted that the Christians were the first people to grant refuge and sanctuary to Muslim immigrants.

iii. Migration to Medina

Upon migration to Medina, the Meccans were a minority and were a minority. The Meccans were referred to as the Muhajir. The natives of Medina were called the Ansars. The Ansars knew that the Muhajir did not have a place to stay hence allowed them to stay with them in their houses.

Soon, Holy Prophet Muhammad (PBUH) had established himself as the leader of the people of Medina and under him were people of different race and religion. None were forcibly converted as

one ayat from the Quran states "Let there be no compulsion in religion"

The Holy Prophet (PBUH) waged Ghazwa-e-Badr, Ghazwa-e-Uhud and Ghazwa-e-Ahzab to protect the people of Mecca from the invading Meccans. The minorities were to be protected as well. Medina had a significant population of ~~Jews~~ Bani Israel as well.

iv. Dealings with Bani Israel

While preparing to fight in the battle of Badr, the prophet (PBUH) was approached by an army of Bani Israel who showed willingness to assist Muslims in battle. The Holy Prophet (PBUH) refused saying that non-Muslims can not fight alongside Muslim.

iv. Ghazwa-e-Ahzab

Also known as the battle of Confederates. Banu Qatfah, Quraish and Banu Quraiza formed alliance to overthrow Muslim rule in Medina. Banu Qatfah and Banu Quraiza belonged to Bani Israel and were also from Medina.

After defeating the confederates, The Holy Prophet (PBUH) had to deal with the traitors hence Banu Quraiza and Banu Qatfah were soon attacked and driven away. During battle, Islamic rules

of war were beryl, religious sites and people taking refuge in their religious sites were not harmed.

Furthermore it can also be mentioned that religious minorities were allowed to settle their ~~religious~~ ~~disputes~~ disputes according to their own religious judicial philosophy.

Jizyah tax was also imposed on minorities as the money would be used to provide them protection.

V. The Rashidun Caliphate

When Hazrat Umar (RA) had captured Jerusalem he asked for a place to worship. The former king of Jerusalem led him to the church and Hazrat Umar (RA) refused to pray there saying that if he prayed there, all Muslims would wipe out churches and build mosques there instead thus he prayed outside.

Hazrat Ali (RA), also during his caliphate had all the synagogues and other religious places cleaned and made them functional places for worship.

3 hours here

VI. Conclusion

Islam encourages minorities to be practice their beliefs freely but are does allow them to preach their religion outside of their communities freely.

"Islam is the religion of peace and equality thus it permits other minorities to freely coexist with the Muslim majority."

Q8. a) Accountability in Islam

It is mentioned in the Quran that "Every living thing will taste death" thus emphasizing that every living thing will have an after life and will be held accountable in After life.

In Islam, there is a concept of dual accountability. Crimes committed in this life must be punished in this world as well. The types of Islamic punishments are the Hadd and the Qisas. Hadd has fixed punishments while Qisas has temporary punishments that can be adjusted or modified depending on the situation.

b) Characteristics of Islamic Civilization

- Should be governed by a Muslim man who is of a mature age and sound.
- Zakat should be enforced on every muslim
- 5.5 tolas from Gold
- 52.5 tolas of Silver
- etc
- Jizyah tax should be imposed on non-muslims

of - Education should be made compulsory
for "On Allah grant us knowledge" as
not mentioned in Quran

- Each individual must observe the
5 pillars of Islam and must believe in
all articles of faith

or

3:29, 14: 57

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