

Instructions

Date:

Areeha

Day: (M) (T) (W) (T) (F) (S) (S)

1. Give numbering to headings

Islamiat

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

Q2

Explain the doctrine of Prophethood in Islam. Describe its importance in individual and collective life.

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

Introduction:

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

Prophethood in Islam and its benefits to human beings

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

1) Holy Prophet as last Prophet of Allah.

Holy Prophet has been given the

title of last prophet of Islam by Allah Almighty.

His prophethood is final and no other person

can claim it.

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

2) Holy Prophet (SAW) as a Messenger of Allah

Holy Prophet (SAW) is the last Prophet of Allah Almighty who brought the message of Allah to human beings. As said by first leading

لا اله الا الله محمد رسول الله

There is no God but Allah and Holy Prophet (SAW) is the Messenger of Allah.

3) Holy Prophet (SAW) as a guiding Star:

Holy Prophet (SAW) guided the Muslims and other non-Muslims to follow the right path and to abstain from the wrong path. He was a complete guide for everyone. As Surah Al Inam says:

الله اعلم نبيك بحمل رسالة

Allah knows best whom to interest with his mission and how to get it conducted

4) Holy Prophet (SAW) as worthy of Obedience:

The obedience towards Holy Prophet (SAW) is the unique principle that shows that all Muslims deem him as a last prophet. As Quran says

اطيعوا الله واطيعوا الرسول

And obey Allah and the Messenger that you may obtain Mercy.

The Impact of Prophethood on Individual life:

1) Holy Prophet (SAW) as a Father:

Prophethood shows that the relation of Last Prophet (SAW) of Islam was very unique and loving with his daughter. Whenever Hazrat Fatima^(RA) used to visit Holy Prophet (SAW) He stands in respect for her.

2) Holy Prophet (SAW) as a Husband:

As a husband Holy Prophet (SAW) was very kind. He never married during the life time of Hazrat Khadijah. As he himself narrated: "The best among you is the one who is best to his wife and I am best among you to my wives." (Ibn Majah)

3) Holy Prophet (SAW) as a trader:

In Holy Prophet (SAW) early age he took trade venture with his uncle. He was very sincere and honest in business. He always prohibited deception and cheating and promoted fairness in pricing. And as the Hadith goes on: "He who deceives is not of us." (Sahih Muslim)

4) Holy Prophet (SAW) as a Preacher:

After revelation, Holy Prophet (SAW) preached Islam without fear of his enemies. He remained committed to the Deen of Allah Almighty. He emphasized good character and morality in everyday life and stated:

"I was sent to perfect good character."

The Impacts of Prophethood On Individual life:

1) Holy Prophet (SAW) as a legislator and interpreter:

Holy Prophet (SAW) interpreted Quran to the Muslims - He explained the rationale behind many practices that were commanded by Quran. He interpreted the dreams of different companions and highlighted different characteristics. As stated in Surah Al-Hashar: "Whatever the Messenger bids you accept it, and from whatever he forbids you, abstain."

2) Holy Prophet (SAW) as a Diplomat:

Holy Prophet (SAW) wrote many letters to a number of kings to accept the preaching of Islam. He showed diplomacy in treaty of Hudaibiya, which served as a truce between Muslim and Quraysh.

3) Holy Prophet as an Arbitrator and Judge.

Holy Prophet (SAW) was the greatest of Allah's judges in Islam. As stated in Surah Al-Maidah:

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"So if you judge, judge between them with justice."

4) Holy Prophet (SAW) as Military Strategist

Holy Prophet (SAW) showed great examples of military strategy during many wars. He specified the role and location to companions. He made rules and safeguards for women, children and elderly. And instructed: "Do not kill women, or children or elderly."

He also asked the prisoners of war to teach Muslims and seek forgiveness.

Conclusion:

In a nutshell, it can be very vividly expected that Holy Prophet (SAW) is the seal of all prophets. He ^(SAW) preached the message of Islam. He (SAW) through his exemplary conduct showed the direction of leading life individually and collectively.

The question was not on Holy Prophet. Rather, it was on prophethood in general.

Q2 Discuss in detail the judicial System of Islam. Explain its basic philosophies & how it ensures basic justice?

Introduction:

There is no denying the fact that Islam is a just religion. Justice is the part and parcel of this religion. There is no discrimination in respect of justice on the basis of class, creed, religion, gender, power etc. All human beings are deemed as equal in Islam when it comes to serving justice.

Sources of Islamic law that forms the basis of Justice :

1. Quran
2. Sunnah
- 3) Ijma
- 4) Qiyas

Features of Islamic Judicial System:

1) Rule of Law:

The concept that (The king can do wrong) is absolutely alien to Islam. In Islamic judicial system even the head of the state is not above the law. As Holy Prophet (SAW) said; "Had Fatima (R.A) the daughter of Muhammad (SA) have committed theft, I would have cut off her hands." (Bukhari).

2) Production of witnesses:

It is given in Quran that Shahadah is a trust. It has been ordained not to conceal evidence. Burden of proof lies on the plaintiff. Islam acknowledge the principle of "No one should be condemned unheard."

3) Qualification of Judges:

Al Mawardi in his book "Ahkam al Sultaniya" gives criteria for the appointment of judge: Academic excellence, integrity, credibility, impartiality, suitability of character. Thus judge should align with these principles to serve justice without biasness.

4) Islamic Penal System: Hadd and Tazir.

Hadd means to "check or stop". Had-ul-Lah means "things prohibited by Allah". Punishment by way of hadd are: "Whoredom (Zina, fornication), theft, Harabah, intoxication, Qazf, rebellion, and apostasy. Meanwhile Tazir is the man made law that is made according to the need of the time e.g. diyat, imprisonment etc.

5) Separation of judiciary from Executive:

(Caliph Umar (R.A)) for the first time separated judiciary from executive. In the Islamic judicial system judges enjoy venerable and independent position without undue influence.

Basic Philosophies of Islamic Judicial System:

1) Adal:

It means to maintain justice. As said in Surah Al Nisa:

"O! you who have believed, be persistently firm in justice wherever injustice."

2) Equity and Mercy:

Islam advocates equity which aims at promoting rights of all individuals. Islam denies cruelty and ensures the mercy in judgments.

3) Preservation of Human dignity:

Islamic law seeks to protect dignity of all individuals. The law protects the respect and honour of all individuals even non-muslims.

4) Maslahah (Public welfare)

The judicial system consider the common good of society making decisions that benefit the community as a whole, which ultimately leads to just society.

Ensuring Social Justice:

Following are the requirements of maintaining social justice under Islamic law.

- 1) Accountability
- 2) Protection of Rights
- 3) Restorative justice
- 4) Community involvement
- 5) Gender justice
- 6) Focus on prevention.

Comparison with modern
Judicial system

Conclusion:

Succinctly, it is asserted that Islam is a just religion. It upholds the rights of all and sundry without any difference. It has pedestals to stand in line with the law that are divine and followed by Muslims across the world at large.

Q4. Discuss in detail the system of Sadakat and Zakat in Islam. Analyse its social and moral and spiritual effect. Explain?

Introduction:

In Islam the system of Sadqa is a voluntary

Charity that goes beyond the principles of Zakat. It can be given in any form and amount irrespective of time. Whereas Zakat is obligatory form of charity it is to be paid yearly on the accumulated wealth and a fixed portion of **2.5** percent. It purifies the wealth and reduces poverty and inequality.

Quranic foundations.

1) Zakat:

Obligation of zakat is emphasized in Quran in Surah Al Noor:
"And establish prayer and pay zakat."

2) Sadaqat:

Quran encourages the spirit of voluntary charity. It is said in Surah-Al-Bakarah:

"The example of those who spend their wealth in the way of Allah is like a seed of grain that sprout into seven ears and in each spike is hundred grains"

Social effects:

The distribution of Zakat and Sadagah lead to following social benefits:

- 1) Increases cohesion in society among Muslims
- 2) Increases wealth - mutual sharing.
- 3) Reduces inequality
- 3) Funds collected through zakat can be allocated to social project for societal improvement.
- 4) Encourage social responsibility.
- 5) Bounty of Allah Almighty.
- 6) Promotes balanced economic structure in a community.

Moral effects

The moral effects of paying sadagah and Zakat are:

- ① Reduced hatred and biasness -
- 2) less crimes.
- 3) Cultivation of empathy
- ④ Counteracting greed -
- ⑤ Combat materialism -
- ⑥ Encourage fairness
- ⑦ Instills value of generosity, kindness, selflessness and brotherhood.

Spiritual effects.

The spiritual effects of Zakat and Sadagah in a Muslim society are:

- ① Purification of wealth via zakat
- ② Enhancing faith by way of charity
- ③ Feeling of closeness to Allah
- ④ Serves as a reminder of blessings and encourages gratitude
- ⑤ Rewards in hereinafter **Salih Lulkarni**
 "The best of people are those who are beneficial to others."

Conclusion:

In a nutshell, it can be said that the moral, spiritual, and economic fabric of a society can be held strongly by way of regular paying of alms (Sadagah) and Zakat. These practices not only enriches the life of less unfortunate but also purify the hearts and souls. As it is narrated by Holy Prophet (SAW):

"The person who give Sadagah will have a shade on the day of resurrection."

Q: Discuss the status and Right of minorities in Islam. How Islam ensures their right in various spheres of life. Explain.

Introduction

Islam guarantees the law of every human being irrespective of their religion. There are minority rights in Islam as well. In an Islamic state all minorities are given equal opportunities to profess their religion in specified manner. There are three major types of non muslim citizen, the contractees who have entered into treaty, the conquered and the dhimmis, who are non muslim who have submitted to Islamic state.

Status granted to minorities in Islam-

Islam stresses on fairness in dealing and just treatment. All the non muslims are protected from any kind of external threat. They can govern their affairs freely until and unless it is contrary to norms and ethics described by the religion Islam.

Rights determined for minorities in Islam

Following are the rights determined for minorities in Islam:

1) Right to practice religion

Islam gives free access to non-muslims to profess their religious activities. As it is laid down in Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا إِكْرَاهَ فِي الدِّينِ﴾

There is no compulsion in the religion

2) Social Rights:

Holy Prophet (SAW) once narrated: "whoever ~~hunts~~ hunts a non muslim citizen, I will be his opponent on the day of resurrection." Thus it shows the validity of minority social rights in Islam.

3) Economic right:

Holy Quran encourages fair trade practices: "And do not consume other wealth unjustly or send it to the rulers."

4) Exemption from military services:

No minority are forced to take part in military services. They have no application to wage jihad for a defense of muslim state.

5) Payment of Jizya:

The non muslim have to pay jizy or poll tax in lieu of Exemption from military service and payment of zakat.

6) Freedom of life:

According to the famous saying: "And do not kill them unjustly." It is inferred that minorities are free to move in a state according to the local law of the land except Muslim masajids.

7) Equality before law:

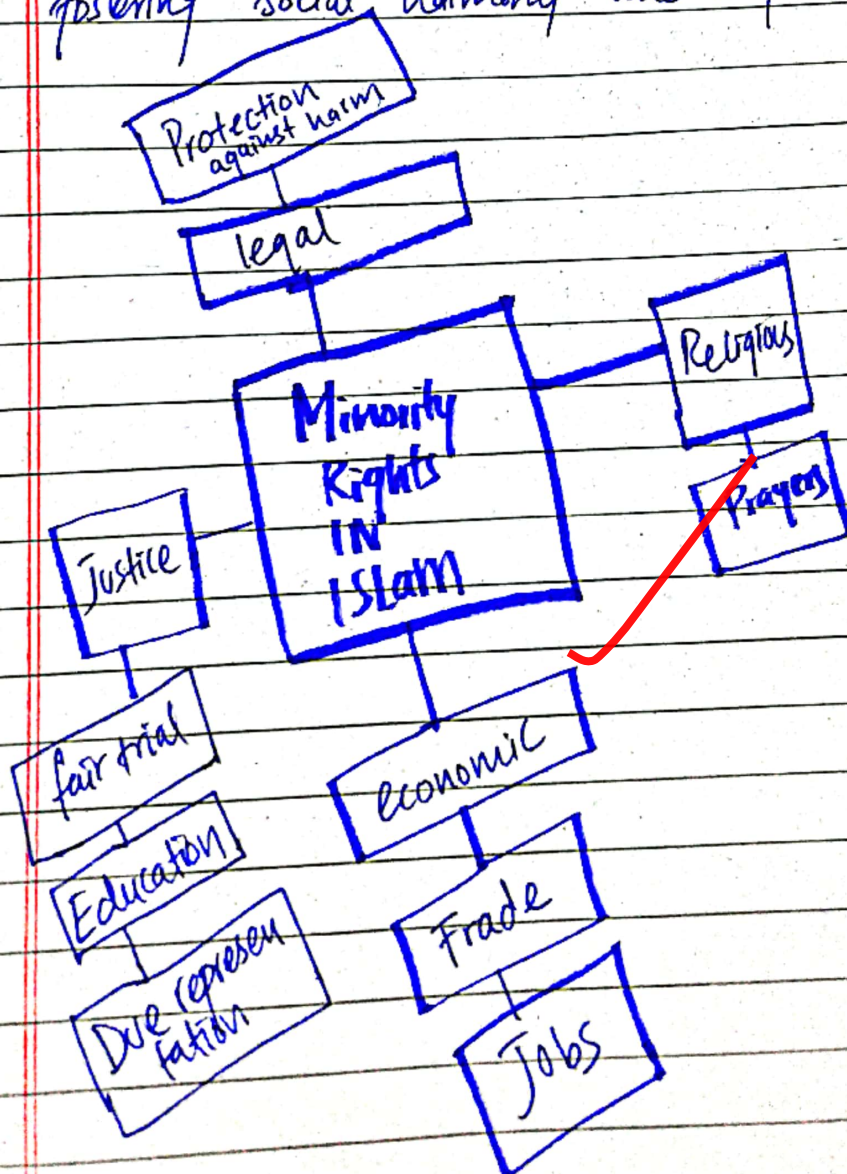
All muslims and non-muslims whether christians, Jews, hindu's etc are equal before law if they are found guilty of any malpractice.

8 Right to life/Property

Caliph Umer (RA) granted Charter of protection of life and property to the Christians of Elia (old Jerusalem) after the conquest of Palestines by the Arabs - This shows fair treatment of minorities.

9) Right to community integration

Muslims are granted to engage positively with minority communities fostering social harmony and cooperation.



Conclusion:

In the light of
aforementioned debate, it can be alleged
that Muslim states and Islam always
guarantee the rights of non-muslim. They
never become biased towards treating
the non muslims. Islam is a just religion
and its core foundations are based
on the principles of spreading love,
kindness, harmony, respect and justice.