

Islamiat

PART - I

- (1) Imam Malik
- (2) Surah Fath
- (3) 17 AH
- (4) Surah Ikhlas
- (5) None of these
- (6) Surah Kahf
- (7) Baghdad
- (8) Surah Hajj
- (9) The great Prophet
- (10) Al-Hakim
- (11) Al-Farabi
- (12) Imam abu Hanifa
- (13) Imam Shatibi
- (14) Imam Ghazali
- (15) Hazrat Umar (R.A)
- (16) Banu Ash
- (17) None of these
- (18) Khalid bin Walid
- (19) Musa (A.S)
- (20) None of these

Answer to Question No 1

(A) Introduction: Deen vs Religion

(B)

66

Deen and religion are often perceived as same, albeit different from each other. Deen is a divine instruction and it covers all aspects of life where as religion is a man made concept which focuses on individual salvation only.

(C)

Allah says in Quran:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرِضْوَانِي لَكُمْ إِسْلَامَ دِينًا ۝

To day I have perfected your
deen for you, and have

DATE: _____ DAY: _____
bestowed you all blessings, and
have chosen Islam as a deen
for you"

(B) Etymological Differences

Deen: Deen is from Arabic word,
D-Y-N which means submission
to Allah, the superior being.

Religion: Religion is from a Latin
word, which means to bind.
It refers to binding to some
man made rules for salvation.

(C) Basis in the Quran

The word religion (Madhab) has
never been used in a Quran, even
a single time. In Quran Allah
says.

P.T.O

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

"For you is your deen and for me is my deen"

Quran is a Comprehensive book guiding humans in all walks of life, unlike religious book which only emphasises over Yoga or meditation.

(D) Difference Between Deen and Religion

(i) Scope :

Deen : Deen covers all aspects of life : worship, beliefs, culture and economic and political affairs.

Religion : Religion only covers the aspect of individual purification indifferent from politics.

Deen

Religion

Divine

Belief

Worships

Worship

Beliefs

Custom

Politics

Economy

==

(ii) Authority :

Deen : In deen authority belongs to Allah, and he is all in all. He is Sovereign.

Religion :

In religion authority belongs to clergy or any other human authority.

(iii) Goal :

Deen : The goal of deen is to tell humans the ultimate truth of the Universe, that there is a Deity and all humans should spend their lives according to the ideal ways shown by deity.

Religion : The goal of religion is salvation of individual just to feel momentary satisfaction.

(iv)

(iv) Dichotomy of Politics

Deen: In deen politics are not separated from other aspects of life. Islam has provided a complete political system of governance. In Quran Allah says -

يَا أَيُّهَا الَّذِينَ آمَنُوا أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَطِيعُوا أَمْرَ الْمُؤْمِنِينَ

"O ye who believe, do pray and give zakat and obey those who have authority"

By authority means an elected Khadifah.

Religion: It provides some laws related to personal life and is separate from politics.

After Renaissance, Church was completely separated from state and politics.

DATE: _____ DAY: _____
7
were no longer church affairs. Similarly
all the religions were separate from
politics, providing only personal guidance.
In Japanese Buddhism it is said to
an individual practicing.

“七転び八起き”

“Fall seven times, stand up eight”

Religion comprises of person coaching
goutel.

(E) Scholarly views.

Mawlana Mawloodi

Says that Islam is a complete code
of life, it provides a stock of
moral ideal which preserve happiness
for mankind, and its ways are
ideal.

Allama Iqbal

In Reconstruction of Islamic Thought

Says that Islam is all in all and
its a complete political, economic
and social system.

قوم مذہب ہے مذہب جو آپس میں بھی نہیں
تجزہ ہوا جو آپس میں عقل انہم بھی نہیں
(علامہ عثمان)

Here by Madhab he means Deen-e-
Islam, addressing muslims of
subcontinent.

Conclusion

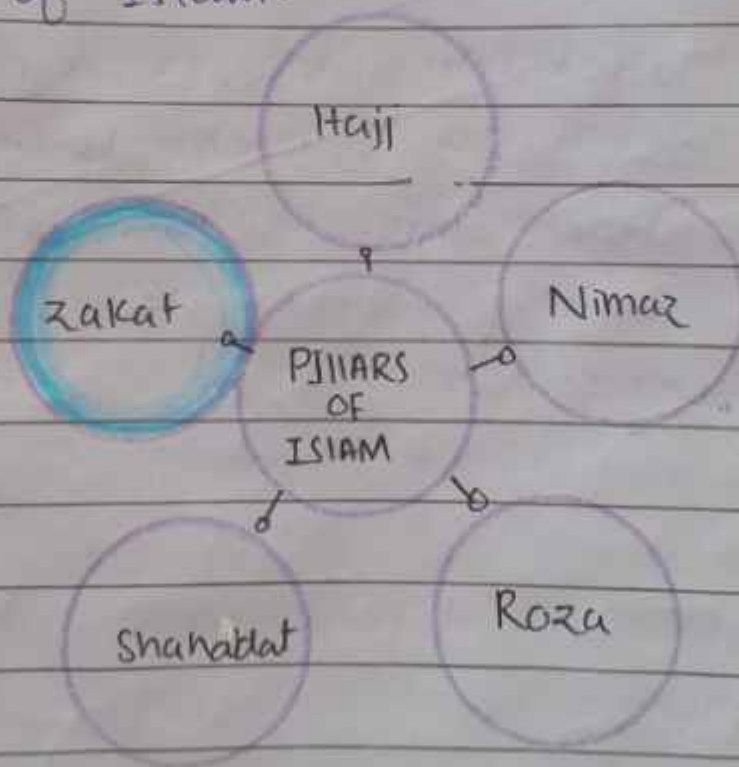
To boil it down, deen and religion
are two different concepts.

Where religion only provides
ways of salvation, Deen covers
all aspects of life.

Introduction: Zakat

66

Zakat in Islam is a worship made compulsory by giving away a specific percentage from one's property to the deserving. It is one of the five pillars of Islam.



Pillars of Islam

(B) Basis of Zakat in Quran.

This verse is mentioned several times in Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْبَلُوا صَلَاتَ وَأَتُوا زَكَاةً

"O ye who believe Offer Prayers and give Zakat"

☛ Zakat is explicitly mentioned in (Surat ul Tawbah, 9:60)

It specifies eight categories of people who are entitled to receive Zakat.

- i Al-Fuqara (The Poor)
- ii Al-Masakin (The Needy)
- iii Al-Amilina Alayha (The Collectors)
- iv Al-Mu'allafatul Quloob (with reconciled hearts)

v Fi-al Riqab

vi Al Ghannam

vii Fi - Sabillah

viii Ibn - al - Sabil

Ratio : 2.5% on Gold

52.5% on silver.

(C) Social Impacts of Zakat

- (i) Zakat reduces destitution and over all budgeted deficit.
- (ii) It allows the circulation of money and avoid accumulation of money in few hands.
- (iii) It paves the way of fraternity and peace in society.
- (iv) It reduces crimes in the society as needs of needy are fulfilled.

It curbs the malafide Profession
of begging

It protects respect and dignity
of widows and orphans.

(D) Moral Impacts of Zakat

(i) Zakat creates an aura of
goodness and being kind to
others.

(ii) It makes the giver spiritually
filled and blessed with divine
guidance

(iii) It gives sense and of thinking
about others.

"Money do gives you happiness,
when you give it away"

(Pit Bull)

Individual Impacts

- (i) It purifies oneself and purifies the wealth.
- (ii) It protects one from ill use of money.
- (iii) Allah puts Barakah in the money of Zakat giver

In Quran Allah says:

"And thou shalt not pile money and not giving Zakkat. For those who accumulate wealth, it would be roped in their necks on the day of Judgment"

(Al-Quran)

DATE: _____

DAY: _____

(E) Conclusion

The Zakat is one of the five pillars of Islam. It is a worship done by giving away one's money. Those who don't give Zakat will be punished badly and those who give will be rewarded here and here after.

Answer to 4

Question No

Introduction: Sirah

“

Sirah of Prophet Muhammad (S.A.W) refers to the mode of conduct of Prophet (S.A.W). It covers every thing from eating food and sleeping to diplomacy and governance to marriage and as military leader.

In Quran Allah says .

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“ Indeed in the Prophet (S.A.W) of Allah you have an example best ideal”

(B) Sirah of Prophet (S.A.W)

The life of Prophet Muhammad (S.A.W) is ideal for all human beings.

(i) Logic of Idealness

The Logic behind the perfectness and idealness of ways of Prophets (S.A.W) is that in this world there are number of ways doing one thing. For instance.

(a) If one wants to sleep, one can sleep in any position, but all these position will be harmful for him; would cause GI infection, acidity etc.

There is some way of sleeping that is perfect, and that way is the way of Prophet.

Similarly all ways of Prophet are perfect because they are

(b) Prophet would eat Barley bread.

(عَنْ أَبِي هُرَيْرَةَ) - Now NIH (National Institute of Health, America) Published - That Barley Bread is the Perfect Bread. and is the most healthy grain on planet earth.

(c) The manners of Prophet are the best.

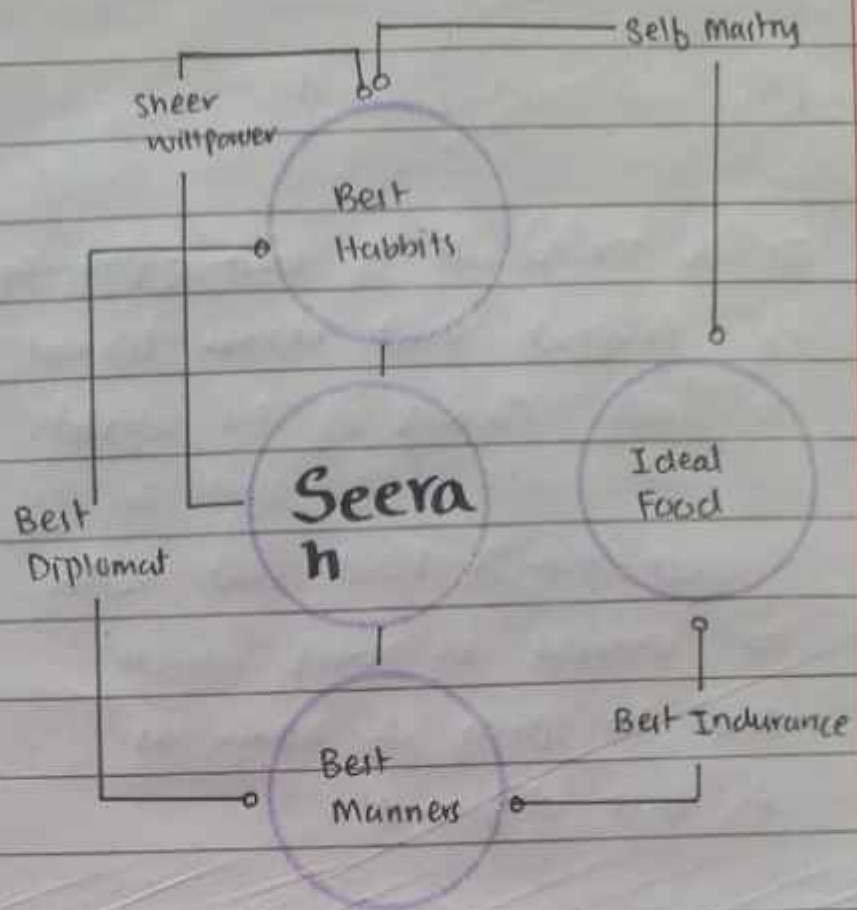
وَأَنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ ۝

"And Indeed Prophet (SAW) is of great moral character"

Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

"We have not sent you except as a mercy to the whole world."



Qualities of Prophet's Character

- | | |
|-----------------------|--------------------------------|
| (i) Self Reliant | (ix) The Healthiest |
| (ii) Sheer will power | (x) The Fittest |
| (iii) Tazkiyah | (xi) Strategic Empathy |
| (iv) Transmutation | (xii) The Alchemy of Adversity |
| (v) Sabr | |
| (vi) Self Hypnosis | |
| (vii) Indurance | |
| (viii) Self Martyr | |

It is the result of best diplomacy of Prophet that Islam spread to all corners of the world.

Prophet (S.A.W) had sent letters to various emperors which are the proof of him as a best diplomat.

Sulah-e-Hudabiyah conducted by Prophet (S.A.W) is a marvellous example of best diplomacy.

Besides these there are scores of examples which are proof of his best diplomacy.

Prophet (S.A.W) was a best educator. as mentioned earlier

DAY: _____
Ideal and best in all walks
of life.

Conclusion

The life of Prophet (S.A.W) is
a best search. No human has
ever lived or will live his
human - years the way Prophet
(S.A.W) did. He did it the best
way. He was a best educator
father and diplomat. Similarities
to him makes one winner
in all meanings of life.

Answer to 8

Question No

(A) Benevolence in Islam

Benevolence or *insan*, occupies a central place in Islamic Teachings. The Quran and Sunnah has repeatedly emphasized on it.

"Indeed Allah Command Justice, Benevolence, and giving to relatives" (16:90)

Benevolence extends to humankind at large

- (i) Poor
- (ii) orphans
- (iii) neighbours
- (iv) travelers
- (v) Even animals.

DATE: _____ DAY: _____
The Prophet (S.A.W) said.

* 'The best of people are those who are when are most beneficial to others.' (Al Mu'jam)

In Islam benevolence is not limited to financial charity but includes kind speech, forgiveness, fair dealings and helping in times of distress.

(i) It fosters a sense of Fraternity.

(ii) It reduces inequalities.

(iii) It strengthens social harmony.

(B) Secondary sources of Sharia

3rd source

Ijma

4th source

Qiyas

5th source

Ijtihad

“ After Quran and Hadiths,
there are other sources of
sharia. They are

- (i) Ijma
- (ii) Qiyas
- (iii) Ijtihad.

Ijma

Ijma is the 3rd source of law in Islamic jurisprudence. It refers to mutual consensus and unanimous agreement of scholars over some issue.

Types

(i) Ijma-e-sarih: Open agreement of all scholars.

(ii) Ijma-e-Sukut: Some agree openly others stay silent, giving tacit approval.

Example

Selection of Abu Bakr (R.A) as a first Khalifah was done by the process of Ijma as a mutual consent of all.

Qiyas

Qiyas refers to logical reasoning by deriving jurisprudence from similar matters.

From drugs are Haram. It derives the jurisprudence from the fact that Alcohol is Haram.

Ijtihad

Ijtihad refers to the individual jurisprudence by a well versed scholar regarding any issue.

All scholars taking part in Ijma must qualify as individuals Mujtahid.
