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INTRODUCTION

Islam is not merely a religion confined to rituals; it a complete way of life (Din) that encompasses every aspects of human existence - spiritual, moral, social, political and economic. The word Islam means submission to the will of Allah, and its distinctive features makes it unique among world religions. Unlike many belief systems, Islam offers a comprehensive framework for both worldly and eternal success.

This day I have perfected for you your religion and completed My favor upon you and have approved for Islam as your religion.
- Surah Al-Maidah (5:3).

DISTINCTIVE ASPECTS OF ISLAM

i. TAWHID (ONENESS OF ALLAH)

Central to Islamic belief is Tawheed - the absolute monotheism and unity.

of God.

"Say, He is Allah, (Who is) One."

= Surah Al-Ikhlās (112:1).

ii. UNIVERSALITY

Islam is for all people, races, and times.

"We have not sent you (O prophet) except as a mercy to the worlds."

= Surah Al-Anbiya (21:107)

iii- COMPREHENSIVE WAY OF LIFE

Islam covers all areas: worship, family, trade governance, and personal conduct.

iv- EQUALITY AND SOCIAL JUSTICE

Islam abolishes class, caste, and racial discrimination.

"Indeed, the most noble of you in the sight of Allah is the most righteous."

(49:13).

V- BALANCE BETWEEN MATERIAL AND SPIRITUAL LIFE

Islam encourages lawful enjoyment of worldly life while keeping in Hereafter in view.

"And seek, by means of what Allah has granted you, the Hereafter, while not forgetting your share of the world."

(28:77).

vi- ACCOUNTABILITY AND LIFE HEREAFTER

Islam teaches that humans are accountable to Allah for their deeds in this life and will be judged accordingly.

vii- FINALITY OF PROPHETHOOD

Prophet Muhammad (PBUH) is the last and final messenger.

Muhammad is not the father of any of your men, but (he is) the messenger of Allah and the Seal of the prophets.

- (33:40)

IMPORTANCE OF DEEN IN HUMAN LIFE

i. PROVIDES PURPOSE AND DIRECTION

Deen gives meaning to life and helps humans understand their role as servants and vicegerents of Allah.

"Did you think We had created you in play (without any purpose)?"
(23: 115)

ii. SPIRITUAL SATISFACTION AND INNER PEACE

Remembrance of Allah through prayer, fasting and dhikr leads to tranquility.

"Verily, in the remembrance of Allah, do hearts find rest." (13: 28).

iii. MORAL AND ETHICAL GUIDANCE

Islam teaches values like honesty, humility, patience and compassion.

The prophet (PBUH) said,

"I have been sent to perfect good character."

iv- ESTABLISHES JUSTICE AND EQUITY

Through Din, social justice and human dignity are upheld.

v- PREPARES FOR THE HEREAFTER

Din reminds humans of death and accountability, making them live more responsibly.

"Every soul will taste death. And you will only be given your (full) compensation on the day of resurrection (2:185)."

vi- ENCOURAGES SOCIAL WELFARE

Din encourages acts like Zakat, Charity and serve to others.

He is not a believer whose stomach is full while his neighbor goes hungry. (Sahih Bukhari).

vii- PROTECTION FROM MENTAL AND MORAL DEGRADATION

Din provides boundaries that protect from sin and harmful behavior.

CONCLUSION

Islam, as Din, is not limited to spiritual practices but is a total system for individual and societal reform.

It provides purpose, balance, justice, and peace in human life. In today's morally and spiritually confused world, the relevance of Islam's guidance has only increased. A life by the principles of Din ensures inner peace, societal harmony, and ultimate success in the hereafter.

"And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

(20:124).

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"This is the book about which there is no doubt, a guidance for those conscious of Allah." (2: 2).

Islam, as a complete code of life, lays down a strong foundation of beliefs that shape the moral, spiritual and social fabric of individual lives and societies.

These beliefs, rooted in the Quran and Hadith, not only define a Muslim's relationship with Allah but also guide human behavior, ethics and interpersonal dealings.

The six articles of faith form the core of Islamic beliefs. Their influence extends far beyond personal piety, contributing to a just, cohesive, and harmonious society.

MAJOR ISLAMIC BELIEFSi- BELIEF IN ALLAH (TAKHEED):

Allah is the one and only, with out

partner or equal.

"Say, He is Allah the One, Allah
the eternal refuge."
(112:1-2)

ii. BELIEF IN ANGELS (MALA'IKAH)

Angels are created by Allah from light and assigned duties such as delivering revelations, recording deeds, and managing cosmic affairs.

"Who do not disobey Allah
in what He commands them
but do what they are commanded."
(66:6).

iii. BELIEF IN DIVINE BOOKS

Belief in all revealed books including the Torah, Zabur, Injeel and Quran. The Quran is the final, unaltered word of Allah.

"Indeed it is We who sent
down the Quran and indeed
we will be its guardian."
(15:9).

iv- BELIEF IN PROPHETS

Allah sent prophets to guide humanity, from Adam (AS) to Muhammad (PBUH), the final Messenger.

v- BELIEF IN THE DAY OF JUDGEMENT

All humans will be resurrected and held accountable for their deeds.

"Every soul will taste death. Then to Us will you be returned."

(29:7)

vi- BELIEF IN THE DIVINE DECREE

"Indeed all things we created with predestination"

(54: 49)

Allah has knowledge and control over all that happens; humans have free will, but within divine wisdom and decree.

IMPACTS ON INDIVIDUAL LIFE

i- SPIRITUAL DEVELOPMENT AND INNER PEACE

Belief in Allah fosters humility,

Sincerity, and a constant sense of accountability -

"Those who have believed and whose hearts are assured by the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest."
(18: 28).

ii- MORAL DISCIPLINE

"Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality."
(16: 90).

iii- PATIENCE AND GRATITUDE

Belief in Qadr strengthens patience in adversity and gratitude in prosperity.

"No fatigue, nor disease, nor sorrow, nor sadness... but that Allah expiates some of their sins." (Sahih Bukhari).

IMPACTS ON SOCIETY

i- SOCIAL JUSTICE

Belief in divine judgement fosters a just social system where rights are protected.

"Indeed Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." (4:58).

ii- UNITY AND BROTHERHOOD

"Indeed the believers are brothers. So make peace between your brothers." (49:10).

iii- CHARITY AND COMPASSION

"And establish prayer and give Zakat and obey the messenger - that you may receive mercy." (24:56).

Belief in reward for charity encourages helping the poor, supporting orphans, and eliminating poverty.

CONCLUSION

The foundational beliefs of Islam are not merely abstract theological

concepts but dynamic forces that shape human character and societal norms. They instill purpose, discipline, justice and compassion, leading to the development of responsible individuals and harmonious communities - In a world facing moral crises and social disintegration, these Islamic beliefs offer a holistic and timeless solution for both personal reform and societal progress.

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (3: 110)

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And we have not sent you,
[O Muhammad], except as a
mercy to the worlds.

(21: 107)

The life of Holy Prophet (PBUH), also known as Sirah, is a complete code of conduct for humanity. As both a spiritual leader and a statesman, the prophet (PBUH) demonstrated a unique balance between diplomacy and defense. His mission was not only to spread the message of Islam but also to establish peace, justice, and stability in a fragmented society. Through wisdom, strategic foresight, and divine guidance, he emerged as both a peacemaker and a military strategist, ensuring peace with dignity. His character continues to inspire statesmen, leaders, and reformers worldwide.

THE PROPHET: A PEACE MAKER

i. EMPHASIS ON RECONCILIATION

The prophet frequently resolved

conflicts through reconciliation
He advised:

"Reconciliation is the best thing." (4:128)

ii. PROTECTION OF NON-MUSLIMS

The prophet (PBUH) emphasized the protection of Non-Muslims citizens in a muslim state, saying:

"Who ever kills a Micalid (A non-muslim under muslim protection) will not smell the fragrance of paradise" (Sahih Bukhari)

iii. PROHIBITION OF RETALITION AND REVENGE

During difficult times, the prophet discouraged retaliation, promoting forgiveness. He said,

"Do not harm those, who do not harm you."

This principle kept conflicts from escalating and preserved peace.

iv. TREATY OF HUDAIBIYAH WITH QURAYSH

Despite hostility from the Quraysh, The prophet agreed to the Treaty of Hudaibiyah, which brought a

period of peace. Between the Muslims and pagans. The treaty emphasized compromise over conflict as stated:

"And if they incline to peace, then incline to it also and rely upon Allah". (8:61).

V. THE CHARTER OF MADINAH WITH JEWS

The Charter of Madinah as an agreement between Muslims and Jews, and other tribes, created a unified community in Madinah. It ensured freedom of religion, mutual protection, and cooperation.

VI. ENCOURAGING KINDNESS AND FAIRNESS

The prophet (PBUH) advised kindness and fairness toward all people. He said:

"Whoever is deprived of kindness is deprived of goodness."
(Sahih Muslim).

THE PROPHET: A MILITARY STRATEGIST

I- DEFENSIVE ORIENTATION

The Holy Prophet (PBUH) engaged in

in warfare only as a last resort and primarily for self defense, emphasizing restraint. His battles such as Badr and Uhud were responses to aggression reflecting the Quranic principle:

"Fight in the way of Allah, those who fight you, but do not transgress. Indeed, Allah does not like transgressors."
(2: 190).

ii- SURPRISE AND INNOVATION

The prophet (PBUH) employed the element of surprise to gain strategic advantage. During the conquest of ~~Makkah~~ Makkah, he entered into the city with large force, surprising the Quraysh and preventing bloodshed. His use of innovative strategies, such as the trench in the battle of Aizah, was also highly effective.

iii- STRATEGIC PATIENCE AND DIPLOMACY

The prophet (PBUH) valued peace and frequently pursued diplomacy. The Treaty of Hudaibiyyah is a prime example, where he agreed to terms that initially seemed unfavorable but ultimately

strengthened the Muslim Community.

iv PROTECTING Non-Combatant AND PROPERTY

The prophet (PBUH) instructed his force to avoid harm to non-combatants, including women, children, and elderly. He said: "Do not kill any child, any woman, or any elder or sick person." (Abu Dawood.)

v- EMPHASIS ON INTELLIGENCE GATHERING

The prophet (PBUH) prioritized intelligence and reconnaissance, often sending scouts to gather information about enemy movements. Before the Battle of Badr, he sent out Ali and Zubair to collect intelligence, showcasing his foresight and preparation.

CONCLUSION

"Indeed in the Messenger of Allah you have a good example to follow."
(33:21)

The Sirah of the Holy Prophet

Muhammad (PBUH) presents a perfect ~~example~~ of model of a leader who upheld peace without compromising dignity, and who fight only when compelled with justice and compassion. As a peacemaker he healed divisions; As a military strategist, he protected the nascent Muslim state with wisdom and restraint. His legacy of ethical leadership and principled strategy remains unmatched in human history.