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Subject

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Submitted to

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The Arabic word for revelation
 is *wahy* that literally
 denotes an action that
 is done in secret and
 quickly or to inform
 some about some
 swiftly and secretly.

The two types of Revelation
 1. General Revelation
 can be perceived by
 every one.
 Happens indirectly
 usually through *aiwa* and
wonder of the *nature*
world people begin
 to understand *truths*
 about Allah.

Special Revelation.

Individualistic or Group experience through dreams, visions or prophecies

In Islam the Angel Jibril is the channel through which Allah communicated etc. The prophet

1) Wahee-e-matlu

It means the revelation which God transmitted in His own word and speech

For example the Quran. It is essential that words should be recited in the same accent.

Thus even after 1400 years Quran has remained unchanged.

2) Wahee-e-Ghair matlu

It is the revelation which Allah

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~~Drop~~ projected in heart
of Holy prophet. but the
Holy prophet (PBUH)
transmitted these revealed
edicts to the people
his own word.

Ans²
Qiyas

Arabic qiyas, in Islamic law, analogical reasoning as applied to the deduction of juridical principles from the Quran and the Sunnah (the normative practice of the community). With the Sunnah, and ijma' (scholarly consensus) it constitutes the four sources of Islamic jurisprudence (usul al-fiqh).

The need for qiyas developed soon after the death of Muhammad, when the ~~era~~ expanding Islamic State came in contact with societies and situations beyond the scope of the Quran and the Sunnah. In some cases ijma' legitimized a solution or resolved a problem. Very often, however, qiyas was used to deduce new beliefs and practices on the basis of analogy with past practices and beliefs.

Muslim scholars consider a specific variant of the general concept of *ijtihad* which is original interpretation and thought. It is also related to *ray* (personal thought and opinion) a forerunner of *qiyas* criticized by traditional authorities as too arbitrary.

Definition.

• Literal meaning:

- 1 measurement i.e. measuring something with another e.g. measuring the cloth with cubic.
- 2 Comparison i.e. ~~comparing~~ comparing something with another.
- 3 Equation

Technical meaning:

Applying a case whose rule is not found by the text to case whose rule is found by the text to case whose rule is found in the text on the account of equation of the both cases in respect of effective cause of the rule.

"Requesting a case whose rule is not mentioned explicitly in the text with a case whose rule is mentioned on the basis of the equality between effective causes found in two cases."

Essential elements of Qiyas

- Original case (asl)
- Legal ruling of Original case (hukm asl)
- New or parallel case (far')
- Effective cause (illah)

Example of Qiyas

New Cases

(Toddy, Drug)

Effective cause

(Intoxication)

Original case

(Wine)

Legal Ruling of Original Case

Prohibition

(al-ma'alah) (5:90)

Prohibition

Example of Continue.

wife with postnatal blood
(New case)

Hurt/causing harm)

(Effective cause)

wife with menstruation
(original case)

Prohibition of
Approaching
(Legal Ruling of Original case)
(al-Raqabah)

Example continue..

Killer of the testator
(Parallel case)

Hastening a thing before its
time
(Effective cause)

Killer of the legator.
(Original case)

The Conditions of Qiyas

- 1 The condition of original case
- 2 The condition of legal ruling of original case
- 3 Condition of parallel case
- 4 Condition of effective cause

The Condition of original case
The original case is not
as parallel case. This mean
that the new case shall
not be the original
case.

- The conditions of legal ruling of original case
- The legal ruling of original case is pertaining to conduct which is established by Quran, Sunnah and ijma
 - The legal ruling should be one which is based on effective cause that can be rationally understood in case if legal ruling based on effective cause that cannot be understood qiyas is not allowed. Example the ruling to circle Ka'bah seven time number of rakat in prayer etc

Justification of Qiyas as a source of Islamic law

- The majority of muslim jurists are of two views that Qiyas is a source of Islamic law it is relied upon in deriving legal rules
- muslim are obligated to follow the legal ruling which is validly derived from qiyas
- The justification of Qiyas as a source of Islamic law is established by Quran

and Sunnah

The Quran

"O ye who believe! Obey Allah and obey the messenger and those charged with authority among you if ye differ in anything among yourselves refer it to Allah and His messenger. (al-Nisa)

3
Ans Islam

Islam is a complete code of life. It extends over the entire spectrum of life, showing us how to conduct all human activities in a sound and wholesome manner.

Islamic Political System.

- We already know that Islam is a complete system of life and political is very much a part of our collective life.
- Islam teaches us how to say Salaah, observe Sawm, pay Zakah and undertake Hajj. So it teaches us how to run a state from a government.
- Islamic ruling system is not the same as the ruling system we have in the non-Islamic countries.

- The political system of Islam is based on three matters
- TAWHID (unity of God)
- RISALAT (prophethood)
- KHILAFAT (vicegerency)

Tawhid

- Tawhid means that only God is the Creator, Sustainer and Master of the Universe and all that exists in it organic and inorganic
- He also has the right to command or forbid, and His commandments are the law.

RISALAT

- The medium through which receive the law of God is known as 'Risalat' (Prophethood).

- We have received two things from this source
- The Book

Khilafat

Khilafat means "representing" Man / human being

- According to Islam, he is the representative of God on earth. His vicegerent

The Islamic political system is based on the following main principles.

- 1 Sovereignty of Allah SWT
- 2 Khilafat of mankind
- 3 Legislation by Shura (consultation)
- 4 Accountability of government
- 5 Independence of judiciary
- 6 Equality before Law

Sovereignty of Allah SWT

- Sovereignty means the source of power. In Islam, Allah is

is the Source of all power and laws. It is Allah who knows what is good and what is bad for His servants. His saying is final.

Khilafah of Mankind.

Man is the vicegerent the agent or the representative of Allah SWT on earth. Allah is the sovereign and man is his representative.

Legislation By Shura (consultation)

Islam teaches us to run a government to make legislative and decisions by the process of Shura.

Shura means to take decisions by consultation and participation.

Accountability of Government

- The Islamic political makes the ruler and the government responsible firstly to Allah and then to the people.

Independence of Judiciary.

- In the Islamic political system the judiciary is independent of Executive.

- The head of the state or many government minister ~~could~~ could be called to the court if necessary.

Equality Before Law

The Islamic political system ensures equality for all citizens before the law. It does not recognise any discrimination on the basis of language (colour), sex or descent.

11/11/20

Introduction

The first thing that we find in Islam in this connection is that it lays down some right for man as a human being. In other word it means that every man whether he is a believer or unbeliever, whether he lives in some forest or in jungle in some desert he is a human being which should be recognized by every muslim. In fact it will be his duty to fulfill these obligations.

Summary of Various Human Right in Islam.

- The right to life
- The Right to the safety of life
- Respect for classity of women ^{life}
- The Right to have standard of ~~life~~
- Individual Right to Freedom
- The Right to justice
- Equality of Human Beings
- The Right to co-operate and Not to co-operate

The Right to Life

The first and the foremost basic right is the right to live and respect human life.

The Holy Quran lies down whosoever kills a human being without (any reason like) man slaughter or corruption on earth, it is as though he had killed all mankind.

The Right to the Safety of Life

The Quran has mentioned this belief of the Israelites and quotes the Jews saying: "There is no blame on us (for anything we may do) with regard to unlettered folk." And whoever saves a life it is as though he saved the lives of all mankind.

The Right to basic Standard of Life

Islam has recognized the right of the needy people for help and assistance to be provided to them. In Holy Quran from the English translation of the

"Kanzul Iman" it states
 "And in their wealth there was
 the right of the beggars
 - and the unfortunate"
 Individual's Right to Freedom
 Islam has clearly and categorically
 forbidden the primitive practice
 of capturing a free man
 to make him a slave or
 the sell him into slavery
 on this point the clear
 and unequivocal words of
 the Prophet (S) as
 follows

"There are three categories
 of people against whom I
 shall myself be plaintiff
 on the day of the judgment."

Right to Co-operate and Not to
 Co-operate.

Co-operate with one another
 for virtue and goodliness
 and do not co-operate with
 one another for the purpose
 of vice and aggression.

Equality of Human Beings
 O mankind! we have created you
 from a male and female

In other words all human beings are brother to one another. They all are the descendants from one father and one mother.

Prophet Muhammad (Saw) said: Surely God does not look at your faces or your bodies. But look at your hearts and your deeds.

Conclusion.

When principles of human Right enshrined in a Islamic Scriptures are seen in the present day context it is difficult that even seemingly trivial issues such as payment of wages to laborer. Some one's estate house permission have been taken care of. This is the divinity of the Scriptures.

Islam has clearly and explicitly denounced killing of innocent and says that saving one life is like saving the mankind.

Ans

- 1 Rasool is an Islamic word for messenger while Nabi is the Islamic as well as the Hebrew word for Prophet
- 2 There are several thousand Nabis while there are only a few Rasool
- 3 While both the Rasool and the Nabi are tasked with sharing the message of Allah to His people a Rasool hold a higher position while a Nabi holds a lower position.
- 4 A Rasool is always always a Nabi while a Nabi may or may not become a Rasool
- 5 While a Rasool receives a new Sharia from Allah a Nabi does not and only

follow the Sharia of the
Rasool before him

- 6 A Rasool receives message through visions and communication with angel, while awake Nabi receives message which are conveyed to him by angels in him sleep

Prophets have many attributes qualities. These are

1 Loyalty

Prophets say true because they are models of humanity. They are take messages from Allah who is one ~~god~~ God. Therefore they don't lie.

2 Trust

They are reliable and trustworthy because they are model for us.

3 Converging.

The converging the order
of Allah.

4 Innocence

Allah protects the innocents
and because they are messengers
of Allah and they are
model of humanity.

5 Intelligence.

They have a
superior mind and intellect.
Logic and ability of
provision.

6 Miraculous.

Miracles.

The true Miracles
miracle are externally
thing are events

Prophecy is key belief.
in Islam it is based
around the fact that
Allah

has sent a series of
messengers to give human
kind on the follow the
straight path.