

Q1. Revelation (wahi) as a source of knowledge write down meaning and kinds of wahi?

Ans. Revelation means to demonstrate the truth or any knowledge by God through supernatural entity for the guidance of mankind. Allah sent 124,000 Prophets to the human kind.

The process of revelation starts from the very beginning and Allah not only revealed His message but also send messengers who spread the revelation in entire humanity

without discrimination, Allah's message is same for whole world. Before revelation whole humanity is covered with darkness. There was no concept of justice, right, law,

respect, education before the process of revelation. The reason behind illiteracy, blindness, darkness is the lack of true guidance. Then God has started to reveal His

guidance on mankind for the betterment of society. The process of revelation ended with the last messenger of Allah Prophet Muhammad (saw).

Quran states that:

"Surely We have revealed the Reminder and We will most surely be its guardian."
[15:9]

For believers the true meaning of revelation is the perfect guidance and mercy.

Allah says:

"There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe." [Al Qur'an 12:111]

Laws of universe are not man made, they are revealed by the Lord of universe. Every creature follows Allah's guidance. Sun sets and raising waves of sea and flow of river, gravity of earth, duration of night and day is all controlled by the will of God.

God not only revealed His revelations on human beings but also on animals. It mentions in Quran that:

"Your Lord inspired the bee, saying: 'Make your homes in the mountains, in the trees, and in the hives which men shall build for you. Feed on every kind of fruit, and follow the trodden paths of your Lord.'" [16:68]

When the first revelation came to Prophet Muhammad (saw) it's first word was "Iqra" means read, which Allah has revealed because without learning how we can get benefit out of revelation. Learning is the first step of practicing and teaching. And after learning it is our responsibility to teach others so their lives would also illuminate with the guidance provided by God.

Types of Revelation:

The lexical meaning of the Arabic word wahi is secret inspiration which is felt only by the one who inspires and the other who is inspired with. The Quran has used this word both for the instinctive inspiration by Allah to His creation in general and for the revelation towards His Prophets in particular. Allah sends His wahi to the heavens with His command and they begin functioning in accordance with it (Surah Al-Momin, Ayat 12).

A type of revelation is that which can be called instinctive or natural. Through this Allah teaches the creatures their work to do. This revelation is more on animals

and perhaps, more than them, on plants and inanimate objects. The other type of

revelation is that which can be called partial or specific revelation through which Allah imparts knowledge or order on any matter related to affairs of life to any one of his servants on a special occasion or make him understand any strategy. This revelation is made daily on human beings. Many inventions in the world are made on this revelation. Many scientific explorations are done through this revelation. Many historical incidents have the outcome of this revelation when a person, on an important occasion, thought of a special measure without pondering, and he made a decisive impact on the speed of history. Similar revelation was made on the mother of Prophet Musa عليه السلام. There is a revelation different from both types of revelation in which Allah informs one of his servants of the facts of the unseen and gives him order related to the affairs of life so that he can pass on this order and knowledge to the common human beings and bring them from darkness to light. This revelation is prophet specific. It is clearly known from the Holy Quran that this type of knowledge -- whether you call it conveyance, revelation, intuition, or interpret it as revelation conventionally-- is not given to anyone except prophets and messengers. And this knowledge is given to prophets because they have complete belief that it is from Allah and completely protected from Satan's infiltration, and also pure of personal views, concepts and wishes. It is also a Shariah evidence. It is obligatory on all human beings, and prophets are appointed to spread this to all human beings and to spread the call to its faith to servants of Allah. And this is the same revelation which guarantees salvation on keeping faith on it and precise loss on turning away from it. Dream is also a form of revelation [Quran; Surah As-Saffat (37) :102] and when he was old enough to go about and work with him, (one day) Abraham said to him: "My son, I see in my dream that I am slaughtering you. So consider (and tell me) what you think." He said: "Do as you are bidden. You will find me, if Allah so wills, among the steadfast." This was the initial case of revelation on Prophet Mohammad ﷺ. Every dream of his would be crystal clear.

Q2. Qiyas as a source of Law? explain.

Ans. There are four sources of Islamic Law:

1. Holy Quran
2. Sunnah / Hadith (sayings of the Holy Prophet (P.b.u.h))
3. Ijma (consensus of Opinion)
4. Qiyas (analogy)

Qiyas:

It is the fourth source of Islamic Law. It is the legal method of deducing one principle from another by comparing them together. It can only be performed when both Quran and Sunnah are silent on a particular issue and even no Ijma is performed earlier. The purpose of Qiyas is to facilitate Muslims to fashion their lives according to Islam in the modern world. Permission of its use is found in the famous dialogue between the Prophet (P.b.u.h) and Muadh bin Jabal when he was appointed governor of Yemen. The Holy Prophet allowed him to exercise his own opinion if he had failed in finding a solution, to some problem in Quran and Sunnah. Qiyas like Ijma is required to be in accordance

with the
primary sources of Islamic Law.
The Quran says:

“Marry women of your choice, two or three or four, but if you fear you shall not be able to do justice then only one”

Here the second clause (but if you fear..) allows for humans to apply their own reasoning and choose for what suits them best but within the limits defined by Quran.

Quran at another point says: “There are signs in this for people who understand.”
Components Of Qiyas:

Asl: The actual injunction in Quran and Sunnah.

Illa: Reasoning behind the injunction.

Hukm: The new deduction made.

Far: The link between the injunction and deduction.

Example:

The Quran forbids sales transactions after the call of prayer on Friday (Asl). By analogy /Qiyas all kinds of transactions (Far) have been forbidden (hukm) because like

sales they also distract Muslims from the Friday Prayers (Illa).

Q3. Write down a detail note Islamic political system?

Ans. The traditional political concepts in Islam include leadership by electing or selecting successors to the Prophet known as Caliphs, the importance of following Islamic law or Sharia; the duty of rulers to seek Shura or consultation from their subjects; and the importance of removing unjust rulers.

The core Islamic Ideology is that there is no god but Allah. Only He is the Giver of the Supreme Law (Lahu-al-Hukm) and only He has the Ultimate Authority to be submissively obeyed, worshiped and adored. . All manmade laws must be consistent with His Supreme Law and all human authorities must be subordinate to His Divine Authority. The basic difference between an ordinary (secular) Republic and an Islamic Republic is that in any Republic, the Majority cannot do any legislation against a constitution that is framed by their founding fathers based on the collective human wisdom. In an Islamic Republic, the Majority cannot do any legislation against the Quran revealed by the Almighty God or against a constitution. The analysis of the Islamic political system through the use of economic methodology is rare. It is common to provide historical analysis based on the experience of “Saqifah(t) Bani Saad” with the selection of the first Caliph Abu Bakr, as well as the method used to select the three following Caliph. This would involve a great deal of textual evidence and their interpretation. This paper presents an alternative approach to draw the main features of the Islamic political system from the basic Islamic values as well as contemporary human experiences. We start with identifying the most important Islamic values related to the field of politics, and set the salient features of a configuration of a contemporary political system that would fulfill such values.

ISLAMIC CONSTITUTIONAL VALUES

I. SHURA:

Shura is simply seeking the experts’ judgement and then acting upon it. This implies that ruling authorities should take all decisions and actions, based on the opinions of the people of learning, knowledge and experience, distinguishing actions that emphasize national interest and actions that go against it. They therefore must implement the actions in favor of national interest and abstain from others that run against it (Al-‘Awa, 2006).

II. JUSTICE:

Muslims must observe justice among themselves and between Muslims and non-Muslims. It is important to emphasize that justice is particularly stressed as a value

in the political sphere. Generally, when permissible actions lead to injustice, they become impermissible. The obligation to be just is not limited to rulers but covers all citizens in all aspects of life.

III. LIBERTY:

In the political sphere, liberty means absence of despotism and the rights of the ruled to take part in the management of their public affairs in a way that is consistent with national interest. Liberty also includes freedom of opinion, of belief, of education, of ownership and personal freedom. Personal freedom includes freedom of movement, right to security and right to shelter.

IV. EQUALITY:

In principle, people must have equal rights, liberties, duties and public responsibilities, without discrimination, based on sex, ethnic origin, language or creed.

Such equality is of legal and not actual type, meaning that people in the same circumstances must be judged by the same rules. That is why this principle is called

equality under the law. Equality has been instituted by Qur'an and the Prophet's traditions. In particular, the prophet said: "Your God is one; your father is one; the red are not preferred to the black, nor the Arabs to non-Arabs, except in piety." The tie between human equality and Tawheed (the absolute unity of God) must be noted as important. Equality has no exceptions. Piety would be a criterion only on the day of judgement and not in this life.

V. RULERS' ACCOUNTABILITY:

The people have the right to make their rulers accountable, based on their obligation to enjoin what is good and to forbid what is bad, as well as their right to

Shura. In addition, this is supported by several Qur'anic verses and Prophetic narrations; it is also supported by the prophet's narrations that decree obedience of rulers as long as they obey God and abstention from their obedience when they disobey God.

Q4. What are the basic human rights in Islamic society?

Ans. The ten rights will be based mainly on the two major Islamic sources, namely, the Holy Qur'an (the Holy book in Islam) and Hadith (the sayings and deeds of the prophet of Islam). These rights are as follows:

(1) The Right to Life.

The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays 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" ... (5:32)

"Do not kill a soul which Allah has made sacred except through the due process of law" ... (6:151)

(2) The Right to Live in Dignity.

The second important right is the right of the citizens to the protection of their honour. In the address delivered on the occasion of the Farewell

Hajj, to which I have referred earlier, the Prophet did not only prohibit the life and property of the Muslims to one another, but also any encroachment upon their honour, respect and chastity were forbidden to one another. The Holy Quran clearly lays down:

a "You who believe, do not let one (set of) people make fun of another set.

b Do not defame one another.

c Do not insult by using nicknames.

d And do not backbite or speak ill of one another" (49:11-12).

(3) The Right to Justice.

This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran has laid down: "Do not let your hatred of a people incite you to aggression" (5:2). "And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness" (5:8). Stressing this point the Quran again says: "You who believe stand steadfast before God as witness for (truth and) fairplay" (4:135).

(4) The Right to Equal Protection of the Law.

Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: "O mankind, we have created you from a male and female." In other words all human beings are brothers to one another. They all are the descendants from one father and one mother. "And we set you up as nations and tribes so that you may be able to recognize each other" (49:13). This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights. "Indeed, the noblest among you before God are the most heedful of you" (49:13).

(5) The Right of Choice.

It is related in the hadith that once the Prophet was delivering a lecture in the mosque, when a man rose during the lecture and said: "O Prophet of God, for what crime have my neighbours been arrested?" The Prophet heard the question and continued his speech. The man rose once again and repeated the same question. The Prophet again did not answer and continued his speech. The man rose for a third time and repeated the same question. Then the Prophet ordered that the man's neighbours be released. The reason why the Prophet had kept quiet when the question was repeated twice earlier was that the police officer was present in the mosque and if there were proper reasons for the arrest of the neighbours of this man, he would have got up to explain his position. Since the police officer gave no reasons for these arrests the Prophet ordered that the arrested persons should be released. The police officer was aware of the Islamic law and therefore he did not get up to say: "the administration is aware of the charges against the arrested men, but they cannot be disclosed in public. If the Prophet would inquire about their guilt in camera I would enlighten him." If the police officer had made such a statement, he would have been dismissed then and there. The fact that the police officer did not give any reasons for the arrests in the open court was sufficient reason for the Prophet to give immediate orders for the release of the arrested men. The injunction of the Holy Quran is very clear on this point. "Whenever you judge between people, you should judge with (a sense of) justice" (4:58).

(6) The Right of Free Expression.

Islam gives the right of freedom of thought and expression to all citizens of the Islamic State on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. This Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism.

(7) The Right to Privacy.

The Holy Quran has laid down the injunction: "Do not spy on one another" (49:12). "Do not enter any houses except your own homes unless you are sure of their occupants' consent" (24:27). The Prophet has gone to the extent of instructing his

followers that a man should not enter even his own house suddenly or surreptitiously.

He should somehow or other inform or indicate to the dwellers of the house that he is entering the house, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor would he himself like to see them in that condition. Peering into the houses of other people has also been strictly prohibited, so much so that there is the saying of the Prophet that if a man finds another person secretly peering into his house, and he blinds his eye or eyes as a punishment then he cannot be called to question nor will he be liable to prosecution.

(8) The Right of Property.

Under the Muslim law, distribution of property can be made in two ways - per capita or per strip distribution. The per capita distribution method is majorly used in the Sunni law. According to this method, the estate left over by the ancestors gets equally distributed among the heirs.

(9) The Right to Basic Necessities of Life.

The concept of basic necessities of life in Islam is as old as Islam itself. The term used for necessities in Islam is 'haajat' which stands for basic needs of man's life. Its dictionary meaning is: "Anything which compels a person or anything a person is in dire need of like food at the time of hunger." In the words of AlMaujam-al-Waseet, it means: "Everything a person cannot do without; everything which is needed."

(10) The Right to Revolt.

The Prophet's injunction to avoid strife and wrongdoing has served as an important principle in the adoption of political quietism or pacifist activism in some sectors of the Muslim community. In general, the law in Islam prohibits rebellion under almost any condition because it expresses a requirement of proportionality by warning that opposition to an unjust government should not result in greater discord than that which is being suffered. The Prophet who said: "If people see an oppressor and they do not hinder him, then God will punish all of them."

I would like to clarify at the very outset is that when we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly.

Q5. What is the difference between Nabi and peghambar? Also define the qualities of prophet hood?

Ans. Every Nabi is not pehambar/Rasool but every pehambar is Nabi. Both positions are regarded highly by Islam while most if not all messengers were Nabi, only a few were both a Nabi and a Rasool. The difference lies in the responsibilities that each is given. Rasool is defined as a messenger, an individual who was given a new Sharia or code of law by Allah (God). The message is received by the Rasool as a vision while he is asleep or as a conversation with angels while he is awake. A Rasool is born a Nabi but becomes officially a Rasool the instant he receives the position and makes it known. Of the

several thousand Nabis and the 25 prophets that are mentioned in the Quran, there are five

Rasools who are called Ulul azm:

Hazrat Nooh(as) who received the Sharia which was followed by other prophets until Hazrat Ibrahim(as).

Hazrat Ibrahim(as) who received the Sharia followed by other prophets until Hazrat Musa(as).

Hazrat Musa(as) who received the Sharia followed by other prophets until Hazrat Isa(as).

Hazrat Isa(as) who received the Sharia which was followed until the time of the Holy Prophet Muhammad(sws).

Prophet Muhammad(sws) who received the most perfect Sharia which is to be followed until the last day of the world.

This Sharia can never be changed, and there can be no other prophet after Prophet Muhammad(sws) because he is the last prophet. He also holds the highest rank and position among

all the prophets, Rasools, and Nabis. Of a slightly lower rank than a Rasool is the Nabi who is also a messenger of Allah (God). Unlike the Rasool, though, the Nabi is not given

a new Sharia but follows the Sharia which was given to the Rasool who came before him. "Nabi" is a term that is used in both Arabic and Hebrew to refer to "prophet." While a Rasool

can communicate with angels, a Nabi can only see them in his sleep. Both the Rasool and the Nabi are tasked with sharing and delivering the messages of Allah (God) to His people.

There are several thousand Nabis while there are only a few Rasools, a Rasool is always a Nabi while a Nabi may or may not become a Rasool.

Qualities of prophet hood:

God combined in His final Prophet ﷺ the most illustrious qualities, ensuring by that the confidence of his audience. His person sparkled from every angle and was thus seen as

admirable in everyone's eyes. Those who considered lineage crucial - though it is not in God's eyes - found Muhammad ﷺ descending from a nobility that was the purest of the pure.

Those who experienced him firsthand, or later read his biography, found in Muhammad ﷺ a lifestyle of extraordinary sincerity and conviction.

Honesty:-

The Prophet ﷺ was not merely a person whose honesty was testified to, rather his clansmen had officially titled him as-Sādiq al-Amīn (the Truthful, the Trustworthy). Even when they persecuted him and rejected his message, they still trusted him with their most precious possessions.

Austerity:-

The simple, austere lifestyle of the Prophet ﷺ is a major indication that his mission could not have been self-serving. After all, this was a man who controlled all of Arabia by the end of his life. Even before that, he had thousands of followers throughout his stay in Madinah; followers who obsessed over him, and would have loved to do anything in the world for him. With all that considered, we find no luxury in any sphere of his life.

Bravery:-

The Prophet ﷺ never fled in battle; rather, he fought fearlessly on the front lines. It would have been perfectly understandable for the Prophet ﷺ to shield himself behind the army, for his death would mean the end of the message. Yet, 'Ali b. Abi Tālib (rA), the celebrated warrior, would say, "I myself witnessed on the Day of Badr how we used to stay

close to the Prophet ﷺ for cover, and he was the closest of us to the enemy, and he was the fiercest [warrior] on that day."

Perseverance:-

Consider a man who never knew his father firsthand, hardly enjoyed the compassion of his mother, and then lost his grandfather, and then his uncle and dearest wife simultaneously.

Consider a man who lived to witness every single one of his children die save for one, who was treated like a menace and fugitive after decades of building a flawless reputation

among his people. Consider a man who experienced physical abuse until he would faint, was starved for years by his own people, and faced countless campaigns of character assassination.

Consider a man who was driven out of his home, sent fleeing to Madinah for shelter, only to find hypocrites there awaiting every opportunity to betray him. Consider a man watching

assassination attempts against his life unfold regularly, as well as the murder and mutilation of his relatives and companions, and then the slander of his cherished wife Aisha (rA),

the daughter of his most loyal comrade. Who could persevere with hope, and persist in matchless ethics, through all this except someone infused by a unique aid from the heavens? The

Prophet ﷺ rose from that abyss of negativity and not only survived, but became a fountain of mercy and empathy for people, animals, and plants alike. This is nothing short of

miraculous; only God brings the dead out of the living, and produces a spring from a rock, and nourishes a rose in the desert. Only God could have kept him smiling throughout, playing

with his grandchildren, standing by his principles, and lifting the spirits of those who suffered so much less than him. Only God could have empowered him ﷺ to have compassion for the

heartless, forgiveness for his enemies, and concern for the arrogant. Though the incidents reflecting his perseverance are innumerable.

Optimism:-

It is remarkable how the Prophet Muhammad ﷺ never lost hope in the support and victory of Allah, regardless of how apparently hopeless his situation would sometimes become. The Quran

later referenced incident of migration and Cave Hira by saying, "If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Mecca] as

one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed Allah is with us.' And Allah sent down His tranquility upon him and supported him with angels

you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise" [at-Tawba (9): 40]. A person

may say: how do we know that Muhammad did not fabricate this verse after the event, portraying with it a dishonest image about his unwavering conviction in God? The simplest response is

that Abu Bakr (rA) personally witnessed how calm and collected the Messenger of Allah ﷺ was in those terrifying minutes. Had he ﷺ not been so, would Abu Bakr (rA) have remained his

greatest admirer and continued venerating him as the embodiment of integrity, even after the Prophet ﷺ's death?