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**Subject: Islamic Studies**

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**Final Term Assessment**

**Department AHS**

**BS Radiology (2nd Semester)**

**Q1**: What is the meaning of zakat? And Explain its objectives.

Ans:

**ZAKAT**

“An act of devotion and worship”

Meaning of zakat:

There are two meanings of zakat

• To clean , to make it pure.

• To remove impediments and help in growth and development.

**Objectives of Zakat:**

• Reduce love for wealth.

• Ensure circulation of wealth.

• Establish a welfare system in the society.

• Generate love in the community.

• Create spirit of sharing.

• Create balance in the society.

• The word zakat is mentioned 30 times in a Qur’an.

• Zakat always refers to the annual obligatory fixed payment from one’s wealth.

• The word Sadakah is mentioned 13 times in a Qur’an.

• Sadakah covers the meaning of obligatory and voluntary charity.

**Q2**: Write prime Categories of prayers and what is the difference between nafl and wajib prayer?

**Ans**:

**PRAYER**:

Prayer is a religious service , especially a regular one at which people gather in order to pray together.

Prayer (Salah) is the second piller of Islam. It is a prescribed liturgy performed five times a day( preferably in a Mosque) and oriented toward Mecca.

**Prime Categories of Prayers**

• Fard prayer

• Wajib prayer

• Sunnah prayer

• Nafl prayer

**1. Fard Prayer:**

• Fard prayers are compulsory for Muslims.

• If a fard Prayer is missed for some reason. It should be made up later.

• The reward for Praying fard prayers in congregation is more than for Praying alone.

**2. Wajib Prayer:**

• This is also and obligatory Prayer.

• It has lesser importance than the fard prayer.

• The Witr Prayer ( offered during the Isha Prayer ) is a Wajib Prayer.

**3. Sunnah Prayer:**

• It was the Practice of the Prophet Muhammad (Pbuh).

• ALLAH didn’t command to perform these Prayers.

**4. Nafl Prayer:**

• Nafl Prayers are optional or voluntary Prayers.

• One can offer Nafl Prayer depending on one’s will.

Difference between Nafl and Wajib Praye

|  |  |
| --- | --- |
| **Nafl Prayer** | **Wajib Prayer**  |
| * Nafl Prayer are optional or voluntary prayer.
 | * Wajib Prayer is obligatory Prayer.
 |
| * One can offer Afl Prayers depending on one’s will.
 | * It has lesser importance than fard Prayer.
 |
| * Nafl Prayer includes Tahajud Prayer , Awwabeen Prayer etc.
 | * Witr Prayer (offered during Esha Prayer) is a wajib Prayer.
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**Q3:** Write any Five signs of Before the day of Judgement?

**Ans:**

**Five Signs of Before the Day of Judgement**

* Markets will be closer to eachother.
* Increase of Earthquakes.
* The Arrival of Al Mahdi.
* Arrival of GOG and MAGOG.
* Shrinking of Time.
* Increase of sudden deaths .

**Q4:** What is Hajj? And Explain benefits of Hajj?

**Ans:**

**HAJJ:**

In Islam, the pilgrimage to the holy city of Mecca in Saudi Arabia, which every adult Muslim must make at least once in his or her lifetime. The **hajj** is the fifth of the fundamental Muslim practices and institutions known as the Five Pillars of Islam. Hajj is performed with the

intention of visiting holy places and performing certain

religious rites in accordance with the way prescribed

by Prophet Muhammad (peace be upon him).

Hajj must be performed once in a lifetime for those

who are financially and healthy enough to do so.

**Hajj in Islamic Sacred Writings**

 • **Hajj in the Qur’an:**

“ Behold, the first House (of Prayer) established for

humankind is the one at Bakkah (Makkah), a blessed

place and a (centre of) guidance for all peoples. “

(Qur’an, 3:96)

“In it, there are clear signs (demonstrating that it is a

blessed sanctuary, chosen by God as the centre of

guidance), and the Station of Abraham. Whoever

enters it is in security (against attack and fear).

Pilgrimage to the House is a duty owed to God by all

who can afford a way to it. And whoever refuses (the

obligation of the Pilgrimage), or is ungrateful to God

(by not fulfilling this command), God is absolutely

independent of all creation.” (Qur’an, 3:97)

**• Hajj in the Hadith (sayings of Prophet Muhammad):**

 “Whoever performs Hajj to this house (the Ka’bah) and

does not commit any obscenity and wrongdoing, he or

she will come out as the day he or she was born – pure

and free from sins.”

**BENEFITS OF HAJJ:**

1.It is undertaking one of the pillars of Islam without which it is not complete. This is indicative of its importance and shows that Allah loves it.

2.It is a kind of jihad for the sake of Allah; hence Allah mentions it after the verses of jihad. And it is proven in al-Saheeh that the Prophet (blessings and peace of Allah be upon him) said to ‘Aa’ishah (may Allah be pleased with her) when she asked him whether jihad is obligatory for women, “Yes, for them there is a jihad in which there is no fighting, Hajj and ‘Umrah.”

3.There is an immense reward for the one who does it in the prescribed manner. It is narrated in a saheeh report that the Prophet (blessings and peace of Allah be upon him) said: “An accepted pilgrimage brings no less a reward than Paradise.” And he said: “Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him”. And it was narrated that Abu Hurayrah (ra) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The pilgrims performing Hajj and ‘Umrah are the guests of Allah; if they call upon Him He will answer them, and if they ask Him for forgiveness He will forgive them.” Narrated by al-Nasaa’i and Ibn Maajah.

4. In Hajj, remembrance of Allah is established, He is venerated and some rituals are carried out, such as reciting the Talbiyah, circumambulating the Ka‘bah (tawaaf), going between al-Safa and al-Marwah (saa‘i), standing in Arafat, staying overnight in Muzdalifah and stoning the Jamrah, along with what accompanies that of dhikr (remembrance of Allah), takbeer (proclaiming His greatness) and venerating Him. In the hadeeth it is narrated that the Prophet (blessings and peace of Allah be upon him) said: “Circumambulation of the Ka‘bah, going between al-Safa and al-Marwah and stoning the Jimaar have only been prescribed to establish the remembrance of Allah.”

5. During Hajj, Muslims from all parts of the world come together and show their love for one another and get to know one another. That is also accompanied by exhortations, guiding towards truth and encouraging people to adhere to it.

6.The Muslims demonstrate unity in time, place, actions and appearance. All of them stand in the different locations of Hajj at the same time, doing the same actions, wearing the same clothes (the izaar and rida’), with humbleness before Allah, may He be glorified and exalted.

7.The season of Hajj brings a great deal of good in both spiritual and worldly terms, as the Muslims may benefit by coming together, learning from one another and doing business. Hence Allah, may He be exalted, said (interpretation of the meaning): “That they may witness things that are of benefit to them” [al-Hajj 22:28]. This includes both spiritual and worldly benefits.

8.It includes offering both obligatory and mustahabb sacrifices, which demonstrate respect for the rituals prescribed by Allah, and eating from the meat and giving some in charity to the poor.

The benefits and hidden wisdoms of Hajj are many.

  **Q5:** What is tawhid and Prophethood in Islam?

**Ans:**

**TAWHID:**

**“** unification or oneness of God";

A **Muslim** should live a life in submission to the will of Allah in all things. What do Muslims believe about **Tawhid**? Muslims believe **Tawhid** is the fundamental belief that God is one and that there is only one God. **Tawhid** means 'oneness' and is at the heart of the **Muslim** faith. **Islam** is a monotheistic religion.

Tawhid, or the oneness of God, is an important teaching with regards to beliefs about not worshipping idols. Sunni Muslims believe that the Qur'an should be interpreted by schools since not all of the information is up to date.

Tawhid is the defining doctrine of Islam. It declares absolute monotheism—the unity and uniqueness of God as creator and sustainer of the universe. Used by Islamic reformers and activists as an organizing principle for human society and the basis of religious knowledge, history, metaphysics, aesthetics, and ethics, as well as social, economic, and world order.

During the classical period, discussions of tawhid focused on philosophical considerations about God's essence and attributes and the validity of the political institution of the caliphate. The thirteenth-century Hanbali jurist Ibn Taymiyyah shifted the emphasis of tawhid to sociomoral issues. He interpreted tawhid as a declaration that God is the sole creator, ruler, and judge of the world, rendering human beings responsible for submitting to and carrying out His revealed will through religious practice, ritual, and actions. True faith is expressed in both individual and collective virtuous behavior, linking the private and public (i.e., spiritual and political) spheres. Social organization is to be guided by religion.

 **PROPHETHOOD:**

Risalah, **meaning prophethood** or the belief in prophets, **is** a basic article of faith for Muslims. Prophets **are** messengers sent from God, or Allah, to help Muslims follow the straight path.

Prophethood is an essential need for people.

In Islam, Prophethood has been given such a special status and significance , and it gives a great impact on man’s life.

The position of the prophets can’t be acquired by effort, spirtual excercise or religious meditation.

Prophets were chosen by ALLAH.

# **The Characteristics of Prophets**

All Prophets have common characteristics which make them exceptional human beings.

## **Prophets receive revelation**

The main difference between an ordinary human being and a Prophet is that a Prophet receives revelation from Allah.

## **Prophets have noble character**

Prophets never sought personal benefits such as wealth, high status or power – rather, they only sought the approval of God.

Prophets were the best examples amongst their people in character and righteousness. They lived in obedience to God, with excellent morals and were always truthful in speech and conduct. For this reason, Muslims reject totally the false attribution of major sins to the Prophets, as appears in some scriptures of other religions.

## **Prophets perform miracles**

Many Prophets performed miracles, usually in a field which their people excelled. For example, the people of Moses (peace be upon him) excelled in magic; therefore, Moses (peace be upon him) was able to perform miraculous acts which even magicians could not perform. The people of Jesus (peace be upon him) excelled in matters of medicine; therefore, Jesus (peace be upon him) was able to perform acts of healing beyond the skill of his own people. The people of Muhammad (peace be upon him) excelled in poetry; therefore, Muhammad (peace be upon him) delivered the Quran, containing such eloquent words which no poet could ever compete with. In addition, many Prophets conveyed truthful prophecies of future events. Such miracles were performed only with the permission and assistance of Allah, proving that they were human, and not divine.

## **Prophets are not divine**

While Prophets are chosen by Allah Almighty, they are in no way divine and should not be worshipped. Prophet Muhammad (peace be upon him) was commanded to say, **"I am only a man like you. It has been revealed to me that your God is One God."** Quran 18:110 It is clear even from the Bible, both the Old and New Testaments, that the Prophets were not divine, and would worship and prostrate to the One True God. **"And he [Jesus] went a little farther, and fell on his face, and prayed..."** Matthew 26:39 **"And they [Moses and Aaron] fell upon their faces..."** Numbers 16:22 **"And Abram [i.e. Abraham] fell on his face: and God talked with him..."** Genesis 17:3

# **Every Nation was Sent a Prophet**

**"And for every nation there is a messenger."**

# **The Message of the Prophets**

**"And certainly We sent to every nation a Messenger (saying): 'Worship Allah and avoid false gods.' "**

**"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them..."**