**IQRA NATIONAL UNIVERSITY**

**Final Term Assignment**

**SEMESTER FALL 2020**

**SUBJECT Islamic Studies/Ethics**

**DEPARTMENT of ART AND DESIGN**

**TOTAL MARKS 50**

**TIME DURATION 9:00 TO 3:00**

**(With the name of Allah the most merciful and the most beneficent, May Almighty Allah protects us all from the pandemic situation amen.)**

**NAME JAWAD HUSSAIN**

**ID 15441**

**DATE 27/06/2020**

**SEMESTER THIRD**

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| s.no | Questions | Marks |
| Q1.  ANS | Write down a detail note on ijma?  IJMA …..  **Ijma**  is an Arabic term referring to the consensus or agreement of Islamic scholars on a point of Islamic law  . Ijmāʿ, (Arabic: “consensus”) in Islamic law, the universal and infallible agreement of either the Muslim community as a whole or Muslim scholars in particular.    Another **example** of **Ijma**' is the second Azan of Jumah (Friday), which was the **Ijma**' of sahaba(ra) during the time of Usman(ra) which is followed through out the world also in Makah and Medina as part of Sunnah.  Principles Of Ijma…  Consensus (**ijma**) could in **principle** elevate a ruling based on probable evidence to absolute certainty. This classical doctrine drew its authority from a series of hadiths stating that the Islamic community could never agree on an error  Types of ijma  The names of two **kinds** of consensus are: **ijma** al-ummah - a whole community consensus. **ijma** al-aimmah - a consensus by religious authorities.  Ijma al ummah..  A whole community consensus. ... Where as Shafias believe view that religiously binding consensus had to include all of the Muslim community in every part of the world, both the religiously learned and the layman.  Ijma al aimmah..  in this al muslim religions persons like molanas ,muftis ,alamas called a meeting in which they discussed the religious problems. | 15 |
| Q2.  ANS | In the light of Quran write down a note on truth?  First Verse:  يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.  ***O you who believe! be careful of (your duty to) Allah and be with the true ones. (Surah Tawbah 9:119)***  Shaykh Tabarsi has said that in the recitation of Ibne Masood and Ibne Abbas it is: ‘*be with the true ones.’* means that ‘follow the religion of the one practices what he preaches and be their friend and companion’.  And it is related from Ibne Abbas that ‘be with Ali and his companions’.  It is related from Imam Sadiq (a.s.) that be with the Aale Muhammad.  In Basair it is related from Imam Baqir (a.s.) that ‘Sadeqeen’ means ‘We.  And it is narrated from Imam Ridha (a.s.) that ‘sadeqoon’ means the Holy Imam (a.s.) who with their obedience are going to completely verify Allah and His Prophet (S).  And in *Manaqib*, from Sunni chains of narrators, it is narrated from Ibne Umar that ‘be with Muhammad and Ahle Bayt (a.s.).  In the book *Kamaluddeen* there is a tradition from Imam Ali (a.s.) that when this verse was revealed, Salman (r.a.) asked: O Messenger of Allah, is this verse general or special? The Prophet replied: It is ordered for all general people and all the Believers ordered to this. And ‘Sadeqeen’ are specially my brother Ali and after him his successors the day of judgement.  Shaykh Tusi in *Majalis* has narrated from Imam Sadiq (a.s.) that ‘*be with the true ones.*’ means ‘be with Ali Ibne Abi Talib (a.s.)’.  Ali Ibne Ibrahim has said that ‘Sadaqeen’ are the Holy Imams.[1](https://www.al-islam.org/hayat-al-qulub-vol3-allamah-muhammad-baqir-al-majlisi/part-15-quranic-verses-based-variations-word#f_35dab66d_1)  Second Verse:  وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.  ***And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! (Surah Nisa 4:69)***  In *Misbahul Anwar*it is narrated by Anas, that one day the Holy Prophet (S) prayed the morning prayers with us and after that turned his holy face towards us, so I asked the Prophet about the Tafsir of this verse. He replied: ‘prophets’ refers to me, ‘the truthful’ refers to my brother Ali Ibne Abi Talib (a.s.), ‘martyrs’ refers to my uncle Hamza, ‘pious’ refers to my daughter Fatima (s.a.) and both her sons, Hasan and Husain (a.s.).  Kulaini has related from Furat Ibne Ibrahim and he from Imam Ali (a.s.), that when Allah will gather the future and the past people, from them we seven will be the best people who are from the children of Abdul Muttalib. The Prophets (a.s.) are the best amongst the creatures of Allah, and our Prophet are better than all of them.  After this are the vicegerents of the Prophets who are the best in the nations and the Vicegerents of our Prophets are better than all the previous Vicegerents and after the vicegerents our martyrs are best of all the martyrs and Hazrat Hamza is the leader of the martyrs and he is great and Hazrat Ja’far whom Allah has bestowed two wings, with which he flies with the angels in Paradise, Allah has not given this blessing to anyone before him and it is that affair that Allah has blessed the Ummat of Muhammad Mustafa (S). Then both the grandsons of the Prophet (S), Hasan and Husain (a.s.) and then is the Mahdi of this Ummat, and Allah will make anyone He wishes the Mahdi from our Ahlul Bayt. And then he recited this verse: | 10 |
| Q3.  ANS | Explain what is Qiyas?  QIYAS..  In Islamic jurisprudence, qiyās is the process of deductive analogy in which the teachings of the hadith are compared and contrasted with those of the Qur'an, in order to apply a known injunction to a new circumstance and create a new injunction.  Defination Of Qiyas..   the principle of analogy applied in the interpretation of points of Islamic law not clearly covered in the Koran or sunna : analogical inference or deduction.  Principles Of Qiyas..  **Qiyas**, Arabic qiyās, in Islamic law, analogical reasoning as applied to the deduction of juridical **principles** from the Qurʾān and the Sunnah (the normative practice of the community). With the Qurʾān, the Sunnah, and ijmāʿ (scholarly consensus), it constitutes the four sources of Islamic jurisprudence (uṣūl al-fiqh) .  Difference Between Ijma and Qiyas..  In such cases, those people with extreme knowledge on Quran and ahaadith, extract the ruling for a particular situation. This is called **qiyas**. ... This is called **qiyas**. After the time of prophet Muhammad saws, and during the khilafat of 4 great khulafa, whatever **qiyas** is done and accepted by all sahaba is called **ijma.**  **Qiyas In Islam..**    By analogy this prohibition is extended to other transactions and activities such as agricultural work and administration. Among Sunni **Muslim** in recent centuries **Qiyas** has been accepted as a fundamental source of Sharia law along with Ijmāʿ and secondary to the Qur'an, and the Sunnah.  **Types Of Qiyas..**     Ijazah.   Ijma.   Ijtihad.   Ikhtilaf.   Istihlal.   Istihsan.   Istishab.   Madhhab.    . | 15 |
| Q4.  ANS | In the light of Quran and sunnah explain justice?  JUSTICE IN QURAN  "O you who have believed, be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." [Surat An-Nisā' (4:135)]  Justice. The word ‘justice’ appears 24 times in the Quran in 22 verses. Such is the importance of this term in the eyes of the Almighty. So much so that the word ‘Justice’ is one of the central ideas of the Quran because it is one of the most important attributes of Allah Himself. The MOST JUST.  The word justice means to put everything in place, there where it is supposed to be. So justice can take place in all walks of life; in family, in business, at work, with friends and everywhere else. Closely related to the concept of justice in the Quran is the concept of Equality which goes hand in hand with justice. A simple example of justice in Islam is the Friday prayers, where men stand together, shoulder to shoulder, rich or poor, dark or fair skinned and pray together. That is equality. That is justice. And THAT is what Allah has asked us to embrace.  Allah has said “O My slaves, I have forbidden injustice for Myself and forbade it also for you.  So avoid being unjust to one another.” Such a beautiful verse in which Allah has declared that when HE himself shows justice to His entire creation then why can’t we do the same? Indeed He expects us to stay away from injustice the same way that he does.  But the places where the term ‘Justice’ has been mentioned in the Quran has a far deeper meaning than what can be superficially seen. Allah has said in the Quran “We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people…” (Quran 57:25)” THIS justice that Allah is talking about is the knowledge of Islam that Allah spread to His creation through His messengers. Him giving us Islam as a religion and Quran as the complete code of life is Him giving us Justice. Justice that we may use our entire lives. Justice that will help us become better Muslims, go to the right path, and enter Jannah.  Allah says in the Quran: “O you who believe!  Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor...” (Quran 4:135)  So when Allah says that we should stand firm in Justice even against our family and friends, He does not only mean the Justice of the worldly life but also the Justice that one follows by embracing Islam.  JUSTICE IN SUNNAH..  )  باب فَضِيلَةِ الإِمَامِ الْعَادِلِ وَعُقُوبَةِ الْجَائِرِ وَالْحَثِّ عَلَى الرِّفْقِ بِالرَّعِيَّةِ وَالنَّهْيِ عَنْ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ  The virtue of a just ruler and the punishment of a tyrant; Encouragement to treat those under one's authority with kindness and the prohibition against causing them hardship  حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏ "‏ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ‏"‏ ‏.  **It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (ﷺ) said:**  Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and GlorioUS. Either side of the Being is the right side both being equally mrneritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. | 10 |