

**Name : Malyar Khan**  
**ID : 14906**  
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**Final term**

**QUESTION # 1 Revelation (wahi) as a source of knowledge wrote down meaning and kinds of wahi?**

**Answer :**

Revelation (wahi):-

Wahyi” ( وحي) literally means inspiration, revelation, suggestion, to point out a thing to someone, to put a thing into the mind of someone secretly; letter, writing: something revealed or written or the idea inspired or revealed; saying; commandment; to dispatch a messenger to someone; to speak with someone secretly; to urge; voice. In Islamic terminology, wahyi means communication of idea, command and information from Allah to a chosen human being, conveyed either directly or through supernatural agencies like angels.

wahyi is used for spoken as well as unspoken and written as well as unwritten inspiration and revelation.

Types of wahi:

1 :Wahee-e-Matlu:

It means the revelation which God has transmitted in His own words and speech, for example the Quran. It is essential that such revealed words should be recited in the same accent, diction and pronunciation as they were revealed. Thus even after 1400 years Quran has remained unchanged.

2 :Wahee-e-Ghair Matlu:

It is the revelation which Allah projected in the heart of the Holy Prophet. These are not the words of the Almighty, but the Holy Prophet (PBUH) transmitted these revealed edicts to the people in his own words.

Revelation as the Source of Knowledge

Revelation means to disclose the truth or any knowledge by God through supernatural entity for the guidance of mankind. 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.

Revelation Drags Human beings from Darkness towards Light

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.

Quran states that:

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

Laws of Universe are revealed by God:

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.

**QUESTION # 2 Qiyas as a source of Law? Explain**

**ANSWER:** 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. Here the ruling of the Sunnah and the Qur'an may be used as a means to solve or provide a response to a new problem that may arise. This, however, is only the case providing that the set precedent or paradigm and the new problem that has come about will share operative causes. The Allah is the specific set of circumstances that trigger a certain law into action.

Types of qiyas:

There are three types of Qiyas:

1) Qiyas of higher order (al-Qiyas al-Awla): The effective cause in the parallel case is of higher order than the effective cause in the original case.

E.g.

Saying 'uff' to parent

(Original case)

Torment (Effective cause)

2) Qiyas of an equivalent order (al-Qiyas al-Musawi): The effective cause in parallel case is of the same strength with the effective cause in the original case.

E.g.

Consumption of orphan's property

(Original Case)

Destruction of orphan's property (Effective cause)

3) Qiyas of a lower order (al-Qiyas al-Adna): The effective cause in parallel case is of a lower order than the effective cause found in original case.

E.g: Wine

(Original case)

Intoxication (Effective cause).

Justification of Qiyas as a source of Islamic law

-The majority of Muslim jurists are of the view that Qiyas is a source of Islamic law. It is relied upon in deriving legal rules.

-Muslims are obliged to follow the legal ruling which is validly derived from qiyas.

The justification of Qiyas as a source of Islamic law is established by the Qur'an and Sunnah.

The Qur'an:

" 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'(4):59)

The sunnah:

There are many cases in which the Messenger of Allah (peace be upon him) in response to queries of Companions tried to give answers in a form that was supposed to train them in legal thinking and in many such cases the method is quite similar to analogy.

### **QUESTION # 3 write down a detail note Islamic political system?**

**ANSWER:** ISLAMIC POLITICAL SYSTEM

MADINAH CONSTITUTION:

The Madinah Constitution is the document that was written as an agreement between the residents of City. It marked the establishment of the first Islamic State, and later on has been considered as a constitution (Al-Awwa, 2006). We summarize its main points in the following.

A. BASIS FOR MOWATANA OR CITIZENSHIP:

The constitution defines the citizens of the Madina State as all residents: Muslims, Jews and Mushreks (idol worshippers) with equal rights and obligations.

**B. THE HEAD OF STATE AND THE STATE LAW:**

Prophet Mohamed is the Head of State and the law to be applied is Islam and the Prophets judgement or interpretation.

**C. MAIN PRINCIPLES OF LAW:**

1. Equality among citizens
2. Justice
3. Disapproval and unrecognition of injustice

**D. THE RIGHT OF OTHERS TO JOIN THE AGREEMENT:**

Others are allowed to join the agreement after being signed by its original signatories.

**E. PROHIBITION OF UNILATERAL AGREEMENT WITH ENEMIES OF THE STATE**

**F. NON-POLITICAL PRINCIPLES**

1. Capital punishment for murder,
2. Prohibition of sheltering of criminals
3. Punishment is personal, meaning it is specific and restricted to the criminal.

**II. SAQIFAH EXPERIENCE**

Ansar, or the supporters of the Prophet, who invited him and his earlier companions to Madinah, gathered in Saqifah(t) Bani Saad, after the passing of the Prophet to consult with each other about choosing a new ruler.

**A. THE HEAD OF STATE FROM ANSAR:**

Ansar claimed that they are more entitled to occupy the position of the Head of State, as they are the supporters of the Prophet.

**B. THE HEAD OF STATE FROM QURAYSH:**

Abu Bakr, based on an oral tradition of the Prophet claimed that the Head of State should be chosen from Quraysh, the tribe of the prophet.

**C. DUAL HEAD OF STATE, ONE FROM ANSAR AND ANOTHER FROM EARLY COMPANIONS**

**XI. LESSONS FROM SAQIFAH:**

1. The experience of Saqifah has some implications, but it should not be exaggerated, because, Awe (2006):

- 1.1. Muslims had no political theories developed during the time of the prophet, as revelation reigned supreme.
2. The Islamic State requires a political system.
3. The continuity of the State requires a ruler that would continue the approach of the Prophet.
4. The choice of the Head of State should be done through Shura.
5. Islam does not prescribe a specific mechanism to be used for exercising Shura. This is obviously left to the conditions of time and place.

**III. KHALIF EXPERIENCE**

Muslims lived under participatory democracy until the Fourth Caliph.

Until that time, the shape of a representative government had not been developed by Shari'ah scholars.

After the Fourth Caliph, the Muslim government deteriorated from participatory democracy into a monarchy.

Muslims spent vast resources trying to reform the system through fighting, but the power of the executive was too overwhelming.

**QUESTION # 4 What are the basic human rights in Islamic society ?**

**ANSWER:** The Islamic Approach:

The second point which 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.

#### **Basic Human Rights:**

The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever. He has some basic human rights simply because he is a human being.

**.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: who's ever kill a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind.. (5:32)

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned.

#### **.The Right to the Safety of life :**

Immediately after the verse of the holy Quran which has been mentioned in connection with the right to life, God has said; "And whoever saves a life it is as though he has saved the lives of the mankind" There can be several form of saving man from death. A man may be ill or wounded, irrespective of his nationality, race or colour. If you know that he is in need of your help, then it is your duty that you should arrange for his treatment for disease or wound.

#### **.Respect for the chastity of women:**

The third important thing that we find in the charter of human right granted by Islam is that a women's chastity has to be respected and protected under all circumstances, whether she belong to our own nation or to the nation of the enemy, whether we find her in the wild forest or in a conquered city; whether she is our co-religionist or belong to some other religion or has no religion at all. A muslim cannot outrage her under any circumstances.

#### **The Right to a basic standard of life:**

Speaking about the economic right the Holy Quran enjoins upon its Followers; And in their wealth there is acknowledged right for the needy and destitute.

The word of this injunction show that it is a categorical and un-qualified order. Furthermore this injunction was give in Makkah where there was no Muslim society in existence and where generally the Muslims had to come in connect with the population of the disbelievers

#### **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 to sell him into slavery. On this point the clear and unequivocal word of the prophet (S) are as follow; There are three categories of people against whom i shall myself be a plaintiff on the day of judgement

#### **The position of Slavery in Islam:**

Briefly i would like to tell you about the position and nature of slavery in Islam. Islam tried to solve the problem of the slaves that were in Arabia by encouraging the people in different way to set their slaves free. The muslim were ordered that in expiation of some of their sins they should set their slaves free

#### **.The right to Justice:**

This is 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 l'll-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).

#### **Equality of Human Beings:**

Islam not only recognizes absolute equality between men irrespective of any distinction of color, 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.

#### **. The Right to Co-operate and Not to Co-operate:**

Islam has prescribed a general principle of paramount importance and universal application saying:” Co-operate with one another for virtue and heedfulness and do not Co-operate with one another for the purpose of vice and aggression”(5:2).

### **QUESTION # 5 What is the Difference between Nabi and peghambar? Also define the qualities of prophet hood?**

**ANSWER:** The Difference between a Prophet (nabi) and a Messenger (rasul)

In his commentary on the famous text of Sunni creed Jawhara al-Tawhid, Imam al-Bajuri provides useful definitions of the terms you asked about in your first question.

He defines a prophet (nabi) as a human being who is free from all repulsive qualities, [and] given a revealed law that he enacts, even if he was not commanded to spread it.

In contrast, Imam al-Bajuri defines a messenger (rasul) as someone who has the qualities of a prophet but with the additional stipulation [of him being] commanded to spread [his message].

In other words, the main difference between a prophet and a messenger pertains to spreading the revealed message (tabligh): messengers only include those commanded to spread the revelation they receive, while prophets include both those who received that command and those who didn't. This means, as Imam al-Bajuri explains, that every messenger is a prophet, but not every prophet is a messenger.

#### **The qualities of Prophethood:**

All Prophets have common characteristics which make them exceptional human beings

##### **1)Prophets receive revelation:**

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

##### **2)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.

##### **3)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.

#### 4) 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

#### 5) Prophets have necessary qualities

Allah gave all Prophets certain characteristics in order for them to successfully fulfill their mission, such as persistence, courage, leadership, patience and wisdom.

Some examples include:

The persistence of Noah (peace be upon him) in calling his people to Allah, even though very few accepted.

The courage of Abraham (peace be upon him) to singlehandedly confront his entire community regarding their false beliefs, while he was still very young.

The leadership of Moses (peace be upon him) in directing the escape of his people from the most oppressive tyrant of his time - Pharaoh.

The patience of Jesus (peace be upon him) in enduring the hardships and persecution imposed upon him by his people.

The wisdom of Muhammad (peace be upon him) in uniting the many rival tribes of Arabia, who had a long history of conflict, into one peaceful community

**END .**