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QUESTIONS:

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

ANS) Wahi is an Arabic word which means to give news secretly, give a signal or to convey a message.

Whereas in Shari’s terminology Wahi is called the kalam (THE DIVINE WORD) that was revealed to the Prophets of Allah.

The words of Allah is very important for us because it is His message to His servants, also through wahi Allah gives his message to his servants and also gives commands and prohibitions. The words of Allah the recitation and memorization of Holy Quran guide the heart of believers towards awareness, piety, goodness and success in thus world and hereafter.

WAHI AS A SOURCE OF KNOWLEDGE:

Every Muslim knows that Allah has sent man to thud world as a matter of test, and in return for this being obligated with certain duties. Once he is in the world must do two things:

. He should make the best use of this world and the things created in it.

. Using the world as advantages, he should keep the injection of Allah in sight and do nothing against His will.

. For the above functions man need knowledge, knows reality of world, properties of different things, manner in which they can put together.

For this purpose Allah has created three things

. MAN SENSE

. REASON

. WAHI

KINDS OF WAHI:

WAHI MATLU:

It means the revelation which God has transmitted in his own word and speech, for example the Quran.

WAHEE GHAIR MATLU:

It is the revelation which Allah projected in the heart of Holy Prophet.

Q2) QIYAS AS A SOURCE OF LAW? EXPLAIN.

ANS) MEANING:

Qiyas means to compare two things.

To evaluate or measure

It is the process of deductive analogy in which the teachings of the Hadith are compared and contrasted with those of the Quran in order to apply a known injection to a new circumstances and create a new injunction.

Explanation:

Here the ruling of the Sunnah and the Quran may be used as a means to solve or provide a response to a new problem that may rise.

The illa is a specific set of circumstances that trigger a certain law in to action. For example, the operative cause for the prohibition against alcohol is that it intoxicate the mind. Therefore anything that intoxicate the mind, such as narcotics is also prohibited by the use of analogy.

QIYAS as a source of Islamic law:

It is an Islamic law, analogically applied to deduction of juridical principals from the Quran and the Sunnah

It was develop soon after the death of Holy Prophet Muhammad PBUH. With expanding of Islamic state came in contact of societies and situation beyond the scope of Quran and Sunnah .In some cases qiyas was used to deduce new beliefs and practices on the basis of analogy with past practices and beliefs.

CONCLUSION:

To conclude that Qiyas is a method of deciding problem by analogical deduction from known to unknown it discovers law but does not create a law.

Q3) Write a detail note on Islamic political system?

ANS) Islamists for decades have been striving to bring Islamic values to bear on the politics of their societies. There are many shades of Islamic political system and they are advancing many different political models that interrogate religious values identity and politics.

Islamic political system reflects the values generally taken for granted by most people living in a society.

SHURA:

Shura is simply seeking the expert’s judgment and the acting upon it. This implies that the ruling authorities should take all decisions and action based on the opinion of the people of learning, knowledge and experience.

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

LIBERTY:

In the Islamic political system liberty means absence of despotism and the rights of the ruled to take part in the management of their public affairs in the way that it consist national interest. Liberty also include freedom of opinion, belief, education, worship and personal freedom.

EQUALITY:

In Islamic political system people must have equal rights, liberties, duties, and public responsibilities without discrimination, based on sex, ethics origin, language, or creed.

REULERS ACCOUNTIBILTY:

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

. No one should assume the office of the ruler without the concern of the people.

. Once appointed by the people, no office bearer should be held above the people.

.since people are the source of authority and are entitled to appoint and impeach their rulers, they have the right to control them.

. The state must present to the people its plan and policies to discuss and approve.

Q4) WHAT ARE THE BASIC HUMAN RIGHTS IN ISLAMIC SOCIETY?

ANS) The first thing that we find in Islam in this connection is that it lays down some right for man as human being , in other words it means that every man whether he lives in this country or other , wheatear is believer or non-believer he has some basic human right which Islam has given to him .

. THE RIGHT TO LIFE:

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

Quran says:

Whoever kills a human being without any reason it is thought he had killed all mankind.

The RIGHT TO THE SAFTY OF LIFE:

After the verses of the Holy Quran which has been mention earlier God has said: ‘‘and whoever saves a life it us as thought he had saved whole the lives of all mankind’’

There can be several forms of saving a life , a man may be ill or wounded irrespective of their color and race if you know that he is indeed of your help than it is your duty to help him.

RESPECT OF THE WOMEN:

The third important thing in Islam is that women has to be respected and protected in all circumstances. All promiscuous relationship has been forbidden to him, irrespective of the position of the women.

The right to justice:

This is very valuable and important right which Islam has given to man as a human being. The Holy Quran says “do not let down hatred of a people incite you to aggression’.

This implies that Muslims has to be just not only human beings but also to animals and enemies.

Q5) What is the difference between Nabi and Peghambar and also define qualities of prophet hood?

ANS) DIFFERNCE BETWEEN NABI AND RASOOL:

The office and rank of a Rasool is a bigger degree and rand than a nabi. Every Rasool is also nabi nut every nabi is not necessarily a rasool. Just as every general is also a soldier but every soldier in not general

A Rasool is appointed messenger of Allah how is honored by Allah with a new Sariah and law

A Nabi is appointed prophet of Allah who confirms follow and guides mankind to follow the sharia brought by the rasool before him

QUALITIES OF PROPHETHOOD:

Common qualities of prophet hood are follows:

1. Sadiq: All the prophets tells the truth about the news that they receive from Allah , telling lies is impossible for them.
2. AMANAH:

PROPHETS are reliable and trustworthy people regarding fullfilling the duties that Allah gave them.

3. TABLIGH;

Prophets convey the orders that revealed to them by Allah to their nation without missing or adding anything.

4. FATANAH:

Prophets are superior mind and intelligent a strong memory a superior logic and ability of persuasion.

5. ISMAH: Prophets are free from all kind of sins, weather secret or open and bad acts that are not suitable for prophets.