

1= Revelation (Wahi) as a source of knowledge writes down meaning and kind of Wahi?

Literal meaning of WAHI is to ☑ Indicate ☑ Communicate ☑ Inspire

Basic meaning is to talk to other hidden or silently

WAHI

"Is the inspiration from ALLAH to HIS PROPHETS

Allah reveals truth one by one to the PROPHETS

PROPHETS do not search for truth, as the truths are automatically revealed to them"

Their knowledge is not based on experiments

When man learns the answers to the fundamental issues of life given by PROPHETS, he sees truth in them

He does find philosophy and logic in the statements

PROPHET says words of ALLAH which have been propagated and uttered by previous PROPHETS

FORM OF WAAHI

=QU RAN is composed of WAHI MUTLU, the recited words

>WAHI QU RAN, that which was given to the ANGEL GABRIEL and reached to the ears of PROPHET

>Isharatul MALIK: which was received by ANGE GABRIEL, but not by words
HE says: THE Holy Ghost has breathed into my heart

>Wahi Qalbi: which was made known to the PROPHET by light?

=AHADITH is composed of WAHI GHAIIR MATLU, Quran states: HE does not speak out of his fancy. "

WAHI AS SPURCE OF KNOWLEDGE

"Every Muslim knows that A LL AH has sent man into this world as a matter of test, and in return for this being obligated with certain duties. For this reason man, once he is in the world must do two things.

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

☐ U sing the world as advantages, he should keep the injunction of A LL AH in sight and do nothing against HIS will

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

☐ for this purpose A LL AH has created three things

>Man sense

>Reasons

>WAHI

2= Qiyas as source of law? Explain

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.

“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”

According to this method, the ruling of the Quran or Sunnah may be extended to a new problem provided that the precedent (ar) and the new problem (Var) share the same operative or effective cause (illat). The Illat is the specific set of circumstances that trigger a certain law into action. For example, the operative cause for the prohibition against alcohol is that it intoxicates the mind. Therefore, anything that intoxicates the mind, such as narcotics, is also prohibited by the use of

Thus a similarity was established between the new problem (for which the law was required) and an identical problem given in the text. For establishing similarity, 'reason' or the sense behind a text was taken into account rather than the meaning of its apparent words. In this manner, the 'common cause' (Illat of the two problems) was found and the analogy was established between the given problem and a similar problem available in the text.

After establishing the analogy, the solution to the problem given in the text was applied to the new problem. Thus, the required law was directly deduced

The conditions for Qiyas:

From the texts of the Quran or Sunnah or the Ijmaa

- **Asl:** It is a basic case on which analogy is being constructed. Asl is "the original" thing which can be said as the base of Islam. Example Quran, Sunnah, Ijmaa.

- **Hukam** (Hukam-ul-asl-): It means "a text of original" or a "set of facts" explained by the "Asl" Hukam is extended for the purpose of the solution of any problem. Hukam should be from Quran or Sunnah, It should not conceal original, and It should not have any exemption
- **Far:** The "procedure" or distance to find out a new order for a case is called "far" a new rule can only be established by computing the distance. L Illahi "illah" is the "underlying cause" it is also called a case, for which a new order is to be established.

3= write down a details note Islamic political system?

A Political system is not free from the influence of common values, culture and civilization of the society within which it operates. It cannot work effectively without sharing the norms, customs and belief system of its own people. Stability in a political system can be viewed in the light of how much it projects the beliefs of its people and fulfills their aspirations and ambitions.

For hundreds of years, the Muslims have had their own culture and civilization deeply rooted in Islam. They have their own social sentiments, habits and customs derived from the Qur'an and Sunnah of the prophet Muhammad (salla Allah Alayh WA Sallam). Distinctively different other civilizations in the world. The Muslims are extremely conscious of their identity as Muslims and are immensely proud of the achievements of their past history, particularly the era of Kholafa 'al Rashidon. It is because of this that Muslims are consistently and persistently demanding the establishment of an Islamic Government Continuing agitation by the Muslim people for the establishment of an ideal Islamic polity is avid once of the shortcomings of Muslim leadership in moving towards the desired objective

Government in Islam, both in form and practice, is a totally different phenomenon from the Western system of government and democracy. It is

unfortunate that some Muslim and non - Muslim political thinkers have treated Islam and Islamic

4= what are the basic human right in Islamic society?

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, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact it will be his duty to fulfill these obligations

Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind

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, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race

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 had saved the lives of all mankind" (5:32).

There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race or color. 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. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him

Respect for the Chastity of Women

The third important thing that we find in the Charter of Human Rights granted by Islam is that a woman's chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of an enemy, whether we find her in the wild forest or in a conquered city; whether she is our co-religionist or belongs to some other religion or has no religion at all. A Muslim cannot outrage her under any circumstances. All promiscuous relation- ship has been forbidden to him, irrespective of the status or position of the woman, whether the woman is a willing or an unwilling partner to the act. The words of the Holy Quran in this respect are:

"Do not approach (the bounds of) adultery" (17:32).

Equality of Human Beings

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.

5=what is difference between Nabi and Peghamber? Also define the qualities of prophet hood?

The office and rank of a 'Rasool' (Messenger) is a bigger degree and rank than a 'nabi' (Prophet). Every 'rasool' is a also a 'nabi', but every 'nabi' is not necessarily a 'rasool'Just as every 'general' in the army is also a soldier, but every soldier is not a general!

A 'Rasool' is the appointed Messenger of Allah, who is honored by Allah Subhanah with a new Shariah or Law. A 'nabi' is the appointed Prophet of Allah, who confirms, follows, and guides mankind to follow the Shariah brought by the Rasool/s before him.

A Rasool receives messages through visions and communication with angels while awake while a Nabi receives messages which are conveyed to him by angels in his sleep

There are several thousand Nabis while there are only a few Rasools.

Qualities of prophet hood

1. Sidq (Loyalty): Being truthful is one of the main attributes of prophets. All prophets tell the truth about the news that they receive from Allah. Telling lies is impossible for them.

2. Amanah (Trust): Prophets are *AMIN* (reliable) personalities. Prophets are reliable and trustworthy people regarding fulfilling the duties that Allah gave them. Breach of trust is impossible for them

3. Tabligh (Conveying): Prophets convey the orders that are revealed to them by Allah to their nations exactly, without missing or adding anything. It is not in question for them to hide the news or to change it. Kitman, that is, the property of hiding the news is not present in prophets

4. Fatanah (Intelligence): Prophets have a superior mind and intelligence, a strong memory, a superior logic and ability of persuasion.

5. Ismah (Innocence): Prophets are free from all kinds of sins, whether secret or open faults, bad deeds, and acts that are not suitable for prophets. People should not even think that prophets could commit sins.

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ID 14660

DEP (BFD)

SUB ISLAMIYAT

SUBB TOO Ma'am BEENISH SHUJA