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Q1 Write down a detail note on
idma?

Ans idma:-

idma is an arabic term referring to the consensus or agreement of Islamic scholars on a point of Islamic law. Various schools of thought within Islamic jurisprudence may define this consensus to be that of the first generation of muslim only or the consensus of the muslims of the first three generations of muslim or the consensus of jurists and scholars of the muslim world or scholarly consensus of all the muslim world both scholars and laymen. Sunni muslims regard idma as the third fundamental source of sharia law after the quran and the sunnah. The opposite of idma (i.e. lack of consensus on a point of Islamic law) is called ikhtilaf.

1 Another Example:-

Another example of

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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 Makkah and Madina as part of sunnah.

2. other Example of ijma':

The current smoking law is still confusing some say it is Makruh to smoke. some say it is Halal to smoke. but according to the ijma' (opinion) scholars said that smoking is illegal, but there are those who say that smoking is Prohibited.

Makruh:

Something which the lawgiver asks us not to do. but the injunction is not in a definitive manner. it means that a person will earn reward as he does not do it out of obedience. but a person who does it will not be Punished either.

Halal: An arabic term meaning sinful it is used to refer to and act that is forbidden by the lawgiver and is one of the Five Islamic commandments that define the

the morality of human action. haram is the highest status of Prohibition.

3 other example of ijtihad:-

Fatwa on Amanah saham Berhad (ASB)

ASB is Permissible according to Fatwa of Malaysia. the law based on ma'vabid sharia. it is needed to protect for five things which are Protection of faith (Din), life (Nafs), posterity (Nasl), Property (Mal) and reason (Aql). muslim society required such a rule making power to meet the practical problems for the implementation of Islamic sharia (Islamic law). according to fatwa council, they said that the law for investment activity in ASB / ASB and dividend bonuses payment are permissible. so the confusion should not be arise.

1 TYPES of ijtihad:

Explicit of ijtihad @ ijtihad qawli:-
Legal opinions of all the jurists of a period converge in relation to a legal issue and each 1 of them states his opinions explicitly.

2 Tacit ijtihad ijtihad sukuti:-

some muftahids 1 @ more issue or

Verdict on a legal issue and the rest of the muftahids come to know of it during the same period but they keep silent they neither acknowledge it nor refute it expressly.

Q2 in the light of Quran write a note on Truth?

Ans Light of Quran:-

in the light of Quran there are many verses present about the Truth in the Holy Quran after studying phrase of these verses we will gain a deeper knowledge and importance of Truth and honesty according to Holy Quran.

Tajiduma:

O you who believe! be careful of (your duty to) Allah and be with the true ones (Surah Tawba).

According to this verses to Surah Tawbah Allah clarified to those who believe on Allah that be careful in your duties, it means Allah says that be honest in your work because Allah is be with true one and God will help the true ones.

2nd verse:

Ta'ajuma:

And Law for who believe in Allah and his apostles, these it is that are the truthful and the Faithful ones in the sight of their Lord. they shall have their reward and their light (Surah Hadid).

6. Ta'ajumai: *with the*

and give good news to those who believe that theirs is a high rank with their lord (Surah Yunus).

The writer said this is one of those verses with which the scholars have proved the obedience of the infallible imams and the reason is that the Holy Prophet (S) ordered all the faithful to remain with the "Sadaveen" and it is apparent that it does not mean to be with them physically, but to practice and follow their sayings actions and their ideology. It is well known that the almighty Allah does not generally order to follow and obey that person who himself sins and transgression. they should be such that they must not on the least commit mistake in words or actions so much so

that their obedience in all matters should be incumbent. Also the Ummat has consensus that the address in Quxan is general and for all times and not any Particular Period, so it is necessary that in all times and ages there should be an infallible imam (as) that the believers of this age should be able to follow. in Kitabe Ashiwaal Amiral Momineen we will explain this in more detail, insha-Allah.

Q3 Explain what is Qiyas?

Ans Qiyas:

Islam gives set of principles according to which people should live their lives but these principles which are fundamentally grounded in Quxan and Sunnah needs to be made into laws in culture. in Islamic jurisprudence, laws are derived through five ways which are in following sequence.

- 1 Quxan
- 2 Sunnah
- 3 Ijma
- 4 Qiyas
- 5 Ijtihad

here i will explain Qiyas

Qiyas:

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Qiyas is (Analogical deduction) it is based on reasoning Qiyas is a systematic form of reasoning in law. here i will represent an example which shows the value of Qiyas
Example:

Heroin was not present at the time of Holy Prophet (Saw) is Heroin is Halal or HARAM?
Qiyas aqwan forbids Alcohol on basis of that it numbs down mind and intellect (intoxicant) therefore the same logic is applicable on usage of heroin even though it is not explicitly written in aqwan that heroin is haram. it is haram based on Qiyas it must be noted that the situation should be similar in Qiyas.

Q4 in the light of Qawan and sunnah explain justice?

An Neither love nor hatred can be allowed to compromise justice. there is one word that captures the essence of all Islamic law and all Islamic teachings one word that describes the overriding value that permeates all Islamic

values justice. The Quran says:
 we sent aforetime our messengers
 with clear signs and sent down
 with them the book and the
 Balance, that men may stand
 forth in justice. The sole purpose
 of sending the Prophets was to
 establish justice in the world and
 end injustice. broadly speaking
 doing justice means giving everyone
 his due. but this simple statement
 camouflages all the complexities of
 life in their myriad and ever-
 changing relations all the temptations
 all the apprehensions and
 concerns all the conflicts and
 concerns all the dilemmas to guide
 the People, Allah sent down
 the Prophets with clear signs
 the books and the Balance. The
 book contains the revelations that
 spell out what's fair and unfair
 or right and wrong the balance
 refers to our ability to measure
 and calculate so we can
 follow the path shown by
 the book and explained by
 the Prophets.

Together these sources taught us what are the rights of Allah, of other Peoples and our own Persons on us and how to balance them. A life lived in obedience to Allah, then, is a continuous balancing act, both individually and collectively.

Under normal circumstances many people can be just. But Islam commands its followers to be just even in the face of strong conflicting emotions. In dealing with other human beings two major impediments to justice are love and hatred. See how the Quran teaches us to overcome the first impediment when we are dealing with our closest relatives or even ourselves: "O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your Parents, or your Kin, and whether it be (against) rich or poor. For Allah can best protect both follow not the lusts (of your hearts) lest ye become slaves, and if ye distort

(justice) or decline to do justice, verily Allah is well-acquainted with all that ye do

in other words you cannot do injustice even when you are dealing with the enemy the natural, uneducated, and uncivilized tendency is to treat the enemy as less than a human being one who has no rights and deserves no justice or fairness. it was as true in the Pre-Islamic tribe jahiliya (based on ignorance) society as it is today see how Islam directly curbs it is a command to the believers with a reminder that Allah is watching you that enmity of others cannot be used as an excuse for committing injustices against them.

Justice does not require retribution and Islam does call for "an eye for an eye" But it does not mean an innocent eye. it means the eye of the victim. it is amazing how those who call the latter as barbaric, actually rally for the

formed when a real develop-
 fourteen hundred years ago. These
 commands created a society
 where rich and poor, friend and
 foe, muslim and non-muslim the
 ruled and the ruled, were all
 treated equally and all of them
 could count on receiving justice.

The qazis (judges) were independent
 and no one including the Khalifah
 was above the law if a dispute
 arose between the Khalifah and
 to appear in court and provide
 their evidence. Islamic history is
 full of stories of this justice that
 filled the earth wherever muslims
 ruled in their golden era.

That is the justice the world
 needs today.

"Allah doth command you to render
 back your trusts to those to
 whom they are due. and
 when ye judge between man and
 man, that ye judge with justice.
 verily how excellent is the teaching
 which he gives you!" For Allah
 is He who hears and sees all
 things.

Hazrat Umar Farooq R.a. said
 golden words that the system is

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right and go on with non
muslim people but it can't be
run with injustice-