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ISLAMIC STUDIES MOCK

~ JANUARY 2024 ~

QUESTION NO: 02

• Answer •

→ Introduction:

Belief in God and accepting human accountability before him in the hereafter is the major part of Islamic teachings. This world and the hereafter are two necessary stages in the existential journey of humankind. Neither of them can be meaningfully defined without appreciating the significance of the other. The Quran says that:

"while the hereafter is much better and much more durable."

→ Essential components of belief in the hereafter:

There are five essential components of belief in the hereafter:

- 1) belief in death
- 2) belief in period of grave
- 3) belief in accountability.
- 4) belief in restoration to life.
- 5) belief in eternal life.

1) Belief in death:

Every living thing will taste death, and the first essential pillar of belief in the here-after is believing in death.

It is said in the Quran that:

"Every living thing will taste death."

2) Belief in period of grave:

Quran calls the stage that comes immediately after death as 'barzakh'. The word barzakh literally means 'something that serves as a barrier between two things?'

This Quranic term signifies the state of humans between death and resurrection.

As mentioned in the Holy Quran that:

'When death overtakes one of them.

He says, "Oh Lord! send me back so that I may do good in that which I have left."

This intervening state is also often referred to in the religious literature of Islam by the word *Qabr*, which literally means grave. It is said in the *Quran*:

"Then He causes him to die and assigns him to a grave, then when He will, He raises him to life again."

3) Belief in accountability:

The test to which humanity is put by God is confined to this world. With the beginning of process of death, the door of repentance is closed. Humans should have belief in the fact that they will be held accountable for their actions in the hereafter. So they must live their life according to the teachings of Islam, avoiding bad and doing good out of fear of accountability in Akhirat. Angels are engaged in writing minute details about good & bad acts. In a nutshell, the scope of responsibility and its consequential reward and punishment have been laid down in the following verse of the *Quran*:

"He who does an atom's weight of good shall see it and he who does an atom's weight of evil shall see it."

4) Belief in restoration to life:

Allah created mankind, made them taste death and is also fully capable of restoring them to life again. When one believes that the Day of Judgement or Qayamat will occur, it is only then that he enters the sphere of Islam.

Holy Prophet (S.A.W) said that:

"You will have to die, like you sleep and you will have to get up as you awake."

The Quran says that:

"Yes indeed! We are most capable of restoring their very finger prints."

5) Belief in eternal life:

As soon as the accountability of the people - both virtuous and vicious has been completed. They will be made to pass over a narrow passage *Al-Sirat* which is fixed over Hell-fire. Those who are among the virtuous would pass quickly and enter Jannat / paradise while the wicked will fall into Hell fire / *Jahannum*.

The Quran says:

"On that day people will proceed in different groups to be shown the consequence of their deeds."

A total consciousness of the reality of the spiritual realm will only be attained at the time of the final hour and the general resurrection of all mankind.

Speaking of the various stages of the hereafter, the Quran tells us that two trumpets will be blown successively. The first will end the spell of the present world causing the annihilation of human kind and the total destruction of their habitat.

"And when the trumpet is blown with a single blast, the Earth and the mountains are crushed with one crash..."

This will be followed by a second blow of the trumpet, which will cause a general resurrection of all the dead at once.

Consequent the blowing of the second trumpet, all humans will be ushered to a vast and barren plain where every single human will be made to stand in the gathering 'hashr' of whole humanity. Hashr is mentioned in Quran as an

essential stage of the Hereafter where a balance of deeds will be set to weigh the virtuous and wicked deeds of each individual.

Those whose virtuous deeds outweigh the wicked deeds will carry their record in right hand while those whose evil deeds are heavier will be given their record in left hand (Al-Haqqa)

Impact of Akhīrat on Mankind:

On Individuals:

→ Sense of accountability:

If this world and life have a purpose, then humans must be responsible to realize it.

If humans are responsible then hereafter is necessary because responsibility warrants accountability. The Quran also speaks about the process of constant vigilance about the state of humans by angels (Kirām al-Kalibin) who are engaged in writing down the most minute details of all the good and bad acts committed by them and in preparing an exhaustive written record of their lives to be presented in Qayamat. This instills sense of accountability in individuals.

→ Helps in leading a meaningful life:

Life lived under the paramount consciousness of hereafter will maintain a distinct outlook on 'success' and 'failure'. It will have its own standards of judgment to determine what constitutes success and where lies failure.

→ Helps in leading a Humble life:

When the belief in hereafter is fully absorbed by the mind and heart, it will lead to a life characterized by an active pursuit of hereafter and a desire and longing for the bliss promised in Jannah. This will make it impossible for believers to become imprisoned in selfishness and greed and they'll lead a humble life.

On Society:

→ Ideal society:

The faith in hereafter creates ideal society. When everyone in society leads a virtuous and pious life, mischief will disappear and an ideal virtuous society would emerge.

→ Spirit of Generosity and brotherhood:

The faith in hereafter also creates the

generosity among the believers since a believer knows that this world is temporary. It also generates feeling of co-operation and brotherhood among believers with no competition or feeling of jealousy.

Prophet (S.A.W) asks the believers to entreat the guests, visit the ill and help the needy if they really believe in the hereafter.

→ Spirit of Social work:

The Holy Quran urges Muslims to do good to others:

"Any person who hopes to meet his God should do good deeds and should not make anyone partner in his worship."

Conclusion:

In conclusion, the doctrine of hereafter in Islam consists of belief in death, grave, accountability, Qayamat and eternal life. It has a number of positive impacts on the life of an individual and society as a whole.

QUESTION NO: 03

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Introduction:

Islam has focused a lot on character building through education. Hazrat Muhammad (S.A.W) said:

“ Seeking knowledge is mandatory upon every Muslim man and woman.”

The Prophet Muhammad (S.A.W) was the greatest and noblest educator, the world has ever seen.

In Islam, the Prophet (S.A.W) was guided by Allah and his words and deeds were supported and corrected through 'wahy' or revelation. All of his teachings offer guidance in the fundamentals of Islamic education for the character building of every Muslim.

Importance of Education in Quran:

The Holy Quran describes the importance of knowledge in the following verse:

اقرا باسم ربك الذي خلق.

'Read in the name of your Lord who created.'

'He created man from a clot. Read and your Lord is the most Honourable. Who taught to write with the pen. Taught man which he knew not.'

In another verse of the Quran:

رب زدني علما

'Allah increase my knowledge!'

The Holy Quran further says:

'Are those equal, those who know and those who do not know? (No they never will be!)

Importance of Education in Sunnah:

The Prophet (S.A.W) laid great emphasis on seeking knowledge. Some of his sayings are as under:

'The best amongst you is the one who learns and teaches Quran'

'Seek Knowledge, even if you have to go to China to do so.'

Education System leading to character building under Prophet (PBUH):

Holy Prophet (S.A.W) was an ardent advocate of the pursuit of knowledge and education.

→ Mosques / Schools : Centre of Educational Activities:

Educational institutions were established in the real sense after Prophet Muhammad (S.A.W)'s migration to Medina. Islam has given central importance to mosques, on one hand it is a place of worship while on the other hand it is a seat of learning.

→ Higher Centres of Learning:

There was a terrace alongside the Masjid-al-Nabvi. In Arabic, it was called 'Al-Suffa'. There were more than eighty companions who dedicated their lives in search of knowledge they were called as 'Ashab-al-Suffa'. This was the first Islamic University and the practical example of disseminating knowledge by the Prophet (S.A.W).

→ Syllabus:

The fundamental purposes of education in early Islam included firstly to impart knowledge of the Quran and instruction in faith and secondly to mould the habits and **character** of the pupils in the morality of Islam. The Quran was required to be learnt by heart. After this students learned calligraphy, arithmetic, medicine, and the principles of Islamic law.

Not only curricular education, but Holy Prophet (SAW) laid particular stress upon physical education like riding, wrestling, archery, use of swords etc.

→ Study of foreign languages:

One of the most remarkable feature of the education system under Prophet Muhammad (SAW) was the encouragement of study of foreign languages. It was necessitated for correspondence with foreign rulers and princes to conclude treaties with them. Several of the secretaries of Muhammad (PBUH) knew foreign languages. Zaid Bin Thabit had learnt Persian, Greek, Latin and Hebrew.

Teaching Techniques of the Holy Prophet (S.A.W).

Prophet (S.A.W) had amazing qualities of teaching which built the character of his students and made them refined individuals. Following are a few techniques he used:

→ Pondering:

He used to polish the probing abilities of his followers by engaging them in metaphysical subjects. He (S.A.W) said:

'Pondering for a moment is better than prayer for whole night.'

→ Seeking Useful Knowledge:

Prophet (S.A.W) commanded to seek useful knowledge:-

'He who leaves home in search of knowledge walks in the path of God.'

→ He (A.B.U.H) used to pray:

'Oh God! I seek shelter from useless knowledge.'

→ **Kindness:**

Prophet (S.A.W) was known for his kind nature and he exhibited it during teaching as well. When he would pass by children in the street, he would play with them.

→ **Hikmah (Wisdom):**

He preached teachings of Islam with absolute wisdom as ordained by God.

The Quran teaches us:

'Oh Prophet, invite people to the way of Lord with wisdom.'

On an occasion:

The Prophet (S.A.W) said: 'Help your brother whether he is an oppressor or oppressed.'

A man inquired 'Oh messenger of Allah, I help him when he is oppressed but how can I help him when he is the oppressor?' He (P.B.U.H) said, 'You can keep him from committing oppression. That will be your help to him.'

→ **Use of gesture and no discrimination:**

The Prophet (S.A.W) made no distinction between students based on intelligence level as any other thing. Moreover he employed the use of gesture to explain how

Allah held the heaven and earth in His grip. The Holy Prophet (S.A.W) closed his fist and then opened it while his body swayed from side to side and the pulpit shook under him:

→ Perfect Speaker:

The Prophet (S.A.W) was methodical in his teaching and never rushed his words.

His wife Hazrat Ayesha (R.A) said:

'... spoke in such a way that if his words were to be counted, they could be counted.' (Bukhari)

The Prophet (S.A.W) would also repeat his words thrice.

Transformation of Society:

Education system today is not at all reflective of the way Hazrat Muhammad (S.A.W) taught it to be. If we follow the techniques used by Prophet (S.A.W) during his time to ensure character building through education, we can surely transform our society for the better.

In the present era of religious intolerance and violence, we must not forget that Holy Prophet (S.A.W) termed humanity as

• the family of God, without any distinction on the basis of ethnicity, religion and race. The Prophet (S.A.W) preached the religion of peace and tolerance as an educator, a diplomat and as an individual.

Today, if we want to transform our society and reform it to create strong, humble and pious individuals then the formula is right in front of us in the form of the most perfect character building that was achieved through education in the Prophet (S.A.W) period.

It will result in a well educated, learned, kind, humble, pious, wise and equal society based on the Islamic principles which would get the Muslim Ummah out of their shackles of western thought and they would become creative, independent and free finally. So the society would change for the better.

Conclusion:

Thus by following the concept of character building through education that has been taught by our Prophet (S.A.W) according to teachings of Islam, we can truly transform our society and become productive individuals.

QUESTION NO: 05

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Introduction:

Islam has been referred to as 'deen'. It consists of set of beliefs, rituals, social customs and a complete code of life. Whenever Allah has referred to Islam in Quran, he has used 'deen' instead of Mazhab due to its wider scope.

"This day I have perfected your deen for you, completed my favour upon you and chosen Islam for you as your deen." (Al-Maidah)

Meaning that Islam is not only a set of rituals and beliefs but also a complete code of life consisting of social, political, economic, judicial and administrative system for humanity to follow so that they may be successful in the both worlds.

Therefore guidance for all kinds of systems can be found in the teachings of Islam and the life of Holy Prophet (s.A.w).

"Surely, the true deen in the sight of

Allah is Islam." (Al-Imran)

→ Fundamental Principles of Islamic Social System:

- Collaboration of individual, society and state:

It is because of this sense of responsibility on part of individuals and society that both works in great harmony. There is neither domination of the state over individuals to swallow their rights nor of individuals over state to exploit and corrupt it. The state is guardian of all irrespective of cast, creed, class, ethnicity etc.

- Mutual Cooperation and brotherhood:

Another principle of this social order is cooperation of individuals in goodness and piety.

Allah says in the Quran that:-

“Cooperate with all in what is good and pious but do not cooperate in what is sinful and wicked”

- Value based society:

A distinguishing feature of this social order is the value pattern set for the

individual and society. At the top of the list comes the worship and obedience of One God; other values come after it and follow from it. Therefore, individuals will endeavour to direct their efforts in accordance to the divine guidance, encouraging good and discouraging evil in society.

Features of Social System in Islam:

- **Equality of Mankind:**

All mankind has the same parents; Adam and Eve - the first human pair on Earth. All members of community enjoy equal rights and equal status.

No one of you shall become a true believer until he desires for his brother what he desires for himself. (Bukhari).

Holy Prophet (S.A.W) further said:

Muslims are like a body which is in fever and feels discomfort if any of its part is ailing. (Bukhari)

- **Institution of Family:**

Family is the first and real unit of humanity and the real cohesive force which makes civilization possible.

It is the family which prepares and trains the younger generation with love and affection to discharge their social obligations with devotion and sincerity.

Prophet Muhammad (S.A.W) said:

'Anyone who has no mercy on juniors and no respect for seniors is not one of us Muslims.'

• Institution of Marriage:

Without marriage, there would be no family and no ties with kinship to unite different members of humanity and therefore no civilization.

In Islam marriage is the only legal relationship between a man and a woman as it establishes a family and enables them to undertake their social obligations with sincerity.

Prophet (S.A.W) said:

'Marriage is my way (Sunnah), who loves my conduct should follow my way...'

'Whoever amongst you can afford to marry must marry, for it makes a man modest and chaste.'

Islam forbids all sexual relationships outside of marriage. It condemns adultery in very severe words and advises men and women to be modest and to lower their gaze.

• Parents and Relatives:

The Quran enjoins good treatment of parents. It is said in the Quran that:

"And we have commanded man to be kind to both his parents"

Islam has also given detailed instructions for Muslims to be kind and friendly with their relatives.

The prophet (S.A.W) said:

"Keep good relations with your relatives even though they treat (you) badly".

"Charity to a poor man counts as one merit and charity to a poor relative counts as two merits."

• Neighbours:

After obligations to relatives, comes obligations to neighbours. Islam has enjoined fair treatment, affection and courtesy to one's neighbours.

Holy Prophet (S.A.W) said:

'Let him who believes in God and the Last day be generous to his neighbours'

'The Holy Prophet (S.A.W) said that the rights of neighbours were so strongly emphasized to him by Angel Gibrael that he feared they might have a right to share in one's inheritance.'

• General Community:

After family and neighbours the circle of relationships widens to cover the entire community.

Prophet (S.A.W) said:-

'The relationship of one believer to another believer is that of a building, one part of which strengthens another.'

Respect for other people's feeling and honour is also enjoined in the Holy Quran:

"O believers, do not let one set of men make fun of another set of men, perhaps the latter are better than the former. Nor let any set of women make fun of another set of women perhaps the latter are even better than the former."

→ Addressing Challenges in Contemporary Social Order:

- **Education and Awareness:**

Promoting education and awareness regarding Islamic principles is crucial to address contemporary challenges. This includes educating people about the values of justice, compassion and ethical conduct.

- **Social Welfare Programs:**

Implementing social welfare programs aligned with Islamic principles can address issues related to poverty and inequality. Ensuring the proper distribution of zakat and encouraging voluntary charity can contribute to social well-being.

Quranic Reference:

“The example of those who spend their wealth in the name of Allah is like that grain of corn that sprouts seven ears and in every ear there are a hundred grains.”

- **Legal Reforms:**

Legal reforms that uphold justice and equality are essential. Ensuring that legal

systems adhere to the Islamic principles and protect individual rights can address societal challenges.

Allah says in the Quran:

"And when you judge between them, judge with justice"

- **Inter-faith dialogue:**

Engaging in inter-faith dialogue promotes understanding and tolerance among different religious communities, contributing to social harmony and cohesion.

Prophet Muhammad (S.A.W) said:

"Whoever harms a Man-Muslim, I am his adversary and I will be his adversary on the day of judgement."

- **Family support and counselling:**

Strengthening family support systems and providing counselling services can contribute to resolving issues related to family dynamics and relationships.

Prophet Muhammad (PBUH) said:

"The best of you are those who are the best to their families."

- **Combatting Corruption:**

Implementing measures to combat corruption within societal structures is crucial. Upholding transparency, accountability and justice can address issues related to corruption.

- **Technology and social media ethics:**

Addressing the challenges posed by technology and social media requires promoting ethical behavior online. Emphasizing responsible use and countering misinformation aligns with Islamic principles of truthfulness and integrity. Prophet (S.A.W) said:

“A servant may speak words that he thinks harmless without attributing any importance to them, but those words would result in his falling into the Hell fire farther than the distance between the east and the west.”

Conclusion:

In conclusion, Islamic social system is characterized by principles of equality, justice, compassion and ethical conduct. Addressing contemporary challenges requires a comprehensive approach that includes education, legal and social welfare reforms and ethical initiatives aligned with Islamic values.

QUESTION NO: 05

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Introduction:

Both Islamophobia and extremism pose significant challenges to the Muslim Ummah in the contemporary world, and their impacts are interrelated in complex ways. It is challenging to definitely determine the "bigger" challenge as both feed into each other creating a cycle of mutual reinforcement.

Islamophobia:

Islamophobia refers to the irrational fear, hatred or prejudice against Islam and Muslims, often leading to discrimination, marginalization and violence.

Islamophobia has been on the rise globally manifesting in discriminatory policies, negative media portrayals and hate crimes targeting Muslims. This trend is fueled by geopolitical events, terrorism and misinformation.

Impact on Muslim Ummah:

- **Marginalization:**
Muslims may feel marginalized or excluded from various aspects of society.
- **Discrimination:**
Islamophobia can lead to discriminatory practices in employment, education and other areas.
- **Social Cohesion:**
It can contribute to the erosion of social cohesion and the rise of religious tensions.
- **Promotion of extremism:**
Islamophobia can create a sense of alienation among Muslims, making some vulnerable to extremist ideologies as a form of perceived resistance.

Extremism:

Extremism refers to the advocacy or support for extreme religious, political or social ideologies often leading to violence or acts of terrorism.

Extremist groups often operating under distorted interpretations of Islam, have emerged in various parts of the Muslim world. These groups cause political exploit

instability, economic challenges and perceived injustices to recruit followers.

Impacts on Muslim Ummah:

→ Violence:

Extremist ideologies have led to acts of terrorism, causing immense human suffering.

→ Political Instability:

Extremism contributes to political instability and conflicts in many Muslim majority countries.

→ Negative image:

The association of Islam with extremism leads to a negative global perception of the Muslim world.

→ Fueling Islamophobia:

Extremist acts perpetrated in the name of Islam contribute to negative stereotyping and generalization of Muslims, fueling Islamophobia.

Prophet (S.A.W) said:

"Those who go to extremes are doomed"
(and he repeated this thrice).

Analysis on which problem is bigger:

In certain regions, the rise of extremism may pose a more immediate threat due to political instability, armed conflicts and violence. On the other hand, in regions where Muslims face discrimination, marginalization and hate crimes, Islamophobia may be perceived as a more pressing concern.

However, if I had to choose one problem to address immediately, it would be extremism as it has led to various forms of terrorism, radical ideologies and widespread violence.

Extremism tarnishes the image of Islam, leading to negative stereotypes and generalizations. They have also resulted in acts of terrorism causing immense human suffering and conflicts in Muslim-majority countries.

Efforts to counter extremism require a comprehensive strategy such as promoting moderate Islamic teachings, investing in education and engaging in counter-radicalization programs.

Conclusion:

While acknowledging the essence and significance of addressing Islamophobia, the urgency of dealing with extremism is underscored by its direct impact on the well-being and stability of Muslim regions and its potential to exacerbate global tensions. Efforts to counter extremism must align with the principles of justice, moderation and cooperation emphasized in Quranic teachings and Hadith.