

## General Instructions

1. Give numbering to headings

# ISLAMIC STUDIES MOCK

2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings

## KAHEEM KHUSHBAKHT

3. Do not use table for comparison and contrast questions.

4. Draw figures/diagram/flowchart where needed.

5. Start new question from fresh page.

6. Give around 15 headings for 20 marks question.

7. Every question should have introduction and conclusion paragraphs.

8. Add Quran/Hadees references wherever possible.

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

10. Add one quotation of famous religious scholar in each question.

11. Change colour scheme for references to give them more visibility.

12. Manage time

13. Wide page borders are discouraged. Should be reasonable.

14. Avoid writing wrong references

15. Give more weightage to expressed part/s of the question.

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

Q2) Explain the doctrine of

Akhirat (Life Here After) in Islam. Describe its impact on the life of an individual and society.

### ① Introduction

Belief in the hereafter is one of the pillars of Islam. required by a Muslim to complete his faith. The concept

of reward and punishment inculcates

in man a sense of responsibility and prevents him from committing

any levels. It creates a spirit of generosity and makes man conscious of

his deeds. Man's sincere attitude towards justice and this leads to the formation

of an ideal society. It brings about

information in society with a promotion of altruism, brotherhood and accountability

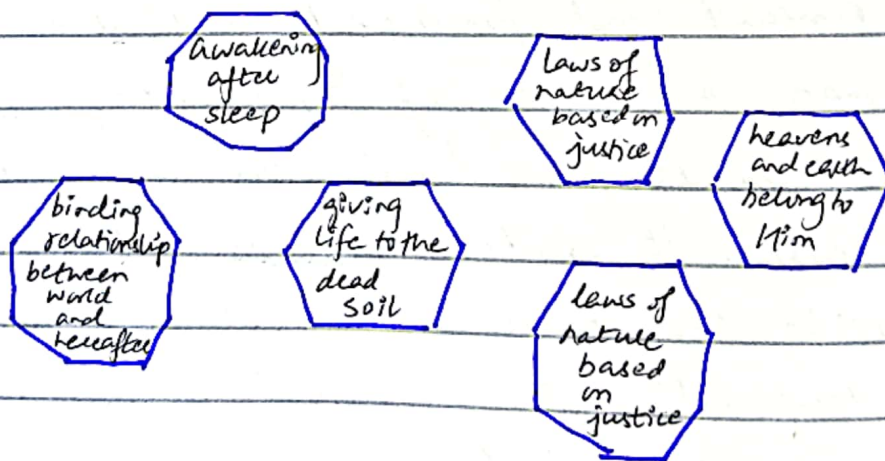
## ② Belief in the Hereafter

Belief in the Hereafter is one of the basic postulates of Islam. According to Islam, the world is merely a place of trial and man's actions are being judged on it. Man will be held accountable for these actions on the Day of judgment in the Divine court. Allah says in the Quran:

"Verily, to us will be their return, then verily, for us will be their reckoning"

(AL-QURAN)

## ③ Evidence of existence of the Hereafter



## ④ Impacts of Belief in the Hereafter on individual life

### (i) The Spirit of Worship

Belief in the hereafter gives a sense of



purpose and direction to man and he devotes his life to the worship of Allah as Allah says in the Quran:

"I have created Jinns and human beings to worship me." (ALQURAN)

### (ii) Spirit of Generosity

A true believer knows that all that is in this world is temporary and all blessings are from Allah. So he is not boastful about it. All the wealth he has in this world will be left behind. Man becomes generous, knowing that he will travel empty hand to the next world.

### (iii) Optimism about reward in the Hereafter

Man does not involve himself in any sins and devotes his worldly life only doing good deeds and walking the path of *sirat mustakeem*.

He does good with the belief that he will be rewarded with ultimate rewards. Allah says in the Quran:

"And verily, the reward of the hereafter is better

for those who believe  
and used to fear Allah."

(AL QURAN)

(iv) Consciousness about his deeds

Belief in the Hereafter inculcates in man a sense of responsibility and fear. He knows that he will be held accountable for all his beliefs and actions. So he tries to fix his ways, becomes a God fearing person and commits truly to the worship of Allah.

(v) Instills courage

Man believes that it is only Allah who handles all his affairs and only he knows the matters of heart. So he becomes brave and courageous as he fears none but Allah.

(vi) Makes man fearless in face of  
merciless oppressors

A true believer does not fear merciless oppressors or powerful enemies. He knows the absolute power is with Allah and no one can derail him from the truth. He bravely fights in the battlefield, knowing if



he died while fighting for the truth, he will be rewarded for it in the hereafter.

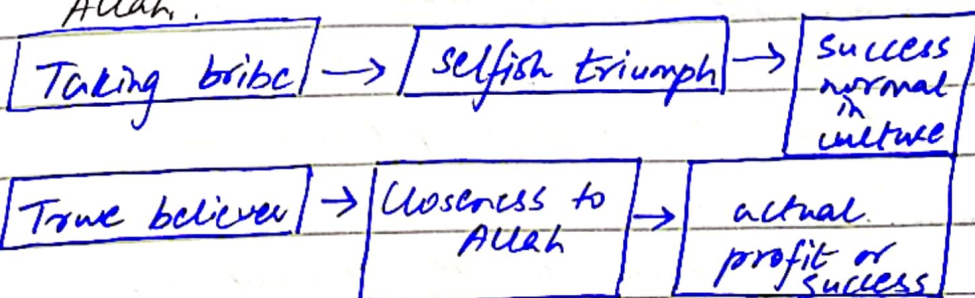
(vii) Inculcates patience to bear the adversities of life

Belief in the Hereafter acts as a bulwark against despair and hopelessness. Man surrenders all his affairs to the Almighty which provides him strength and power to face difficult situations in life. And Allah says in the Quran:

"Allah does not burden a soul beyond that it can bear." (AL QURAN)

(viii) Distinguishable approach towards success and failure

Life lived under the paramount consciousness of the hereafter will maintain a distinct outlook on success and failure. For such a believer, real success depends upon his closeness to Allah.



## (5) Collective Impacts

### (i) Promotes a sense of brotherhood and fraternity

The belief in the Hereafter stands as an intermediary between man and the deep foundation of equality and brotherhood. Fulfilling the rights of brotherhood in Islam is a means for Allah to support and reward us in the Hereafter. Holy prophet (PBUH) says:

"None of you will have faith until he loves for his brother what he loves for himself." (AL HADITH)

### (ii) Promotion of Altruism

Belief in the Hereafter nurtures the spirit of sacrifice for man. He becomes selfless and strives to work for the well-being of the community and people.

### (iii) Forgiveness towards others

When man seeks forgiveness from Allah, fearing the day of judgment, he develops the same attitude towards others. He develops patience and forgives those who have wronged him, believing in the reward for



reconciliation.

"Whoever forgives and makes reconciliation, his reward is with Allah." (AL QURAN)

(iv) Introduces a moral code in society  
It imbues a <sup>system</sup> ~~sense~~ of accountability in society and creates a sense of accountability within every individual in society. It fosters good morality in society. As a result, peace and safety is maintained.

(v) Reformation of society

A belief in the hereafter is imbued with incentives offering meritorious services for the welfare of society. Such a society leads to unity and mutual harmony and becomes an ideal society.

(vi) A just economy is maintained

Belief in the hereafter leads to moderation in production, consumption and allocation of budget. Government attaches importance to the affairs of all individuals and provides protection to them in such a society.

(vii) Elimination of all social evils from society

A society of believers will have no social evils. Backbiting, bribery, dishonesty, adultery, alcoholism will be eliminated when all individuals devote themselves truly to the worship of Allah.

"And do not spy or back bite each other. Would one of you like to eat the flesh of his brother when dead?" (AL QURAN)

⑥ Conclusion

Belief in the hereafter inculcates constructive behaviour in a believer that promises sustainable and universal development both in terms of individual life as well as collective life.



~~(Q6)~~

(Q6) Explain the concept and principles of Good Governance in the light of Islamic teaching. How a modern state can get benefits of these principles. Elucidate.

### ① Introduction

Islam does not only provide a spiritual understanding of the world but also provides guidance in ethical, practical, political and economic affairs.

By highlighting the rights and obligations of God over man, and man over man, the Quran establishes the point that man serves God mainly by serving humanity. The Holy Quran describes good governance as the law of justice and compliance of rights and responsibilities in a society. It emphasizes the role of a Khilafah and a strict system of accountability while ensuring equality and transparency in all affairs of life.

## ② Fundamentals of good governance in Islam

### (i) Trust (Amanah)

The essence of Quranic guidance on good governance is the understanding of the concept of Amanah (trust) and Adalah (justice).

### (ii) Justice

The concept of Adalah provides the framework for the main practical concepts i.e. Shariah and Shura. of good governance in Quran.

### (iii) Rationality

The principles of Shura and Shariah are open to human based reasoning.

### (iv) Mutual cooperation

While Amanah and Adalah provide the ontological basis, the Shariah and Shura provide a practical outlook for Islamic polity.

## ③ Principles of Good Governance in light of Quran, Sunnah and Fiqah

Regarding good governance, the Holy Quran states:

“Those whom we have given authority in land, establish (system of)



Salah, give zakah and enjoin  
what is good (ma'uf) and  
forbid what is wrong (munkar).  
(AL QURAN).

Major principles of good governance  
can be precised as following:

### (i) Popular Vicegency

The position of humankind is that of  
Allah's vicegerent (khalifah) on earth.

Whatever capacities and abilities humans  
possess, they are bestowed upon them  
by Allah. They follow and establish  
His will in their lives as His  
representatives and not as autonomous  
entities. The Quran states:

"Allah has promised to those  
among you who believe and  
work righteous deeds that He  
will surely make them succeed  
and grant them vicegency  
in this land." (AL QURAN)

### (ii) Sovereignty belongs to Allah

All believers firmly believe that  
absolute power and sovereignty belongs  
to Allah alone. The legitimacy in  
Islamic political order comes from

believing in Allah and His law as the only Supreme and complete law. All individuals as well as the Khalifah should carry out all actions under the umbrella of divine guidance.

### (iii) Shura or Consultation

The whole system of Islamic state, from its inception to the selection of the head of state and all those in positions of power, must be conducted by shura. The Quran states:

“Their affairs are decided by consultations between them.”  
(AL QURAN)

Even the Holy Prophet (PBUH), although he was the recipient of direct guidance from the Supreme Allah was commended:

“Consult them in affairs.”  
(AL QURAN)

Following this advice and lead, Khalifah Umar (RA) admonished:

“There is no Khalifah without consultation.”



#### (iv) Dispensation of Equitable justice

The Islamic law based on Quran and Sunnah is equally accessible to all and equally applicable on members of the society from the lowest to the highest, without any distinction or discrimination. The Prophet (PBUH) was asked to declare that:

"I have been commanded to maintain justice between you"

The Prophet (PBUH) admonished:

"The nations before you were destroyed because they would punish the lower class criminals according to the law but would let go of those from the higher class." (AL MADITH)

These quotations show an overriding concern for justice in all its dimensions: legal, political, civil, social, and economic.

Also, all these rights ~~are~~ of an individual are guaranteed under Islamic law.

### (v) A system of Accountability.

In the Holy Quran, the word *hesab* is repeated more than eighty times in different verses. The Muslims believe in the terms of accountability that they will be judged for whatever they do in this world in the hereafter. The importance of accountability in a Muslim's life has been mentioned in the Holy Quran:

"Lo the hearing and the sight and the heart - of each of these will be asked" (AL QURAN)

### (vi) Application of Transparency in all public affairs.

In the view of corporate governance practices in Islamic perspective, the country directors, management, local and central government should perform their professional duties with the objective of satisfying the needs of public as well as Allah.

### (vi) Application of Transparency in all public affairs

Applying the concept of transparency, the government should consider the



opinion of the public in all affairs.

They should disclose information regarding their strategies, actions, and use of resources. It suggests an open and established system of governance with the extermination of corruption.

(vii) *Al Amr bil Ma'roof wa Nahi an al-Munkar*

The above term literally means commanding what is right and forbidding what is wrong. The Quran makes it the mission of the believers:

"You are the best of people evolved for human kind, enjoining what is right and forbidding what is wrong." (ALQURAN)

It means that every individual has the right and duty to tell the truth and stand by it, to further all that is good and virtuous and do his utmost to remove the wrongs and vices in society. The Prophet (PBUH) tells us: "Whoever among you sees a vice, he should change it with his hands; if he is unable to do so, then he should check

it with his tongue; and if he cannot do that, then he should consider it bad in his heart."

Another famous hadith says:

"The best jihad is to say the truth in the face of a tyrant." (AL-HADITH)

### ④ Applications of principles of good governance on a modern state

Currently, many countries all over the world are facing severe corruption.

Pakistan ranks 140 out of 180 countries in the corruption perceptions index 2023.

The major cause of this is the aloofness from religion and Islamic law. Good

governance in modern states is achievable with a strict system of accountability,

equitable system of justice, transparency in governance processes and procedures

and giving every individual their due rights. It removes corrupt practices from society and ensures equality for all.

As a result, the state's institutions, political and economic system is also strengthened.



## ⑤ Conclusion

An Islamic state is a welfare state providing equitable justice, rule of law, and equal rights and responsibilities to all individuals. A state can become truly Islamic only by virtue of a conscious and unresevered application of the socio-political tenets of Islam to the life of a nation.

Q5) Which is the bigger challenge, Islamophobia or Extremism, the Muslim Ummah is facing? Discuss in context of contemporary situation of Muslim world.

## ① Introduction

Anti-Muslim rhetoric and Islamophobia is drastically growing. Extremism has also manifested itself in the Muslim Ummah. The biggest threat to the Muslim world right now is internally. There is disunity, regionalism, sectarian differences — all of which has led to the downfall of the Muslim world. Currently, terrorism is on the rise in





persecuted at a mass level. An example of this is the <sup>genocide against</sup> Rohingya Muslims.

### (ii) School and airport discrimination

Muslims worldwide, especially after 9/11 have widely been discriminated.

Muslim children are bullied in schools and not granted equal opportunities. Similarly, Muslims are discriminated on airports on the basis of their dressing or appearance.

### (iii) Ban on hijab

Countries, like France, have recently banned wearing of Abayas. It previously also banned wearing hijab. School children are not allowed to wear Abayas. This has further fueled the accusations of Islamophobia.

### (iv) Ban on Adhan

Muslims are not allowed to openly practice their religion in many areas such as India, Sweden, Denmark. Sweden also placed a ban on Adhan, calling it noise pollution.

### (v) Ridiculing the Prophet of Islam

The growth of anti Muslim rhetoric has fueled the hatred against

Muslims so much that ~~they have~~ the Islamophobes have conformed to no reasonable measures to prove their point. Cartoons have been made of the Prophet (PBUH), disrespecting Islam and the Muslims.

#### (vi) Quran burning in Sweden

The recent Quran burning incidence in Sweden speaks volumes of the growing hatred against Muslims. It was labelled as **Korankrisen** by Swedish media.

#### (vii) Islamophobic communities

**John Guandolo**, an anti Muslim ex FBI agent offers Islamophobic training courses to law enforcements and civilians under his organization, "**Understanding the threat.**"

#### (viii) Unequal legal treatment

Research by Institute for social policing and understanding reveals that perceived Muslim perpetrators of violence are subjected to more severe legal charges and ~~sentence~~ upto three times the prison sentence as compared to perpetrators who are not Muslims.



## ④ Effects of Extremism on the Muslim World

### (i) Disunity among Ummah

The Muslim Ummah today is not united which is one of its major weaknesses that has led to its downfall. There are conflicts and differences among the Muslim countries and they are hardly ever on the same page.

### (ii) Regionalism

The ~~participat~~ separation of East Pakistan and West Pakistan was on the basis of regionalism. Currently, the conflicts between Afghanistan and Pakistan are also the result of regional differences.

### (iii) Sectarian differences

Extremism has also divided the Ummah into different sects. The Saudi-Iran rivalry is based on sectarian differences. Iran is a Shia dominated country while KSA is a Sunni Islam practicing ~~dominant~~ country. Which has led to an unprecedented sectarian divide in the Muslim world.

#### (iv) Rise of Terrorism

Poor governance of Muslim countries and their failure to prevent the rapid spread of radical material in their educational institutions has caused a rise in extremism among Muslims. Violence in the name of **revolutionary jihad** is being performed. implicated.

#### (v) Lagging behind in education

The rise of extremism has also negatively impacted the education systems of Muslim countries. Muslim countries have a low literacy rate with little to no contribution in science, IT, or tech sector because extremism has degraded their institutions.

#### (vi) Violence against women

Violence against women is also a sort of extremism. Many households are affected by gender extremism in the Muslim world. They haven't implemented the rules and laws laid down by Islam in the realm of women rights. Women are deprived of their equal right to education and



right to inheritance. More than 10,000 cases of violence reported in the first four months of 2023.

### ⑤ Tackling extremism and Islamophobia

Both extremism and Islamophobia, in any form, are a menace to the Muslim world, hindering its growth and success. Both external and internal challenges are equally devastating for the Muslims.

revival of OIC

(i) act as a collective voice for the Muslim world.

(ii) safeguard the rights and interests of Muslims

eliminate segregationism

"We created you all from a male and a female, and made you into nations and tribes so that you may know one another"

United Nations 6 point plan to counter Islamophobia

- (i) legislation
- (ii) monitoring of social media
- (iii) education
- (iv) focused strategy to counter Islamophobia.
- (v) find causes of religious hatred
- (vi) empower women and youth

## ⑥ Conclusion

Extremism and Islamophobia are the recurrent issues of the Muslim world. These recurrent drivers of violent extremism, and its resurgence by terrorist organisations are not only disrupting the social fabric of the Muslim world but are also affecting its economy and development. However, with targeted and adequate measures, this menace can be defeated and also completely eradicated from the Muslim world.

“Men never do evil  
so completely as when <sup>they</sup> do  
~~they~~ it from religious  
conviction.”

~ Blaise Pascal



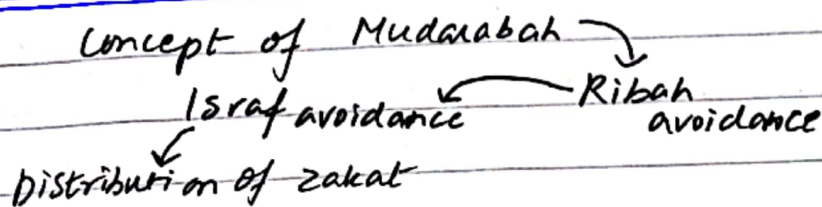
Q6) Write a brief note on (i) Islamic economic order (ii) Concept of accountability in Islam.

## (i) Islamic economic order

### ① Introduction

Islam provides guidance to its adherents in all phases of life, in matters, material as well as spiritual. Islamic economics has a firm foundation in the Holy Quran and the Sunnah of the Prophet. Unlike various other economy models, Islamic economics is not existent only in theory; in fact the Prophet himself established it in Madinah. Islamic economics aims for moral development, promoting unity, social justice, fair and equitable distribution, circulation of wealth, and providing basic human needs.

### ② Islamic Economics



### ③ Principles of Islamic economic order

#### (i) Inheritance

Both the individual right of disposing off<sup>of</sup> one's wealth, and the right of collectivity of each individual have to be simultaneously satisfied. Thus Islam has taken two steps; firstly the obligatory distribution of the goods of a deceased person among his close relatives, and secondly a restriction on the freedom of bequest through wills and testaments.

#### (ii) Collecting taxes

In the time of the prophet (PBUH), there were agricultural taxes, and the peasants handed over a tenth of the harvest. In commerce and exploitation of mines, one paid  $2\frac{1}{2}\%$  of the value of goods. Similarly, during the time of the prophet (PBUH), there were taxes on heads of camels, sheep, goats and oxen.

#### (iii) Distribution of zakat

The Quran has prescribed a method for regulating the budget of state expenditure in Islam through the

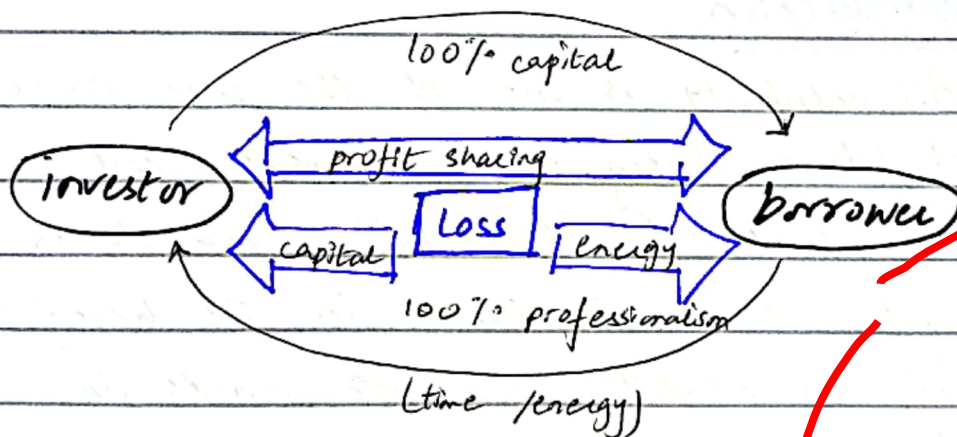


distribution of zakat. Zakat is obligatory on all Muslims. It is eligible on 7.5 tola gold and 52.5 tola silver.

“But if they repent and establish worship and pay zakat, then they are your brethren in religion.” (ALQURAN)

#### (iv) Mudarabah - Islamic finance

Mudarabah is an Islamic finance technique in which a lender or investor and a borrower establish a profit sharing partnership to undertake a business or investment activity



#### (v) Riba avoidance

Riba based loans are deemed haram and abhorrent due to being unethical, and attracting the disapproval of Allah. Muslims are obligated to refrain from involving themselves in any usurious

transactions.

### (vi) Israf avoidance

The avoidance of Israf is to ensure that the consumer does not cross the sufficiency threshold. The violation of that limit is the contravention of the Islamic moral consumption principle - which includes the principle of balance and principle of priority.

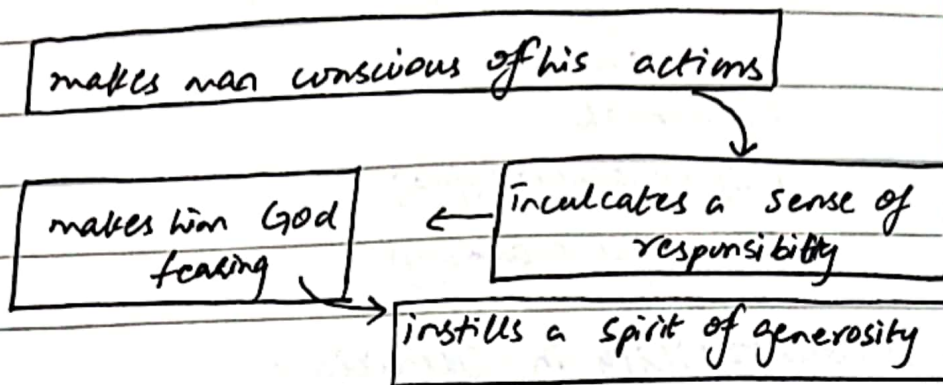
### (ii) Concept of Accountability in Islam

#### ① Introduction

Accountability is one of the core issues of Islam. Everyone is responsible and accountable for their actions and deeds and will be questioned in the hereafter. The accountability is in both worlds, in this worldly life and the hereafter. Allah has devised the Islamic law, Shariat as guidance and system of accountability. The consequences of believing in the concept of accountability in Islam are significant for both the individual and community.



## ② Accountability at Individual level



## ③ Accountability in executive

Khalifah is not above the law  
No one in the executive branch of government or Khalifa is above the law or immune from prosecution. The Prophet (PBUH) firmly established this principle of <sup>rule of</sup> law in this famous hadith:

"By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."  
(ALMAADITH)

## ④ Accountability in legislature

A Khalifa cannot legislate laws on his own according to his personal interests. Although the Khalifah holds all the executive powers, within the Khilafat, his powers are restricted by Shariah.

The only sources of Shariah acceptable for legislation are the following:

- (i) Quran
- (ii) Sunnah
- (iii) Consensus (Ijma)
- (iv) Qiyas (Analogy)

### ⑤ Accountability in Judiciary

The Shariah states that a judge must give an honest, knowledgeable and unbiased judgment on a case. The Shariah also specifies how a judge should act within judicial court sitting. He should not look down upon anyone or shout at anyone. The Prophet (PBUH) said:

“Judges are of three types, one of whom will go to paradise and two to Hell. The one who goes to paradise knows what is right and will give judgment accordingly; but a man who knows what is right but acts tyrannically in his judgment will go to hell.”



## ⑥ Concept of Accountability in light of Quran

Allah says in Surah AL-Zilzal:

"So whosoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

(ALQURAN)

Similarly, in Surah AL-Isra, Allah says:

"And we have made every man's actions to cling to his own neck."

(AL QURAN)