

Date: 09 May 2024

Day: Thursday

Mock Exam I

Question-4

Answer:

Introduction:

In Arabic, Tawheed means attributing Oneness to Allah and describing that there is no deity except for the All-Mighty Allah. He is alone worthy of worship and all kinds of praise. He has no beginning and no end. He was always there. He has created everything from scratch without the help of any other being. He is the one who provide sustenance for all living beings.

"And there is none co-equal or comparable unto Him." (Al-Quran)

Types of Tawheed:

1. Oneness in Person: This means Allah is the one and only and he has no partner. In Surah Ikhlas, Allah proclaimed that "He has never had offspring, nor was He born."

2. Oneness in Attributes: This means Allah, alone is worthy of all the attributes.

"God, there is no good but He, His are the beautiful names." (Al-Quran)

He is the one with all attributes such as The King, The Most Merciful, The Creator etc.

3. Oneness in Actions: This means, Allah is the only and alone creator and sustainer of everything in the world and beyond the world. He takes no help from any-one.

"To God belongs the Sovereignty of the heavens and the Earth and of everything that lies in-between." (Al-Quran)
He alone manages ~~the~~ His creations.

Importance in Human life:

1. Give a primary purpose to life:

The believer of Tawheed have the purpose of life. The believer have a firm belief that if Allah the All-Mighty has created me and put me on top of all other living beings, then there must be a reason for my existence. This purpose relates both to religion and worldly matter. The purpose of creation would be thanking Allah for giving superiority to human over other beings. Also

the purpose in this world would be helping others and making ease for them.

2. Inculcates Self-Respect:

This belief inculcates the highest degree of self-respect and self-esteem. A sense of pride is created in man that I am the creation of the One Supreme Entity, Allah. He says, "we have honoured the children of Adam, and carried them to land and sea, and provided them with good things, and we favoured them over other creations." (Al-Quran).

The believer knows that Allah is the sole responsible for harm and benefit so man stop fearing any other being.

3. Inculcates Humility and Modesty:

Along with self-respect, this belief also imparts that a sense of humility and modesty in man. Man knows who is he in front of All-Mighty Allah. This make him unpretending. He never becomes proud or arrogant. Because he know Allah is watching my every step and he is also aware of the thing going in my head.

"Allah says: Pride is My cloak and greatness in My robe and whoever competes with Me, I shall throw him in hell." (Al-Hadith)

4. Profound Confidence: -

The believer does not become heart broken and despondant under any circumstances. He has a firm believe in Allah, who is the master of all treasures of the heavens and the Earth, whose grace and powers are infinite. Man thinks if He is capable of so many majestic actions, He will also take care of me.

"And why should we not trust Allah, when He has guided us in our ways." (Al-Quran)

5. Instills peace and contentment:

The belief in La illaha illallah creates an attitude of peace and happiness, purifies the mind of jealousy, envy and greed and keeps away the negative emotions.

"Surely, it is in the remembrance of God that hearts find comfort" (Al-Quran)

6. Induce Sense of accountability:

The most impact of the Tauheed

is that it makes man obey Allah's law. One who has belief of Tauheed knows that Allah knows everything and nothing is hidden from Him. He is closer to him than his jugular vein. This creates the sense that He will gather everyone one day and ask them about their deeds.

"Whoever has done an atom's weight good will see it. And whoever has done an atom's weight evil will see it." (Al-Quran)

7. Equality among all humans:

A believer clearly knows that all humans are equal in the eyes of Allah. No one has superiority over other human being. The colour, caste, creed and race of human do not matter to Allah. Through this a person never develops a sense of arrogance or dominance.

"He is dearest to Allah who is more pious." (Al-Quran)

Conclusion:

Indeed, Tauheed inculcates the great virtues in man. Tauheed directs Muslims towards the path that

will lead them to display of great brotherhood and unity, success, establishing harmony and peace among them. This will benefit Muslims both in this world and hereafter.

Question-5:

Answer:

Introduction:

The word 'right' is translated into Arabic as 'haqq'. The Arabic word 'haqq' has a number of meanings such as truth, correct, obligation, legitimate etc. It is also one of the names of the Almighty. In terminology, it is defined as a legal right of a person given to him by Shariah (Islamic law). So women rights are the rights that are legal given to them by their religion. Islam is the only religion that contain provisions that ensure equality between men and women. The status granted to women ~~are~~ by Islam is unique and has no parallel in any other society.

Status of women before Islam:

Before the advent of Islam, in Arab, women were treated in an inhumane

manner. The people of Makkah felt embarrassed if a girl was born in their homes. Female infanticide was a common practice.

"When the girl, buried alive, is asked: For what crime was she buried?" (Al-Quran)

Women were treated as properties. The son used to inherit his mother after the death of his father like all his other wealth. But Islam give them many rights which elevate their status in society.

Rights granted to women by Islam:

1. Men and women equal in the Sight of Allah:

In view of the Holy Quran there is no difference between man and woman regarding the grant of recompense for the good deeds performed by him or her:

"And so their Lord answered them: I will not waste the work of any worker whether male or female." (Al-Quran)

Allah also tell in Quran the qualities of men and women for whom He prepared forgiveness and immense reward. The enlisted qualities are same

for both men and women. This clearly highlights that man and woman are equal in the sight of Allah.

2. Freedom of Expression:

Just like men, women also have the same right of freedom of expression in Islam. Women can clearly express themselves and engage in important discussions. They can argue on any matter and express their opinion. This can be proved by the life of Holy Prophet (PBUH). The Holy Prophet (PBUH) spend a day with His ~~wifewives~~ wives and take consultation from them about different matters. Also after the death of Holy Prophet (PBUH), Muslims and leaders comes to Hazrat Aisha (RA) to take advice from Her.

3. Right of having consent in Marriage:

In Islam, there is no concept of coerced marriage of women. Parents are not entitled to marry their daughters without their consent. A woman has the right to choose her spouse. Also she has given the right to decline a proposal if she is not satisfied with the

physical appearance.

"A previously married women must not be married till she is consulted, and a virgin must not be married till her consent is asked." (Al-Hadith)

4. Right to Education:

Islam empowers the women to seek education of any kind. The Prophet (PBUH) declared:

"Seek for knowledge is a sacred duty imposed on every Muslim; man or woman." (Al-Hadith)

Also, the wife of Holy Prophet (PBUH), Hazrat Aisha (RA) when married to Prophet was young in age. So Prophet make her learn every new knowledge of that time. She preserve that knowledge and later after the death of Holy Prophet (PBUH), she delivered and help companions of Prophet in problem with the help of that knowledge.

5. Right to inherit:

In Islam, man and woman have given right to inherit from the parents' wealth.

“Men shall have a portion of what the parents and near relative have, women shall have a portion of what the parents and near relative have...” (Al-Quran)

A woman's right to inherit is as much protected by law as men. If the deceased wishes to deprive her of her right, the law will not permit it.

6. Right to earn and own wealth:

Islam has bestowed the rights to make contracts, to enterprise and to earn to women. This can be proved with the example of 1st wife of Prophet (PBUH), Hazrat Khadija (RA) is was a proven and well-known business woman of that time.

Also the wealth earn by a woman is confined to the woman. No other male relation is allowed to demand any sort of money from her.

“For men is a share of what they have earned, and for women is a share of what they have earned.” (Al-Quran)

7. Right to Re-marry and Khula:

Islam has given the right to women to marry again at any age. A widow or divorced women can get married to whosoever she wants. Islam do not restrict them. Example of Hazrat Khadija (RA) was there to prove this point. She was a widow and asked Prophet (PBUH) for marriage at the age 40.

Also the women's right to seek divorce or Khula is also given in Islam. A women in adverse situation of marriage is allowed to seek divorced from her husband.

Conclusion:

The judgement of Islam on man and woman's right is the complete, logical and practical declaration in every matter. The Quran, the Hadith of Prophet (PBUH) and the attitude of influential Muslim scholar prove that women's position and right are equal to man. In reality, Islam has protected women's rights by putting them into practice as essential articles of faith.

Question-3:

Answer:

Introduction:

Islam has been referred to as "Deen".
"Surely the true deen in the sight of Allah is Islam." (Al-Quran).

Whenever Allah SWT has referred to Islam in the Quran, He has used the word 'Deen' instead of 'mazhab' due to its wider scope. Because deen consists of a set of beliefs, rituals, social customs and a complete code of life. So this basically means that Islam not only provides a set of beliefs and rituals but also a complete code of life consisting of a political, social, economic and judicial system. By following these systems humans can be successful in both the worlds. Therefore guidance for the creation of just society can be found in the teachings of political system of Islam.

Fundamentals of Islamic Polity to establish just society:

1. Sovereignty of Allah SWT:

The basis of every Islamic

System is that sovereignty belongs to Allah SWT. The political system will be based on upholding Shariah and avoiding everything that goes against it.

"The decision solely belongs to Allah".
(Al-Quran)

If everything belongs to Him, then only His commands will be followed and implemented. And His commands are always just and moderate. He never do unjust in case. Only His system is just in the whole world.

2. Khilafat:

Khilafat basically means that man will implement Allah's SWT orders on earth. This is the purpose of man's life on this earth.

"I am placing a successor on Earth." (Al-Quran)

Mufti Shafi has derived 3 points from this verse

a) Sovereignty of Allah: This means the decision belongs to Allah and Caliph is only his messenger.

b) **Khilafat:** Khilafat is the system of politics given by Allah to world. Khilafat is based on Islam and found its basis on Allah's decision.

c) **Elected Caliphs:** All the caliphs that were elected come to convey Allah's decision. So we must obey and respect them.

Feature of Islamic Polity:

1. Government by Consultation:

The Islamic political system stress on the consultation on government affairs.

“and consult them in the conduct of affairs.” (Al-Quran)

Islam has allowed to take consultation from those from who the decision is taking. They should not be left out from decision making. They also contribute to the decision. Holy Prophet in the battle of Khandaq consult with His companions to formulate the strategy for battle.

2. Equality to all citizens:

The citizens of the an Islamic

State is equal in the eyes of Allah SWT. Because in Quran He says, He created us from a man and woman and then divide us into races and tribes for recognition. Only the Superiority is due to piety. otherwise all humans are equal. Therefore in Islamic System/State, all citizens are equal.

Moreover, in last sermon Prophet (PBUH) said, "An Arab has no superiority over a non-Arab, nor does a non-Arab on a Arab; white has no superiority over black, nor black has any superiority over white, except by piety and good deeds."

Every citizen of Islamic state whether Muslim or non-Muslim have equal right.

3. Rule of Law:

Rule of law is an extremely important feature of an Islamic polity. A criminal must be upheld at all costs to maintain law and order in society. It means that in Islam no-one is above the laws prescribed by Shariah. Muslims will be bound to formulate law for their betterment

but it does not contradict with Shariah. Also, the Prophet (PBUH) described the absence of rule of law as a declining factor of previous nations. He stressed that punishment should be given to anyone regardless of their rank or status. This highlights the prevalence of law and order thus creating a peaceful and equal society.

4. Accountability:

In Islamic political system, everyone is accountable from the head of the state to the common man.

"Whoever has done an atom's weight good will see it. And whoever has done an atom's weight evil will see it." (Al-Quran)

This can be illustrated from the example of Hazrat Umar (RA). When he was caliph, once some clothes arrived and distributed among all men. Everyone got one piece. But Hazrat Umar (RA) was ~~answered~~ ^{questioned} by people in front of everyone about cloth. Because Umar (RA) height was high and one piece of cloth did not fit him. He patiently answered the question that his son had given his

Share to him so with 2 piece of clothes Umar (RA) made his dress. This highlights the ~~an~~ accountability of leaders by common people.

5. Meritocracy:

Islamic political system showcased the right of merit based appointment rather than nepotism. The selection of Caliph in after the death of Holy Prophet (PBUH) was based on merit instead of appointing by Prophet's wish or favour. If this was not the case then Hazrat Ali (RA) would be the 1st Caliph.

Also in appointments of commanders were made to those who are competent rather than their age.

Many senior leader were present but a young commander like Khalid bin Waleed and Amar bin Aas (RA) was appointed due to expertise in military.

6. System of Local Government:

Prophet (PBUH) set the tribal system in Madinah. He appointed An Areef (caretaker) on every 10 people. He

also appoint a 'Naqeeb' on every 10 Areefs. He endorsed this system and did not dismantle it.

Conclusion:

The features of Islamic political system clearly demonstrate that if these are implemented rightly, creates a peaceful environment.

This also shows that which ^{ever} state abandoned these principles went into chaos and instability. The Islamic polity is the best system to implement in a state for development.

Question-8

i) Ijma and Qiyas

Answer:

Introduction:

Islam is the complete code of life thus provides guidance in every walk of life. Law and principles for each and every kind of system can be found in Islamic literature.

Ijma and Qiyas are the secondary sources of law given by Islam.

Ijma:

Definition: Ijma comes from the Arabic word (إِجْمَاعٌ) which literally means, to determine or to agree on something unanimously.

- Ijma refers to the unanimous agreement of the Muslim jurists, of any period follow the demise of Prophet (PBUH), on Shariah ruling.

The Authority of Ijma:

Quran: • Allah does not allow the people to go astray after He has shown them the right path.

- Obey Allah and obey the Prophet and those amongst you who have authority.
- If you yourself do not know then question those who do.

Sunnah:

- My followers will not agree upon what is wrong.
- Whoever separates himself (from the main body) will go to hell.

Types of Ijma:

1. **Explicit Ijma:** This type of ijma takes

place as follows: A question arises and people express their different views. Then there is a discussion on these views and finally a common position is agreed upon.

Silent Ijma: If an opinion is expressed by some and their contemporaries, after learning about it, no-one made comment either in favour or ~~is~~ against, then this is silent ijma.

Ijma Aam: An opinion presented and accepted by the jurist of whole Ummah.

Ijma Khas: A ruling that is presented and accepted by the jurist of a particular region.

Example of Ijma:

Example of Ijma is the second Azan of Juma (Friday), which is the ijma of Sahaba (RA) during the time of Usman (RA) which is followed throughout the world also in Makkah and Medina as part of Sunnah of Usman (RA)

Qiyas:

Qiyas literally means to measuring or to ascertain.

→ It refers to the extension of a Shariah value from an original case to a new case because the latter has the same effective cause as the former.

Qiyas is extension of an existing Shariah ruling.

Essential Elements of Qiyas:

- The original case: this is on which a ruling is given in the text of Quran and Hadith.
- The rule: it is the governing of the original case.
- The new case: it is the case on which ruling is needed.
- The rationale: Also called the effective cause, which is an attribute of original case.

ii) Responsibilities of a Civil Servant in Islam:

Answer:

Introduction:

Islam is a complete way of life. It guides us all in every aspects of life. It also guides us about

how civil servants should behave and how they should carry out their duties for public service delivery. There are guidance for civil servants in the light of Quran and Hadith.

“The Chief of a nation is its Servant.”

Responsibilities:

To hold Islamic religion and Shariah:

The first duty of a civil servant is to uphold the Islamic religion and Shariah. If anyone makes innovation or become sceptical in religious matters, he should try to correct it.

To dispense justice:

The civil servant must dispense justice and settle the cases in accordance to Shariah. He should thus curb the strong and encourage the weak to seek justice.

To maintain law and order:

He must maintain law and order in the country, so as to encourage economic activities and enable

people to travel freely in land without fear.

To defend its frontiers:

She must defend the frontiers of the Islamic state, so that people, whether Muslims and non-Muslims might live in peace and harmony.

To collect Zakat and other taxes:

A civil servant collect or aid to collect Zakat and other taxes without any fair.

To initiate work of public welfare:

She should appoint honest and sincere men to principal offices of state and to the treasury to ensure good and effective administration and to safeguard the finances of the state to spend on social welfare.

Conclusion:

In conclusion, the sermon of Hazrat Abu Bakar (RA) was the most relevant which he delivered on the time of assumption of his caliphate.
"By God, he that is weakest among you should be in my sight the

strongest until I have vindicated
for him his right."

