

Date: 30.10.24

Islamic Studies - Mock (3)

Question 3:

1. Introduction

The process of justice in Islam is eternal. Justice is a key feature of Islam which seeks to establish justice and balance in all spheres of life: economic, political, social, and legal. In Islam, concept of justice is not restricted to the worldly affairs as accountability will be done after Akhirah in the court of Allah. Justice is a characteristic of Allah as He is **الْقَادِرُ**. In essence, the judicial system of Islam accepts the principle that if Allah and His Prophet have decided something, it shall not be disputed. The system is based on ensuring social justice. The key principles of the system are fairness and equality before the law, to ensure social justice for all individuals, regardless of their

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Status. The system is deeply concerned with upholding divine justice, ensuring every individual's rights are protected while establishing accountability and moral integrity.

2. Basic Philosophies of Islamic Judicial System

i) Divine Sovereignty and Rule of Law

In Islam, the concept of sovereignty belongs to Allah alone. The Quran emphasises the authority of Allah as the supreme law giver:

(3:154) "لَا إِلَهَ إِلَّا اللَّهُ"

As stated in the Quran, all matters are decided by Allah. Thus, all legal and judicial decisions are made in alignment with Shariah, which is derived from the divine revelation, ensuring that human legislation conforms to Allah's commands. Thus,

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The role of judiciary in Islamic judicial system is not to create laws but to implement and enforce the laws that Allah has prescribed.

ii) Equality Before the Law

The Islamic judicial system ensures that everyone is treated equally under the law, regardless of their social, economic, or political status. The Quran declares:

"Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." (4:135)

This verse highlights that in Islam, justice is not influenced by personal biases or relationships, and all are subject to the same standards of justice despite their position or status. The Prophet (P.B.U.H), reinforced

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this principle when he stated:

"By Allah, if Fatima, the daughter of Muhammad were to steal, I would cut off her hand."

This clearly indicates that in Islam, no one is above the law, highlighting the principle of equal justice in Islam.

iii) Impartiality and Accountability

Judges, or Qadis, are expected to administer justice fairly, without favouring any party, within the Islamic justice system. Criminal prosecution must be proved beyond reasonable doubt, to ensure fairness. The Prophet (PBUH) stated:

"A judge must not give a judgement when he is angry."

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This Hadith emphasises the importance of a calm and unbiased approach. Judges are seen as trustees of Allah's law, and their accountability is not just to society but to Allah as well, on The Day of Judgement.

iv) Principles of Witness and Evidence

Islam places great emphasis on evidence and witness testimony to ensure accuracy of judicial ruling. Producing the witness and/or evidence is the responsibility of the claimant. The proof (Bay'innah) lies on the claimant, and the other (Yamin) by the one who rejects the claim. The Prophet (PBUH), while mentioning biggest of the great sins stated:

"I warn you against giving a forged statement and a false statement."

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The requirement of two witnesses in certain matters, particularly in financial and family matters, ensures the strength of judicial process and prevents injustice.

v) Rehabilitation and Reform

A key philosophy of Islamic judicial system is that the justice should not only focus on punishment but also at reformation and rehabilitation. If the crime is not significant and the wrongdoer pleads for forgiveness, vowing they would not repeat the crime, they should be provided forgiveness and opportunity to rehabilitate. The Quran states:

"And whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness." (5:39)

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Thus, in Islam the purpose of punishment is two fold:

- i) To protect society
- ii) Guide individuals towards moral and spiritual correction

3. Ways in Which The Islamic Judicial System Ensures Social Justice

i) Protection of Rights

Islamic law guarantees the protection of fundamental rights for all individuals including life, property, honour, and freedom of religion. These protections ensure that every person has the right to seek justice and that their basic human rights are preserved.

ii) Justice in Economic Matters

Islamic justice system strictly

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Condemns issues of economic injustice, such as fraud and exploitation. Zakat (alms) and inheritance laws are explicitly detailed in The Quran to ensure fair distribution of wealth and prevent accumulation of wealth. Moreover, the prohibition of riba (usury) is another example of economic justice in Islam as it is seen as a tool of exploitation. With regards to equitable economic distribution in society, the Quran states:

"Righteousness is in who gives his wealth, in spite of love for it, to relatives, the needy, the traveler, those who ask (for help)." (2:177)

iii) Justice in Criminal Law

Islamic criminal law aims to maintain social order and protect social welfare. Despite specific

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Punishments for major offenses (Hudood), there is a strict evidentiary process with emphasis on mercy. The Prophet (PBUH) stated:

"The burden of proof is upon the claimant."

The Hadith provides emphasis in ensuring social justice within criminal cases.

iv) **Fair Trials: A High Standard of Social Justice**

Under Islamic justice system, every individual is entitled to a fair trial. Both sides have the right to present their case. The verdict is based on provided evidence and testimonies. Islamic law prohibits arbitrary detention or punishment without due process. To ensure social justice, the accused is innocent until proven guilty to avoid wrongful punishment.

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v) Social Welfare and Compensation

Islamic legal system is intertwined with moral and ethical teachings, ensuring that compassion, mercy, and social welfare are integral parts of justice. The Quran and Hadith repeatedly emphasize on charity and forgiveness as mechanisms to maintain social harmony and justice.

4. Conclusion

"واذا حكمت بين الناس ان تكلموا
بالعدل" (4:58)

The Islamic judicial system is built on the basis of divine justice, equality before the law, and social welfare. It seeks to ensure that every individual is protected and that justice is administered fairly and impartially. By emphasizing accountability, transparency, and rule of law, Islamic jurisprudence maintains social justice. The Quran and Hadith are the foundation of the justice system of Islam which ensure social justice in individual and collective life.

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Question 8

c9) Accountability in Islam

1. Introduction

The concept of accountability (Hisabah) in Islam refers to the institutional mechanism of moral policing and oversight aimed at ensuring justice, promoting virtue, and preventing evil in society. The concept is a cornerstone of Islamic ethical and legal system, rooted deeply in The Quran and the teachings of Prophet Muhammad (PBUH). The concept of accountability in Islam is two-fold: personal accountability before Allah and social accountability in dealings with others. Every individual will be held accountable for their deeds on The Day of Judgment, and this belief promotes a strong sense of moral responsibility in both personal and communal life.

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2. Accountability to Allah

The Quran emphasises that every human is personally accountable to Allah for their actions, words, and even thoughts. The belief exists as a moral compass for Muslims, to live as per the commands of Allah. The Quran states:

"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." (99: 7-8)

The verse clearly highlights that all deed will be recorded and weighed justly by Allah on the Day of Judgment. Moreover, no one is exempt from Allah's accountability, as the Quran states:

"لنبلوا الجبين ولا كبرا
يدعون"
(15: 92-93)

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3. Social Accountability and Justice

Along with personal accountability, Islam emphasises social justice and responsibility. Muslims are guided to conduct actions which positively impact their communities. The Prophet (PBUH) stated:

"All of you are shepherds, and each of you is responsible for his flock."

The Hadith emphasises the idea of responsibility for everyone in their respective roles, and they will be accountable for how they manage their duties. The Quran at numerous occasions highlights the need for fairness and justice in human interactions.

4. Leadership and Public Accountability

In Islamic governance, leaders are

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held to a higher standard of accountability. The Prophet (PBUH) set an example of humility and fairness in leadership, which demonstrated that those in power are not above the law and can be held accountable. During the caliphate of Hazrat Umar (RA) he famously stated:

"If a single lamb were to perish on the bank of Euphrates, I would be accountable to Allah for it."

The statement is reflection of leadership in Islam, where abuse of power is not allowed and all will be accountable in the world and Hereafter.

5. Collective Accountability

Islam promotes the concept of collective accountability, where the community as a whole is responsible for

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upholding justice and preventing wrongdoing. The Quran states:

"Enjoin what is right and forbid what is wrong and believe in Allah." (3:110)

Encouraging righteousness and discouraging immorality is a collective responsibility, reinforcing the idea that accountability extends beyond the individual to broader society.

6. Accountability in Economic Transactions

In the economic sphere, Islam has strict principles to ensure accountability, to achieve wealth distribution, fairness in trade, and prevention of corruption.

The Quran states:

"When you contract a debt for a specified term, write it down. And let a scribe write (it) between you

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in justice." (2:282)

The verse promotes transparency and ~~clear~~ accountability in economic dealings to ensure all obligations are fulfilled as per justice.

7. Conclusion

Accountability in Islam is a comprehensive concept that spans personal, social, economic, and leadership domains.

Every individual is accountable to Allah. The Quran and Hadith emphasize the importance of accountability in all aspects of life. Accountability holds a fundamental value in Islam that ensures the moral and ethical fabric of society remains intact.

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Cb) Characteristics of Islamic Civilisation

1. Introduction

Islamic civilisation has been one of the most influential and rich in history, shaping religious, political, cultural, and scientific landscape of the world. The characteristics of Islamic civilisation is deeply rooted in Islamic teachings derived from Quran and Sunnah. The holistic integration of religion with politics, society, economy and morality, presents a unique outlook. The foundation of Islamic civilisation rests on five key elements: concept of life, goal of life, fundamental beliefs, training of individuals, and collective system. The Islamic civilisation is a complete system of life where law, faith, culture, and governance are combined under the umbrella of din.

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2. Centrality of Tawhid (Monotheism)

At the core of the Islamic civilisation is the belief in oneness of Allah. This belief defines the social, religious, and legal system of Islam. Everything in the civilisation is centered around the worship of one God and the submission to His will. The Quran states:

“قل هو الله احد” (1:112)

The unified belief system instills a sense of purpose, community, and universal brotherhood among Muslims.

3. Emphasis on Justice and Social Equality

Justice is a foundational principle in Islamic civilisation. The concept of Adl (justice) applies to all aspects of life: legal, economic, and social. Islam

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Focuses on The importance of fairness in governance and economic transactions, along with proper conduct in interpersonal justice. The Quran states:

"He forbids immoralities, bad conduct, and oppression." (16:90)

The commitment to justice produced a legal system that was comprehensive and inclusive, protecting the rights of every individual.

4. Knowledge and Intellectual Pursuits

Islamic civilisation places a high value on knowledge and education and is considered an obligation for all to better serve society and understand Allah's commands. The Prophet (P.B.U.H) stated:

"Seeking knowledge is an obligation upon every Muslim."

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The focus on education led to remarkable advancements in fields of science, mathematics, medicine, astronomy and philosophy during The Golden Age of Islam (8th Century - 14th Century). Scholars such as Ibn Sina (Avicenna), Al-Uwarizmi, and Al-Haytham made significant contributions which shaped the modern world.

5. Tolerance and Coexistence

Islamic civilizations were known for religious tolerance and coexistence, especially during the time of Caliphates. Islamic governance ensured protection of non-Muslims (Dhimmis) and allowed them to practice their religion freely as the Quran states:

"لا إكراه في الدين" (2:256)

Cities like Baghdad, Cordoba, and Damascus were centers of multiculturalism

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where Jews, Christians, and Muslims peacefully coexisted.

6. Contributions to Art and Architecture

Islamic civilization is renowned for its contributions to art, architecture, and literature. Islamic art developed intricate geometric patterns, calligraphy, and arabesque designs. Islamic architecture magnificence such as the Alhambra in Spain or Dome of Rock in Jerusalem, reflected beauty of Islamic ethos.

7. Conclusion

Islamic civilization integrates spiritual, intellectual, and social dimensions. Its emphasis on monotheism, justice, knowledge, tolerance, and ethical governance has left a lasting impact on the world, contributing to development. The Islamic civilization served as a model for attaining

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balance between worldly pursuits and spiritual obligations.

Question 4

1. Introduction

Sadaqah (Charity) and Zakat (Alms-giving) are two core components of the Islamic social and economic system. Both aim to create a balanced and just society by addressing economic inequalities and promoting spiritual growth.

Zakat is a compulsory alms-giving and Sadaqah is voluntary. The aim of both is to enhance social cohesion, combat poverty, and nurture spiritual well-being.

2. Zakat: Pillar of Islamic Charity

Zakat is one of the five pillars of Islam, making it an essential religious obligation. Every Muslim who meets

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The necessary condition is to provide 2.5% of their wealth to the poor and needy. The word Zakat literally means "purification" or "growth", which symbolises the purification of wealth and soul through charity.

2.1 Categories of Recipients of Zakat

As per Surah At-Tawbah (9:60), there are eight categories of people who are eligible to receive Zakat. These include:

- i) The poor
- ii) The needy
- iii) Those employed to administer the funds
- iv) Those whose hearts have been reconciled to the truth
- v) Those in bondage
- vi) Those in debt
- vii) For the cause of Allah
- viii) The traveller in need

These categorisations ensure that wealth is distributed across a wide

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of society, causing comprehensive social welfare.

2.2 The Purpose of Zakat

i) Economic Redistribution

"And those within whose wealth is a known right, for the petitioner and the deprived."
(To: 24-25)

Zakat ensures redistribution of wealth from the rich to the poor, ensuring no one suffers extreme poverty or accumulates excessive wealth.

ii) Purification of Wealth

Zakat purifies one's earning by ensuring they have shared wealth with those in need, promoting a sense of social responsibility.

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iii) Spiritual Impact

The act of Zakat is deeply tied to faith. It purifies the soul from greed and materialism, reminding the believer that the ultimate ownership is of Allah and ultimate accountability is to Allah. The Quran states:

"Take (O Muhammad), from their wealth a charity by which you purify them to increase, and invoke (Allah's blessing) on them."
(9:103)

3. Sadagah: Voluntary Charity

Sadagah is an act done purely for the sake of pleasing Allah. It can be given at any time, in any amount, and in any form, whether financial or through acts of kindness. The word Sadagah is derived from Arabic word "Sadaq" which

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Means truthfulness, indicating charity is a manifestation of one's faith and Sincerity.

3.1 Forms of Sadaqah

Sadaqah is not limited to monetary donations and can include various deeds such as:

- i) Financial support to those in need
- ii) Feeding the hungry
- iii) offering a smile
- iv) kind words
- v) Providing help or service to others

The Prophet (PBUH) stated:

"Even a smile is charity"

3.2 Social and Spiritual Impact of Sadaqah

i) Eradication of Poverty

Sadaqah, when practiced widely,

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measures that even beyond the mandatory giving of Zakat, there is ongoing support for those in need. The practice allows eradicating poverty completely.

ii) Strengthens Community Bonds

Sadaqah encourages voluntary acts of kindness which allow community-building and promote collective responsibility.

Sadaqah strengthens ties between members of the community, promoting a sense of unity and solidarity among the Muslim Ummah.

iii) Spiritual Growth

Sadaqah nurtures spiritual growth by encouraging selflessness, humility, and a constant awareness of Allah's presence. The Quran states, in regards to those who spend their wealth in way of Allah:

"Allah multiplies His reward."
(2:261)

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4. Social, Moral, and Spiritual Effects of Sadaqah and Zakat

i) Community Welfare

Both Sadaqah and Zakat promote a community welfare model where individuals feel responsible for the well-being of others. The collective responsibility ensures that none is abandoned and the underprivileged are taken care of. The Quran states:

"And whatever you spend of good, it will be fully repaid to you, and you will not be wronged." (2:272)

ii) Purification of Wealth and Soul

Both Sadaqah and Zakat are acts which not only purify one's wealth but also one's heart from materialistic tendencies. By giving a portion of one's

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wealth to the less fortunate, a person morally strengthens their reliance on Allah and reduces their attachment to worldly possession. The Quran states:

"You will not attain righteousness until you spend from that which you love." (3:92)

The verse implies that giving, from wealth that we cherish, is a sign of true faith, sincerity, and moral strengthening.

iii) Development of Taqwa (God-Consciousness)

The constant act of giving through Sadaqah and fulfilling obligation of Zakat annually, provides Taqwa. The believer is regularly reminded of the blessings of Allah and the responsibility of sharing. Zakat as a structured obligation, instills discipline, ensuring conscious

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Reflection on financial gains and religious duties.

iv) Spiritual Unity

Both Zakat and Sadaqah promote spiritual unity within the Muslim community. The practice encourages compassion, empathy, and mutual support. This builds an Ummah (community) that supports each other, creating a balanced social order.

5. Conclusion

The acts of Zakat and Sadaqah are not only acts of charity but also key instruments in promoting social justice and spiritual growth. Zakat as a mandatory pillar ensures structured wealth redistribution and Sadaqah, voluntary practice, encourages a culture of generosity. Together, these systems create a socio-economic balance that cultivates personal piety, social welfare, communal solidarity along with spiritual fulfillment.

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Question 6 (Outline Only)

1. Status of Minorities in Islamic Society

- Legal protection and rights to non-Muslims
- Allowed to practice faith as per will
- Allowed to practice in economic and social life
- "There is no compulsion in religion" (2:250)

2. Legal and Social Protection of Minorities

- Non-Muslims granted status of dhimmi which means protected people
- Rights of dhimmis guaranteed in exchange of tax called jizya
- If jizya is paid, military service is exempted
- Legal Autonomy: Right to be judged as per own religious law in private affairs
- Economic Freedom: Allowed participation in trade, ownership of property.

3. Ethical and Moral Responsibility Towards Minorities

- To be treated with respect and fairness

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- Oppression and mistreatment not allowed
- Prophet Muhammad (PBUH) stated:
"Whoever oppresses a dhimmi or burdens him beyond his capacity, I will argue against him on the Day of Judgement."

4. Rights in Economic & Social Affairs

- Can benefit from protection of Islamic Commercial laws
- Examples of non-Muslim traders, scholars, and scientists in Islamic societies of Ottoman Empire and Al-Andalus (Muslim Spain)
- (60:8) → treating ^{non-} Muslims with justice and fairness

5. Protection of Life and Property

- Islamic law protects non-Muslim rights of life, property, and honour
- Prophet Muhammad (PBUH) said:
"Whoever kills a person under the contract of protection (dhimmi) will not smell the fragrance of Paradise."

6. Role of Minorities in Islamic Civilizations

- Multiculturalism: Baghdad, Cordoba, Damascus

7. Conclusion