

ISLAMIC STUDIES

1. Give numbering to headings

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

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.

Key aspects of Prophet hood in Islam:

Role of Prophet:

12. Manage time

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

14. Avoid writing wrong references.

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

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

worship Allah and avoid
false gods."

- Surah An Nahl
(16:36)

Unity of the Message:

A core belief is that the message of all prophets was essentially the same: the oneness of God, submission to his will and righteous living. This universal message binds humanity together in a common spiritual purpose.

"The prophets are brothers from different mothers. Their mothers are different, but their religion is one."

- Sahih Bukhari

Finality of Prophethood:

we, the Muslims have faith that the prophet Muhammad (PBUH) is the "Seal of the prophets", meaning that he is the final prophet in a long line of messengers. This means that no new prophets will come after Muhammad (PBUH), and his guidings and teachings are regarded as the ultimate guidance for humanity.

"Muhammad is not the father of (any) one of your men, but (he is) the messenger of Allah

and the last of the Prophets."

- Surah Al-Ahzab
(33:40)

Revelation of Holy Book & Scriptures:

Prophets received revelations from God, which were either preserved as holy books, like the Torah, Zaboor and Injeel and Quran or communicated orally. The Quran revealed to prophet (PBUH) is the complete and unaltered word of God, containing guidance for all aspects of life.

"It is but a revelation revealed."

- Surah Al-Najm
verse 4

Importance in Individual Life:

Moral and Ethical Guidance:

The teachings of the prophets provide a framework for personal morality and ethics. They guide individuals on the path of righteousness, emphasizing truth, justice, compassion, patience, and humility. He (PBUH) is an example to us on how to shape ourselves in our day to day life.

"I have only been sent to perfect good character."

- Sa Hadith

Spiritual Development:

Belief in holy prophets fosters a deep connection with Allah. By learning about their struggles, triumphs and trust in God, we can develop resilience and faith. This connection is nurtured through practices like prayer, reflection on the lives of the prophets and adherence to divine commandments.

"I have left among you two things; as long as you hold fast to them, you will never go astray: the Book of Allah and my Sunnah." - Hadith.

Sense of Purpose:

Prophets provided clear guidance on the purpose of life to worship God and act as stewards on Earth. This sense of purpose helps individuals live with ~~the~~ intention, prioritizing God's will over every worldly desire.

"It is He who has sent among the unlettered a Messenger from themselves, reciting to them the Book and wisdom, although they were previously in clear error."

- Surah Al-Jumrah (62:2)

Hence as followers get a direction to follow and live a purposeful life.

Importance in Collective Life:

Social Justice and Ethics:

Prophets taught the principles of justice, compassion and equality. In society, these teachings are reflected in how Muslims are encouraged to care for the poor, protect the vulnerable, and uphold fairness. Many Islamic social laws such as the prohibition of exploitation and encouragement of zakat, stem from prophetic teachings with aims to establish justice and balance in the society.

"One who strives for widows and the poor is like one who fights in the way of Allah."
- Hadith.

Unity and Brotherhood:

The prophetic message of unity under one God (Allah) fosters a strong sense of brotherhood and equality among Muslims. This principle unites diverse communities across ethnic, cultural and linguistic lines, as they share common beliefs and practices rooted in prophetic guidance. This unity helps create a harmonious and supportive community structure.

"None of you is reliable until he likes for his brother (in Islam) what he likes for himself."
- Hadith.

Law and Governance:

The teachings of the Prophet (PBUH) has a profound impact on Sharia (Islamic law). Islamic jurisprudence draws on the Quran and the Sunnah of the Prophet Muhammad (PBUH), shaping laws that govern both individual and societal life. Islamic principles of justice, rights and responsibility guide leaders in creating systems that aim to promote the welfare and dignity of all members of society.

Conclusion:

The doctrine of prophethood in Islam serves as a spiritual, ethical and social blueprint for Muslims. Individually, it helps to shape a person's morals, purpose and relationship with God. Collectively it fosters a sense of justice, unity and community, reflecting the universal values that prophets have emphasized throughout history.

Q3. Discuss in detail the Judicial System of Islam. Explain its basic philosophies and how it ensures social justice.

JUDICIAL SYSTEM IN ISLAM

Introduction:

The Islamic judicial system is a comprehensive system of

law and justice based on the principles outlined in the Quran and Sunnah (teachings of prophet PBUH). Rooted in Islamic guidance, it aims to uphold justice, promote human rights and maintain harmony in the society. The Islamic judicial system encompasses criminal and civil, family and commercial law. Its foundational principles uphold fairness, accountability and societal well-being.

"If they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in anyway and if you judge, judge between them with equity. Surely Allah loves those who judge equitably."

- Al-Maidah
(5:45)

Importance of Justice In Quran.

Justice is one of the fundamental values and no distinction is allowed in this respect between friend and foe. In Quran, Allah orders us to stand with the truth and not hide the truth.

"And be ye not an advocate for the fraudulent."

- An Nisa
(4:105)

Importance of Justice in Hadith.

The Holy prophet (PBUH) was the epitome of Justice (inspiring many around him). He did not even look at the religion of a person while providing justice. Once he cleared the ~~name~~ ^{of a Jew} who was accused by a Muslim of Theft.

The Quraysh were worried about a Makhzumi woman who had committed theft. The prophet (PBUH)'s statement at that time still holds valid till today.

"Those who were before you were ruined because they would make a high-placed one be left off if he committed theft and would exact the prescribed penalty from a poor one who stole. I call Allah to witness that were Fatima, daughter of Muhammad, to steal, I would cut off her hand."

— Hadith.

Basic Philosophies of Islamic Judicial System:

Justice as a Divine Command

Justice is central to the Islamic faith, as a divine command. Justice is not merely a legal necessity but a religious duty, binding on Muslims.

"Indeed Allah commands justice and good conduct

and giving to relatives
and forbids immorality
and bad conduct and
oppression.

- Surah An Nahl
(16: 90)

Rule of Law:

In Islamic judicial all individuals are treated equally in the eyes of law; regardless of race, gender or social status. The letter written by Umar Caliph (RA) to Abu Musa Ashari contains principles of rule of law. Nepotism, bribery have been condemned in that letter.

Protection of Life, Property, Honor

The preservation of life, property, intellect, faith and family are key goals of Islamic legal system.

4. And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - we have given his heir authority.... Indeed, he has been supported [by law]."

- Surah Al-Isra
(17: 33)

Accountability and Individual Responsibility:

In Islamic judicial system, individuals

are accountable for their actions. Judges are also ordered to be impartial. Giving Shahadah (oath statement) is trust. It is ordered not to conceal evidence. A criteria for judges has also been set up. They have to excel in academia, should be impartial. They should have a good character. They should be in their senses.

Mercy and Compassion:

While justice is central, mercy and forgiveness also play a key role in Islamic law. Qisas is an example of such forgiveness.

"Show mercy to those on Earth and the One in heavens will show mercy to you."

- Hadith

Maslahah (Public Interest):

The Islamic Judicial System considers the welfare of the community. Decisions are made not only to resolve disputes but to protect the well-being of society. If a particular law or decision benefits society, it is often favored, as long as it does not conflict with the Quran or Sunnah. This concept of maslahah ensures that justice aligns with the broader social good.

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Ensuring Social Justice

Certain Key Features of Islamic Justice System ensure social justice

Sharia:

~~Sharia~~ The Quran and Sunnah form Shariah's primary sources. They outline the fundamental principle of justice, human rights and social conduct. In cases where guidance is not explicitly provided, secondary sources like Ijma (consensus) and qiyas (analogy) are used to interpret and apply Shariah.

Role of Qazi:

Qazis are judges in the Islamic judicial system, responsible for making rulings based on Shariah. Qadis are required to be knowledgeable, impartial and just. They consider evidence, listen to both parties and make decisions grounded in Islamic law.

Court System and Procedure:

Islamic courts aim for simplicity and efficiency, encouraging swift trials without unnecessary procedural delays. Evidence and witness testimony are crucial.

Types of Penalties and Punishments:
Punishments are categorized to ensure social justice.

Hudud: Fixed punishments for crimes such as theft, adultery, false accusation of adultery.

Qisas: Retributive justice for crimes like murder, allowing for the family to seek retaliation or compensation.

Tazir: Discretionary punishments for offenses not covered under hudud or qisas, where qazis have the flexibility to determine penalties based on the severity of the crime and circumstances.

The Prophet Muhammad PBUH said, "Help your brother whether he is an oppressor or he is an oppressed. ~~He is~~ one." The people asked, "O Allah's messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."

- Hadith.

Other Different Institutions created by the Prophet and Caliphs:

Courts of Tort:

Courts of Tort or Mazalim courts were introduced by the Holy Prophet (PBUH). It provided prompt justice to the people. The Prophet (PBUH) appointed Muhtasib and Deputies (Naibeen).

Qasimah: A system of compensation in homicide cases.

Aqilah: A group of male family in a tribe to pay blood money.

Adalat Faug al Adah: A special tribunal which worked in the days of the Prophet (PBUH).

Ifta: The department of Ifta was established by Caliph Umar (RA) to provide free legal aid.

Law of Evidence: It is the system of screening of witnesses. It was of two kinds: a secret system which was inquisitorial and an open system which was in court.

Attorneys: Caliph Ali (RA) appointed attorneys in his time.

Separation of Judiciary from Executive:

Caliph Umar (RA) separated judiciary from the executive and ensured

Independence of judiciary.

Conclusion

The Islamic judicial system is a deeply rooted and multifaceted framework designed to create a just and ethical society. It ensures justice, accountability, mercy, and social welfare.

~~Q3~~ Discuss the status and role of minorities in Islam. Analyze its social, moral and

Q4 - Discuss in detail the systems of Zakat and Sadqah in Islam. Analyze its social, moral and spiritual effects.

INTRODUCTION

In Islam Zakat and Sadqah are two systems of charity that play crucial roles in fostering social equity, moral responsibility and spiritual growth within the Muslim community. They are acts of worship that express gratitude, empathy and compassion towards those in need.

Zakat:

Zakat is one of the five pillars of Islam. It is a mandatory form of charity imposed on Muslims who meet certain financial criteria.

The term Zakat means purification and growth, symbolizing that wealth is purified by giving a portion of it to those in need, which fosters social welfare and economic justice.

The Mechanics of Zakat:

Eligibility: Zakat is obligatory on Muslims who possess wealth above a specific threshold, known as *nisab*. A Muslim should have 52.5 tolas Silver or 7.5 tolas Gold or 5 camels or 40 goats or 30 cows or merchandise and Land produce equal to them is obligated to pay Zakat.

Calculations: 2.5% of the wealth from a year stay of the above mentioned possessions is usually paid.

Recipients: The Quran specifies eight categories of people eligible to receive Zakat. They include Fugara (poor), Masakin (needy),

Zakat collectors, Muallafat al-Qulub (To win hearts of new believers for Islam), Fir Riqab (Freeing slaves), those burdened by debt, in the way of Allah and travellers

Zakat cannot be given to one's own parents, grandparents, children, grandchildren, spouses and the descendants of Prophet PBUH.

Sadqah:

Sadqah refers to voluntary charity and includes any good deed done for the sake of Allah. Unlike Zakat, Sadqah has no minimum or maximum limit and it can be given to anyone at anytime. Sadqah can be monetary or in the form of kindness, such as giving a smile, so the poor can also give Sadqah. Sadqah can be given to non-Muslims as well and in mosques.

Mechanics of Sadqah:

Flexibility: Sadqah can be given without restrictions on amount or timing, making it accessible to everyone, regardless of their wealth.

Forms: Sadqah is not limited to money, it can be an act of kindness,

Such as sharing knowledge or performing other forms of good deeds that benefit individuals or the community.

Recipients: Sadqah can be given to anyone including non-Muslims, family members and even animals.

Social, Moral, Spiritual Effects:

Social Effects:

Zakat and Sadqah foster economic stability in the society by reducing wealth disparity, especially Zakat.

Zakat and especially Sadqah promote social cohesion and mutual assistance. By encouraging constant charity it builds a more compassionate society.

Moral Effects:

Zakat instills a sense of responsibility on the wealthier members of the society. It emphasizes that wealth is a trust from Allah.

The voluntary nature of Sadqah reinforces selflessness and compassion. It encourages individuals to go beyond their obligations to do good and help others for the sake of Allah.

Spiritual Effects:

The act of giving zakat purifies the giver's heart from greed and selfishness. It serves as a reminder that true ~~wealth~~ wealth lies not in material possessions but in spiritual closeness to Allah.

Sadqah fosters a strong spiritual connection between Muslim and Allah. Since it is done out of free will and without obligation, it reinforces sincerity and deepens one's sense of gratitude to Allah.

"And keep up prayer and pay the poor-rate and bow down with those who bow down."

- Al Baqarah
(2: 43)

CONCLUSION

Together zakat and sadqa create a balanced approach to charity addressing both immediate and long-term needs with society. While zakat provides a structured system to alleviate poverty, sadqah encourages ongoing acts of kindness that keep generosity at the heart of daily life.

By embedding these systems within the community, Islam encourages Muslims to recognize wealth as a blessing meant to be shared, fostering a cohesive, just and spiritually connected society.

Q5. Elaborate the concept of Ijtihad and its principles in Islam. Explain its importance in modern times.

IJTEHAD

Introduction:

Ijtihad is a key concept in Islamic jurisprudence that refers to the process of independent reasoning or the exertion of intellectual effort to interpret the Sharia on issues not explicitly covered by the Quran, Sunnah of Ijma.

Source and Definition:

It is derived from the Arabic root "jihad" which literally means striving or searching. In contextual meaning of the fiqh and Shariah, it means the striving to interpret the verses of Quran and Sunnah of Prophet PBUH in order to adapt them to the new conditions of the Muslim life and

Society

Types of Ijtihad:

Ijtihad is of two kinds: Ijtihad Mutlag and Ijtihad mugaiyyid.

Ijtihad mutlag is one in which interpretation of the Quran and Sunnah is dependent of the opinions and judgements of the earlier jurists and their precedents.

In Ijtihad mugaiyyid the scope of interpretation is within the decisions of opinions of the founding fugana.

Mujtahid:

A scholar involved in such activity is called a mujtahid. The qualities required of a mujtahid include profound understanding of Shari'ah and its textual sources. He must also demonstrate intelligence, discernment and piety in his conduct.

Taglid:

Those who do not have skills of a mujtahid must follow the opinions of the mujtahids. This is called taglid and the follower is called mugallid.

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QURAN and Hadith

The word "qastan bitunahu" is used in quran which signifies the search of hidden meaning by the use of judgement and reason.

Prophet PBUH appointed Muadh Bin Jabal as the Governor of Yemen. The holy prophet PBUH asked him on his way of abjudicating. He replied "By the Law of Quran."

"But if you do not find any direction in Quran how would you decide?" Asked the prophet PBUH. He replied "I will apply the Sunnah." "But if you don't find any guidance in the Sunnah as well" he was asked.

"I will then exercise my judgement and act on that" came the reply. The Prophet PBUH raised his hand and said "Praise be to Allah who guides his messenger as he pleases."

The hadith establishes human reason as an important supplementary source to Shariah.

PRINCIPLES OF IJTEHAD IN ISLAM

Ijtihad requires rigorous principles to ensure that new interpretations align with the spirit and objectives of Sharia. Some of the fundamental principles of Ijtihad include:

1 Adherence to Primary sources:

The Quran and Sunnah remain the primary references. Ijtihad must always be rooted in the teachings of these foundational sources ensuring that interpretations do not contradict the core principles of Islam.

2 - Qualification of Mujtahid:

Ijtihad is not open to everyone. It requires a high degree of scholarship. A mujtahid must have a deep understanding of Arabic language and grammar to interpret the texts accurately, should have knowledge of Quran and hadith along with thorough understanding of the contents and reasonings along with awareness of the contemporary issues.

3 Alignment with Maqasid Al Shariah:

Ijtihad should aim to promote the core objectives of Islamic law. Any new interpretation must enhance these goals rather than compromise

them.

4- Use of Qiyas:

Qiyas is used to extend established rulings to new cases by drawing analogies with similar situations. For example hash, cocaine not available in the past have been labelled haram by scholars by making an analogy with alcohol.

5. Maslaha:

Ijtihad must consider the welfare of the community, supporting decisions that promote the common good.

This principle allows the flexibility to ensure rulings remain beneficial for society.

6. Rejection of Arbitrary Opinion:

Ijtihad must be objective and grounded in Islamic principles, free from personal bias or arbitrary reasoning.

Importance of Ijtihad in modern times

In the early centuries of Islam, ijtihad was widely practiced, contributing to a dynamic and responsive legal system. However by the 10th century, the "closing of the

doore of ijtihad slowed down interpretations today Muslims face unprecedented social, technological and economic challenges. Ijtihad's renewal is essential to addressing contemporary challenges and aligning Islamic teachings to the changing world.

Adaptation to Modern Issues:

Science and technology:

Modern advancement in science and technology have introduced questions to Islamic jurisprudence. Questions of Organ donations, IVF treatments, genetic engineering, artificial intelligence and environmental issues are areas where ijtihad can provide Islamic guidance.

Financial Institutions & Systems.

Nowadays many Muslim countries are dependant on organizations like IMF, World Bank which are involved in typical banking protocols such as Riba; It poses a question to the Muslims and scholars on how to navigate ones through this. Ijtihad can give Islamic guidance on today's issues of modern financial landscapes such as banking, insurance,

and investments.

Women's Rights:

The role of women in society have evolved significantly with times. Ijtihad will allow scholars to interpret and apply Islamic principles in ways that will protect women and increase their role in society.

Ascension into Space:

Humans will be living on other planets and satellite systems in the future. Questions like timings of Salah and fasting, direction of Kaabah during prayer and establishing life in a new environment will be the important topics which could be addressed.

Prevention of Extremism:

False interpretations of Jihad have led some people astray and they have become a puppet in the hands of trouble making forces. Ijtihad in this area would be extremely important in discouraging such people and showing them the true way.

CONCLUSION:

Ijtihad is a cornerstone of Islamic jurisprudence that ensures ~~that~~ the faith remains relevant and responsive to change. The reactivation of ijtihad can make muslims once again the rulers of the world by revolution in medicine, science, astronomy, and many other field by muslim experts.