

Instructions to Get Good Marks in Islamiyat Paper

Mock-III

1- Try adding at least 2-3 Arabic version of ayah

PART-II

2- Go for diversification of resources e.g. From Hadith, Quran, Books, Islamic Philosophers etc.

3- Add Surah name for the Relatable Question e.g. you can add name of Surah Anzab and Nisa in women related question,

ZAKAT.

INTRODUCTION.

4- The sermon of Prophet PBUH can be added in any of the question as a reference as it encompassing points of all aspects

5- Use the verdicts or incidents and case studies of Khilafat Era in Political Economic and Social system of Islam

6- Balance all parts, if the question has 2 or 3 parts give equal weightage

5- Add flowcharts or Graph where you can

7- Focus more the asked part than to write irrelevant material.... read question 2-3 times so that you cannot deviated

8- Write 10-11 headings for each question

9- Go for 7-8 sides answer

10- Contemporary relevant question must be attempted by giving the examples and case studies of past to make it Islamiyat paper

Philosophy of Zakat.

Zakat is the third

pillar of Islam which was made

obligatory in and Ah

in SURAN.

The Arabic word Zakat

alone appear 30 times in Quran.
According to Quran:

واقبلوا لله والوا الزكاة واركعوا مع
الراغبين .

"And establish Prayer and give Zakah and bow with those who bow [in worship and obedience]."

[Surah Baqara
Verse 43
(2:43)

Allah Almighty has repeatedly guide Muslims to offer Zakat in His Holy Book.

2.2) IN HADITH.

Allah's Prophet emphasized Zakat's significance through His actions and deeds.

Holy Prophet (PBUH) stated:

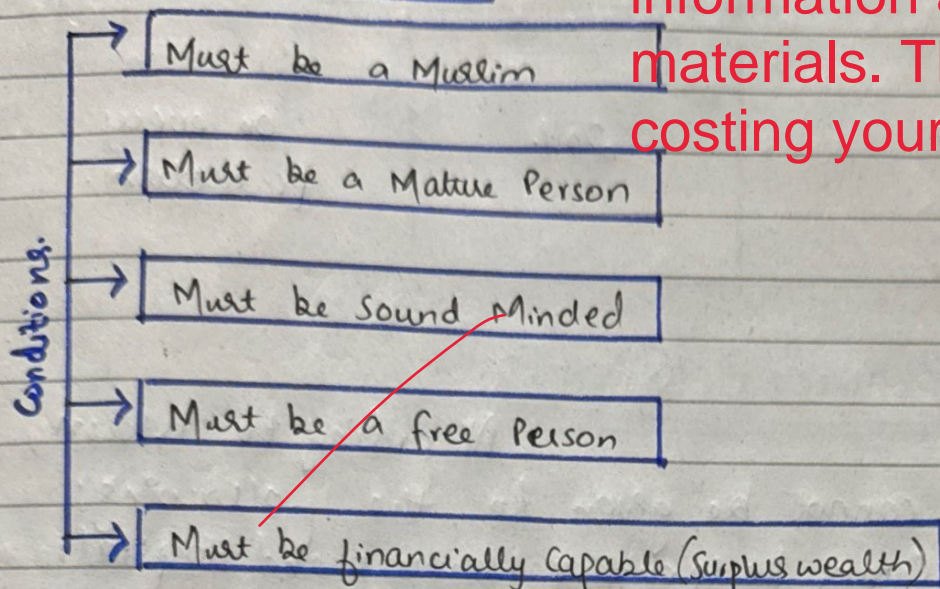
"Islam was built on five Pillars: To attest that there is no deity but Allah and that Muhammad is His Messenger, Perform salah, Pay the Zakat, make the Pilgrimage to the House (Hajj), and Sawm in Ramadan."

[Sahih Bukhari]

Along with other pillars like salah, Hajj and Sawm, the Hadith provides a comprehensive explanation of

the fundamentals of Islam, including the significance of the Zakat.

2.3) CONDITIONS FOR ZAKAT



Don't provide irrelevant information and materials. This is just costing your time.

2.4) NASAB OF ZAKAT FIXED UPON POSSESSIONS OF MUSLIM.

In Surah Toubah, verse 60, Allah Almighty has fixed the amount of Zakat in following Terms.

Nature	Rate	Time.
wealth	2.5%	Annual.
Precious Metal	7.5% Gold 2.5 Tola Silver	Annual.
Trade in Stock	2.5%	Annual.
Land		On every yield.
• Irrigated	10%	
• Artificially Irrigated	5%	

Livestock		
Goats	40 Goats	Annual.
Camels	5 Camels	
Cows	30 Cows	
Buried wealth / Minerals by state	20%	On every production.

1.5) ZAKAT CANNOT BE GIVEN TO:

According to Islam, Zakat cannot be given to the following:

- 1) Cannot be spent on Mosques and Hospitals
- 2) spouse
- 3) Prophet Muhammad and descendants of Prophet
- 4) Parents and grandparents
- 5) children and grand children

Complete irrelevant material

2.6) DESIGNATED RECIPIENTS:

In Quran, all the musarifs of Zakat has been clearly mentioned for the easiness of Zakat Payers.

In Surah Toubah verse 60, there are 8 musarifs of Zakat.

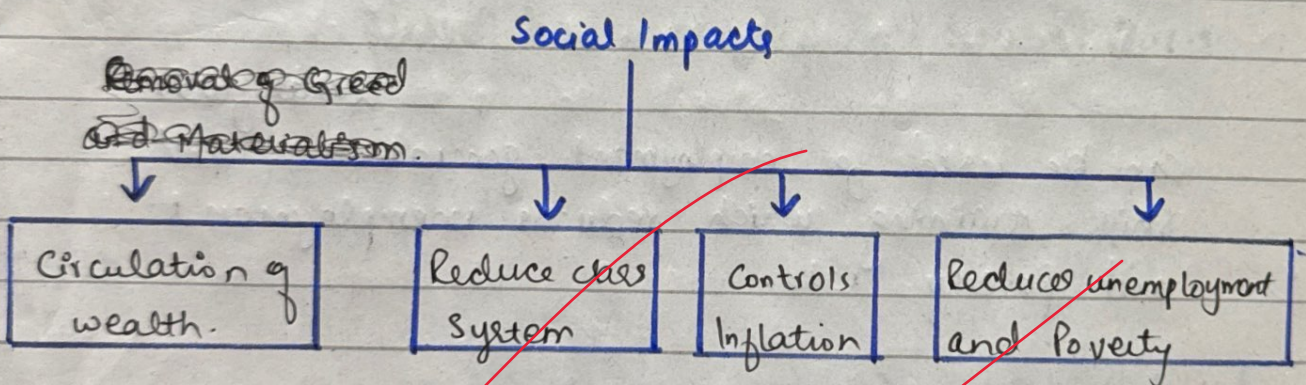
Musarifs	Description
Fuqarah	Living in economic hardship.
Masakeen	who do not even have basic needs.

Aamileen	who administrate the system of Zakat
Mulqat-ul-Salooob	who are expected to convert to Islam
Fi-Biqab	To free from slavery
Ghaimmeen	who are under debt
Fi-Sbeelilah	Those fighting for religious cause.
Ibn-Sbeel	Those who are travelling with a worthy goal.

3) IMPACTS OF ZAKAT

Zakat has various impacts including social, moral and individual.

3.1) SOCIAL IMPACTS OF ZAKAT.



3.1.a) Circulation of wealth.

Islam and all the modern economic systems lay emphasis upon circulation of wealth and forbids concentration of wealth in few hands.

"Zakat is the bridge of Islam."

[Imam shafi]

Zakat connects rich and poor, ensuring balance

in society

3.1.b) Reduces class system.

Zakat is a revolutionary microfinancing system, in which wealth must circulate in society. By uplifting the poor, Zakat helps bridge the gap between social classes.

"Zakat creates a society where everyone has dignity and no one is humiliated by extreme poverty."

[Sayyid Qutb]

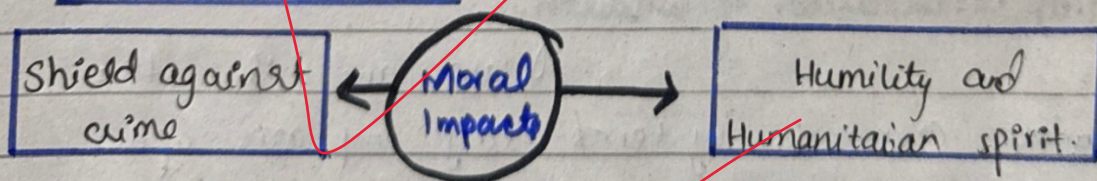
3.1.c) Controls Inflation.

Zakat encourages spending and prevents hoarding. Hoarding leads to inflation and stagnation of economies, Zakat combats this

3.1.d) Reduces unemployment and Poverty

Zakat funds can be used for employment generation and skills training which reduces unemployment and poverty rate.

3.2) MORAL IMPACTS.



3.2.a) Shield against crime.

Zakat reduces the crime rates due to poverty and unemployment. The crimes like theft, robbery and other social crimes are usually committed because

of unemployment and poverty. When needs are met by Zakat, people are less likely to commit such crimes.

3.2.b) Humility and Humanitarian spirit

Zakat encourages generosity and care for others. Zakat is a humanitarian act and is done in order to please God because Allah says that He loves those who love His fellowmen.

~~3.2~~ SOCIAL IMPACTS

3.3) SPIRITUAL IMPACTS / INDIVIDUAL IMPACTS.

Removal of Greed and materialism

closeness to Allah.

3.3.a) Removal of Greed and Materialism.

Allah says:

وانه لرب الثير لشديه

"And violent is his love of wealth."

[Surah Al-Adiyat
verse 8]

Zakat purifies the heart of giver from selfishness and attachment to wealth.

3.3.b) Closeness to Allah.

By giving Zakat, a believer comes closer to Allah.

"The upper hand is better than the lower hand."

The upper hand is the one
that gives, and the lower
hand is the one that takes!

[Sahih Bukhari]

This hadith highlights the virtue of giving
and its spiritual superiority.

4) CONCLUSION.

Zakat is one of the most
important pillars of Islam. Allah Almighty
and Prophet (PBUH) has repeatedly emphasised
the importance of Zakat. Zakat helps
an individual to come close to Allah
as it removes the love of wealth from
one's heart. In contemporary world, Zakat
has failed to deliver the purpose because
of several reasons such as difficulty in
collection, distribution etc. These challenges
need to be solved in order to
get better socio-economic betterment
of the society.

QUESTION - 2

DEEN VS RELIGION.

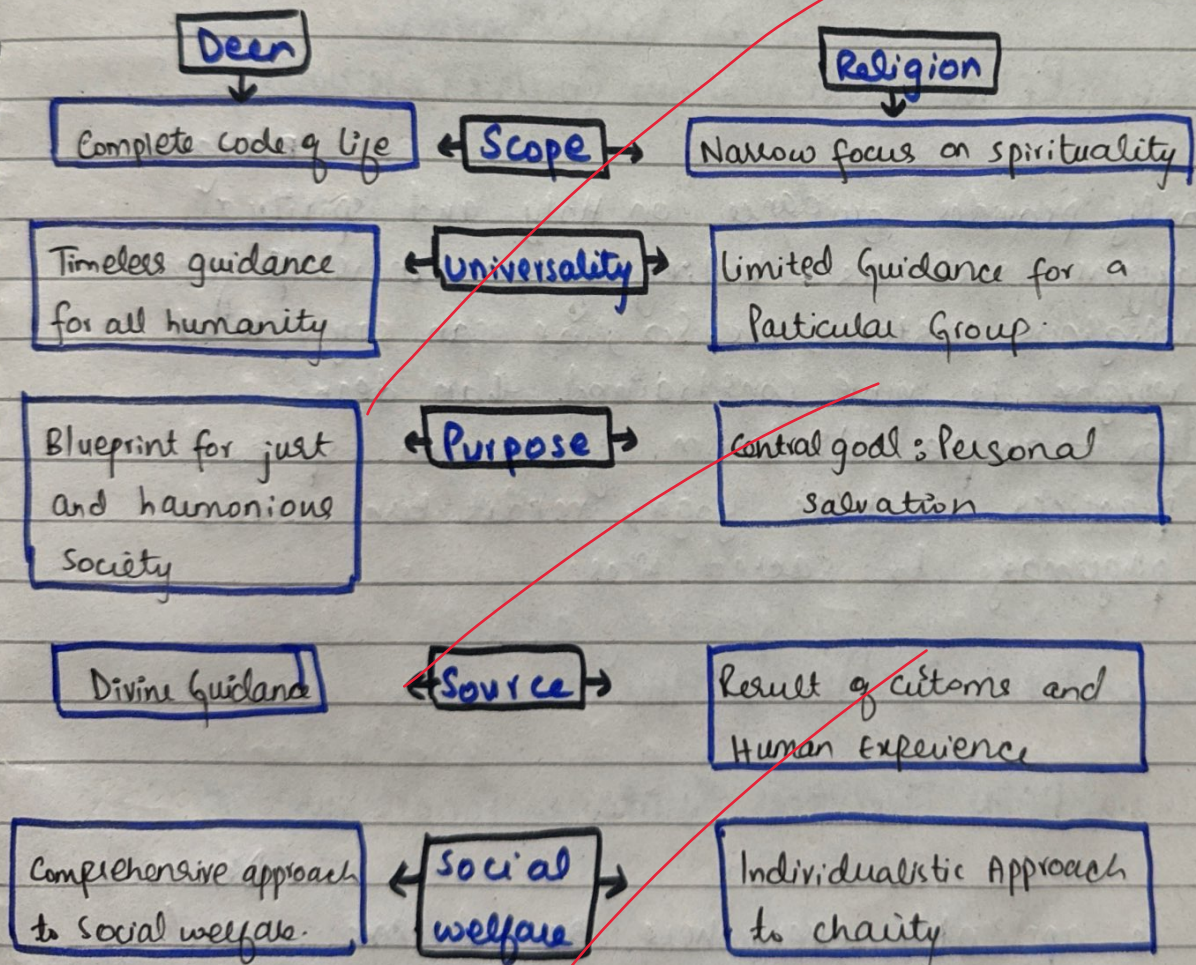
1) INTRODUCTION.

In Islam, "Deen" means a
complete way of life encompassing spiritual,
social, economic and political aspects, whereas
"religion" refers to the sets of beliefs and
rituals of faith. They are ^{an} important

Paper presentation is fine

element of human life. Human beings are not just physical entities; they have spiritual, moral and social dimensions that require direction and purpose. The modern era which is characterized by scientific and technological advancement, focuses on logical reasoning of every process. Religion is a complementary force that addresses the ethical, spiritual and existential dimensions of human life and scientific elements.

2) DIFFERENCE BETWEEN DEEN AND RELIGION.



2.1) DIFFERENCE IN SCOPE.

2.1.a) DEEN: A Complete Code of Life.

Deen directs people in all affairs of their lives. Deen-i-Islam provides guidance not only on faith, worship and rituals but also on family, marriage, health, education, justice, finance and governance.

"Islam is a divine constitution for human life, not confined to personal rituals but extended to the organization of society."

[Dr. Israa Ahmed]

2.1.b) RELIGION: A narrow focus on spirituality.

Religion only provides guidance on Holy and spiritual affairs such as belief system, worship forms, religious customs, etc. So, we can say that religion is more constrained than Deen.

For Example Hinduism focuses on spiritual practices such as yoga, meditation and pilgrimage to sacred sites.

2.2) UNIVERSAL APPLICABILITY

2.2.a) DEEN: Timeless Guidance for all humanity

Deen is applicable everywhere beyond time and space. The message of God is relevant to the whole mankind. **For Example** Deen-i-Islam teaches kindness and compassion for all living things, this idea is applicable

to everyone.
2.2.b) RELIGION: Limited Guidance for Particular Group.

The application and interpretation of every religion vary across different cultures, societies and individuals.

For instance The concept of "God" in different religions vary [eg] In Japan, shintoism lay emphasis on worship of nature spirits, whereas, in India, Hinduism focus on worship of various deities

2.3) PURPOSE

Proper headings should be provided

2.3.a) DEEN: The Blueprint for a just and harmonious society

Deen aims to build a balanced society based on justice, equality and divine moral order. The purpose of Deen is not just individual reforms but collective reforms.

"Deen is not a matter of Private conscience but a force for the construction of society"

[Allama Iqbal]

2.3.b) RELIGION: Central Goal is Personal Salvation

The primary purpose of religion is personal salvation and spiritual peace. It is mainly concerned with one's relationship with the divine and life after death, rather than improving societal structure.

For Example: Christianity emphasises faith in Jesus Christ as a means of salvation, often without an elaborate socio-political framework

2.4) SOURCE

2.4.a) DEEN: Divine Guidance.

Deen is revealed by Allah and is rooted in Quran and Sunnah.

"Deen is based entirely on Divine revelation, not human speculation or tradition"

[Maulana Maududi]

2.4.b) RELIGION: Result of Customs and Human Experience.

Religion is a cultural and traditional system that evolves over time. It may include divine elements but much of it is shaped by human experience, interpretation, rituals and customs.

For Instance The teaching of Siddhanta Gautama, a human being who pursued enlightenment, gave rise to Buddhism.

2.5) SOCIAL WELFARE.

2.5.a) DEEN: A Comprehensive approach to social welfare.

Deen encompasses an economic system that promotes social

welfare and a just society.

For Example: Deen-i-Islam has set up a proper Zakat system to distribute wealth among people.

2.5.b) RELIGION: Individualistic Approach to charity

Most religions encourage charity but it is left to personal conscience and is not made part of a systematic solution for poverty or inequality.

For Instance: In Christianity and Judaism, charity is a virtue, but there is no enforceable system like Zakat to eliminate interest-based exploitation.

3) NEED OF RELIGION IN SCIENTIFIC AGE.

The scientific age, rather than eliminating the need for religion, has made it even more essential. Science equips humanity with knowledge and technology, but only religion can provide purpose, moral discipline and inner peace.

3.1) SCIENCE Explains HOW, Religion Explains WHY

Science deals with empirical facts and technological progress while religion answers the questions like purpose of life, origin of values and destiny of man.

For Example

Science → Explain HOW universe originated (Big Bang theory)

Religion → Answers WHY the universe exists

and role of human in it.

3.2) ETHICAL AND MORAL GUIDANCE

Scientific progress leads to concepts like genetic engineering, artificial intelligence, nuclear weapons etc. whereas, religion provides ethical principles to regulate the use of scientific discoveries ensuring that they serve humanity rather than harm it.

3.3) INNER PEACE AND SPIRITUAL FULFILLMENT

Science fulfills material needs, whereas, religion provides peace of mind and provides ways to control anxiety, depression.

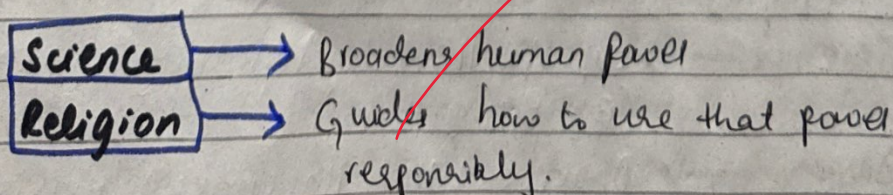
For Example Studies have shown that people who believe in God and follow religion are less likely to be depressed.

3.4) SOCIAL HARMONY AND VALUES

Science is value-neutral, it can be good or even bad or both. Religion builds compassion, belief, justice, brotherhood etc.

3.5) COMPLEMENTARY ROLES

Science and religion are complementary such as.



4) CONCLUSION.

Deen and religion both are important part of human life. They do have significant difference in their scope, purpose, Approach etc. Deen is a broader term which includes socio-political, cultural, individual all aspects of life, whereas religion is confined to the religious beliefs and principles. The contemporary world which is shaped by scientific and technological advancement, religion plays pivotal role towards the ethical and moral conduct of human activities.

QUESTION - 4

SIRAH OF HOLY PROPHET (PBUH)

1) INTRODUCTION

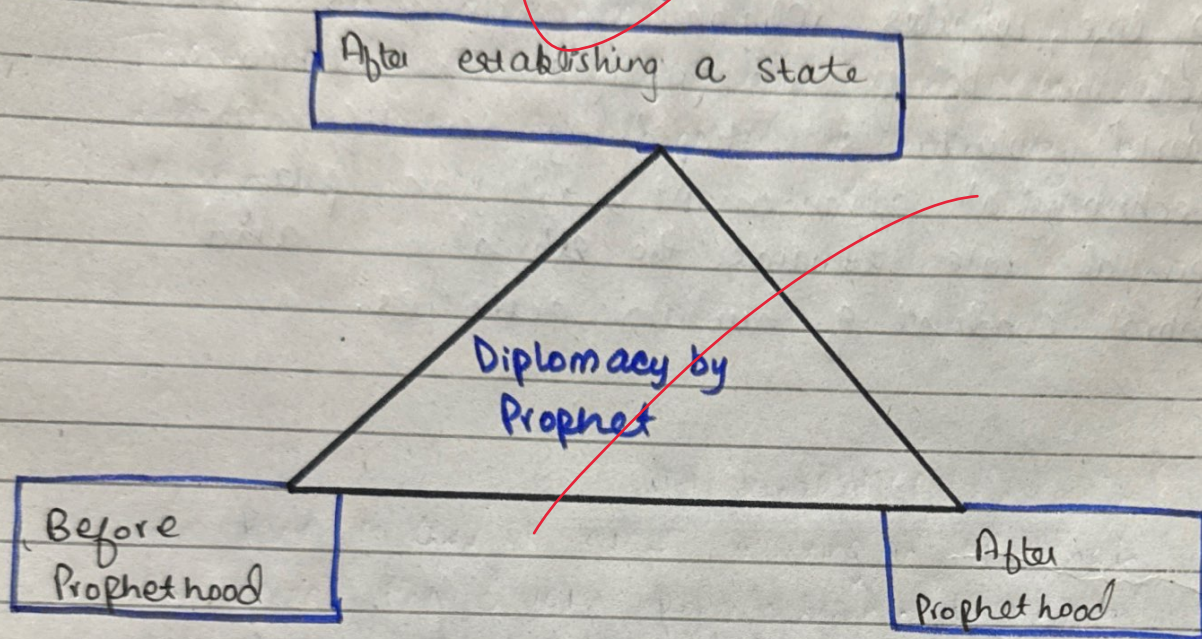
Sirah is an Arabic word which means "way" or "Path". In Islam Sirah is the combination of five things i.e. To study lifestyle, sayings, actions, character and silent approvals of Prophet (PBUH). Prophet (PBUH) serves as a universal role-model, a practical embodiment of Divine guidance. The personality of Prophet (SAW) is an ideal example in every field of life such as in education, diplomacy, military etc.

"There is indeed a Good Model for you in the Messenger of Allah."

[Surah Al-Ahzab]
verse: 21

2) PROPHET (PBUH) AS A DIPLOMAT

Prophet (PBUH) was not only a religious leader but also a remarkable diplomat. His diplomatic skills played a crucial role in spreading Islam and establishing a peaceful and just society.



2.1) DIPLOMACY BEFORE PROPHETHOOD

2.1.a) Hilf-ul-Fudul

At the age of 15-20, Prophet (PBUH) actively joined the pact formed by some Makkans to uphold justice and defend the oppressed regardless of their tribe.

2.1.b) Hajr-e-Aswad Placement

During His youth, the different clans of Qureish had disagreement over the right to erect black stone in the Holy Kaba and it was feared that a civil war would break out. The Holy Prophet (PBUH) suggested to put the black stone

References are missing

in the middle of a piece of cloth and asked the representative of each clan to hold the edges of the cloth and raise it close to ^{its} place. In this way through diplomacy, Holy Prophet (PBUH) resolved the issue.

2.2) DIPLOMACY AFTER PROPHETHOOD.

2.2.a) Preaching of Islam.

The early secret and public preaching, Holy Prophet (PBUH) invited through peaceful dialogue.

2.2.b) Migration to Abyssinia.

Muslims were sent to Christian King Negus of Abyssinia, who provided asylum. Hazrat Jaffar Tayar (RA) gave an eloquent explanation of Islam that moved the King. Holy Prophet (PBUH) always respected and never attacked Abyssinia.

2.2.c) Journey to Taif.

when Holy Prophet (PBUH) went Taif for teaching of Islam, the people adopted inhumane attitude and pelted stones at Him and His companion Hazrat Zaid bin Haritha (RA). But Holy Prophet (PBUH) remained calm and said that ~~he~~ I hope that their will be person from among their generations who would accept Islam. This shows His diplomatic skill of farsightedness.

2.3.d) Pledges at Al-Aqabah.

~~First Pledge~~ — 12 men came from Yathrib (later Madinah) accepted Islam and agreed to avoid sins. It was a secret pledge.

~~The Second Pledge~~ — 75 men and women pledged to protect the Prophet (PBUH) as they would protect their own kin.

These pledges paved the way for the peaceful migration and establishment of state of Madinah.

2.3) DIPLOMACY AFTER ESTABLISHMENT OF STATE

2.3.a) Pact of Madinah.

~~Holy Prophet (PBUH) established the pact in 622 CE after arriving in Madinah to unite the diverse population. It promoted pluralism, justice and peaceful coexistence.~~

2.3.b) Establishment of Diplomatic Ties

~~The Prophet (PBUH) sent letters to various rulers and invited them to Islam such as~~

- ~~- Heraclius — Empire of Byzantine.~~
- ~~- King of Abyssinia~~
- ~~- Chosroes of Persia etc.~~

It shows his diplomatic skills

2.3.c) Rights and Immunities of Envoys

~~The Prophet (PBUH) prohibited the killing of ambassadors.~~

For example when Ubaidah bin Hawth, the envoy of Mussaylimah Kazaab, the false prophet

came and delivered his message. The Prophet (PBUH) showed displeasure but refrained from killing the envoy.

2.3.d) Dar-ul-Ziyafah (Guest House)

Guest houses were set up in Madina to host foreign envoys.

2.3.e) The Treaty of Hudaibiyyah.

The peaceful agreement was signed between the Prophet and Quraysh which promoted 10 years of peace among them.

3) PROPHET AS AN EDUCATOR

Prophet (PBUH) is widely regarded as the greatest educator of all times. Despite being unlettered himself (ummi), He transformed the one of the most illiterate society into a center of knowledge and civilization.

لَا أُرْسِلُ إِلَّا مُعَلِّمًا
"verily, I have been sent as a teacher."

[Sunan Ibn Majah]

3.1) INSTITUTIONS OF EDUCATION AFTER PROPHETHOOD

Following are the schools

3.1.a) Early Schools

Prophet (PBUH) established following schools.

Dar-e-Arqam

- House of Arqam bin Abi Arqam

Dar-ul-Hijr

- House of Hazrat Khadijah (RA)

Sha'b Abi Talib

- Valley of Abu Talib.

Prophet (PBUH) used to teach Quran, Islamic beliefs and character building.

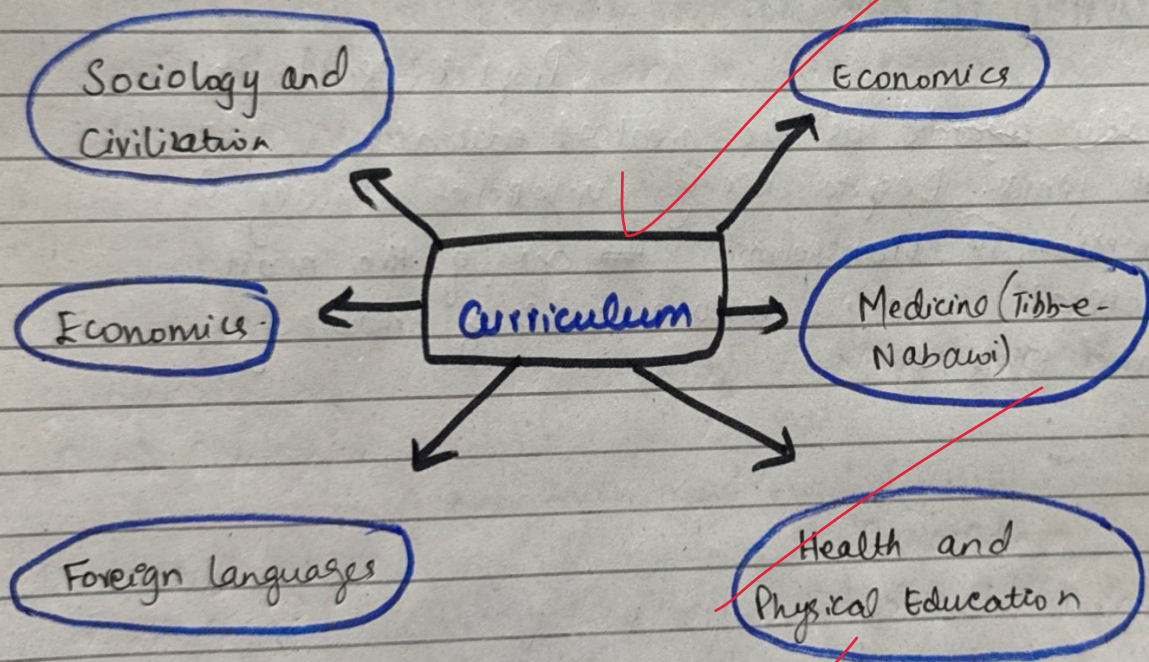
3.1.b) Universities

Al-Suffah
↓
Masjid-e -
Nabawi

Graduation into leadership
↓

Graduates of suffa were appointed as generals, governors and diplomats and teachers across the Islamic state.

3.2) CURRICULUM INTRODUCED



3.3) EDUCATION FOR WOMEN.

A specific day was fixed for women where Prophet (PBUH) taught them directly.

3.4) TEACHING METHODOLOGY OF PROPHET (PBUH).

3.4.a) Clarity and Eloquence.

Prophet spoke slowly and clearly, so everyone could easily understand.

3.4.b) Ease and Facilitation

Initially students were taught easy and gradually hard concepts.

3.4.c) Use of Examples and Analogies

Prophet used to teach by citing examples and analogies to make concepts clear.

3.4.d) Use of Gestures

Prophet used his hands and eyes to emphasize meanings. This made learning more engaging.

4) CONCLUSION.

Prophet (PBUH)'s life is an example for all individuals to follow to lead a successful life. As Hazrat Ayesha (RA) said:

"His (SAW) character was the Quran"

[Sahih Muslim]

By following the Sunnah of Holy Prophet (PBUH) in education and diplomacy, individuals can become effective and perfect diplomat and student.

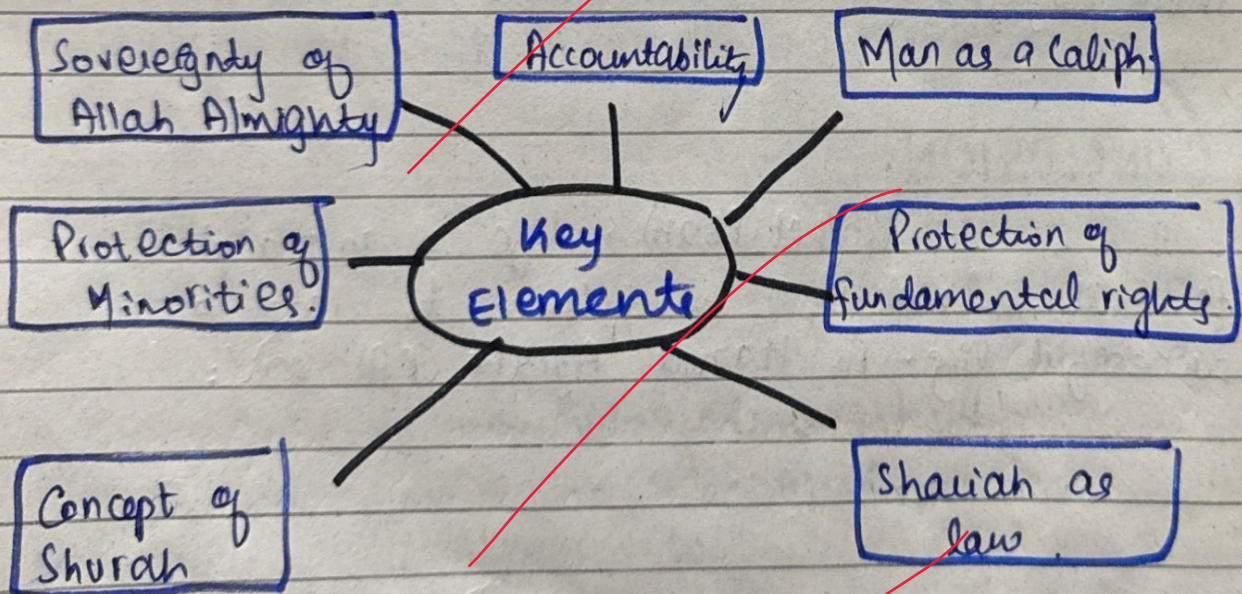
QUESTION-6

ISLAMIC POLITICAL SYSTEM

1) INTRODUCTION

Islam is a complete code of life. Islam guides individual in every aspect of life such as economic, social, political etc. The practical example of political system introduced by Islam is Riyasat-e-Madinah. In Quran and the Sunnah of Prophet (PBUH) it is clearly stated and indicated that Deen is inseparable from Politics.

2) VITAL ELEMENTS OF ISLAMIC POLITICAL SYSTEM



2.1) SOVEREIGNTY BELONGS TO ALLAH

In Islam majority is not authority, sovereignty belongs only to Allah Almighty.

2.2) MAN AS A CALIPH

In Holy Quran, in various Surahs the word Caliph for man has been used such as in Surah Bagra, Surah Suad, Surah Nisa. Conditions of Caliph in Islam.

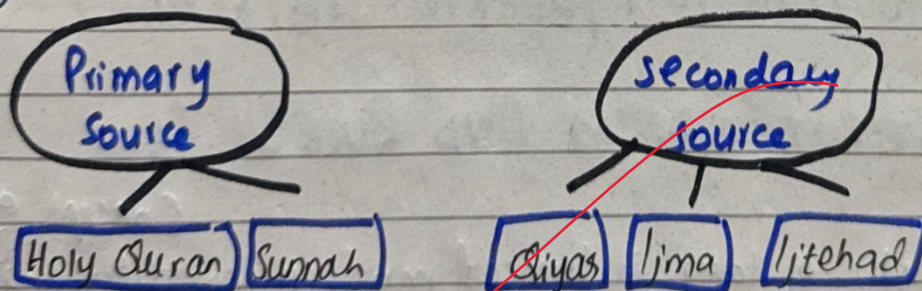
- 1) Must be Muslim
- 2) Sound minded
- 3) should be man of character
- 4) Possess capability to conduct Ijma and Ijtihad
- 5) Far-sighted
- 6) Impartial etc.

2.3) CONCEPT OF SHURAH

In Islam Shurah which means consensus has been given significance. Holy Prophet (PBUH) also use to consult his companions before taking action.

2.4) SHARIAH AS LAW

In Islam there are two sources of shariah.



Ruler should use these sources to run the State affairs.

2.5) PROTECTION OF FUNDAMENTAL RIGHTS

Allah Almighty has given every man, women, kid, animal, plant etc certain fundamental

rights such as right of education, health care, animal rights etc. It is duty of the state to provide all these rights to its citizens

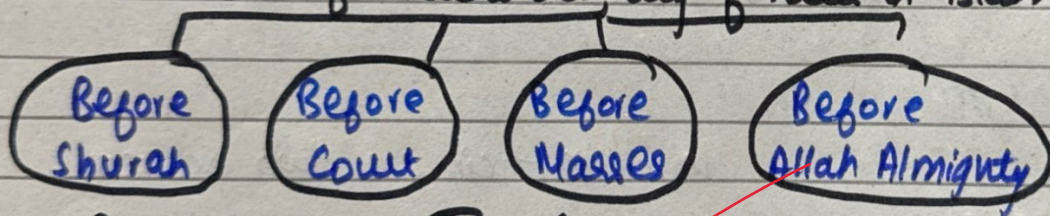
2.6) PROTECTION OF MINORITIES.

In Islam, the term "Zimmi" has been used to refer minorities. Islam provides fundamental rights to its non-Muslim citizens such as political rights, religious right etc. It is duty of state to protect these rights.

2.7) ACCOUNTABILITY

Islam holds the ruler of Islamic state accountable for all his actions and decisions.

4 levels of accountability of ruler in Islam



3) CONTRIBUTION TO MODERN STATECRAFT

3.1) CONSTITUTIONALISM AND RULE OF LAW

Concept of sovereignty of law influenced modern constitutional frameworks where no ruler is above law.

3.2) ACCOUNTABILITY AND CHECKS ON POWER

The concept of ruler accountability in Islam gives way to public questioning the government and institutions in modern

states.

References are completely missing

3.3) PARTICIPATORY GOVERNANCE

The concept of Shura in Islamic political system influenced democratic ideals where citizens have right to participate in law making and governance.

3.4) RELIGIOUS FREEDOM AND MINORITY PROTECTION:

Islamic charters (eg charter of Madina) guaranteed rights of religious minorities, which gives rise to modern day minority rights and freedom and human rights frameworks.

3.5) WELFARE STATE MODEL

Islamic system of Zakat inspired the modern welfare social institutions such as social welfare organizations etc.

4) CONCLUSION

Islam is a complete code of life which guides in every aspect of life from individual's personal life to social life, from charity and wellbeing to governance. Islamic political system gives rise to modern state welfare systems, fundamental rights etc.