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Islamiat Mock Exam.

Q4: Islamic Political System.

The political system of Islam is a divinely guided structure that prioritizes moral integrity, the rule of law, and public trust, with leaders considered as stewards accountable to both God and the people.

A primary and central purpose of the Islamic political system is the establishment of a just state and society. This goal, often referred to as 'Adl' is a foundational principle derived from the Quran and Sunnah (teachings and practices of the Prophet Muhammad (SAW)).

The Islamic political system is intended to be an ethical and human-centric alternative to systems based purely on power dynamics, working to eliminate exploitation, injustice, and disorder and foster a harmonious and equitable society for a

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Salient Features of Islamic System in Light of Quran, Sunnah.

Islam establishes a comprehensive system of life guided by Quran and Sunnah, aiming to create justice, moral excellence, dignity and balance in society. Allah declares,

"We have not sent ^{you} except as a mercy for mankind.
(Quran 21:107)

indicating that Islamic principles elevate human collectively. The Prophet (SAW) demonstrated these values in practice, offering mankind a complete ethical and administrative model. Modern societies increasingly return to Islamic values such as welfare, social justice, and accountability, proving their relevance in contemporary governance.

The Islamic social system rests on equality, compassion, and family values. The Quran states, ~~the~~ ^{their} behaviour is

"The believers are but brothers"

- Quran 49:10

eliminating racial, economic, and class superiority. The Prophet

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(SAW) emphasized care for poor and orphans, saying

The one who cares for an orphan and I will be in Paradise like this

- Bukhari

Zakat, Sadakah, and Waqf institutions ensure social security, much like modern welfare states such as Turkey and Malaysia that fund education, healthcare, and poverty relief based on Islamic charity principles. The Islamic emphasis on family stability, gender dignity, and moral upbringing produces a strong social foundation that guards against moral decline and social fragmentation seen in many secular societies.

The Islamic Judicial System is founded on Divine justice. Allah commands,

Be persistently standing firm in justice, even if it is against yourselves or your parents

- Quran 4:135

The Prophet (SAW) demonstrated absolute fairness, even announcing

that even if His (SAW) own daughter committed theft, punishment would apply equally. Judges in Islam must be impartial, knowledgeable, and God fearing. Today, countries like Malaysia and Saudi Arabia implement Shariah-based courts alongside civil courts, ensuring both personal liberties and religious justice. The principle of innocent until proven guilty and the ~~witness~~ requirement of witnesses or evidence highlighting Islam's commitment to fairness long before modern legal systems adopted these standards.

The Islamic political system is based on Shura, accountability, and service to people. Allah commands,

"And consult them
in their affairs

- Quran 3:159

Governance is a trust (amanah), not power for personal gain. The Prophet (SAW) said, "transcript"

Each of you is a
shepherd and each of
you will be questioned
about his flock.

- Bukhari

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The rightly Guided Caliphs practiced open accountability; Hazrat Umar would ask governors to declare their assets & similar to modern transparency laws. Countries such as Indonesia incorporate public consultations for policy making and Islamic ethics training for civil servants, reflecting Shura and Accountability in governance today.

The Islamic economic system promotes lawful earning, redistribution, and welfare. Allah declares trade lawful but prohibits interest.

(Quran 2:275)

Economic justice is ensured through Zakat, prohibition of exploitation, fair contracts, and ethical market behaviour. The Prophet (SAW) praised the honest merchant as being with prophets on the day of judgement. Modern Islamic banking in UAE, Qatar, and Pakistan follows Shari'ah finance, avoiding interest and ~~engagement~~ engaging in profit-sharing. Zakat ministries in countries like Saudi Arabia and Malaysia fund poverty projects demonstrating Islam's living economy.

model.

In conclusion the Islamic system integrates divine guidance with practical ethics, ensuring justice, dignity, and welfare. Modern states adopting Islamic ~~principles~~ welfare and ethical governance principles reflect that Quran and Sunnah provide timeless solutions for humanity.

(Rest do from the
book Islam: It's
meaning and
message)

GOOD GOVERNANCE IN ISLAM.

Islam provides a comprehensive framework of governance rooted in justice, accountability, and service to humanity. The Quran sets the foundation by declaring,

:- Quran
(4:58)

Indeed, Allah commands
you to render trusts to
whom they are due
and when you judge
between people, judge

This verse establishes that authority is a trust (amanah), not a personal privilege. Modern political corruption seen in several Muslim states shows a clear disconnect from this Quranic Principle, where positions are often used for personal gain rather than public welfare. Islamic governance stands in contrast by defining leadership as an act of responsibility before both people and Allah.

Good governance revolves around justice (Adl), consultation (shura), and welfare (maslahah). Allah praises the believers

who conduct their affairs
by mutual consultation.

-Quran 42:38

making shura a divine directive. Unlike systems where public opinion is symbolically acknowledged but practically ignored, Islam commands genuine consultation that reflects the voice of people. The Sunnah reinforces this when the Prophet (SAW) regularly consulted his companions on political and administrative matters, even when he personally held a different opinion, as seen in the battle of Uhud where He (SAW) accepted the

advice of youth. This shows that Islamic governance is not autocratic but participatory and respectful of collective reasoning.

The Prophet (SAW) further emphasized administrative ethics by stating,

Each of you is a shepherd and each of you will be questioned about his flock.

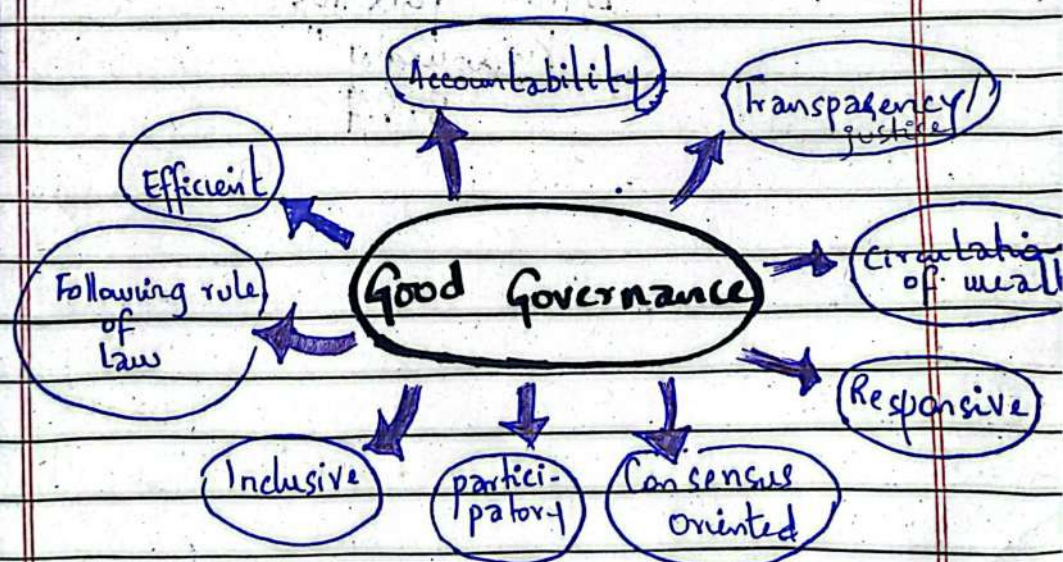
- Sahih al-Bukhari

This hadith captures the essence of accountability, a concept of modern democracies are still struggling to enforce. Today, countries like Malaysia have begun integrating Islamic ethics in public service training to ensure officers understand that administrative roles are tied to moral duties, not just legal responsibilities. Under Umar ibn al-Khattab's rule, officials were required to live simply and be accessible to the people, an example of governance built on humility and service rather than authority and prestige.

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Fiqh expands these principles:
• by establishing rules for fair taxation, welfare through Zakat, and legal mechanisms against injustice. It insists that leadership must secure 'maslahah', the public interest. This is visible in the Caliphate of Umar ibn al Khattab where wealth circulation was so effective that no one remained eligible for Zakat. His governance demonstrates how Quranic justice, Prophetic ethics, and fiqh-based policy can produce a model of welfare unmatched even by today's welfare states.



Responsibility of Civil Servants & Accountability in Islam:

The Islamic model of governance, naturally, leads to a clear set of responsibilities for civil servants. In Islam, public officials are not merely functionaries; they are custodians of public trust. Their foremost duty is to ensure justice, honesty, and efficient service delivery, acting with humility and sincerity. The Quran instructs:

"O you who believe, do not betray Allah and the Messenger, nor betray your trusts

knowingly"

8:27

This verse establishes that government positions are sacred trusts, and misusing authority is a spiritual violation.

Civil servants must therefore avoid favoritism, corruption, and negligence, and instead uphold public welfare with integrity.

" Whosoever we appoint to
a post and he conceals
even a needle from us,
it is theft "

(Muslim)

showing that even the smallest
abuse of office is not tolerated in
Islam.

Accountability remains central
to this responsibility. Umar ibn-
al-Khattab (RA) would regularly
audit his governors, question their
wealth, and remove anyone
suspected of injustice or arrogance.
When one governor began living
luxuriously, Umar immediately
dismissed him, saying leadership
must reflect humility and closeness
to people. In another example,
Hazrat Umar (R.A) stood on the pulpit
and invited public questioning about
his own personal cloak taken from
state cloth; a citizen openly
questioned him, and Hazrat Umar (RA)
clarified transparently. Such scenes
of public accountability are rarely
seen today, where leaders often
avoid scrutiny and criticism.

Islamic history provides many further examples. During the rule of Hazrat Umar (R.A), he returned state land and jewellery taken unlawfully by previous rulers and strictly ordered that no public funds be spent without necessity. His daughters were known to say that even the oil of the government lamps could not be used for personal purposes. Modern governance echoes this ethical framework where leaders and civil servants are expected to declare assets and maintain transparent records. In Malaysia and Indonesia, training modules for civil servants emphasize Amanah and Taqwa as professional ethics, reminding them of divine accountability beyond institutional regulations.

Therefore, the role of a civil servant in Islam is not limited to administrative efficiency. It is an act of worship grounded in justice, honesty, and service to humanity. When civil servants act righteously, governance becomes a means of social harmony and moral upliftment. When they betray trust, it jeopardizes not only

public systems but also their accountability before Allah. Islamic administration thus elevates public service into a noble mission, rooted in responsibility, transparency, and accountability both in this world and the hereafter.

Q8(i) IJTEHAD

- Importance of Ijtihad
- Solving current issues through Ijtihad.

Introduction:

Ijtihad, derived from Arabic root "jahada" meaning "to strive" or "exert effort", is a fundamental process in Islamic jurisprudence (Fiqh) that involves independent reasoning by qualified scholars to derive legal rulings from primary sources like the Quran and Hadith when explicit guidance is absent in Islamic jurisprudence; it means striving with intellectual effort to derive a ruling on matters where primary sources have not been provided any guidance. This is

not a random opinion, but a disciplined and scholarly process, requiring deep knowledge of the sources of Islam and their objectives. (maqasid al-shariah). This intellectual endeavor ensures Islam's adaptability to evolving societal needs while being rooted in its divine principles. Recognized since the early Islamic era, ijtehad's importance is realized as a mechanism for addressing new challenges, fostering creativity and maintaining the religion's relevance in a dynamic world.

Quranic Basis of Ijtehad

The Quran repeatedly commands believers to use 'aql' (reason), tafakkur (reflection) and ta'qul (intellect). Some verses that justify ijtehad are:

1. Reflection in the Quran:

أَفَلَا تَدَّبَّرُوا الْقُرْآنَ
لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

Do they not reflect upon the Quran? Had it been from sources other than Allah, they would have found in it many

The verse commands *tadabbur* (deep reflection). This is a foundation for *ijtihad*, scholars must think, analyze and derive rulings from Quran. It shows that the Quran encourages reasoning, not blind following.

2. Lessons for people of vision

فأمر الله بالبر So take warning O people of vision

Relevance to *ijtihad*:

Umm al-ul-ul-absar (people of insight) refers to those who use intellect and wisdom. Scholars interpret this as an encouragement to apply reasoning in deriving judgements. This supports *ijtihad* as a duty of the knowledgeable.

3. Consultation and Decision Making:

وشارعهم في الأمر فادعهم فإن كل على الله

And consult them in the matter, then, when you have decided, put your trust in Allah.

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Relevance to ijtihad:

The Prophet (SAW) himself was commanded to consult companions. It shows that collective reasoning and deliberation are part of Islamic decision making. This is the basis for ijtihad-e-jamai (collective ijtihad), used today by fiqh academies.

Prophet's Approval of Ijtihad: (Hadith Evidence)

The Prophet (SAW) himself legitimized Ijtihad.

When a judge exercises ijtihad and reaches the correct ruling, he will have two rewards. If he errs, he will still have one.
— Sahih Bukhari

This hadith shows that even if human reasoning leads to error, the effort is rewarded.

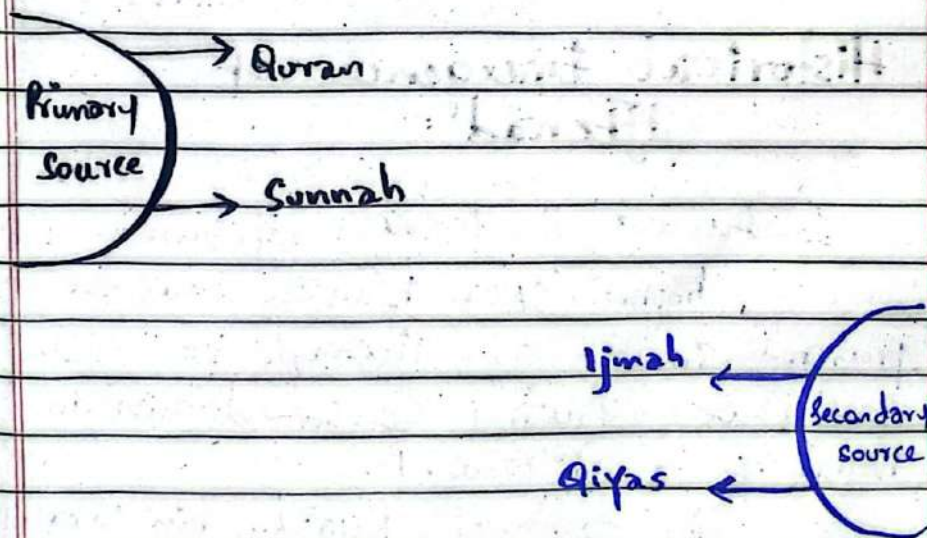
The famous hadith of Muadh ibn Jabal:

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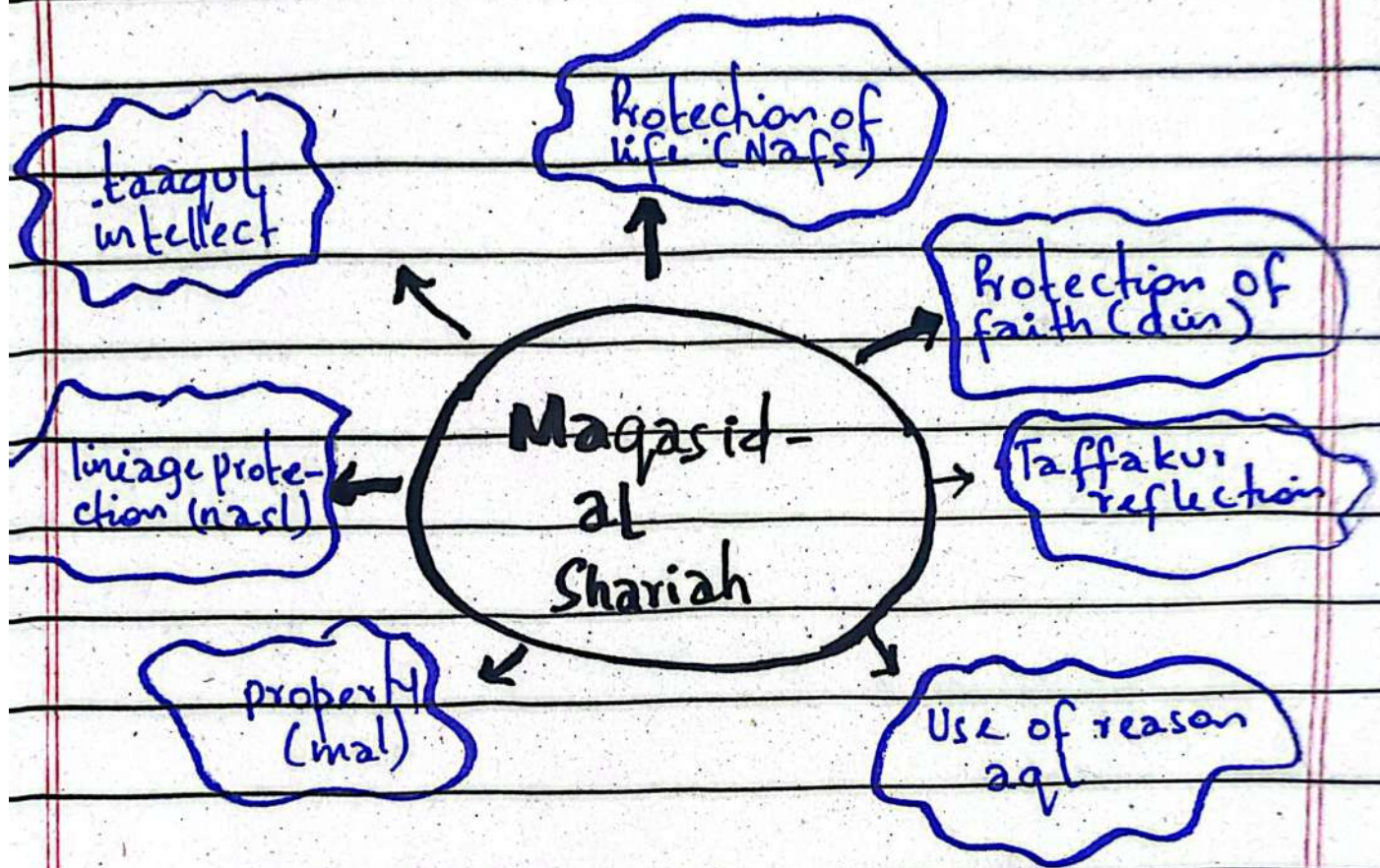
When the Prophet (SAW) sent him to Yemen, He (SAW) asked "How will you judge?" Mu'adh replied "By the book of Allah". The Prophet asked: "If not found?" He said "By the Sunnah of the Messenger of Allah". The Prophet (SAW) asked: "If not found?" He replied: "Then I will strive with my opinion (ijtihad-ur-ra'i). The Prophet approved it, saying: Praise be to Allah who has guided the messenger of His Messenger to that which pleases Him."

Sources of Ijtihad:



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Qualities of Mujtahid:

- Mastery of Quran and Sunnah
- Knowledge of Arabic, jurisprudence, asul-ul-fiqh.
- Awareness of context (Urf Customs, Contemporary issues)

Why the importance of Ijtihad was realized?

1. Completion of Prophethood:

After the Prophet ~~hood~~ (saw) there was no new revelation no new prophet so after his (saw)'s death, new issues emerged that led to the realization of Ijtihad.

2. Expansion of Islam:

As Islam kept spreading to new areas, lands, culture and societies, fresh issues arose that needed to be addressed.

3. Absence of direct texts:

Many emerging matters not ~~only~~ explicitly mentioned in Quran or Sunnah.

4. Guidance for Governance: Caliphs used ijtihad to solve administrative and legal challenges (e.g. famines, laws under Hazrat Umar)

5. Preservation of Maqasid al-Shariah: Ensuring that justice, welfare and morality are upheld in new contexts

6. Flexibility and Evolution of Law: Preventing rigidity in Shariah by adopting to changing time.

7. Intellectual growth:

Stimulated Islamic scholarship and development of Fiqh school.

8. Consensus and Unity:

Helped scholars derive rulings collectively for emerging issues.

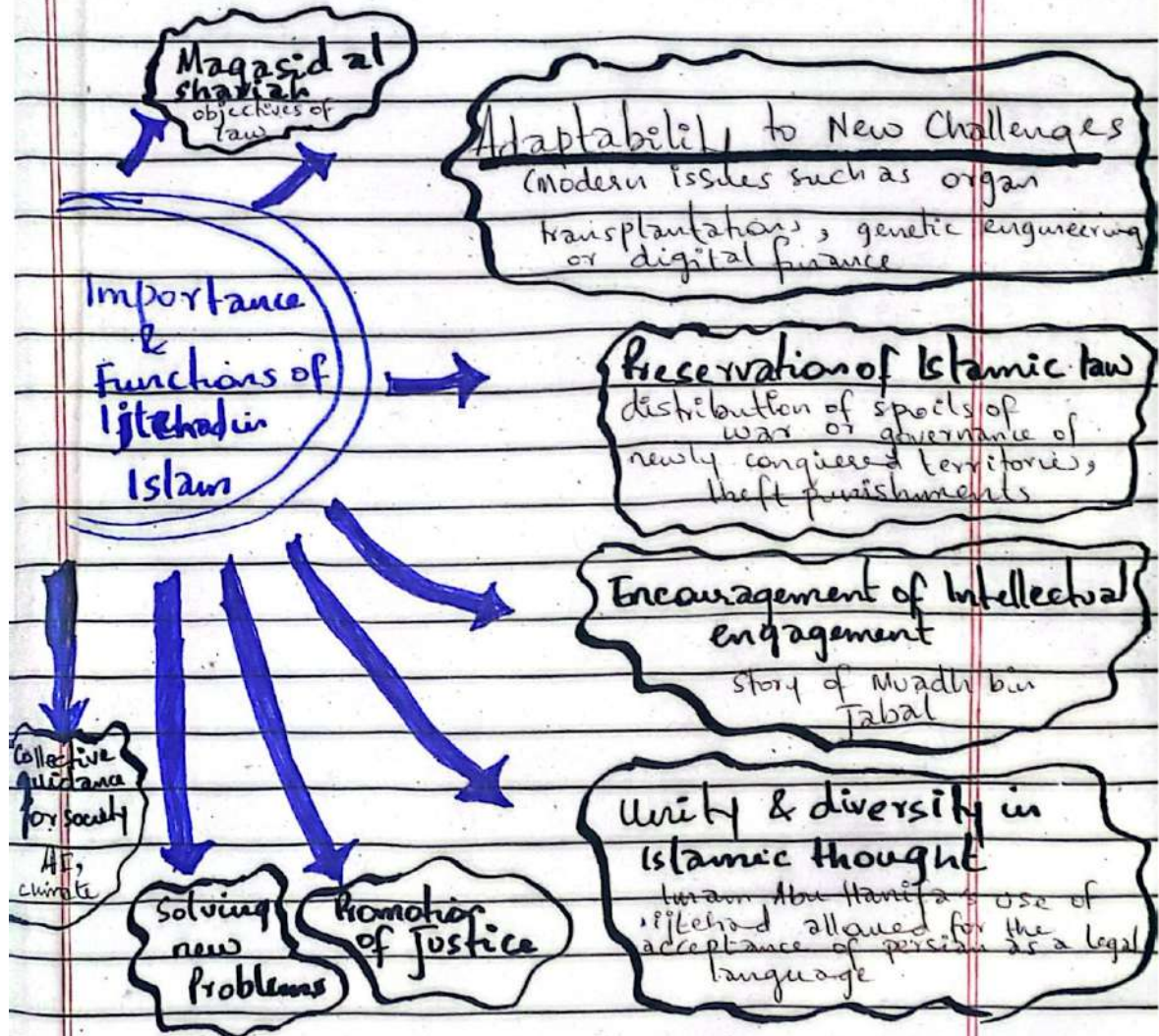
9. Modern Relevance:

Provides ethical rulings on finance, bioethics, environment, technology, climate, cybersecurity

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10. Protection against stagnation:
Without ijtihad, Islam
risked becoming static and
irrelevant to modern times.



Can Ijtihad Solve All Contemporary Issues?

(i) Strengths of Ijtihad:

- (i) Ethical and bioethical issues:
Ijtihad provides rulings on new

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bioethical matters such as organ donation and IVF. Using Quranic verse

"Whoever saves one life,
it is as if he saved
all humanity"

Jurists have justified life saving medical procedures under necessity.

Muhammad Hashim Kamali in *Maqasid-al-Shariah*. The objectives of Islamic law explains how *ijtihad* ensures that rulings uphold dignity, justice and preservation of life.

(ii) Islamic finance and Economy.

~~It~~ *Ijtihad* in the modern age has guided the development of modern Islamic finance, including Sukuk bonds and fatwas and cryptocurrencies, grounded in the prohibition of *riba*.

Yusuf al-Qaradawi in "The Lawful and the Prohibited in Islam" stresses the importance of *ijtihad* in creating innovative financial tools while avoiding interest and justice.

(iii) Social and Gender Issues:

Contemporary thinkers like Amina Wadud have applied "feminist ijtihad" to reinterpret texts for gender equity and women's empowerment especially in family law and inheritance. This shows ijtihad's role in promoting social justice.

(Quran and Women by Amina Wadud).

(iv) Unity and Governance:

Historically, Abbasid era councils gathered scholars for collective ijtihad to address new challenges. Today, institutions like the International Islamic Fiqh Academy carry this legacy forward, ensuring consensus and unity. Muhammad Khalid Masoud in Islamic legal interpretations highlights how collective ijtihad prevents fragmentation.

(v) Environmental Challenges:

The Quran warns, "Corruption has appeared on land and sea because of what people's hands have

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Modern research paper "The Need for Ijtihad for Sustainable Development"; Research Gate "argues that ijtihad can provide Islamic ~~and~~ ethical foundations for ecological responsibility, sustainable development. While Ijtihad is a powerful tool for addressing many contemporary challenges, it cannot resolve all issues, particularly those outside religious or ethical domains. Purely secular issues like climate engineering or AI algorithms require scientific expertise beyond fiqh. Ijtihad offers guidance (e.g. ethical AI use) but not complete resolution. Geopolitical conflicts need political action along side ijtihad."

Conclusion:

Ijtihad holds immense importance in Islam as it ensures that shariah remains a living, dynamic system capable of addressing the changing needs of society. On one hand, it is indispensable for interpreting Islamic law in the light of contemporary challenges such as finance, bioethics, environmental stewardship, and social justice, as emphasized by M. Hashim and Yusuf al-Qaradawi. By relying on Quranic principles and Sunnah it prevents rigidity and provides ethical guidance in areas where direct injunctions are absent. On the other hand, the scope of ijtihad is not unlimited; it cannot independently solve purely technical, scientific or geopolitical issues which require specialized expertise and political action. Therefore the most balanced path forward is not to overburden ijtihad as a solution for every problem but to integrate it with modern disciplines. Through collective ijtihad undertaken by

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recognised juristic bodies, and by working in collaboration with scientists, economists and policymakers, Islamic rulings can remain both authentic and practical.

Q8(ii)

Importance of Education in Seerah:

The importance of Education in the context of the Seerah (the biography of the Holy Prophet (SAW)) lies in its fundamental role in both spiritual and worldly success, as emphasized in Islamic teachings. Seeking knowledge is considered a divine command and an obligation for all Muslims, regardless of their gender.

KEY EDUCATIONAL PRINCIPLES FROM THE SEERAH:

• Divine Command:

The first revelation of Quran began with the command "Read" (اقرأ), highlighting that the pursuit of knowledge is a core principle of faith.

• A path to understanding:

Studying serves as the essential path to understanding Allah's creation, the Quran, and the moral purpose of human existence. Its ultimate goal is to foster beneficial knowledge and righteous actions that elevate both the knowledge individual and society.

• The Ransom of Badr Prisoners:

Following the battle of Badr, many of the enemy Makkans were taken prisoners. As most Makkans were literate while many Muslims in Madinah were not, Prophet Muhammad (SAW) offered a unique condition for their freedom: any literate prisoner who could not afford a financial ransom would be freed if he taught ten Muslim children how to read and write. This established education as a higher priority than material wealth or retribution.

I have been sent as a teacher. The prophet (SAW) explicitly defined his mission in this way. Once, upon entering the mosque and seeing two circles of people one supplicating to Allah and the other learning and teaching, He (SAW) remarked: "Both of them are good. Verily, I have been sent as a teacher" and then sat down with the circle of learners and teachers.

Establishment of the Suffa:

The Prophet (SAW) established a place (called the Suffa) near Masjid an Nabwi in Madinah specifically for the new converts and the poor to live and receive education and religious instructions, formalizing the pursuit of knowledge.

Encouragement of female Education:

The Prophet (SAW) set aside a specific day for teaching women. His wife,

Aisha (R.A), became one of the most significant sources of Hadith and Islamic jurisprudence, teaching many men and women for decades after his death, demonstrating the high level of scholarship encouraged for women in Islam.

Conclusion:

Throughout His life, the Holy Prophet (SAW) emphasized on the importance of education and even ordered to go to far flung areas like China to get education. He (SAW) himself was sent down as a guide to the Ummah in the time when lawlessness, corruption and all form of evils were found in the society.

Q5/ Status of Women in Islamic Society :

In Pre-Islamic Arabia, a woman was inhumanly considered to be a part of wealth and property. She used to be sold and purchased like any

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property or animal. Moderate
Arabs of the pre-Islamic era
considered women to be the cause
of badluck and misfortune and
buried innocent girls alive. Those
women, however, who escaped
early death, were allowed to
live only on suffering.

Such was the condition of
women in the world, when the
Holy Prophet (SAW) was born in
Arabia and through the divine
revelations and his practical
examples, preached to the world
that women have equal rights,
honour and status in life.
Women also have the right of
ownership of property like males
have, though, no doubt, women
have some specialized duties to
perform in life, just as males
have their own duties. Islam
has high regard for women
as mothers, daughter, sisters
and wives.

Status of Women as Daughters:

Holy Prophet (SAW) called daughters
as a blessing of Almighty Allah.
Holy Prophet (SAW) had four
daughters. He would always

pay high regard and respect towards his daughters

Status of Women as wives:

The Holy Prophet (SAW) declared one as the best believer who is good to his wife. The Holy Quran has declared wife as a garment for husband. A wife has right of having shelter, clothing and food from her husband. A husband must live with his wife honorably, kindly and with respect.

Status of women as mothers.

A believer who is obedient to his mother is promised to enter paradise. The status of women is three times higher than that of a father. A look towards parents with kindness earns the reward of one accepted Hajj. To disrespect one mother is a major sin.

• The only religion that dignifies the status of women.

Islam respects women as wives, mothers, and daughters and accords them with the specific rights of property ownership, education, and involvement in public life. Islam also respects women's contributions to society and their right to political freedom.

Allah says in Surah Al-Baqarah, Verse 187 of the Quran.

|| They are clothing for you, and you are clothing for them. ||

Islam grants women a special status in contrast to other religions that ~~diminish~~ diminish women's rights and devalue their status, such as Taoism, Hinduism, and Orthodox Judaism. As an illustration, in the Hindu tradition of Sati, also known as Suttie, a widow sits on her husband's funeral pyre, offering herself as a sacrifice. Nevertheless, one of the whole chapters, titled ~~The Nis~~

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"An-Nisa (The Women)" has been revealed by Allah. Women's rights and respect have been discussed throughout this Surah, including verses 3-4 and 127-130.

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Conclusion:

Islam denounces the pre-Islamic inhumane customs of female infanticide and commands people to love and cherish their daughters, even more than their sons. The Holy Quran says that on the Day of Judgement the female infant who was buried alive will be questioned,

"For what crime
was she killed

~~8019~~

(81:9)

Islamic law stresses that parents must care and pay attention to their children, especially girls for their special needs.