

Mock Exam Islamiat

~ (Qno-8) ~

(i) Ijtehad

1. Ijtehad :

Refers to the process of independent reasoning by qualified Islamic jurists to derive legal rulings on matters not explicitly addressed in the Quran and Sunnah. It is rooted in the linguistic meaning "to strive or exert effort".

2. Purpose :

Ijtehad enables Islamic law (Shari'ah) to remain dynamic, adaptable, and responsive to new social, economic, technological, and political challenges. It prevents rigidity by allowing scholars to

interpret foundational texts in light of contemporary realities.

3. Conditions for Ijtihad:

A

mujtahid must possess deep knowledge of the Quran, Sunnah, Arabic language, principles of jurisprudence, consensus, analogical reasoning and have intellectual integrity and piety.

6.

4. Forms of Ijtihad:

Following are

the forms of Ijtihad.

(ii)

Qiyas: Analogical deduction

Istislah: Public Interest

Istihsan: Juristic preference

Ijtihad Jama'i: collective reasoning by scholarly bodies important in modern nation-states.

5. Significance:

Ijtihad has historically contributed to the development of fiqh schools and legal pluralism. In

the modern era, it is key for addressing issues like bioethics, finance, governance, human rights, and technology within an Islamic framework.

6. Conclusion:

Through Ijtehad, Islamic jurisprudence maintains flexibility and relevance, ensuring shariah continues to guide Muslim societies in changing circumstances.

(ii) Importance of Education in Seerah

The Seerah of the Holy Prophet (PBUH) places profound emphasis on education, knowledge seeking, and intellectual development. From the very first revelation "Iqra" (Read), the message makes learning a spiritual and social duty.

1. Centrality of Knowledge:

Islam's first revealed command established literacy and learning as the foundation of faith.

The prophet (PBUH) declared that seeking knowledge is obligatory for every Muslim (male and female).

2. Practical Steps in Seerah:

Following are the practical steps in seerah:

a) **Makkan period:** Education focused on belief (aqeedah), morality, and character-building. Early Muslims were taught Tawheed, patience, ethics, and resilience.

b) **Madinan period:** Institutional development began. The Prophet (PBUH) established Suffah, the first learning center in Islam, where Quran, Hadith, and practical skills were taught.

Prisoners of Badr were freed if they taught Muslims to read and write - showing the

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revolutionary value placed on literacy.

c) Promotion of Teachers and Students:

The Prophet (PBUH) personally taught companions, encouraged questioning, and appointed knowledgeable individuals like Mu'adh ibn Jabal as Teachers.

Women also participated in learning, the Prophet dedicated special sessions for them.

3. Impact on Society:

Following

are the impacts:

Education transformed an illiterate society into a civilization that excelled in science, governance, law, ethics, and arts.

Knowledge became the engine of social justice, equality, and moral development.

4. Conclusion:

In the seerah, education is not merely a

social necessity but a divine command shaping individual character and collective progress. Its emphasis laid the groundwork for the intellectual flourishing of the Muslim Ummah.

~ (Intro. 4) ~

Introduction:

The Islamic political system is fundamentally aimed at establishing a just social order based on the sovereignty of Allah, moral governance, equality, and accountability. Justice is not merely a legal principle in Islam but the core objective of political authority and statecraft.

1. Sovereignty of Allah:

Islam

Places ultimate sovereignty in Allah, while political authority is a trust delegated to humans. The Quran commands:

“Indeed, Allah commands justice and excellence.”

(16: 90)

This establishes justice as the guiding principle of governance, law-making, and public administration.

2. Accountability of Rulers:

Rule of law:

In Islam

political order is structured on the rule of law. Laws must align with Quran and Sunnah, ensuring fairness, transparency, and protection from tyranny.

The Khulafa-e-Rashideen exemplified this through public consultations, open

Thus, the political system is meant to ensure equal rights, equal access to justice, and human dignity for all citizens.

5. Consultation:

Governance must be participatory. The Quran commands Muslims to conduct their affairs through mutual consultation (42:38)

This establishes early democratic principles - collective decision-making, transparency, and representation.

6) Protection of Rights and Freedoms:

The Islamic state safeguards life, property, honour, religion, and intellect, known as Maqasid al-Shariah.

These form the moral and legal basis of policies and institutions.

7. Moral and Ethical Governance:

Islamic politics integrate ethics with power. Leaders must possess qualities like truthfulness, integrity, and justice. Corruption, nepotism, and oppression violate the political mandate of Islam.

Conclusion:

The Islamic political system is ultimately a system of justice-centered governance. Its purpose is not power accumulation but creating a society where rights are protected, justice prevails, the weak are safeguarded, and rulers remain accountable.

~ (Dr. S) ~

Introduction:

Islam revolutionized women's status by granting them rights, dignity, and protections at a time when they faced oppression worldwide. The Quran and sunnah establish equality of spiritual & worth, legal identity, economic independence, and social respect.

1. Spiritual and Human Equality:

The Quran affirms full spirited equality:

“Verily, the most honoured of you in the sight of Allah is the most righteous.”

Men and women (49:13)

are addressed together in commands of worship, morality, and virtue.

2. Legal and Personal Identity:

Islam grants women a separate legal personality. She can own property, sue or be sued, and make contracts. This was unprecedented in many societies of that era.

3. Economic Rights:

Women can own, inherit, and manage property independently. Quran grants fixed inheritance shares.

A woman retains full control over her mahr.

She is not economically responsible for household expenses. That is the husband's duty.

4. Marriage and Family Rights:

Marriage requires the woman's free consent.

Right to khula, divorce under certain conditions and protection against injustice. Women's guardianship and

maternal roles are given high status.

5. Social Dignity and Honour:

Islam strictly prohibits female infanticide, exploitation, harassment, and slander.

Surah An-Nur lays down laws to protect women's dignity, privacy, and social standing, including punishment for false accusations.

6. Educational Rights:

The Prophet (PBUH) made education compulsory for both genders. Women companions became scholars in hadith, jurisprudence, medicine, and public affairs.

7. Political and Public Participation:

Women participated in public life, trade, education, nursing, early battles. Hazrat Umar (RA) appointed women as

supervisors (Shaifa bint Abdullah)

8. Protection and Welfare:

Islamic

law protects women from economic exploitation, domestic violence, forced marriage, and social injustices, committed in Jahiliyyah society.

Rights to maintenance, respectable treatment, and fair divorce form the welfare foundation of Islamic law.

Conclusion:

Quran and Sunnah uplifted women by giving them rights that form the backbone of an ethical society, spiritual, legal, economic, familial, and social. Islamic framework ensures balanced gender

justice rooted in divine
guidance.