

Date:

Islamic Studies

(Part-I)

(Q#S)

Instructions

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.

12. Manage time

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

14. Avoid writing wrong references.

15. Give more weightage to expressly asked parts of the question.

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

Islam is a pioneer of women rights and granted honourable and dignified position and status in the society. Before Islam, women were denied even the basic rights and were not even acknowledged as an equal person. However, Islam granted important religious, social, economic, political, cultural, marital and educational rights to women. The rights were revolutionary and they raised the status of women in the society. Quran and Sunnah have minutely emphasized the importance of rights and status of women in the society. Despite the revolutionary rights granted by Islam, the women in Muslim societies are facing several problems due to several cultural and social evils prevalent in these societies, that are definitely not part of Islam.

Naveed

Date:

↳ Status of Women in Pre-Islamic Society:

The status of women in pre-Islamic society was very low and they faced numerous problems and their rights were easily violated. In fact, there were almost no rights of the women before Islam.

* In Indian Society:

In Indian society, women were tortured. They were excluded from the inheritance as the descent was traced only through the male line. The wives in Indian society were burned alive when their husbands died before them. It was a ritual. If they were not burned alive, then they have to live their whole life as a widow of that person and wear white clothes to symbolize their mourning, and were not allowed to remarry.

Such was the status of the women in Indian society.

* In Athenian and Roman Society

In these societies, women were considered part of the property. They were not even considered a living person. The consent of the women for marriage was not asked in these societies.

Date:

* Pre-Islamic Arabian Society:

In pre-Islamic Arabian society, the daughters were buried alive when they were born. The consent of the daughters in marriage wasn't asked. The women had no property rights and were considered below and inferior to the male. They were often regarded as property, just like animals, and other belongings.

These were the conditions of the women in pre-Islamic society.

↳ Status and Rights of Women in Islamic Society in the light of Quran and Sunnah:

Quran and Sunnah explicitly emphasize the status and rights of women in the society. Islam granted unequivocal rights to the women and these rights are granted by Allah (SWT), that these are

"Divine Rights"

and no one can violate them or take them back.

Islam granted rights and status to women in society along the following aspects:

Date:

1. Spiritual and Religious Rights and Status of women in the Society:

Islam granted spiritual and religious equality to the women. Islam raised the status of women in the society, where they were considered as spiritual impure beings and were often blamed for the fitna and fasad in the society.

(a.) Islam declare that women have soul similar to that of men

Women have soul similar to that of men. Both are equal in terms of their origin, abode, as well as place of return. No one has superiority over the other. Islam granted equal spiritual status to both men and women.

(b.) Equality in performing religious duties

Both men and women perform same religious duties. In this way, Islam granted equal religious status and rights to women. Women perform Hajj, pay Zakat, offer prayers observe fast during Ramadan just like men. However, in certain conditions

Date:

Islam has made it easier for women ~~am~~ to perform religious obligations and offer exemptions eg., during the periods, women are exempted from the prayers and they don't have to perform them after menses.

(c) Equal reward for good deeds and accountability for sins

Both men and women are equal in status before Allah and Allah has granted equal rights and status to both men and women. Both are equally responsible for their good and bad deeds and will be held accountable on the day of Judgement.

فمن يعمل مثقال ذرة خيرا يره -

"Whoever does an atom's weight of good will see it"

Al-Quran (99:7)

فمن يعمل مثقال ذرة شرا يره -

"Whoever does an atom's weight of evil will see it"

Al-Quran (99:8)

Date:

The reference of 'whoever' in the both of the above Ayats include every men and women in the world.

Allah (SWT) has granted equal spiritual status and rights to women in the society and raised her from the abyss of darkness of pre-Islamic jahiliyah (ignorance)

2. Social Rights and Status of Women in the light of Quran and Sunnah.

(a) Right to Life

Before Islam, girls and daughters were buried alive and were killed with impunity. However, Islam declared every life sacred and condemn the killing of daughters.

'And when the female (infant) buried alive - is questioned, for what crime she was killed'

Al-Bukhari (81: 8-9)

(b) Raised the Status of women as daughter and granted respect and love

Naveed

Date:

Islam has raised the status of women as a daughter and emphasize for love, mercy, respect, and compassion.

Prophet Muhammad (PBUH) said:

'Whoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise'

(Ibn-Hanbal)

(c) Respect and honor for women when she is a mother

Islam has given rights to women at every stage of life, when she is a daughter, she is protected by father, when she is a sister she is loved and respected by brother, when she is a wife, she is respected, fed, clothed, and protected by husband, and when she is mother, she is respected and honored by her son. In this way, Islam has given rights to women at every stage of life. She is respected, loved, and honored, whether she

Naveed

Date:

is daughter, sister, wife, or mother.

Prophet (PBUH) said:

"Paradise lies under the feet of Mothers"

- Ibn Majah.

and at another place, the Muhammad (PBUH) said:

"The best of you are those who are best to their wives"

3. Economic Status and Rights of Women in Islamic society.

Islam granted right to own property, inherit property, run business, and manage other economic aspects. These were revolutionary rights and in this way Islamic laws and traditions show that it is not compulsory to confine women to the domestic affairs, when she can meaningfully contribute to the society.

Date:

(a) Right to own and control property

Islam granted women the right to control and own and manage property. No one has the right to violate these rights as they are granted by Allah (SWT).

"For men is a share of what they've earned and for women is a share of what they've earned"

An-Nisa (4:32).

(b) Right to Inheritance:

Women are given right in the inheritance left by their parents, husbands, sons and brothers.

(1) As a mother, she gets $\frac{1}{6}^{th}$; if the son had no offsprings.

(2) As a wife, she gets $\frac{1}{4}^{th}$, if the husband had no offspring, otherwise $\frac{1}{8}^{th}$.

(3) As a daughter, she gets half of what the son gets

and if there are two daughters, the share will be $\frac{2}{3}^{rd}$.

(-An-Nisa) (Chapter 4)

Date:

for men is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave - whether it is little or much. These are obligatory shares.

An-Nisa (4:7)

(c) Right to Employment:

Women can do job, run business and trade and all other activities as long as they do not conflict with the Islamic rules and moral values.

Example:

The wife of Holy Prophet (PBUH), Hazrat Khadija (R.A) was an excellent entrepreneur and ran a profitable business.

There are other numerous economic rights of women like right to receive dowry marriage gift, women are free from economic burden as she has no responsibility

Naveed

Date:

to earn, and her share is more from husband.

4. Political Rights in Islamic

Women have the right to vote, participate in the

a. Right to participate

Women have the right to express their opinions and participate in

Example:

Hazrat Umm al-Banin - A.B. in Medina

It is one of the women's participation in public affairs.

b. Right to election and leadership

In Islamic

Date:

to earn, and has the right to provision from husband for all her needs and more.

4. Political Rights and Status of women in Islamic Society

Women in Islamic society are granted right to vote, participate in public affairs, and run the administration.

a. Right to participate in Public Affairs

women are granted rights to express their opinions on governance and leadership and participate in public affairs.

Example:

Hazrat Umar (R.A) appointed Al-Shifa binte Abdullah as a market inspector in Medina.

It is one of the earliest example of women's participation in the administrative affairs.

b. Right to express opinion on Governance and Leadership

In Islamic society, women are free to

Date:

express their opinions and are not shunned from public and political life.

For Example:

In the era of Hazrat Umar (R.A), a woman argued with him in the mosque and proved her point and caused Hazrat Umar (R.A) to declare that:

'A woman is right and Umar is wrong'

~~This is the status of women in the Islamic society and these are just some of the rights that are given to~~

4 ~~Conclusion.~~

This is the status and the rights granted to women in Islam and explained by the Quran and Sunnah. Islam gave unprecedented rights to women and these were revolutionary and granted respect, honor and dignity to women.

Date:

(Q#8)

(i) Ijtihad

↳ Introduction:

Ijtihad is the most important practice in the Islam and was widely used throughout the Islamic history. It has immense importance according to Quran and Sunnah and is important in keeping the Islamic law dynamic and practical with the changing times. It is rewarded by Allah and is considered a fundamental tool in human understanding and interpretation of divine injunctions.

↳ Definition:

'In Islamic jurisprudence, it means using one's intellectual effort to find a legal ruling from the sources of Shar'iah (Quran and Sunnah) when there is no clear text about a particular issue'

It shows dynamic and flexible nature of Islamic law, which guides humanity in every age.

Date:

↳ Literal Meaning:

Ijtihad is an Arabic word and it means to

'To Strive or

To make an effort'

↳ In the Light of Quran: Importance of Ijtihad

Quran encourages reflection and understanding of its text for the interpretation of divine injunctions.

Quran outlines general principles rather than specific rulings for every new issue, and therefore Ijtihad becomes necessary to apply these principles to changing conditions.

اَفَلَا يَتَذَكَّرُونَ الْكُتُوبَ الَّتِي اُنزِلَتْ عَلَيْهِمْ

قُلُوبًا لَّا فَعَالَةً

'Do they not then reflect on Quran?
or are there locks upon their hearts?

Muhammad (47:24)

Naveed

Date:

This verse shows that Muslims are expected to use their intellect to understand apply divine guidance → which is the essence of Ijtihad.

↳ Importance of Ijtihad in the Light of Hadith:

Prophet's (PBUH) approval of Ijtihad

When Prophet (PBUH) appointed Mu'adh ben Sal as a governor of Yemen, he asked him.

Prophet (PBUH): 'How will you judge when a case comes before you'

Mu'adh : "According to the Book of Allah"

Prophet (PBUH), "If you don't find it there?"

Mu'adh : "Then by the Sunnah of the Messenger of Allah"

Prophet (PBUH): 'And if you don't find it there?'

Naveed

Date:

Mu'adh: "Then I will exert my opinion and will spare no effort"

The Prophet (PBUH) approved and said:
'Praise be to Allah who has guided
the Messenger of Allah His Messenger to
what pleases Him'

(Abu-Dawood)

↳ Reward for Mustahid:

According to Hadith:

"When a judge gives a ruling after
making Ijtihad and he is right, he
will have two rewards. If he errs, he
will have one reward"

(~~Sahih~~ Bukhari)

This Hadith shows that Ijtihad is a sacred
effort and ~~when~~ even if the Mustahid makes
a mistake,

→ his intention and efforts
are rewarded ←

Date:

6/

↳ Importance of Ijtihad in Islamic Jurisprudence:

1. It makes Islamic law dynamic and practical by adapting it to the new realities of the world.

Modern World is facing new issues that require Ijtihad to keep moving with the changing times.

Example:

Organ donation issues, cryptocurrency i.e. digital economics, AI, cloning, test tube babies etc.

All these are contemporary developments and the require ijtihad, so that Muslim societies can keep up with the rest of the world.

2. Ijtihad preserves the spirit of Shariat. It applies eternal principle to the new realities.

3. Ijtihad encourages intellectual growth by compelling Muslims to use reasoning and analogy and always force them to keep up with the rest of the world.

4. Ijtihad prevents rigidity and stagnation - because help Islamic rules and laws to adapt along the Islamic lines.

5. In this way, Ijtihad is a cardinal principle of Islam that ensures the balance

Naveed

Date:

between

Tradition $\longrightarrow$ Modernity.

↳ Conclusion:

Therefore, Ijtihad has central importance in Islamic society that helps Islamic laws to avoid rigidity and allow Muslim societies to strive forward with the changing times. Its importance is manifested from the Quran and Sunnah on multiple events.

(ii) Importance of Education in Sirah

↳ Introduction:

Education holds a central place in the Sirah of the Prophet Muhammad (PBUH). From the first revelation to the transformation of an entire society, the Sirah shows how knowledge became the foundation of Islamic civilization.

1. First Quranic Command was

"Read":

Islam started with the word

Naveed

Date:

'IGRA' $\rightarrow$ (Al-Alaq) (96:1)

means

"Read"

- * This was the first revelation to the Prophet (PBUH).
- * It shows that the learning is the foundation of the faith.

2. Quran praises people of knowledge.

Allah (SWT) says:

"Those who know are not equal to those who do not know"

(29:9)

knowledge raises a person's rank, honour, and status.

3. Prophet (PBUH) released prisoners in exchange for teaching Muslim children.

After the Battle of Badr, the Prophet (PBUH) freed the prisoners of wars if they taught 10 Muslims how to read and write.

This shows how important education was in Medina.

Naveed

Date:

4. Education as Duty of Every Muslim

طلب العلم فریضة على
كل مسلم

"Seeking knowledge is obligatory
on every Muslim"

(Ibn-e-Majah)

This clearly shows that learning is not optional
in Islam, it is obligatory for every Muslim,
men and women

5. Masjid-e-Nabawi as a Center of Education

The prophet (PBUH) turned the mosque
into a learning center.

Ahl-us-Suffah, a group of students,
lived and studied knowledge near masjid.

(Bukhari)

This shows Islam supports formal education.

Date:

6. Teaching children was emphasized

The Prophet (PBUH) said:

"Everyone of you is a shepherd
and responsible for his
flock"
(Bukhari)

Parents must teach their children proper
manners, life skills, and Quran.

4 Conclusion:

Prophet (PBUH) emphasized the importance
of education throughout his life. There are
numerous examples from his life, in fact he
performed a significant role as educator
throughout his life.

On one occasion, he said:

"Seek knowledge from cradle
to the grave"
(Muhammad PBUH)

Date:

(Q#3)

↳ Introduction:

Islamic civilization became stronger and grew influential because it was built on high moral values, especially

Akhlaas (purity of intention)

and

Rawadaai (Tolerance)

These two qualities shaped Muslim society, guided leadership, protected human rights, and helped in spreading Islam peacefully throughout the world.

↳ Meaning of Akhlaas

Akhlaas means doing something only for the sake of Allah, with a clean heart, pure intention, and complete honesty.

Prophet (PBUH) said that:

Actions are judged by intentions
and at another place:

Naveed

Date:

'Allah does not look at your faces
or wealth but looks at your hearts
and deeds'

↳ Role of Akhlaas in Islamic Civilization

1. It builds honest leaders and trustworthy governments.
2. It creates fair economic dealings and justice.
3. It keeps society away from corruption, showing off, cheating, and hypocrisy.
4. It makes people serve others for Allah, not for fame.

↳ Meaning of Rawadaai (Tolerance)

Rawadaai means,

'Respect for others, patience,
acceptance and coexistence (peaceful)
with people of different

Naveed

Date:

religions, tribes, cultures,
and ideas'

→ According to Quran:

لا إكراه في الدين.

(Let there be no compulsion
in religion')

Al-Baqara (2:256)

→ At another place Allah (SWT) says:

'We made you into nations
and tribes so that you may
know each other

(Al-Hujurat)

This verse emphasizes the importance of tolerance
and makes it evident that people were
made into tribes and nations for recognition.

Naveed

Date:

and no one has superiority over the other except on piety.

* In the same way, Holy Prophet (PBUH) also emphasized the importance of tolerance and said that:

"A Muslim is one from whose tongue and hand others are safe"

* At the conquest of Makkah, Holy Prophet (PBUH) instead of taking revenge, he declared that:

"Go, you are free"

↳ Role of Rawadari in Islamic Civilization:

1. Tolerance creates peaceful societies, reducing wars and conflict.

Date:

2. It allows different communities, Christians, Jews, Muslims, and others to live safely under Muslim rule.
3. It promotes dialogue, knowledge, peace and cultural exchange.
4. It makes civilization attractive to others through its justice and compassion.

↳ How Akhbar and Rawadai together played essential role in the evolution of Islamic civilization.

1. Provided Strong Moral foundation

Akhbar purifies the heart and Rawadai purifies the social relations.

Together both create

- Honest Ruler
- Just courts
- Fair trade
- Brotherhood
- Equality
- Rule of law.

Date:

2. Expansion of Islam:

People accepted the Islam not due to force, but because of sincere behavior of Muslims and tolerance and kindness.

According to

T.W. Arnold: "The Preaching of Islam"

"Islam was spread through peaceful means, not by sword"

3. Protection of Minorities:

In the Islamic golden age, non-Muslims were protected under the law. They freely participated in every sphere of life and lived with full religious freedom. This was possible due to tolerance.

'Let there be no compulsion in religion' (2:256)

Date

4. Spiritual Growth

Akhlas made Muslims focus on worship, charity, and good deeds.

Rawadai made them respect differences and avoid hatred.

Together both created a balanced, moral and egalitarian civilization.

5. Creation of a compassionate Welfare State

Akhlas motivates Muslims to help the poor for Allah's sake and Rawadai ensures no one is discriminated on the basis of religion or tribe.

It produced a system which had.

1. Bayt ul Maal
 2. Zakat System
 3. Protection for Minorities
 4. Free Schools
 5. Free Hospitals
- } in addition

Date:

"No man is superior to other,
neither ~~that~~ the white has superiority
over black ~~that~~ nor the black
has superiority over white;
neither the Arab is superior
to Aqam nor the Aqam is
superior to Arab - except
in piety"

↳ Conclusion:

Akhlaq and Rawadai are not just
moral values -

they are pillars of Islamic civilization.
The Quran and Sunnah repeatedly teach
sincerity, justice, mercy and patience. Islamic
civilization grew because of the
Akhlaq and Rawadai and these
are essential for the revival of
Muslim world today.

(Q#2)

Date:

Date:

↳ Doctrine of Akhirat (Life after Death) and its importance in human life

↳ Introduction:

Akhirat means

(Life after death)

It includes all events that happen after a person leaves this world.

1. Death
2. Barzakh
3. Resurrection
4. Day of Judgment
5. Accountability
6. Jannah
7. Jahannam

Belief in Akhirat is one of the

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core pillars of Islamic faith. Without it, Muslim's faith is incomplete.

↳ Quranic foundations of Akhirat:

The Quran Reminds us hundreds of times about life after death.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

- ٥٥٥

"Whoever does an atom's weight of good will see it"

(99:7)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا

- ٥٥٥

"Whoever does an atom's weight of evil will see it"

(99:8)

Naveed

Date: at another place Allah (SWT) says:

"He created death and life
to test which of you is
best in deeds"

(Surah Al-Mulk)

At another place Allah (SWT) says that
every soul will return to him

قُلْ نَفْسٌ أَوْ كُفٌّ
أَوْ كُفٌّ

"Every soul will face
death"

↳ In the light of Hadith

The Prophet (PBUH) also gave clear
teachings about Akhirat.

Date:

Prophet (PBUH) said about Hell:

"The fire of this world is
one part out of seventy
parts of the fire of
Hell"

↳ Importance of Belief of Akhirat
in Human Life:

1. Gives purpose to Human Life

Akhirat reminds human that life
is not meaningless.
We are here for a test

"You will be returned to
Allah"

(2:156)

Without belief in hereafter, it
seems empty and directionless. Naveed

Date:

2. Controls Human behavior

A person who knows that he will eventually face Allah:

- Avoid sin
- special operation
- stay honest
- Avoid Anger
- speak truth

“If believe is not a

lie”

3. Produces Justice in society

people who believe in accountability, do not cheat, do not steal, and treat others with fairness and equality

Date:

4. Gives patience in hardship

by giving hope that this world is temporary, all the suffering will be won over.

5. Encourages good deeds

- helping poor } to earn reward
- needy
- orphans

Conclusion:

“In Allah's path and to win”

وذكر الله وذكروا

وذكر الله وذكروا

وذكر الله وذكروا