

# CSS Islamic Studies Mock

## Question 2

### 1. Introduction

Fasting (Sawm) is a mandatory act of worship in Islam. Fasting was made obligatory in the 2<sup>nd</sup> year of Hijrah (624 CE). Before Ramadan fasting, Muslims observed fasting on specific days like Ashura (Cloth of Muhammad). The concept of fasting is to instill Taqwa (piety) and self-discipline among believers. Its impact on individual and societal level are significant and revolve around the social, spiritual, economic, and moral dimensions.

### 2. Concept of Fasting in Islam

#### i) Defining Fasting (Sawm)

Fasting is the act of refraining from food, drink, and immoral acts from dawn to sunset. It is an act of worship and self-purification. It is mandatory for every sane and able Muslim except children, the sick, travelers,

and pregnant or menstruating women. The Quran made it obligatory by stating:

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

-(Surah Al-Baqrah; 2:183)

## ii) Importance of Fasting as a Pillar of Islam

Fasting is a mandatory act of worship in Ramadan. It acts as a key element in the spiritual development of Muslims. The Prophet (PBUH) stated:

"Fasting is a Shield"

The usage of the word "shield" refers to the moral excellence required by Muslims while observing fast. This helps in developing the moral conduct and character of a Muslim at an individual level and contributes to his positive role at the societal level.

### 3. Importance and Impact of Fasting at an Individual Level

#### 3.1 Spiritual Effect of Fasting

Islamic scholar, Abul A'la Maududi in his book "Towards Understanding Islam" states, "Fasting is a tool of discipline for the soul."

#### a) Strengthening of Taqwa (God-Consciousness)

Fasting promotes the awareness of Allah's presence. As the body resists its desire, the strength of a human due to faith increases. The Quran states in this regard:

"Indeed, the righteous will be among gardens and spring, accepting what their Lord has given them."

(Surah Adh-Dariyat; 51:15)

## b) Purification of The Soul

A muslim while observing fast, resists desires. This practice encourages self-restraint and control over desires. The act of restraining for the will of Allah, purifies the soul.

## c) Deepens Devotion to Allah

While observing fast, muslims reflect on the blessings provided to them by Allah. During ramadan, muslims focus more on praying and reciting the Quran which leads to deepening devotion. Moreover, while fasting the spiritual reflection aids in a stronger connection with Allah.

## d) Increased Gratitude

Experiencing hunger and thirst promotes appreciation for Allah's blessings. As the Quran states:

"Then which favours of your Lord will you deny" (Surah Ar-Rohman; 55:13)

## 3.2 Moral Effects of Fasting

### a) Cultivation of Patience

Patience holds esteemed value in Islam. As The Quran states:

"Allah is truly with those who are patient."

- (Surah Al-Baqrah; 2:153)

Fasting teaches endurance and resilience. The patience instilled during fasting helps individuals remain steadfast in challenging situations.

### b) Development of Discipline

Strict adherence to the fasting schedule which is from dawn to sunset helps incorporate self-discipline and adherence among Muslims.

### c) Encouragement of Good Character

One of the principles to adhere while fasting includes showcasing kindness, humility,

and forgiveness. As The Prophet (PBUH) stated:

"If someone abuses or fights you, say 'I am fasting'."

### 3.3 Social Effects of Fasting

#### a) Promotion of Unity

Fasting is a universal act of worship, mandatory on all Muslims except explicitly mentioned exceptions. Muslims fast collectively, promoting a sense of brotherhood and shared purpose.

#### b) Reduces Social Inequality

Fasting emphasizes empathy for the poor. The month of Ramadan encourages Muslims to conduct acts of charity (Sadaqah) and disperse Zakat. As the Quran highlights the importance of these acts:

"And those in whose wealth is a recognised right for the beggar and the deprived."

- (Surah Adh-Dhariyat; 51:19)

## 4. Importance and Impact of Fasting at Collective Level

### i) Strengthening of The Muslim Ummah

Ramadan promotes a global sense of unity among Muslims. This practice transcends geographical and cultural boundaries.

### ii) Encourages Community Engagement

Events like Taraweeh prayers, Iftar gatherings, and celebration of Eidul-Fitr at the end of Ramadan, promote interaction and cooperation within Muslim communities.

### iii) Reduction of Societal Harm

Fasting encourages a peaceful environment. The logic behind this is that it is prohibited while observing fast to engage in arguments or violence.

### iv) Promotes Global Awareness

Fasting highlights the plight

of the hungry and the poor. The realization is felt while observing fast when one is deprived of essential goods. This inspires greater efforts towards global poverty alleviation.

## 5. Conclusion

Fasting is a holistic act of the worship prescribed by Allah for Muslims. It transforms individuals morally, spiritually, and socially. It nurtures God-consciousness, promotion of ethical behaviour, and strengthens social bonds. Its importance was highlighted by The Prophet (PBUH) as he stated:

"He who fasts Ramadan out of faith and in the hope of reward will have his previous sins forgiven."

You need to add references in impacts part  
Free references are not aligned with fasting



## Question 4

### 1. Introduction

The inalienable rights of humans hold a significant place in Islam. The word 'right' is translated into Arabic as 'haqq'. It means correct, obligation, and legitimate. It is also one of the many names of Allah. The western world identifies Magna Carta (1215) as the first human rights charter in the world. However, history proves that it was indeed the Last Sermon of the Prophet (PBUH) based on the principles laid down by Islam which was the first comprehensive human rights charter in the world. Its principles covered right to life, gender equality, right to education, and right to inheritance which were seen ~~in~~ enshrined in UDHR (1948) after 1300 years of Prophet's sermon.

### 2. Concept of Human Rights in Islam

In Islam, human rights are the legal rights of a person given to him

by Shariah. It can be categorised in two types:

1. Huqooq Ullah - The rights of Allah
2. Huqooq ul Ibad - The rights of the people

The rights of Allah are those which involve general welfare and are not exclusive such as worships. The rights of people are exclusive to individuals given to them by Shariah are inalienable such as right to inheritance and dignity. Islam has given humans great amount of rights because humans are the most superior creation of Allah (Ashraf ul Makhloqat). The Quran states in this regard:

"We have honoured the children of Adam"  
- (Bani Israd; 17:70)

"We created man in the best design"  
(Surah At-Tin; 95:4)

### 3. Analysing The Last Sermon of The Prophet (PBUH) as a Comprehensive Charter of Human Rights

#### i) Sanctity of Life and Property

The Prophet (PBUH) said,

"Your blood and your property are sacred as are this Day and This Month and this City."

This statement highlighted right to life and right to property. This dignified the status of man which has the right to live and own.

#### ii) Rights of Women

"O People, it is true that you have certain rights with regards to your women, but they also have rights over you."

This aspect of the sermon highlights the mutual rights and responsibilities between men and women.

This marked a revolutionary step towards

gender justice, especially in a society where women were deprived of their basic rights.

The Prophet (PBUH) also said,

"Fear Allah concerning women. Verily you have taken them on the security of Allah..... clothe and feed them suitably."

This highlighted importance of protecting rights of women and ensuring their needs are met as an obligation on their partners.

Sayyid Qutb in his book "Islam: The Misunderstood Religion" notes, the Last Sermon was revolutionary as the Prophet (PBUH) provided rights to women which women were deprived till the 20th century in the West.

### iii) Protection of Wealth

The Prophet (PBUH) stated,

⑦

"All usurious interest (riba) is abolished."

This statement highlighted the abolition of interest-based transaction.

By condemning Riba, the Prophet (PBUH) aimed to prevent economic exploitation to establish a just society and preserve the rights of the poor and the underprivileged.

Abul A'la Maududi in his book "Economic System of Islam" explains the reason Prophet (PBUH) reiterated abolition of interest was to ensure no imbalance in the society exists by the rich exploiting the poor under riba.

#### iv) Abolition of Racial Discrimination

The Prophet (PBUH) stated,

"All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white."

This statement abolished all forms of social and ethnic discrimination. It provided the principle of equality among all humans regardless of class, colour, or creed. This was the introduction of universal equality at the time when tribal and racial superiority was prevalent.

## v) Respect for Property and Goods

The Prophet (PBUH) stated,

"Return the goods entrusted to you to their rightful owners."

This statement highlighted the right of property and private good. Moreover, it implied protecting the integrity in financial dealings in a transparent manner.

## vi) Rights of Husbands

The Prophet (PBUH) stated,

"It is incumbent upon them (wives) to honour their conjugal rights and not to commit acts of impropriety."

(8)

This statement highlighted marriage rights of husbands. Both men and women are provided individual rights.

#### 4. Conclusion

The Last Sermon of The Prophet (P.B.U.H) is a timeless and comprehensive document that serves as a foundational human rights charter in the world. It provides universal rights, dignifies man, and emphasizes the principle of justice. It acts as a guidance to humanity upon which humanitarian law exist today. These were invariable rights of human which could not be changed across time. If Muslims follow this today as the main human rights charter, all humans would live peacefully. As The Prophet (P.B.U.H) stated,

"I leave behind me two things, the Quran and my sunnah, and if you follow these you will never go astray."

Add one comparative paragraph on rights in west

# Question 7

## 1. Introduction

The pious Caliphs, Khalifa Rashideen, presented an exemplary system of governance grounded in the principles of justice (Adl), consultation (Shura), accountability, and welfare of the people. Dr. Hamidullah in his book, "Introduction to Islam" mentions that the governance model of the pious caliphs was grounded in the principles laid down by the Quran and the Prophet's (PBUH) Sunnah.

## 2. Principles of Good Governance in The Era of Pious Caliphs

### a) Sovereignty of Allah

The laws during their period of the pious caliphs were made on the Quran and Sunnah. This ensured divine guidance in governance. It ensured the sovereignty of Allah was upheld at all times following the Quranic principle mentioned as:



9

"The decision is only for Allah"

- (Surah Al-An'am; 6:57)

For example the first Caliph Abu Bakr (RA) emphasised adherence to Allah's laws in his inaugural address.

## ii) Justice and Fairness

The Caliphs ensured that the principle of equality before the law was central to their governance. For example, the second Caliph Hazrat Umar (RA) held himself accountable for minor injustices, famously stating:

"If a dog dies <sup>hungry</sup> on the banks of the Euphrates, I fear Allah will hold me accountable for it."

## iii) Accountability

All Caliphs emphasised that they were only viceregents of Allah and were accountable to Allah and the people. Hazrat Umar (RA) was known to walk through the streets of Madinah

to personally ensure public welfare. This principle reflected adherence to Prophet (PBUH) saying,

"Each of you is a Shepherd, and each of you is responsible for his flock."

#### iv) Consultation (Shura)

The Caliphs ensured that decision-making was conducted through mutual consultation in light of the principle enshrined in the Qur'an as:

"And consult them in affairs"  
- (Surah Aal-e-Imran; 3:159)

In this regard the Prophet (PBUH) also highlighted importance of this by stating,

"The Leader of a people is their servant."

The election of the first caliph, Hazrat Abu Bakr (RA) and Third Caliph, Hazrat Uthman (RA) was done through

mutual consultation.

## v) Welfare and Public Service

The Caliphs focused on fulfilling the basic needs of all citizens with a specific focus on the ~~base~~ poor and vulnerable. For example, Hazrat Umar (RA) instituted public pensions for widows and orphans as a right for social welfare.

## vi) Rule of Law

No person, not even the Caliph was above the law. For example, a citizen who was a Jew, questioned Hazrat Ali (RA) in the court of law. Despite Hazrat Ali (RA) being a Caliph, the judge ruled impartially against the Caliph.

## vii) Inclusivity

Non-Muslims were granted protection and freedom of religion under Islamic governance. For example, Hazrat Umar (RA) guaranteed the safety of Christians in Jerusalem under the Treaty of Jerusalem.

## viii) Economic Equity

In the period of the pious Caliphs, wealth was distributed equally and zakat was obligatory to reduce economic disparity. This ensured the principle mentioned in the Quran was followed:

"And give the relative his right, and the poor and the traveler."

- (Surah Al-Isra; 17:26)

## 3. Examples of Good Governance in the Era of Pious Caliphs

i) Hazrat Abu Bakr (RA) - (632 CE to 634 CE)

a) Unity of Ummah:

Combated apostasy by leading a famous battle known as Battle of Yamama. This united the Muslim community after the demise of the Prophet (PBUH)

## b) Just Leadership:

Welcomed full accountability by stating the following at his inaugural speech:

"Obey me as long as I obey Allah and His Messenger. If I disobey them, you owe me no obedience."

## ii) Hazrat Umar ibn Al-Khattab (RA) - (634CE-644CE)

### a) Administrative Reforms:

Introduced centralised administration to ensure efficient governance. Started a registry system to ensure accountability for stipends.

### b) Economic Reforms:

Established Bayt-ul-Maal (State Treasury) to manage public funds in a transparent manner with effective utilisation.

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

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  
Ahzab and Nisa in women related  
question

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

Good luck

## iii) Hazrat Uthman ibn Affan (RA) - (644CE - 656CE)

### a) Compilation of The Quran :

Ensured preservation of The  
Quran and standardisation of its  
text across the expanding Islamic  
empire.

## v) Hazrat Ali ibn Abi Talib (RA) - (656CE - 661CE)

### a) Judicial Excellence :

Established impartial judicial  
practices, including appointing qualified and  
competent judges like Dadi Shuryah.

## 4. Conclusion

The governance model of the  
Rasool Caliphate is a timeless example of  
justice, accountability, and public welfare  
found in modern day good governance  
model. Rooted in Quranic principles and the  
Prophet's teachings, it ensure equitable,  
inclusive, and effective governance.