

Islamic Studies

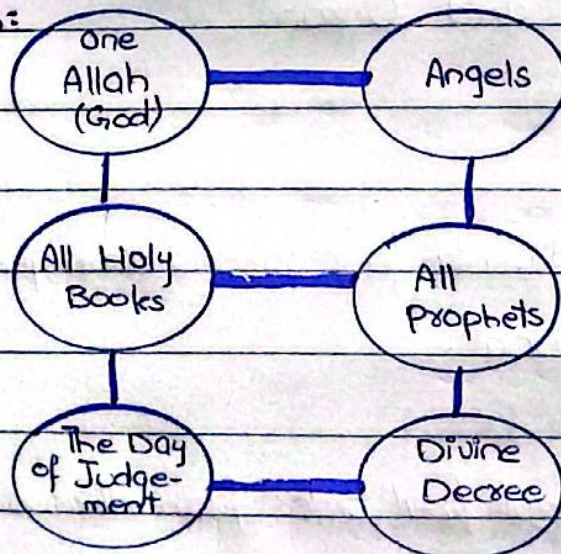
QNo1:

I. Exordium:

Modern secular thinkers like Nietzsche famously called belief in the Hereafter a "flight from life." But Islam's foundational beliefs (عقيدة) are not isolated claims of metaphysical nature. They are inter-linked principles shaping human purpose and accountability. Moreover, the doctrine of Akhirah is not an escape system from the world, it governs both individual and collective conduct of society.

II. Basic Beliefs in Islam:

There are six basic beliefs of Muslims in Islam:



1) One God: توحيد

Tawheed means that sovereignty belongs to one Allah.

قل هو الله احد

"Say, there is no God but Allah"

(Al-Quran)

2) Angels: الملائكة

Beliefs in angels and divine record (كُتُباً قَاتِنِينَ) is also one of the core belief. In Siffat-e-Imaan-e-Mufasssil:

امنت بالله وملائكته وكتبه ورسله

I believe in Allah and His Angels

and His Books and His messengers.

3) Holy Books:

There are four official Holy Books: Torah, Zaboor, Injeel, and Quran.

4) Prophets:

Belief on all twenty-four lakh messengers of Allah is crucial.

5) Divine Decree:

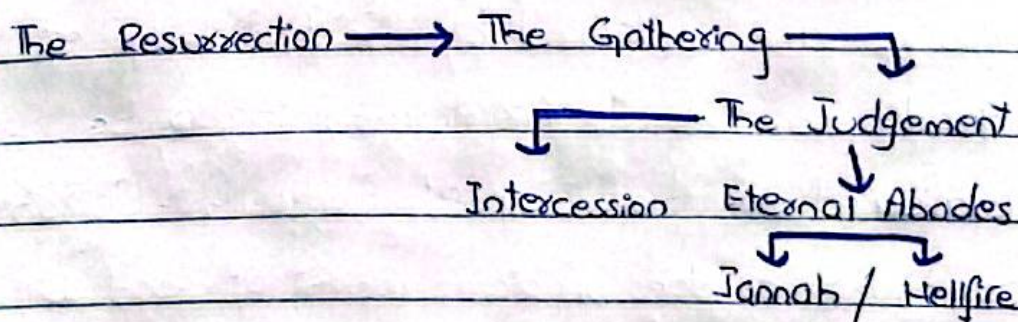
Belief on official final order from Allah on the Day of Judgement is the final important aspect.

(6) III. Doctrine of Akhirah:

Doctrine of Akhirah in Islam ensures that gaps of justice that remains unfilled should be addressed. Western legal philosopher like John Rawls acknowledged that perfect justice is impossible in this world, so, Islam comes with the solution of moral nihilism.

a) Understanding Akhirah:

The concept of Akhirah is:



Akhirah means "hereafter or afterlife."

Resurrection:

And the Trumpet will be blown,
and at once they will be standing,
looking on"

(Surah Az-Zumar: 68)

The Gathering:

"On the Day of Judgement, the people
will sweat so much that their sweat

will sink seventy cubits into the earth.

(Bukhari)

The Judgement:

"who is given his record in his right hand, he will be judged with an easy account."

(Surah Inshiqaq: 7-8)

IV. Impact on Individual life:

The impact of Islamic beliefs on Individuals:

→ Sense of Accountability:

Muslims are motivated by the knowledge of good, bad, deed, intention - going to be evaluated on the Day of Judgement. Quran say: "Whoever does an atom's weight of good will 'see it.'"

→ Doing Good Deeds

The promise of Jannah as a reward for good deeds inspires Muslims to live morally upright lives, follow Islamic teachings, and strive for good character.

→ Shaping Worldly Priorities

Worldly priorities transform from temporary to hereafter matters.

→ Deters Sinful Behavior:

The fear of Hellfire discourages Muslim from engaging in prohibited actions.

وتقوا يوماً ترجعون فيه إلى الله

And fear a Day when you will be returned to Allah. (Surah Baqarah: 281)

→ Encourages Patience and Resilience:

Belief in the ultimate justice of Akhirah provides solace during hardship, encouraging patience, and reliance on Allah. In this way, Muslims endure trials with the hope of being rewarded in the afterlife.

V. Impact on Society:

→ Providing a Moral Framework:

The Akhirah meaning in Islam underpins Islamic knowledge, ethics, and morality. Muslims are encouraged to align their actions with Quranic guidelines, collectively.

→ Encourage Social Responsibility:

Muslims are encouraged to contribute to society in a positive way. The Quran says:
"Indeed, the righteous will be

among gardens and springs accepting what their Lord has given them.

→ Promotes Accountability

At a collective base, the beliefs of Islam promotes accountability in front of Allah in the 'duniya' as well as 'Akhirah'.

→ Shapes Ethical and Moral Behaviour:

Tawheed, doctrine of Akhirah shapes the moral conduct of the society. People become more conscious about their doings.

→ Encourages Forgiveness and Reconciliation:

Belief on the day of resurrection plays crucial part in the social interactions where people are motivated to forgive each other and reconcile.

VI. Conclusion:

In conclusion, Islam consists of six crucial beliefs that significantly impact individual's life as well as societal life, in particular the doctrine of akhirah. At an individual life, it impacts

personal priorities, sense of accountability and encouragement of resilience while, it encourages society to be morally ethical, promote accountability, and encourage reconciliation.

Q No 7:

(a)

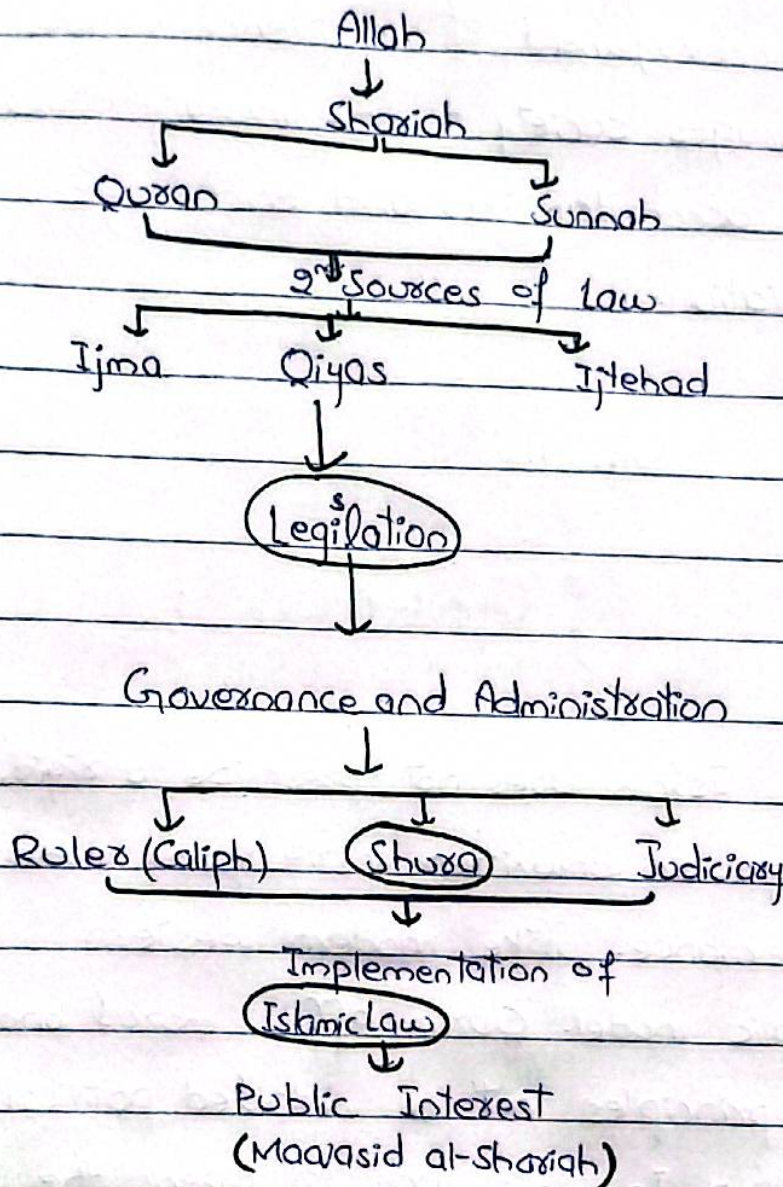
Structure of Governance:

I. Introduction:

Islam does not prescribe a rigid, semi-rigid, or unwritten institutional model of governance, unlike modern western democratic model. Quran offers moral and legal principles not a detailed political constitution. In this way, it opens the governance structures for consultations (Shura) and human reasoning (Ijtihad).

This perspective reframes Islamic structure of Governance as normative rather than procedural, centered on justice, consultation, and rule of law rather than fixed institutions.

II. Structure:



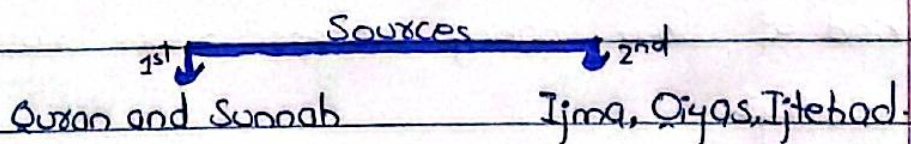
III. Shura: The Consultative Pillar of Islamic Governance

Shura, consultation, is a mandatory aspect of Islamic governance that provides a practical mechanism (that) for human decision-making under the umbrella of divine sovereignty. It is not merely a suggestion but a

directive, as evidenced by its mention in the Quran: "to consult them in the matter" (Surah Al-Imran: 159). Quran describes believers as those "whose rule is consultation among themselves" (Surah As-Shura: 38). Prophet (PBUH) also consistently practiced Shura such as at the time of battle of Badr location and strategy for the battle of Uhud.

III. Sources of Islamic Law:

The primary sources of Islamic law are the Quran and Sunnah.



Together, they form the bedrock of Shari'ah. When the primary sources are silent, on a particular issue, Islam law provides a framework of drawing rulings from the secondary sources. This process is crucial for dynamism of the Shari'ah. Imam Ghazali defined Ijma as, "The agreement for the ummah in matters pertaining to a religion. He also defined Qiyas: "a kind of

arrest that is based on moral generality and habits of the street.

So, Islamic laws originate from the primary sources of guidance and secondly through consultation among Mujtahideen.

IV. Islamic Legislation:

Islamic legislation is a dynamic process. Through the sources of law, next logical step is to explore how these sources are hierarchically and dynamically applied in the legislative process of an Islamic state. In modern day, Ijma - the consensus of Mujtahideen is applied to all kind of law making process in any Muslim country.

V. In conclusion, Islam provides comprehensive structure of governance (Shura, legislature etc.)

(b)

Education in Islam:

I. Introduction:

A recurring critique in Western intellectual history - most notably articulated by **Ernest Renan** in "Islam and Science". He argued that scientific advancements in Muslim

societies occurred despite Islam, not because of it. This assertion, however, has been systematically challenged by Muslim and non-Muslim scholars who highlight that the Islamic worldview places knowledge (علم) at the center of religious, moral, and social life.

II. What is education in Islam:

In Islam, education is more than just acquiring information. It is about repeated nurturing and awakening of soul and refining the intellect.

III. Importance of Education in Islam:

→ Foundational Quranic Value:

The Quran does not open with a command to believe, pray, or worship - but with a command to read and learn:

اقرأ باسم ربك الذي خلقه

"Read in the name of your Lord
who created."

→ Education as an Obligation:

Unlike many pre-modern traditions, where education was reserved for elites, Islam framed learning as duty upon every individual. The Prophet (PBUH) said:

"Seeking knowledge is obligatory upon every Muslim."

→ Integration of Sacred and Rational Sciences:

Islam's distinctive feature is to refuse the separation of religious and worldly knowledge.

Al-Ghazali categorizes sciences into:

- * Fard Ayn (Obligatory knowledge)
- * Fard kifayah (collective obligations)

→ Women Education:

Historian **Leila Ahmed** notes in "Women and Gender in Islam" that the marginalization of women's education in Muslim societies are not a theological mandate. It was a historical distortion. Otherwise, education in Islam is gender-inclusive by principle. For instance,

Hazrat Ayesha (RA) alone narrated over 2,000 hadiths and taught leading male companions.

→ Role of Prophet ^(PBUH) as an Educator:

The role of Prophet (PBUH) as an educator emphasized the value of education and encouraged his companions.

"The ink of the scholar is more sacred than the blood of the martyr."

(Sahih - Muslim)

IV. In conclusion, Islam greatly emphasized on getting education - no matter in what age you are residing. It enhances ethical and moral abilities of a human.