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Islamic studies

Mock test

QNo:3

Last sermon of Prophet"
and human rights

1. Introduction;

The following ayat from Holy Quran summarizes the teachings of islam, Khutba-hujjat-ul-wida of Holy Prophet (P.B.U.H) and Allah's divine message.

ولقد كرّمنا بني آدم

And we have certainly honoured
the children of Adam

During the last sermon Holy Prophet (P.B.U.H) summarized the teachings of islam but specifically emphasized on huqooq-ul-ibad (the rights of humans) irrespective of caste, colour and creed.

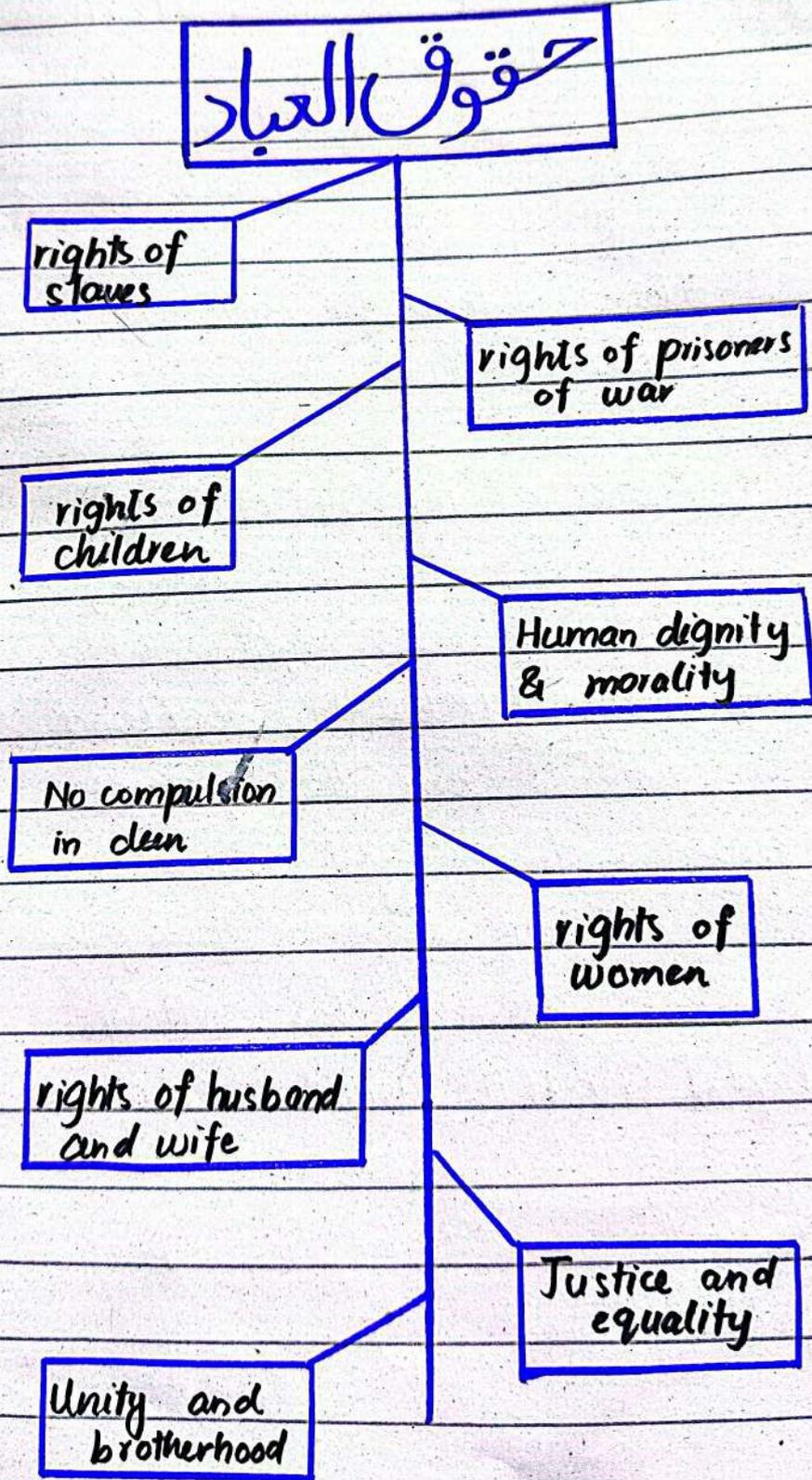
2. Snapshot of Khutba-Hujjat-ul-wida,

In 9 hijri during hajj, Holy Prophet (P.B.U.H) delivered the historic khutba-hujjat-ul-wida emphasizing on the teachings of islam. The Holy Prophet (P.B.U.H) said,

All of you are the children of Adam and Adam was made of dust. No arab is superior to a non-arab and no non-arab is superior to an arab. All of you are equal in the eyes of Allah except piety.

During Khutba-Hujjat-ul-wida, Holy Prophet (P.B.U.H) laid the basis of equality and equity for humans. He abolished all the parameters of superiority and maintained a common charter of human rights for all muslims.

3. Last sermon of Holy Prophet
(P.B.U.H) as a comprehensive
charter of human rights;



a. Rights of slaves:

During last sermon Holy Prophet (P.B.U.H) emphasized on the rights of slaves. He said,

"Treat them as you treat yourself and provide them what you eat and wear"

Islam prioritized the rights and welfare of slaves.

b. Rights of prisoners of war;

While summing up Islam at Khutba-Hajat-ul-wida Holy Prophet (P.B.U.H) enlightened the ummah over the rights of prisoners of war and advised them to treat with kindness. During the event of ghazwa-e-badar, Holy Prophet (P.B.U.H) asked the prisoners to teach the uneducated children and they would be free from prison.

c. Rights of children.

The Holy Prophet (P.B.U.H) emphasized on the rights of children. He said it is the duty of parents to provide a dignified life and education in their life. He said,

"Respect your elders and treat the children with kindness."

d. Human dignity and morality;

The Holy Prophet (P.B.U.H) advised muslim ummah to promote moral conduct of living, being kind to each other and restrict them to avoid immodesty in the society.

e. Justice and equality;

During The last sermon, Holy Prophet (P.B.U.H) advised muslims to maintain equality and justice among all irrespective of their relations

and business. The Holy Prophet (P.B.U.H) said,

"Even if my daughter Fatima (R.A) had committed theft, I would have cut off her hands"

f. No compulsion in deen;

During last sermon, Holy Prophet (P.B.U.H) advised to treat non-muslims with kindness emphasizing that there is no compulsion in deen. As Allah says in Quran;

لا اكره في الدين

There is no compulsion in deen.

g. Rights of women;

During Khulba-Hujjat-ul-wida, Holy Prophet (P.B.U.H) specifically emphasized on the rights of women and said that,

"Fear Allah in the matters of your women."

4. Conclusion;

During khutba-Hujjat-ul-wida, Holy Prophet (P.B.U.H) presented the comprehensive charter of human rights encompassing all situations. This sermon still holds a great message and teachings for muslims and non-muslims. The last sermon and message of Holy Prophet (P.B.U.H) united the humanity on the grounds of human rights under islam because this is what is the message of islam and Allah. As a it is beautifully expressed in a poetic verse,

درِ دل کے واسطے پیرا کہا انسان کو
ورنہ اطاعت کے لیے کچھ کم نہ تھے کروبیان

QNo: 5

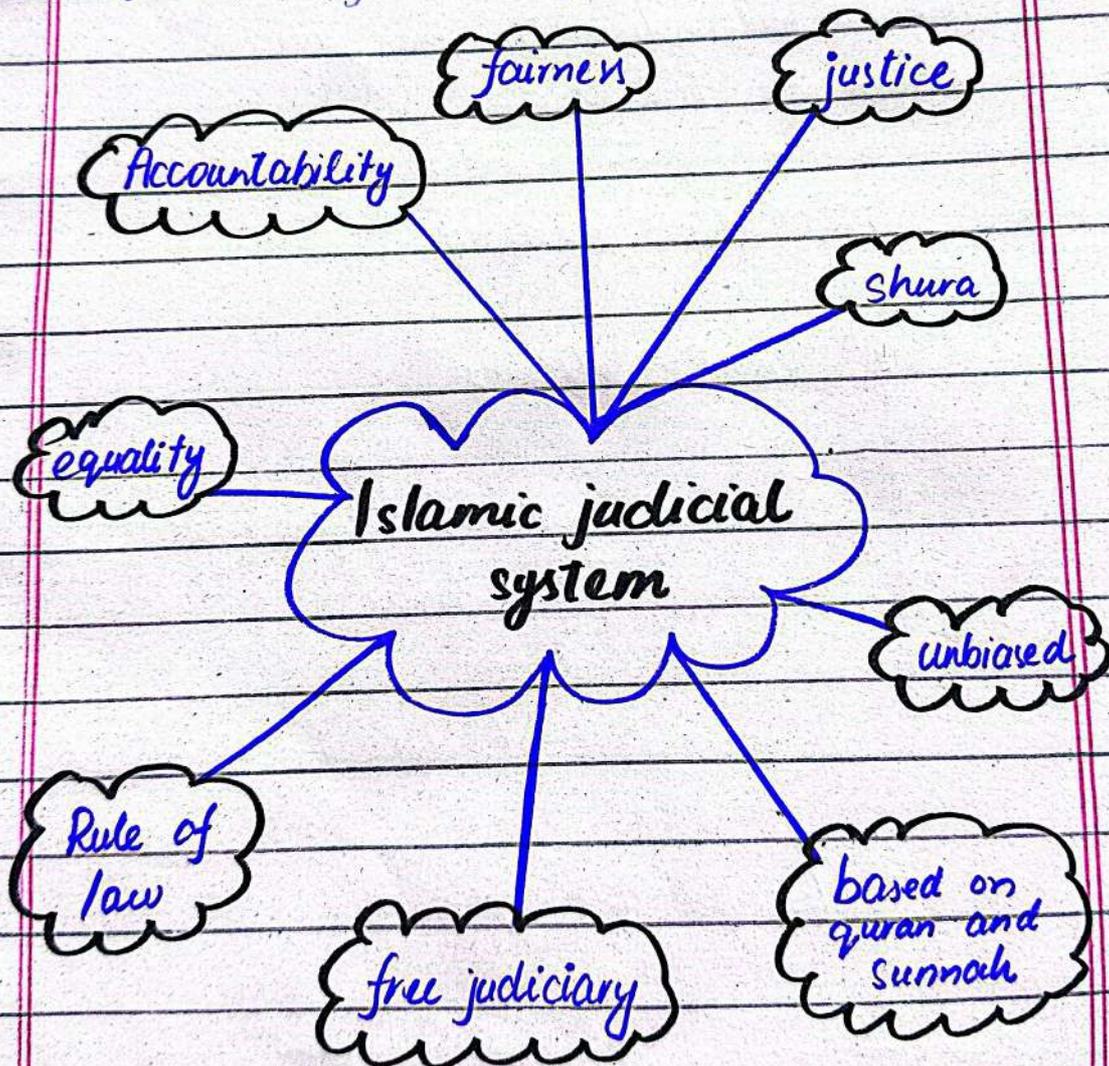
Reforming judicial system of Pakistan under islamic judicial system

1. Introduction;

The islamic judicial system is the true depiction of good governance, justice, equality, transparency, accountability, shura, fairness and rule of law. Whereas in the light of current events, the judicial system of Pakistan is influenced by executive and legislative making it unjust, corrupt, bias and inefficient. The judicial system of Pakistan need some structural and institutional reforms to befit with the judicial system of islam. It could be made possible with the promising efforts of government and judiciary.

2. Judicial system of islam;

The judicial system of islam is the most just and effective system in the world so far. The anchor of islamic judicial system was laid by Prophet (P.B.U.H). The significant features of islamic judicial system are;



3. Deeply rooted ills of judicial system of Pakistan:

The flawed and weak judiciary of Pakistan has been again marginalized under 26th and 27th amendment of constitution. Pakistan is ranked as 129 out of 149 countries in justice. **WPI**. The current ills and malfunctions in the judicial system of Pakistan are,

- Corrupt judiciary
- Biased judiciary
- Judiciary influenced by executive and legislative bodies
- Unfair trials of elites and feudalists
- Injustice and favoritism
- Delayed justice
- Rule by law

4. Antidote to the judicial system of Pakistan under Islamic provisions;

The judicial system of Pakistan can be reformed under Islamic provisions to maximize its efficiency. Islamic judicial system is the perfect antidote to Pakistan's judicial system. It can be reformed as,

(a) Maintaining justice as the top tier of judicial system;

The judicial system of Pakistan must prioritize justice and truthfulness irrespective of any exemption in delivering the justice because in Quran Allah says,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Indeed, Allah commands you to maintain justice and excellence

Quran 16: 90

(b) Equality and fairness:

Everyone is stands equal in the judicial system of islam. So, the judicial bodies of Pakistan must refrain from favouritism and in equality and needs to adopt the criterion of equality and justice from islamic judicial system.

(c) Accountability of judges:

There is no accountability of supreme judges and elite class in Pakistan whereas islam highly prioritize accountability of leaders and rulers. As Holy Prophet and Hazrat Umer (R. A) highly emphasized on accountability of rulers.

(d) Promoting fair and uninfluence trials:

The judicial system of Pakistan is entrapped by the power and structure of ruling elites and is unable to conduct free trials. Under the light of islamic provisions, Pakistan need to reform the judicial structure

allowing it conduct to fair and free trials.

5. Conclusion;

Islamic judicial system encounters the deeply rooted ills of in judicial system of Pakistan. While the judiciary of Pakistan is highly influenced by corruption, injustice and inequality whereas the Islamic judicial system promote fairness, transparency, equality and justice. The judicial system of Pakistan needs fair free trials, uninfluenced judiciary, rule of law and distribution of powers.

QNo: 2.

Prophet (P.B.U.H) as an educationist

1. Introduction:

And seek the knowledge
even if you have to travel
to China

- Holy Prophet (P.B.U.H)

Holy Prophet (P.B.U.H) was the perfect human being encompassing and incorporated all the traits of a prophet as well as an educationist. He delivered the divine message of Allah as well as did justice to his role as an educationist for humanity. He was not only the beloved Prophet of Allah but a beloved mentor of Allah's creation as well. He was a kind teacher for children and a strict mentor for the guidance and character building of Sahabah.

2. Holy Prophet (P.B.U.H) as The prophet of Allah:

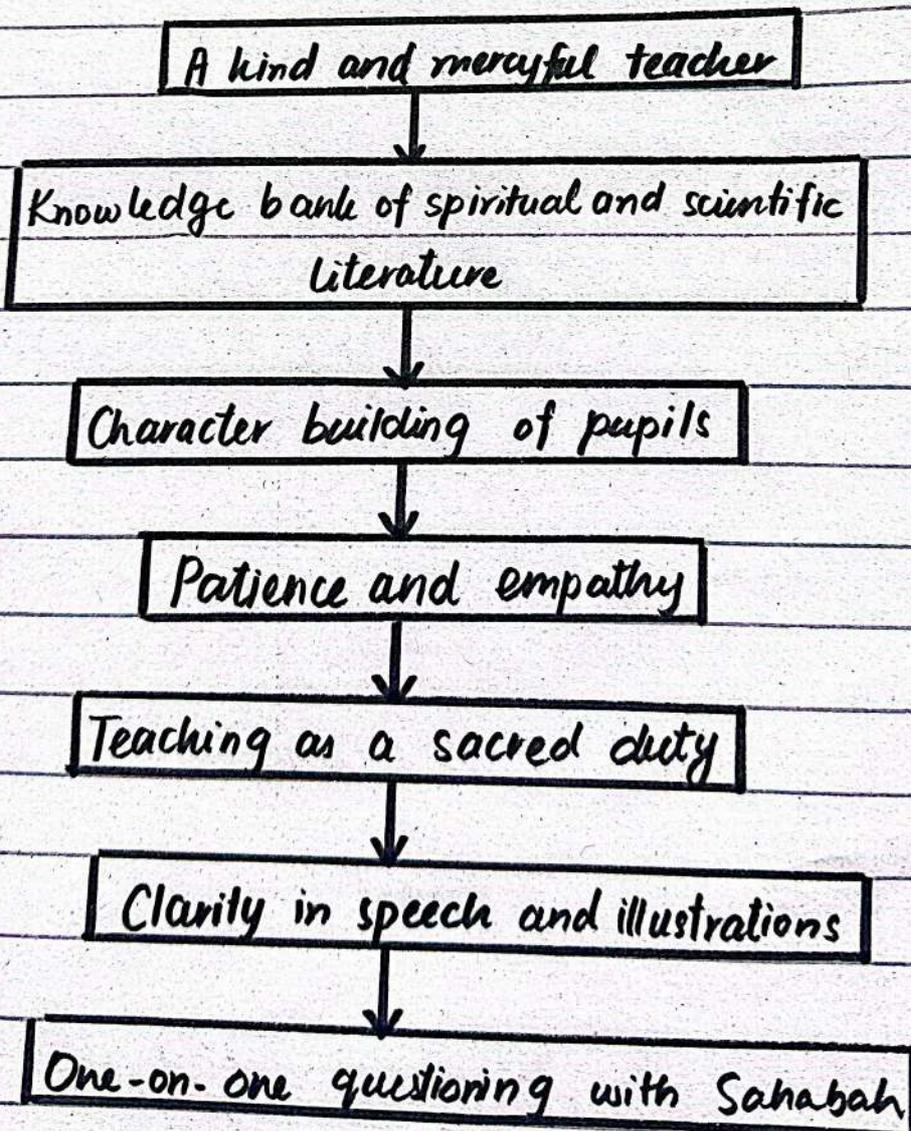
The Holy Prophet (P.B.U.H) responsibly fulfilled his duties as the last prophet of Allah. He was very firm and resolute in obeying and maintaining the orders of Allah. He was indeed the most beloved prophet of Allah by all the due reasons:

- Strictly maintaining and obeying the orders of Allah
- Truthful and fair prevalence of Allah's message as prophet.
- Beacon of inspiration and mercy for the creation of Allah.
- Fulfilled his duties as a prophet even in wars and crisis.
- Stood resolute with the teachings of Allah.
- Delivered Allah's message without any addition or change.

3. Holy Prophet (P.B.O.H) as a perfect educationist;

Holy Prophet (P.B.O.H) being a perfect individual raised the bars as an educationist and mentor. The qualities possessed and portrayed by him as educationist were appreciated and used as a model world wide.

Qualities of Holy Prophet as an educationist



a. A kind and merciful teacher,

The Holy Prophet (P.B.U.H) was not only a merciful prophet but a kind educationist as well. His way of teaching was polite, soft and full of kindness that was loved by children as well as for by elders. As Allah Almighty mentioned in Quran,

وفاارسلناك الارحمت اللغامين

And we have sent you as a mercy for entire universe

b. Knowledge bank of spiritual and scientific knowledge:

The Holy Prophet (P.B.U.H) was not only the preacher of religious knowledge but also the scientific knowledge as well. His scientific and quranic teachings are now being verified by science as well that he taught 1400 years ago.

c. Character building of pupils;

The ultimate goal of Holy Prophet (P.B.U.H) was not only teaching Islam but he also emphasized on the character building of Sahabah as a perfect educationist. He said,

"The best amongst you is the one whose character is the best"

d. Patience and empathy;

The most significant traits observed by Holy Prophet (P.B.U.H) was patience and empathy with his pupils. He used to teach with patience and people of all sects and religions used to come to him for guidance and education. So, as an educationist he also used to observe **فصبراً جميلاً** (the best patience)

e. Teaching as a sacred duty;

The Holy Prophet (P.B.U.H) did not just perform a role of a mentor, but observed the role of

educationist as a sacred duty. Due to his code of conduct and teaching style, he is a beacon of inspiration for all the teachers around the world.

f. Clarity in speech and use of illustrations:

As an educationist, the speech of Holy Prophet (P.B.U.H) was clear, sound and easily understandable for all. His use of illustrations during his teachings and speech was loved and easily understood by children as well as by elders.

4. Conclusion:

In a retrospect, Holy Prophet (P.B.U.H) did justice to his role as a Prophet and educationist by all means. He was true and genuine to his sacred duty as an educationist. His code of conduct and teaching style is a beacon of inspiration for all the teachers around the world. No doubt, He as an educationist set a benchmark for all the mentors and teachers worldwide.

QNo:4

Extremism in muslim world and its remedies

1. Introduction:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے افتیاں اور بھی ہیں

Beyond the stars, there lies the world's undiscovered

The tests of love still persist to be persued

- Dr. Allama Iqbal

The above mentioned poetic verse was written by Dr. Allama Iqbal upon the disunity, disintegration and crisis of muslim world who is struggling with their survival in contemporary era. The muslim world in 21st century has fallen in prey to extremism whether its religious, ideological and political. The muslim ummah needs collective unity to combat extremism and its rising influence.

2. Peaceful nature of islam and Holy Prophet (P.B.U.H);

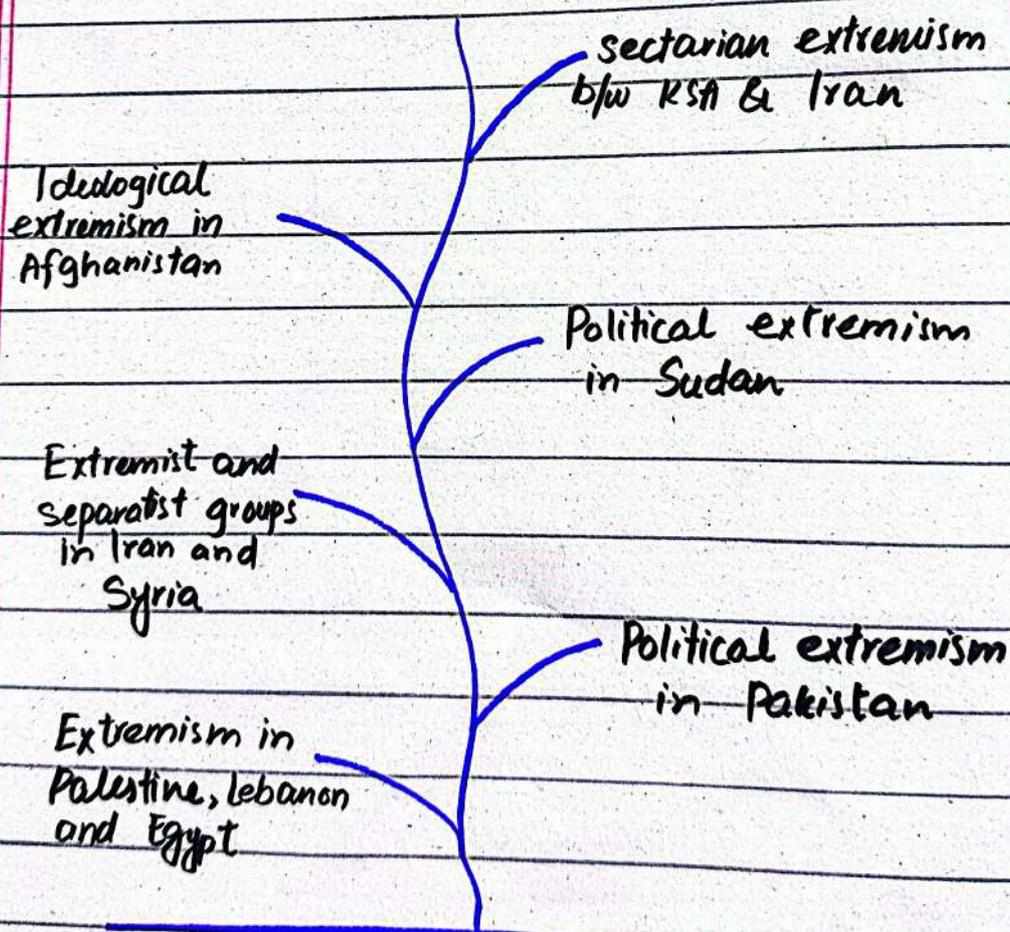
In a stark contrast to rising influence of extremism in the muslim world, the teaching of Holy Prophet (P.B.U.H) and true message of islam is peace and harmony. The world islam itself stands for peaceful co-existence and thus strictly refrain from force, compulsion and extremism. In Quran Allah emphasized as,

لا اكره في الدين ط
'There is no compulsion in deen'

The Holy Prophet (P.B.U.H) prevailed the message of peace and harmony through out his life. The charter of medinah and peace of Hudaibbiyah are the prime examples of how Holy Prophet (P.B.U.H) prioritized peace instead of chaos and extremism.

3. Extremism in muslim world in contemporary era;

In contemporary times, muslim world has been subjected to extremism. Either it is political, ideological or political extremism, but somehow extremism is following the roots of muslim world. Figure below illustrates the depiction of extremism in muslim world during contemporary times.



Extremism in muslim world

(a) Sectarian extremism between KSA and Iran;

Two great powers of muslim world Iran and KSA are at a conflict since decades due to their ideological differences (Shia-Sunni) and the Iranian proxies mainly houthis are conducting extremism in Iran and Saudi Arabia.

(b) Ideological extremism in Afghanistan,

The Afghan Taliban is currently conducting ideological extremism upon civilians based upon their strict and extreme ideas about islam.

(c) Political extremism in Sudan;

Muslims in Sudan, are being subjected to extreme violence, genocide and inhuman conditions over the political extremism between RSF and SAF parties of Sudan.

(d) Extremism in Syria and Iran:

Middle eastern proxies are conducting extremism in Syria and Iran since the past decades. This has continue to prevail chaos and instability in the region.

4. Remedies to combat extremism in muslim world;

Extremism in the muslim world in contemporary times can be combated by following measures:-

- Strengthening OIC
- Reconciliation and negotiation over political differences.
- Collective security measures
- Joint military exercises in extremist sensitive areas.
- Special task force to combat extremist and chaos.

5. Conclusion;

Undoubtedly, muslim world has been exposed to instability and extremism in contemporary times. Terrorism and extremism has disunited the ummah over political, ideological and sectarian differences. But to combat terrorism in contemporary times is not an elusive dream to achieve. By joint collaboration and collective unity muslim ummah can easily combat extremism. Ending The debate on a hopeful note by Faiz Ahmad Faiz ,

دل نا افسردہ نہیں نا کام ہی تو ہے
سہمی ہے غم کی شاہ مگر شاہ ہی تو ہے

The heart is not hopeless but momentarily defeated.
The night of sorrow is long but it is just a night
