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ISLAMIYAT

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 period	2014 to 2024
 contents	June & November, Paper 1 & 2, Worked Solutions
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Syllabus



June **2014** Paper 1 & 2



November **2014** Paper 1 & 2



June **2015** Paper 1 & 2



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June **2024** Paper 1 & 2



November **2024** Paper 1 & 2

June 2024 Paper 1

Answer Question 1, Question 2 and two other questions.

All answers must be in continuous prose.

Question 1

Choose any **two** of the following passages from the Qur'an.

- (a) Briefly explain the main theme(s) in each passage. [4]
- (b) Briefly explain the importance of these themes in a Muslim's life today. [4]

(i) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

- (i) Allah. There is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme. (**Sura 2.255**)

(ii) قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

- (ii) 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind. (**Sura 114**)

(iii) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

- (iii) 30. Behold, your Lord said to the angels: ‘I will create a vicegerent on earth.’ They said: ‘Will You place there one who will make mischief there and shed blood? – whilst we celebrate your praises and glorify your holy (name)?’ He said: ‘I know what you do not know.’ 31. And He taught Adam the names of all things; then He placed them before the angels, and said: ‘Tell me the names of these if you are right.’ 32. They said: ‘Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.’ 33. He said: ‘Adam! Tell them their names.’ When he had told them, Allah said: ‘Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?’ 34. And behold, We said to the angels: ‘Bow down to Adam’. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: ‘Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.’ 36. Then Satan made them slip from there, and got them out of what they had been in. We said: ‘Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.’ 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful. **(Sura 2.30–37)**

Suggested Answer:**(i) (a) Main theme:**

Theme of this long verse of Surah al-Baqarah, is Tawhid. It outlines Allah's inimitable attributes that distinguish Him from His creatures. The words, 'Ever living' and 'Self-subsisting' indicate Allah's supreme qualities that humans can never acquire. The verse affirms Allah's freedom from human weaknesses and needs such as tiredness or sleep. The word 'Kursi'/Throne means His overlordship that encompasses the entire universe. He remains totally uninfluenced in establishing His writ over His created world. This signifies both His authority and knowledge about all His domain. It further emphasizes on Allah's decree and power that is unshared because none can dare to influence Him without His permission. The passage ends with the words 'Hu'al Ali-ul-Azeem' that represent His ultimate supremacy and exaltedness. The Quran repetitively mentions Allah's supreme status, such as,

"Surely your Lord is Allah.....who established Himself on the Throne governing all affairs of the universe." (10:3, Yunus)

(b) Importance of theme:

The passage strengthens the belief of the Muslims in Tawhid in terms of Allah's absolute uniqueness. Tawhid is the foundation of all Islamic teachings, and thus, the most effective antidote to Shirk. They are reminded to worship and depend on Allah alone. Therefore, Muslims recite it regularly in order to refer all their matters to Allah. This frees them from seeking help from worldly powers. They also get rid of any fear of all evil forces, visible and invisible including black magic and evil eye. By believing in Allah's absolute powers, Muslims tend to develop His fear, and thus become more humble and submissive towards Him. Muslims usually recite this verse as an invocation while travelling and before going to bed. The Prophet (SAW) declared it the greatest verse of the Quran, and said,

"Satan leaves the house where it is recited."

(ii) (a) Main theme:

This is the last Surah of the Quran revealed together with Surah 113. Both are called al-Muawwazatain (The Two Protectors). Some traditions declare them to have been revealed in Makkah, but relatively stronger sources prove them to be Madnian. Both teach Muslims not to have any fears of all kinds of evil forces whether visible or invisible. Surah 113 teaches to seek Allah's protection from the visible or external evils. This Surah, on the other hand, reassures Muslims of Allah's powers to protect them against the invisible or internal evil forces. Repetition of Allah's attributes in the first three verses assures humans of Allah's powers and love for them. The remaining verses warn against Satan, and mention his method of enticing humans, and weakening of their faith. He whispers evil ideas in their hearts, and then temporarily withdraws to see the effect of his attempt. For this reason, the Quran repeatedly declares,

"Verily Satan is an avowed enemy to man." (12:5, Yusuf)

(b) Importance of theme:

This first word, 'Qul' / say carries a commanding tone, and requires Muslims to be obedient to Allah. This is the best way to seek His refuge against evil forces. A genuine obedience removes any doubts about Allah's supremacy. Moreover, this eradicates any false belief of worldly powers controlling human destinies. Muslims are taught to turn to Allah whenever they face any difficulty or evil powers. The Quran repeatedly reminds them the importance of this,

"Say! (O Prophet (SAW)) All matters are destined by Allah." (3:154, Al-i-Imran)

This means the remembrance of Allah guarantees defeat of Satan's mission of misguiding humans who try to follow the Right Path. Therefore, they follow the Prophet's (SAW) tradition by reciting the last two Surahs regularly before going to bed. Regular recitation of the last two Surahs acts as an antidote against all Satanic forces including undesirable ideas and black magic. As a result, their bondage with Allah gets stronger.

(iii) (a) Main theme:

These verses describe the story of the purpose of creation of humankind and its superiority over other creatures due to the gift of knowledge. Allah told His angels, about appointing His Vicegerent/ Khalifa on the earth. He also told them the reason of the elevated status of Adam (AS) who was granted the knowledge of "the names of all things". Angels were, then commanded by Allah to prostrate before Adam (AS). All obeyed Allah except Iblis, who being a jinn and not an angel, disobeyed Allah. So, due to this he was permanently condemned. Adam (AS) and his wife Eve were sent to Paradise for a comfortable living as well as testing their free will. There Iblis, now titled Satan, persuaded them to disobey Allah. Another Quranic verse endorses this,

"Then began Satan to whisper suggestions to them...." (7:20, al-A'raf)

Repentance of both was, however, accepted by Allah who asked them to shift to the earth for the next phase of life. Thus began a perpetual enmity between humans and Satan.

(b) Importance of theme:

Muslims learn from these verses about Allah's wisdom behind creating Adam (AS) as first human as well as first prophet who received divine guidance. Hence they realise Allah's love and care for humans. They also learn that their superiority is coupled with a lifelong struggle against Satan as their free will remains his prime target. Therefore, Allah made arrangements for their guidance to the Right Path. Muslims should keep striving to follow the teachings preached by Allah's messengers. According to Muslim belief all humans are born pure but it is Satan who can misguide them. Muslims, therefore, should be grateful to Allah, and be alert about their spiritual enemy, Satan. They should also remember that if they commit sins but express repentance on it, they can hope forgiveness by Allah. This is testified by the Quran, *"Indeed Allah forgives all sins. Indeed He is the Most Forgiving and Merciful."* (39:53, al-Zumar)

Question 2

- (a) Describe the way the Qur'an was compiled and standardised into one book. [10]
- (b) In what ways is it beneficial for Muslims to have a written Qur'an? [4]

Suggested Answer:

- (a) The Quran had not been compiled during the life of the Prophet (SAW). Circumstances changed after his death during Abu Bakr's (RA) Caliphate. Around 700 memorizers of Quran were killed in the battle of Yamama. (Sahih Bukhari though some sources mention a lesser number) Hazrat Umar (RA) addressed Abu Bakr (RA), "I fear that there will be casualties among the readers of the Quran in different places and many things of the Quran will be lost. I consider it proper that you should pass order for the collection of the Quran." Abu Bakr (RA) initially resisted to do something the Prophet (SAW) had not done, but finally agreed, and asked Zayd bin Thabit to collect all Quranic verses. Zayd said, "By Allah! If you had put the task of taking away a certain mountain, it would not have been heavier to me than what you have ordered me."

Finally, he too was convinced, and the Caliph appointed a team of scribes to assist Zayd. Abu Bakr (RA) instructed Zayd and Umar (RA) to sit on the gate of the Prophet's (SAW) Mosque, and collect any verses in possession of various Companions. It was publicly announced that anyone possessing any verses/Surahs should bring them to Zayd. Zayd used the best possible techniques in his mission. In addition, many Companions had their personal copies of the Quran. Zayd collected them together to make the master copy. Hazrat Zayd would verify every verse by first testing its reliability against his own memory, and secondly seeking Hazrat Umar's (RA) endorsement as both were Hafiz. Thirdly, he would seek two trustworthy witnesses who would verify the revelation of the relevant verses. Interestingly, last two verses of Surah 9, and verse 23 of Surah 33 had just one witness, Khuzaimah Ansari. They were accepted because the Prophet (SAW) had declared Khuzaimah equivalent to two witnesses. Finally, the written verses were matched with the personal copies of different Companions. Each Surah was written on separate folios and so the copy was composed of many folios. This was called the Mus'haf as it comprised several Suhuf. In this, the verses were arranged in accordance with the order identified by the Holy Prophet (SAW), but the Surahs were not arranged as they are today. It had all the seven Huruf or dialects in the Surahs. Hazrat Abu Bakr (RA), before his death, transferred it to Hazrat Umar (RA).

Hazrat Umar (RA) established several schools for the teaching of the Quran. He sent highly qualified teachers and memorisers of the Quran to these centres. He regularized the institution of Tarawih prayer in Ramadan, in a single congregation instead of isolated groups. This offered a good opportunity to the memorisers of Quran to refresh their learning it by heart. Hazrat Umar (RA) gave the Mus'haf to Hazrat Hafsah (RA) during the last days of his life, and it became known as Mus'haf-i-Hafsah.

During the Caliphate of Hazrat Uthman (RA) (644-656 AD), the Muslim empire had expanded enormously. Hazrat Hudhaifa bin Yaman noticed in Armenia-Azerbaijan some newly converted Muslims disputing over the way the Quran should be recited. The Syrian troops followed the dialect of Miqdad bin Aswad and Abu al-Darda, whereas the Iraqi troops

recited the Quran in the dialect of Abdullah bin Mas'ud and Abu Musa Ash'ari. Both groups considered their respective dialect accurate. He reported this to the Caliph, and said, "Save this community from annihilation. I saw some of the Iraqis and Syrians ready to fight with each other over the way the Quran should be recited."

The Caliph appointed a team of Hazrat Zayd bin Thabit, Abdullah bin Zubayr, Sa'id bin Al-'As and Abd Rahman bin Harith. They prepared the copies of the 'Mus'haf-i-Hafsa'. In these copies the Surahs were arranged in the order of recitation (Tarteef-i-Tawqeefi). These copies were sent to various provinces of the Muslim empire along with the reciters in order to ensure a standard version of recitation. On Hazrat Uthman's (RA) orders, all the variants were washed with a mixture of hot water and vinegar, and the remaining pages were burned. This was done to end any dispute over recitation forever, and unified the Muslim Ummah. Hazrat Uthman (RA) for this noble task is called the 'Jami' ul-Quran'.

- (b) The Quran in the form of a book is quite helpful for Muslims. Muslims can handle it in an easier way as all contents are available in a single volume. They can carry it anywhere, for example, while travelling, taking it as a source of blessing of Allah. They can recite it in their daily and special congregational prayers such as the Tarawih prayer of Ramadan. This special prayer provides the Huffaz a unique opportunity to recite it frequently so that it remains fresh in their memories. Similarly, the Huffaz can act as the best teachers of teaching the Quran to the beginners. This is a source of earning the reward of ceaseless charity / Sadaqa-i-Jariyah. Therefore, the Prophet (SAW) admired such people by saying,

"The best people among you are those who have learned the Quran, and teach it to others."

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June 2024 Paper 2

Answer **Question 1, Question 2** and **two** other questions.

All answers must be in continuous prose.

Question 1

Choose any **two** of the following Hadiths.

- (a) Describe their teaching about what Muslims believe. [4]
(b) Explain how Muslims can put these teachings into action. [4]

(i) مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ.

(i) No one eats better food than that which he eats out of the work of his hand.

(ii) رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

(ii) May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

(iii) قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

(iii) It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

(iv) بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِّنْهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: 'يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنْقِرَا.'

(iv) The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

Suggested Answer:**(i) (a) Teaching:**

This Hadith states the importance of earning by lawful means and hard work. Muslims should believe that Allah has predestined the income of every person. However, all have been given free will to choose the mode of earning their sustenance. The Prophet (SAW) not only urged his followers to avoid beggary, and earn from lawful means, he also demonstrated the ways of avoiding these acts. He never considered any type of work as menial or inferior. He also forbade any income from gambling, usury and bribery as they tend to entice people to avoid any laborious efforts. These evil practices also breed a culture of greed, dishonesty and cheating, and thus shatter the social fabric of a Muslim community. Allah loves those who earn by honesty and dedication as is supported by another Hadith,

"One who earns his livelihood by the sweat of his brow is a friend of Allah."

(b) Putting the teachings into actions:

Muslims should follow the glorious examples set by the Prophet (SAW). He used to do all chores of life himself. He would mend his shoes, patch his garments, milk his goats though he had many wives who were always willing to serve him. He participated in building the mosque in Madinah after his migration, and digging the trench around the city to save it from the Allies. Muslims should follow his footsteps by doing their daily chores of life themselves. They should help the beggars but try to eliminate the institution of beggary. In modern times, many people earn by smart work instead of working laboriously. This is permitted in Islam as long as the work does not violate Islamic teachings. However, they should not justify any kind of bribery. The Prophet (SAW) categorically warned,

"The one who offers and the one who accepts bribery will both go to the hellfire."

(ii) (a) Teaching:

This Hadith guides Muslims about mercy, honesty and fairness in business and financial dealings. It focuses on trade transactions and lending money to others. Muslims are required to strictly follow this Quranic injunction about honesty in trade,

"And observe the weight with equity and do not make the balance deficient."

(55:9, al-Rahman)

Such honesty is intimately linked with mercy. The Prophet (SAW) had earned the titles of al-Sadiq / the Truthful and al-Amin / the Honest because of his fair dealings in all walks of life, including trade. He had surprised many by expanding the business of Hazrat Khadija (RA) by observing utmost degree of honesty in his trade visits. He instructed traders not to hide the defects of sale items. Similarly, a money lender will be granted mercy by Allah if he shows compassion towards the borrower because Allah's mercy excels His other attributes.

(b) Putting the teachings into actions:

Muslim traders should not cheat the buyers by tampering with the balance, hiding defects of merchandise or adulteration of food items or medicines. Such social evils not only affect the individuals, they may have drastic effects on the community too. The Prophet (SAW) disliked all these malpractices so much that he declared,

"One who cheats is not among us."

The buyers, likewise, should not exploit a weak seller by offering an unusually low price. This is usually practised by clever real estate agents. Those who buy items by making partial payment should pay the remaining amount before or on the date agreed with the seller. Islam replaced usury-based loan with Qarz-i-Hasana / beautiful loan. If a Muslim extends such a loan to a needy fellow, and sees the debtor is unable to repay, he should give him more time or write it off altogether in the way of Allah. By doing so, the lender will get the reward of charity.

(iii) (a) Teaching:

This Hadith is about the merits of those Muslims who strive in Allah's way with their person and other assets. A believer is required to be ready to struggle for a noble cause in several ways. It may be Jihad bil Nafs, a lifelong struggle against the evil within one's own self. The Quran warns Muslims about his mission,

"I will mislead them, and I will create in them false desires." (4:119, al-Nisa)

It may also involve preaching Islam peacefully or correcting misconceptions about it. A Muslim may have to leave his property while migrating in the way of Allah. Finally, a believer may conduct Qital or armed Jihad to save a Muslim state against its enemies. In any case the purpose should be to establish a state / community based on piety, justice and religious and civic liberty. The intention should not be to get any personal or political benefits.

(b) Putting the teachings into actions:

A Muslim may keep himself busy in various acts of worship to shun Satanic thoughts. He may spend his wealth for Muslim charity organisations, orphanages, schools and hospitals. He may raise funds for the victims of natural disasters or construction and maintenance of mosques. All these are sources of ceaseless charity / Sadaqa-i-Jariyah as they continue to be a source of reward even after the death of their founders. This Hadith refers to the same,

"When a man passes away, his good deeds also come to an end except for three: Sadaqa-i-Jariyah, a beneficial knowledge and or a virtuous descendant who prays for him." (Sahih Muslim)

He may use the electronic and social media to convey the genuine image of Islam to the non-Muslims, and create awareness about Islamic teachings among the less educated and illiterate Muslims. Likewise, he may extend moral and financial aid to the Mujahideen who are fighting to save a Muslim state.

(iv) (a) Teaching:

This Hadith is about the duties and behaviour of the Muslim rulers. The Prophet (SAW) instructed his two governors to be kind, caring and gentle towards their people in Yemen. The Prophet (SAW) defined the status of a Muslim ruler as,

"Leader of the people is indeed their servant."

In the early Islamic history, a Muslim ruler also acted as the leader in daily prayers so that he was accountable both before his Lord and his subjects. The two Companions were instructed to gently impart religious teachings to the newly converted people of Yemen so that their interest in Islam was strengthened. He advised them to make things, both worldly and religious, easier for their subjects in order to rule their hearts, too. A similar message is delivered by another Hadith in these words,

"The best rulers are those whom you love and they love you."

(b) Putting the teachings into actions:

Muslim rulers should believe they have been assigned a sensitive responsibility by Allah who is 'Lord of the worlds'. They should follow the traditions set by the four Rightly Guided Caliphs who never erected a barrier between themselves and their people. Caliph Umar (RA) is reported to have brought his wife to perform the delivery of a baby whose parents could not find an expert lady for that. Father of the baby identified the Caliph only when Umar's (RA) wife addressed him as "Commander of the Faithful". Muslim rulers should spend public money for the social welfare schemes to provide more comfort to the common man. Even while imparting religious teachings, they should be soft spoken and lenient. Caliph Abu Bakr (RA) made himself accountable to his people by saying, "O People! I have been appointed as Amir / Trustee on you though I don't think I am better than you. If I am right, obey me. If I am misguided set me right."

Question 2

- (a) Describe analogy (*qiyas*) and how it is used in the making of Islamic Law. Give **one** example to support your answer. [10]
- (b) Give reasons why some Muslims might be less likely to use analogy (*qiyas*) to solve present-day issues. [4]

Suggested Answer:

- (a) Qiyas is the fourth source of legal thinking. It is employed when all other sources are silent about finding a solution to a new challenging issue. Its literal meaning is, measuring by comparing with some set standard or deduction by analogy or comparison. In Islamic Shariah, it refers to the ability of an individual legal expert to reach a decision by comparing a new situation (Far') with the principles contained in the Quran and Sunnah or a judgement reached by Ijma' (Asl). Its use has been approved by the Quran and Sunnah.

The following verse allows Muslim men to observe justice according to their particular family requirements,

"Marry women of your choice: two or three or four; but if you fear that you shall not be able to deal justly, then only one." (4:3, al-Nisa)

So, a man himself will know whether he can do justice or not, by exercising personal reasoning. Similarly, the Hadith or Sunnah also allows Muslims to exercise Qiyas. determine the direction of the Sacred Mosque while they are away from the Holy City, *"Turn your face in the direction of the Sacred Mosque; wherever you are, turn your faces in that direction."* (2:144, al-Baqarah)

Now Muslims can use compass or follow the movement of the sun to face the Qibla. The Prophet's (SAW) Ahadith or events from his life allow the use of Qiyas. Hazrat Ali (RA) was the scribe of the Treaty of Hudaibiya. The treaty stated the name of the Prophet (SAW) as "Muhammad the Messenger of Allah." The pagan chief from Makkah asked to replace the wording "Messenger of Allah" with "son of Abdullah", the Prophet's (SAW) family name. When the Prophet (SAW) asked Ali (RA) to do so, he respectfully refused by saying that he did not have the courage to erase the wording "Messenger of Allah." The Prophet (SAW) did not object to Ali's (RA) refusal as he had identified the nobility and wisdom of his refusal. Thus, the Prophet (SAW) allowed his followers to exercise their opinions in such cases.

Similarly, the Prophet (SAW) appointed Mua'dh bin Jabal as the Governor of Yemen. Before dispatching him, the Prophet (SAW) asked him how he would settle disputes and deal with other issues while he was hundreds of miles away from Madinah. When Hazrat Mua'dh replied that he would seek guidance from The Holy Quran and Sunnah, the Prophet (SAW) asked him what he would do in case both primary sources were silent. Hazrat Mua'dh answered, "Then I will exert myself to form my own judgment." The Prophet (SAW) was greatly pleased on this and prayed for his success.

The working out of Qiyas can be understood by this example. The Quran (Asl) prohibits use of Khamr / wine,

"O you who believe! Intoxicants and gambling..... are abomination of Satan's handiwork: shun them so that you may prosper." (5:90, al-Mai'dah)

The Prophet (SAW) had already declared (Asl),

"Every intoxicant is Khamr, and Khamr is Haram."

Later, many new drugs became popular about which the legal experts had to decide. They include heroin, marijuana / Chars, cocaine, cannabis / Bhang etc. This means they had to compare the Asl with the Far' by finding an effective similarity or 'Illah between the Asl and Far'. The 'Illah in this case is the ability of all alcoholic and non-alcoholic drugs to cause intoxication. Moreover, they all have a strong potential of addiction, and are not used for any beneficial or desirable purpose. Therefore, the Hukm will be to declare all of them as Haram or forbidden.

- (b) Qiyas, for many scholars, is complex in working and involves too much individual opinion. Finding the 'Illah may vary from individual to individual, as an individual's observation is linked with subjective approach. For this reason, there is more support in favour of Ijma where collective wisdom avoids any conflicts. Some Muslims believe that the Quran and Sunnah are sufficient for any legislation regarding any new challenges. They base their argument on this Quranic injunction.

November 2024 Paper 1

Answer **Question 1**, **Question 2** and **two** other questions.

All answers must be in continuous prose.

Question 1

Choose any **two** of the following passages from the Qur'an.

- (a) Briefly explain the main theme(s) in each passage. [4]
 (b) Briefly explain the importance of these themes in a Muslim's life today. [4]

(i) لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَاذُ السَّمَاوَاتُ يَنْفَطِرُنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ
الْغَفُورُ الرَّحِيمُ

- (i) 4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful. (**Sura 42.4-5**)

(ii) إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

- (ii) 1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it. (**Sura 99**)

(iii) قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

- (iii) 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind. (**Sura 114**)

Suggested Answer:

(i) (a) Main theme:

The two verses are from Surah al-Shura, revealed in Makkah shortly after Surah Fussilat. The Makkans considered the Quran as poetry crafted by the Prophet (SAW). The two verses were revealed in response to such doubts of the Makkans about the Quran. Verse 4 continues the message of the preceding verse that states the Prophet (SAW) received revelations just like the previous messengers. They teach that there is nothing strange or new about Allah's revelations as they had been sent all through the ages. Verse 5 describes Allah's majesty glorified by countless angels, and impact of Allah's presence on the heavens that hardly sustain His burden. The Quran describes the power of Allah's word as,

"Had We sent down this Quran on a mountain, you would have surely seen it humbled and torn into pieces with the fear of Allah." (59:21, al-Hashr)

Finally, the verse mentions the additional activity of angels who are busy in seeking forgiveness for the misguided humans on the Earth.

(b) Importance of theme:

These verses make Muslims understand the similarity between the Quran and the previous revelations. Thus Muslims are trained to respect other religions as the source of all revelation is one Allah. They help Muslims to follow the path of Tawhid and stay away from Shirk. Muslims reassure themselves of Allah's power and glory, and this makes them His obedient and humble servants. This also induces a genuine fear of Allah in their hearts. Humans, because of their free will, can be influenced by Satan to commit sins. However, they are reminded of Allah's mercy and forgiveness. This is frequently promised in the Quran,

"O My slaves who have transgressed against themselves! Despair not of the Mercy of Allah, verily Allah forgives all sins." (39:53, al-Zumar)

Belief in Allah's mercy and forgiveness prepares Muslims to repent over their misdeeds, and retain the hope of being pardoned by Allah.

(ii) (a) Main theme:

Some commentators regard it an early Madnian Surah. However, major reporters like Ibn Abbas and Ibn Mas'ud believe it to be a late Makkan Surah. The Surah focuses on three main aspects of the end of time. First it alerts humans about the terrible convulsions the earth will experience with the start of the Day of Judgement. The earth will throw up all its contents. Another Quranic verse mentions the same as, *"And when the Earthcasts forth what is within it."* (84:3-4, al-Inshiqaq)

Secondly it informs humans about the earth bearing witness to all their deeds. This will shock humans as they had never imagined anything like this. Finally, it presents the scene of the Divine Court where all will be categorized according to their good and evil deeds under the immaculate justice and power of Allah. The smallest possible deeds will be rewarded by Allah as He has arranged for the recording of each and every action of humans.

(b) Importance of theme:

This Surah strengthens Muslims' belief in Allah's power to bring an end to time, and creates a genuine fear of accountability before Him. Due to the importance of its content, the Prophet (SAW) declared it equivalent to half of the Quran. By understanding its message, the Muslims realise the worthlessness of this world, and the value of true and eternal world of the Hereafter. Such realisation prepares them to obey Allah's commands and not commit sins. If a believer has a true belief in the Hereafter, he will not feel frustrated if he fails to get justice in this world. This Quranic verse will keep his hope alive,

"Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it." (4:40, al-Nisa)

This belief will encourage him to avoid all evil practices, and he will be motivated to live a righteous life.

(iii) (a) Main theme:

This is the last Surah of the Quran revealed together with Surah 113. Both are called al-Muawwazatain (The Two Protectors). Some traditions declare them to have been revealed in Makkah, but relatively stronger sources prove them to be Madnian. Both teach Muslims not to have any fears of all kinds of evil forces whether visible or invisible. Surah 113 teaches to seek Allah's protection from the visible or external evils. This Surah, on the other hand, reassures Muslims of Allah's powers to protect them against the invisible or internal evil forces. Repetition of Allah's attributes in the first three verses assures humans of Allah's powers and love for them. The remaining verses warn against Satan, and mention his method of enticing humans, and weakening of their faith. He whispers evil ideas in their hearts, and then temporarily withdraws to see the effect of his attempt. For this reason, the Quran repeatedly declares,

"Verily Satan is an avowed enemy to man." (12:5, Yusuf)

(b) Importance of theme:

This first word, 'Qul' / say carries a commanding tone, and requires Muslims to be obedient to Allah. This is the best way to seek His refuge against evil forces. A genuine obedience removes any doubts about Allah's supremacy. Moreover, this eradicates any false belief of worldly powers controlling human destinies. Muslims are taught to turn to Allah whenever they face any difficulty or evil powers. The Quran repeatedly reminds them the importance of this,

"Say! (O Prophet (SAW)) All matters are destined by Allah." (3:154, Al-i-Imran)

This means the remembrance of Allah guarantees defeat of Satan's mission of misguiding humans who try to follow the Right Path. Therefore, they follow the Prophet's (SAW) tradition by reciting the last two Surahs regularly before going to bed. Regular recitation of the last two Surahs acts as an antidote against all Satanic forces including undesirable ideas and black magic. As a result, their bondage with Allah gets stronger.

Question 2

(a) Describe how the four sources of Islamic Law work with each other in law making. [10]

(b) To what extent is the use of ijma' and qiyas more important today than in the past? [4]

Suggested Answer:

(a) The Quran and Sunnah of the Prophet (SAW) / Hadith are collectively called the primary sources / Asl of Islamic legal thinking. The Quran instructs to follow both,

"Say O Prophet! Obey Allah and obey the Messenger." (3:32, Al-i-Imran)

As a rule, the Quran and Sunnah cannot contradict each other. The Sunnah explains or supplements the Quranic teachings. For example, the Quran commands observance of the pillars of Islam,

"And establish regular prayer and pay the Charity Tax." (2:43, al-Baqarah)

However, the Quran is silent about the method, timing and number of Raka'at of daily prayers. The Prophet (SAW) instructed his followers,

"Say your prayers you have seen me saying."

He then demonstrated the complete method of offering Salat / prayer. The Quran, similarly, prescribes the punishment of theft as,

"And as for the male thief and the female thief, cut off their hands as recompense for that which they committed." (5:38, al-Mai'dah)

It does not mention the length of the hand to be cut off. The Prophet (SAW) elaborated it by saying,

"The hand of a thief to be cut off from the wrist."

When primary sources are silent about a new issue, the secondary sources, Ijma and Qiyas are used. The Quran permits the exercise of Ijma as,

"And obey Allah and obey the Messenger, and those charged with authority among you."
(4:59, al-Nisa)

Here, authority means a team of scholars / jurists. Similarly, the Prophet (SAW) guaranteed its success as,

"Hand of Allah is on the community."

Relation between Quran and Ijma can be understood by this example. The Quran says, *"Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave two or more females, their share is two-thirds of the estate. But if there is only one female, her share will be one half..."* (4:11, al-Nisa)

This long verse does not mention the case of a transgender child. Muslim jurists reached a consensus that a transgender will get the share on the basis of the dominance of male / female characteristics. The Prophet (SAW) had not directed his Companions regarding the compilation of the Quran. After his death, Caliphs Abu Bakr (RA) and Uthman (RA) compiled the Quran by exercising Ijma'.

Qiyas is the fourth source of legal thinking. It is employed when all other sources do not provide an answer to a new challenging issue. In this, an individual jurist compares a new situation / Far', with the ruling in the primary sources / Asl. If a similarity or a supportive evidence / Illah, is found, the solution or Hukm is issued. Its use has been approved by the Quran and Sunnah. The Quran allows Muslims to determine the direction of Qibla by Qiyas if they are away from the Sacred Mosque. It says,

"Turn your face in the direction of the Sacred Mosque wherever you are."
(2:144, al-Baqarah)

The Prophet (SAW) encouraged the use of Qiyas by allowing Hazrat Mu'adh bin Jabal to use his wisdom when the primary sources did not provide solution to a new problem. There are many examples to show the working out of Qiyas. For example, the Quran commands,

"They ask you about wine and games of chance. Say! 'In both these there is great evil; even though there is benefit for some people but their evil is greater than their benefit'."
(2:219, al-Baqarah)

In modern times, the question arose about the permissibility of online gambling. The Illah in this case will be the uncertainty of winning or losing money as well as the element of addiction. Therefore, both physical and virtual gambling are forbidden in Islam.

Once there was heavy rain in Madinah. The Prophet (SAW) asked Hazrat Bilal (RA) to add these words after the Azan,

"Offer prayer at home."

This was done in view of the difficulty of Muslims reaching the Prophet's Mosque. On the basis of this Asl, Muslims in various countries were allowed to offer daily prayers at home during the outbreak of Covid-19 pandemic. This highly contagious disease threatened the health and lives of the people.

- (b) Both Ijma and Qiyas are more important today because the primary sources mainly deal with the basic matters related to daily life. In the contemporary world, Muslims need to exercise secondary sources to answer queries about such issues as offering Salat and keeping fast while living in space. Similarly, the use of nuclear weapons or online marriage and business transactions need guidance of scholars who are expert in using Ijma or Qiyas. For this reason, the Quran and Sunnah explicitly instruct Muslims to resolve issues with the help of secondary sources. In a way, these sources are a means of encouraging traditional Muslim scholars to be familiar with modern scientific and technological advancements. This will enable them to link the classic teachings of Islam with modern challenges like the use of Cryptocurrency / Bitcoins. Thus far, Pakistani scholars have disallowed it by exercising Ijma'.

Question 3

- (a) Give an account of the Prophet's migration (*hijrah*) from Makka to Madina. [10]
- (b) What are **two** important lessons for Muslims from the Prophet's experiences on this journey from Makka to Madina? Give reasons for your answer. [4]

Suggested Answer:

- (a) The Quraysh were angered over their failure to stop the growth of Islam. They also noticed that most of the Muslims had left Makkah and so, they held a special meeting in Dar-al-Nadwah. Satan also attended in the guise of an old man, pretending to be a Sheikh from the Najd area, and rejected various proposals of the Quraysh. Abu Jahl proposed that one man from each tribe should be selected and then the entire band should simultaneously kill him so that all the tribes might jointly be responsible for his blood. His proposal was immediately accepted by Satan, and all the chiefs. Accordingly, preparations were made to accomplish the mission. At sun-set the house of the Prophet (SAW) was surrounded. According to the Arab tradition, they did not enter the female quarters, and stayed outside, waiting for the Prophet (SAW) to come out. Allah had informed him about their plan,

"Remember how the unbelievers plotted against you, to keep you in bonds, or slay you....."
(8:30, al-Anfal)

He instructed Ali (RA) to sleep in his bed as a decoy, and return all the belongings of the Quraysh. At night he left for Abu Bakr's (RA) house reciting,

"And We put a barrier before them, and a barrier behind them, and We covered them up, so they cannot see." (36:9, Ya-Sin)

The Prophet (SAW) and Abu Bakr (RA) left for a cave in Mount Thawr, five miles south of Makkah. Abdullah bin Abu Bakr, and his freed slave, Amir bin Fuhayrah, followed them with a flock of sheep to cover up their tracks. Abu Bakr (RA) entered the cave to clean it and to plug the holes through which some poisonous insect could harm them. The next night, Abdullah and his sister Asma brought some food and informed them about the Makkans who had started searching for both, and had announced a reward of a hundred camels for capturing the Prophet (SAW).

The Prophet (SAW) and Abu Bakr (RA) spent three days and nights, while the Makkans searched for them. A band of Makkans reached the mouth of the Cave. Abu Bakr (RA) became worried, but the Holy Prophet (SAW) assured him,

"Do not be aggrieved, for verily Allah is with us." (9:40, al-Tawba)

The Makkans surveyed the cave and decided to go back. The Prophet (SAW) and Hazrat Abu Bakr (RA) then went to the mouth of the cave. They saw an acacia tree which was not there before. A nearby gap was covered by a spider web, and a dove had made a nest and was sitting close by. This divine intervention had fooled the Makkans. The same night Hazrat Abu Bakr's (RA) children again brought some food and a Bedouin guide, Abdullah bin Uraiqit.

After three days, both left with Abdullah bin Uraiqit on two camels for Madinah. Abu Bakr (RA) gave his best camel Qaswa to the Prophet (SAW). A Makkan, Suraqah, tracked them and reached close to them, but his horse refused to move forward by the command of Allah. They had a brief stopover in the tent of an old woman Umm-i-Ma'bad. Buraydah Aslami, like Suraqah chased the Prophet (SAW) with seventy horsemen. He, however, embraced Islam, and reached Madinah to welcome the Prophet (SAW).

On Monday, 8th Rabi al-Awwal (September 622 AD), they arrived at Quba, near Madinah. They stayed in the house of Kulthum bin Hadm, and Ali (RA) joined them. Here Masjid-i-Quba was built with the help of local Muslims. On Friday they left for Madinah. On the way, the Prophet (SAW) offered the first Friday prayer in the Valley of Ranuna. The people of Madinah received him quite warmly with young girls singing in his praise. Every Madinian wanted to be the host of the Prophet (SAW), but he left it to his camel Qaswa to make the choice. It stopped at a plot owned by two orphan brothers. Abu Ayub Ansari, who lived nearby, quickly took the baggage to his house. The Prophet (SAW) stayed there till the Mosque and his own house had been built in the plot.

- (b) The Prophet (SAW) demonstrated his firm faith in Allah when he left his home reciting the Quranic verses. He did not develop any fear during his stay in the cave Thaur. Muslims should trust in Allah in all difficult circumstances, and always remember Him as He alone is the best helper. The Quran reminds them,

"O you who believe! Remember Allah with much remembrance." (33:41, al-Ahzab)

This will help them manage stress, and keep them from getting panic. The Prophet (SAW) appointed Ali (RA) to sleep in his bed in order to return the belongings kept with the Prophet (SAW) to their owners. Ali (RA) obeyed him, and risked his life for the sake of obeying the Prophet (SAW). Muslims today should seek inspiration from this, and not worry about the consequences of pursuing a noble mission. They should remember there may be serious threat to their life when they are following the Right Path.

Question 4

- (a) Describe the events of the final year of the Prophet's life. [10]
- (b) Explain how **two** of the teachings from the Prophet's Farewell Sermon are significant for Muslims today. [4]