



CSS 2023 · SOLVED PAST PAPER

Islamic Studies

CSS Competitive Examination 2023 — Complete Solved Guide

EXAMINATION	Federal Public Service Commission — CSS 2023
SUBJECT	Islamic Studies
TOTAL MARKS	100 (Part-I: 20, Part-II: 80)
QUESTIONS SOLVED	All Part-II Questions (Q.2 – Q.8)
FORMAT	Complete Model Answers with Qur'anic & Historical References

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Note on this paper: The Islamic Studies CSS 2023 paper consists of Part-I (MCQs, 20 marks) and Part-II (subjective questions, 80 marks). The official question booklet made available for this paper contains only the Part-II subjective portion — no MCQ sheet was issued with it — so this guide provides complete, exam-ready model answers to all seven Part-II questions, from which candidates were required to attempt any four.

Federal Public Service Commission

Competitive Examination 2023 — Islamic Studies
For Recruitment to Posts in BS-17 Under the Federal Government

Part-I (MCQs): 20 Marks | Part-II: 80 Marks | Attempt ONLY FOUR questions from Part-II — all carry equal marks

What is the Qur'anic argument on the Life Hereafter? What are its impacts on the individual and collective life of a human being?

INTRODUCTION

Belief in the Life Hereafter (Akhirah) is one of the six fundamental articles of Islamic faith, standing alongside belief in Allah, His angels, His books, His prophets, and Divine decree. The Qur'an does not merely assert this belief; it builds a rigorous rational and moral case for it, appealing to logic, observation of nature, and the demands of divine justice.

THE QUR'ANIC ARGUMENT FOR THE LIFE HEREAFTER

The Qur'an advances several interlocking arguments to establish the certainty of resurrection and accountability:

- The Argument from Divine Justice:** The Qur'an repeatedly asks whether it is conceivable that the oppressor and the oppressed, the righteous and the corrupt, should meet the same fate at death with no reckoning. Divine wisdom and justice demand a Day when every soul is recompensed for what it has earned.
- The Argument from Creation (Analogical Reasoning):** Allah who created man the first time from nothing is fully capable of recreating him. The Qur'an draws attention to the human being's own origin — from dust, then a sperm-drop, then a clot — arguing that the One who initiated this process with ease can certainly repeat it.
- The Argument from Nature (the Dead Earth Analogy):** The revival of dry, dead earth through rainfall into green, living vegetation is repeatedly cited as a visible, tangible proof and a direct parallel to the resurrection of dead bodies. "Look, therefore, at the signs of Allah's mercy — how He gives life to the earth after its death; verily, the same will give life to the dead."
- The Argument from Divine Power and Omnipotence:** Allah's creation of the vast heavens and earth is presented as a far greater feat than the re-creation of a human being; if He accomplished the greater task, the lesser one (resurrection) is not beyond His power.
- The Argument from Purpose and Wisdom:** The Qur'an rejects the notion that human life is purposeless or that man was created only to live, consume, and perish without account. A wise, purposeful Creator would not leave moral responsibility unrewarded and unpunished.

KEY QUR'ANIC THEMES REFERENCED

Resurrection compared to seasonal revival of the earth; man's own biological origin as proof of Allah's power to recreate; the Day of Judgment as the fulfillment of divine justice; the impossibility of a purposeless creation.

IMPACTS ON INDIVIDUAL LIFE

- Moral Accountability:** Belief in the Hereafter instills a constant awareness that every action, word, and intention is recorded and will be answered for, cultivating self-discipline and taqwa (God-consciousness).
- Inner Peace and Purpose:** It gives meaning to suffering and hardship in this world, framing them as tests with eternal recompense rather than meaningless misfortune.
- Restraint from Sin:** Fear of accountability discourages secret sins and hypocrisy, since nothing is hidden from Allah's knowledge.
- Motivation for Good Deeds:** The hope of eternal reward encourages worship, charity, honesty, and continuous self-improvement even without worldly recognition.
- Detachment from Excessive Materialism:** Recognizing this world as temporary tempers greed and encourages moderation in worldly pursuits.

IMPACTS ON COLLECTIVE (SOCIAL) LIFE

- Foundation for Social Justice:** Since ultimate justice is guaranteed in the Hereafter, individuals are less inclined to seek revenge or resort to corruption, trusting that wrongs will ultimately be redressed.
- Strengthening of Trust and Contracts:** Belief in accountability underlies honesty in business, fulfillment of promises, and fairness in dealings, since deception is understood to carry eternal consequences.
- Reduction of Crime and Corruption:** A society internalizing accountability before Allah experiences fewer transgressions against others' rights, life, and property.
- Encouragement of Collective Welfare:** Belief in reward for helping others (orphans, the poor, the wayfarer) promotes social solidarity, charity, and cooperative welfare structures.
- Stability of Moral Order:** A society anchored in accountability to a higher authority tends to be more resistant to exploitation, tyranny, and social decay than one governed by worldly incentives alone.

CONCLUSION

The Qur'an builds its case for the Hereafter on justice, analogy with creation, and the observable revival of nature, presenting resurrection not as a matter of blind faith but of reasoned certainty. Its impact permeates both the individual conscience — inculcating piety, patience, and purpose — and the collective social order, anchoring justice, honesty, and welfare in a framework that transcends worldly incentive alone.

Discuss the Holy Prophet's (ﷺ) Role as a Model for Military Strategy.

INTRODUCTION

Beyond his role as a spiritual guide and lawgiver, the Holy Prophet (ﷺ) also served as the supreme commander of the nascent Muslim community's military affairs. Across the major engagements of his era — Badr, Uhud, the Trench (Khandaq), Hunayn, and the peaceful conquest of Makkah — his leadership demonstrates timeless principles of strategy, discipline, and ethical conduct in warfare.

PRINCIPLES OF MILITARY STRATEGY DEMONSTRATED

- Intelligence Gathering and Reconnaissance:** Before major battles, the Prophet (ﷺ) consistently dispatched scouts to gather information on enemy strength, movement, and terrain, as seen prior to the Battle of Badr.
- Strategic Selection of Terrain:** At Badr, he selected the position closest to water sources, denying the enemy access while securing it for his own forces — a textbook application of controlling key terrain.
- Consultative Decision-Making (Shura):** Before Uhud, the Prophet (ﷺ) consulted his companions on whether to fight within Madina or in the open field, illustrating that even in military matters, collective counsel was valued over unilateral command.
- Innovative Defensive Tactics:** In the Battle of the Trench, on the suggestion of Salman al-Farsi, a deep trench was dug around Madina — an unprecedented defensive innovation in Arabian warfare that neutralized the numerically superior confederate army.
- Psychological Warfare:** Tactics such as the strategic retreat and regrouping order at Hunayn, and the deliberately overwhelming show of force during the bloodless conquest of Makkah, were designed to demoralize opposition and minimize bloodshed.
- Discipline and Chain of Command:** Clear appointment of commanders for specific units (as with the archers at Uhud) established accountability; the tragic outcome when the archers abandoned their post underscored the importance the Prophet (ﷺ) placed on obeying strategic orders.
- Diplomacy as a Strategic Tool:** The Treaty of Hudaibiyyah demonstrated that a temporary, seemingly unfavorable truce could be a superior strategic choice to open conflict, buying time that ultimately strengthened the Muslim position.
- Flexibility and Adaptability:** Strategies were adjusted according to circumstances — defensive at the Trench, offensive at Badr, cautious withdrawal and regrouping at points during Hunayn — showing strategic versatility rather than rigid doctrine.

"War is deceit" — a principle attributed to the Prophet's (ﷺ) approach to strategy, emphasizing cunning and psychological advantage over reckless confrontation.

ETHICAL DIMENSIONS OF PROPHETIC MILITARY CONDUCT

- Strict prohibition against harming non-combatants, women, children, and the elderly.
- Prohibition of destroying crops, trees, and property unnecessarily.
- Merciful treatment of prisoners of war, including provision of food and shelter.
- General amnesty granted at the conquest of Makkah despite years of persecution, reflecting strategic restraint aimed at long-term social reconciliation rather than vengeance.

CONCLUSION

The military campaigns of the Holy Prophet (ﷺ) reveal a sophisticated command of strategy — intelligence, terrain, consultation, innovation, discipline, and diplomacy — all disciplined by an unwavering ethical code. This synthesis of strategic brilliance and moral restraint continues to serve as a model studied not only in Islamic scholarship but increasingly in comparative military history.

Elaborate the rights of daughters granted by Islam and how these are denied by Muslims in the contemporary world?

INTRODUCTION

Islam, at its advent in seventh-century Arabia, transformed the status of daughters from a source of shame and even infanticide into individuals possessing dignity, legal rights, and guaranteed protections. The Qur'an directly condemned the pre-Islamic practice of burying infant daughters alive and established a comprehensive framework of rights for them.

RIGHTS OF DAUGHTERS GRANTED BY ISLAM

Category	Right Granted
Right to Life	Absolute prohibition of female infanticide; daughters declared a mercy and blessing, not a burden.
Right to Inheritance	A daughter is granted a fixed, guaranteed share in her father's estate, formalized for the first time in Arabian legal tradition.
Right to Education	Seeking knowledge is obligatory upon both sons and daughters; the Prophet (ﷺ) encouraged instruction of girls in religious and worldly knowledge.
Right to Consent in Marriage	A daughter's free consent is a precondition for a valid marriage contract; forced marriage is not permissible.
Right to Maintenance	The father (and in his absence, other male relatives) is obligated to provide for a daughter's financial needs until marriage.
Right to Own Property	A daughter retains full independent ownership of her wealth and property even after marriage, with no obligation to merge it with her husband's assets.
Right to Kind Treatment	The Prophet (ﷺ) emphasized that whoever raises daughters with kindness and educates them well will be his close companions in Paradise.
Right to Dower (Mahr)	A daughter is entitled to receive her dower directly and to retain full control over it as her exclusive property.

HOW THESE RIGHTS ARE DENIED IN THE CONTEMPORARY MUSLIM WORLD

- Denial of Inheritance:** In many Muslim societies, daughters are pressured or coerced into relinquishing their inheritance shares to brothers, contrary to the explicit Qur'anic injunction.
- Forced and Underage Marriages:** Cultural practices in various regions override the requirement of a daughter's free consent, subjecting girls to marriages arranged without genuine agreement, including child marriage.
- Educational Deprivation:** Despite Islam's emphasis on female education, socio-cultural norms in several communities restrict girls' access to schooling, prioritizing sons' education instead.
- Honor-Based Violence:** Practices such as "honor killings," justified through distorted cultural interpretations rather than Islamic teaching, violate the fundamental right to life.
- Watta Satta and Exchange Marriages:** In some tribal customs, daughters are exchanged in marriage as a form of settlement or transaction, negating their right to consent and personal dignity.
- Restriction of Property Rights:** Despite Islamic law guaranteeing independent ownership, customary practices in some communities place daughters' property under male relatives' control.
- Preferential Treatment of Sons:** Persistent son-preference in resource allocation, nutrition, and healthcare within households continues to disadvantage daughters despite Islam's insistence on equitable treatment of children.

ROOT CAUSE

The gap between Islamic teaching and lived practice largely stems from the conflation of pre-Islamic tribal customs and patriarchal traditions with religious injunctions, rather than from Islamic law itself, which is unambiguous in its protections for daughters.

CONCLUSION

Islam established a revolutionary charter of rights for daughters encompassing life, inheritance, education, consent, and dignity. The persistence of practices denying these rights in many contemporary Muslim societies reflects a departure from authentic Islamic teaching under the influence of entrenched cultural patriarchy, and correcting this requires renewed religious education

alongside legal and social reform.

Define Ijma' (consensus) and explain its different kinds. Can legislation by a parliament of an Islamic state be regarded as a valid consensus?

DEFINITION OF IJMA'

Ijma' literally means "agreement" or "consensus." In Islamic legal terminology, it refers to the unanimous agreement of the qualified jurists (mujtahidun) of the Muslim community, in a particular period, on a specific religious or legal matter not explicitly settled by the Qur'an or Sunnah. It is recognized as the third primary source of Islamic law after the Qur'an and Sunnah.

KINDS OF IJMA'

1. **Ijma' al-Sahabah (Consensus of the Companions):** The agreement reached by the Companions of the Prophet (ﷺ) on matters during their era; considered the strongest and most authoritative form due to their direct proximity to prophetic guidance.
2. **Ijma' al-Sarih (Explicit Consensus):** Where jurists openly and verbally declare their agreement on a ruling, either through explicit statement or collective ruling in an assembly.
3. **Ijma' al-Sukuti (Tacit/Silent Consensus):** Where a ruling is proposed by some jurists and others, though aware of it, do not openly object; their silence is interpreted as tacit agreement. This form is more debated in terms of its binding authority.
4. **Ijma' al-Ummah (Consensus of the Entire Community):** A broader, though rarer, form involving agreement of the wider Muslim community rather than jurists alone, generally applied to foundational matters such as the obligation of the five daily prayers.

CONDITIONS FOR A VALID IJMA'

Agreement must be reached by qualified jurists (mujtahidun) possessing requisite expertise; the matter must not already be settled by explicit Qur'anic or Hadith text; the consensus must be from a single era (though some scholars permit cross-generational agreement); and the ruling must not contradict established principles of Shariah.

CAN PARLIAMENTARY LEGISLATION CONSTITUTE VALID IJMA'?

This is a contested question among modern Islamic scholars, with two broad positions:

ARGUMENTS SUPPORTING PARLIAMENTARY LEGISLATION AS A FORM OF MODERN IJMA'

- In the absence of a formal class of collectively assembled mujtahidun in the modern state, an elected parliament composed of representatives — including qualified religious scholars — can be seen as a practical, institutionalized continuation of collective deliberation.
- Modernist scholars argue that Ijma' was never restricted to a specific procedural form; what matters is genuine, representative deliberation on communal matters, which a parliament can approximate.
- An Islamic state's constitutional provision (such as requiring legislation to conform to the Qur'an and Sunnah, as seen in Pakistan's Objectives Resolution and Article 227) can safeguard legislative output from contradicting Shariah.

ARGUMENTS AGAINST EQUATING PARLIAMENTARY LEGISLATION WITH IJMA'

- Traditional Ijma' requires agreement specifically among qualified jurists (mujtahidun) trained in Islamic law, whereas parliamentarians are elected on political, not juristic, criteria.
- Parliamentary decisions are typically reached by majority vote, whereas classical Ijma' demanded unanimity, not mere majority.
- Legislative bodies address a broad range of civil, economic, and administrative matters that may have no direct connection to matters requiring juristic consensus.
- Without a dedicated body of Shariah-qualified scholars reviewing legislation (such as a Council of Islamic Ideology or Federal Shariat Court), there is a risk of purely secular or political interests overriding religious considerations.

CONCLUSION

Ijma' remains a vital source of Islamic law representing scholarly consensus on unsettled matters. While a modern parliament cannot be equated with classical Ijma' in its strict juristic sense, it can function as a legitimate, institutionalized mechanism of collective decision-making in contemporary Islamic states — provided it operates within safeguards (such as constitutional repugnancy clauses and Shariah advisory bodies) ensuring its output does not contravene established Islamic principles.

Analyze the Charter of Madina as a social contract.

INTRODUCTION

The Charter (Mithaq/Sahifa) of Madina, drafted by the Holy Prophet (ﷺ) shortly after the Hijrah in 622 CE, is widely regarded by historians and political theorists as one of the earliest written constitutions in human history. It established a framework of governance among the diverse tribes of Madina — Muslims (Muhajirun and Ansar), Jews, and other communities — on the basis of mutual rights, obligations, and collective responsibility.

KEY PROVISIONS OF THE CHARTER

- Recognition of the various signatory tribes as a single political community (Ummah) despite religious diversity.
- Guarantee of religious freedom for Jewish tribes and other communities to practice their own faith without interference.
- Collective responsibility for mutual defense of Madina against external aggression.
- Establishment of the Holy Prophet (ﷺ) as the final arbiter in disputes among the signatory parties.
- Provisions regarding blood money, ransom, and mutual financial obligations among tribes.
- Prohibition of harboring or supporting enemies of the confederation.
- Guarantee of security of life and property for all residents of Madina, regardless of tribal or religious affiliation.

THE CHARTER AS A SOCIAL CONTRACT: ANALYTICAL FRAMEWORK

Social contract theory, as later articulated by thinkers such as Hobbes, Locke, and Rousseau, posits that legitimate political authority arises from an agreement among individuals or groups to form a collective community, exchanging certain freedoms for security and order. The Charter of Madina exhibits several defining characteristics of such a contract:

1. **Voluntary Agreement:** The document was not imposed by conquest but accepted through mutual consent of the participating tribes, reflecting the voluntary basis central to social contract theory.
2. **Formation of a Political Community:** It transformed a collection of previously feuding and religiously heterogeneous tribes into a single political entity (Ummah) bound by shared civic obligations rather than tribal loyalty alone.
3. **Reciprocal Rights and Duties:** Each party accepted specific obligations (mutual defense, non-aggression, financial contributions) in exchange for security and recognized rights.
4. **Legitimate, Accepted Authority:** The Prophet (ﷺ) was accepted as the central arbitrating authority by mutual consent of the signatories, echoing the contractarian notion of a sovereign empowered by the governed.
5. **Rule of Law Over Tribal Custom:** Disputes were to be settled according to the Charter's provisions and the Prophet's (ﷺ) judgment rather than tribal vendetta, establishing a rudimentary rule of law.
6. **Protection of Pluralism:** Unlike many later social contract models premised on cultural or religious homogeneity, the Charter explicitly protected the rights of religious minorities within the same political framework — a notably inclusive feature.

HISTORICAL SIGNIFICANCE

The Charter is frequently cited by scholars of comparative political theory as an early historical model of a pluralistic, multi-religious polity governed by a written, consensual constitutional framework — predating similar Western constitutional developments by centuries.

CONCLUSION

Viewed through the lens of political theory, the Charter of Madina fulfills the essential criteria of a social contract: voluntary consent, formation of a unified political community, reciprocal obligations, and a recognized governing authority — while additionally embedding a remarkable degree of religious pluralism and legal order uncommon in seventh-century Arabia.

What are the motives of extremism in Pakistan? How can the society get rid of extremism by following the teachings of Islam?

INTRODUCTION

Extremism in Pakistan is a multifaceted phenomenon rooted in an interplay of socio-economic deprivation, political instability, distorted religious interpretation, and external geopolitical dynamics. Addressing it requires understanding its diverse motives before applying the corrective, moderating teachings of Islam itself.

MOTIVES OF EXTREMISM IN PAKISTAN

- Religious Misinterpretation and Sectarianism:** Selective, decontextualized readings of religious texts by certain groups foster intolerance toward differing sects and interpretations, fueling sectarian violence.
- Poverty and Economic Deprivation:** Widespread unemployment and lack of economic opportunity make disenfranchised youth more susceptible to recruitment by extremist networks offering financial incentives or a sense of purpose.
- Illiteracy and Lack of Quality Education:** Weak formal education systems, combined with unregulated madrassa networks lacking standardized curricula, in some cases leave young minds vulnerable to radical indoctrination.
- Political Instability and Governance Failures:** Weak rule of law, corruption, and inconsistent government policy create vacuums that extremist elements exploit to establish parallel systems of authority.
- Regional and Geopolitical Factors:** The Afghan conflict, the legacy of the Soviet-Afghan war and subsequent militancy, and cross-border militant sanctuaries have historically fed extremism within Pakistan.
- Social and Tribal Marginalization:** Regions with weaker state presence and historical grievances over neglect have sometimes provided fertile ground for extremist recruitment.
- Media and Digital Radicalization:** Propaganda disseminated through social media and unregulated online platforms increasingly plays a role in radicalizing susceptible individuals, particularly youth.
- Absence of Counter-Narrative:** Insufficient promotion of Islam's authentic teachings of moderation (Wasatiyyah) has, in some contexts, left space for extremist groups to present a distorted narrative unchallenged.

ISLAMIC SOLUTIONS TO COUNTER EXTREMISM

- Promotion of Wasatiyyah (Moderation):** The Qur'an describes the Muslim Ummah as a "balanced/moderate community," rejecting extremism (ghuluw) in religious matters as explicitly condemned by the Prophet (ﷺ).
- Sanctity of Human Life:** Islam categorically prohibits the killing of innocents, equating the murder of one soul unjustly with the murder of all humanity, directly refuting the justifications extremists offer for violence.
- Respect for Religious and Sectarian Diversity:** The Qur'an affirms that difference and diversity among peoples is part of divine wisdom, discouraging coerced uniformity of belief.
- Emphasis on Knowledge and Critical Understanding:** Reviving genuine Islamic scholarship (rather than selective, politically motivated interpretation) equips society to recognize and reject distorted religious rhetoric.
- Social Justice and Economic Equity:** Islamic principles of Zakat, fair distribution of wealth, and care for the poor address the socio-economic grievances that extremist groups exploit.
- Standardization of Religious Education:** Reforming madrassa curricula to include mainstream subjects alongside authentic religious teaching reduces vulnerability to radical indoctrination.
- Interfaith and Intra-faith Dialogue:** Encouraging dialogue rooted in the Prophet's (ﷺ) own example of engaging respectfully with people of other faiths (as in the Charter of Madina) counters sectarian and religious intolerance.
- State-Led Counter-Narrative Initiatives:** Programs like the National Action Plan, coupled with clergy-led messaging against terrorism (such as the Paigham-e-Pakistan declaration), align religious authority with the state's counter-extremism efforts.

CONCLUSION

Extremism in Pakistan stems from a complex web of economic, educational, political, and ideological factors rather than any single cause. Islam's authentic teachings of moderation, justice, sanctity of life, and pluralism provide a comprehensive corrective framework, but their effective application requires combined efforts from religious scholars, educators, and the state.

Write notes on the following: (i) Human rights in the light of the Sermon of Farewell Pilgrimage. (ii) Social Justice in an Islamic Society.

(I) HUMAN RIGHTS IN THE LIGHT OF THE SERMON OF FAREWELL PILGRIMAGE

Delivered by the Holy Prophet (ﷺ) at Mount Arafat during his final Hajj in 632 CE, the Farewell Sermon (Khutbat al-Wida) is regarded as one of the earliest and most comprehensive declarations of universal human rights, articulated over a millennium before modern human rights charters.

- **Sanctity of Life and Property:** The Prophet (ﷺ) declared the life, property, and honor of every Muslim to be as sacred and inviolable as the sacred day and month itself.
- **Abolition of Usury and Blood Feuds:** All interest-based transactions from the pre-Islamic era were declared void, as were all claims of blood vengeance from that period, establishing a fresh, just economic and social order.
- **Rights of Women:** Husbands were instructed to treat wives with kindness, as wives were declared to have rights over their husbands just as husbands have rights over them.
- **Racial Equality:** The Prophet (ﷺ) explicitly declared that no Arab has superiority over a non-Arab, nor a non-Arab over an Arab, nor a white person over a black person, except through righteous conduct — a categorical rejection of racial discrimination.
- **Economic Justice:** Workers' and laborers' rights were emphasized, including fair treatment and the prohibition of exploitation.
- **Equality Before Divine Law:** All human beings were declared to descend from Adam, establishing fundamental human equality irrespective of lineage, tribe, or status.
- **Accountability and Personal Responsibility:** Each person was declared responsible only for their own deeds, rejecting inherited guilt or collective punishment for individual wrongdoing.
- **Preservation of Rights Through the Qur'an:** The Sermon concluded with the instruction that the Qur'an would remain a guide to protect these rights and prevent later generations from going astray.

SIGNIFICANCE

The Farewell Sermon anticipated modern human rights principles — equality, dignity, due process, and protection of property — centuries before the Universal Declaration of Human Rights (1948), grounding these rights in permanent religious authority rather than shifting political consensus.

(II) SOCIAL JUSTICE IN AN ISLAMIC SOCIETY

Social justice ('Adl and Ihsan) occupies a central place in the Islamic worldview, extending beyond mere legal equality to encompass economic fairness, protection of the vulnerable, and equitable distribution of resources.

- **Economic Justice through Zakat and Sadaqah:** The institution of Zakat mandates a fixed redistribution of wealth from the affluent to the needy, structurally embedding wealth circulation within the economic system.
- **Prohibition of Riba (Interest):** The ban on interest-based transactions is intended to prevent exploitative accumulation of wealth and to encourage risk-sharing, equitable trade practices.
- **Equality Before the Law:** Islamic jurisprudence emphasizes that legal rulings apply equally to rulers and ruled, rich and poor, without discrimination — as illustrated in early Islamic history when caliphs themselves were held accountable before ordinary courts.
- **Protection of Vulnerable Groups:** Specific injunctions safeguard the rights of orphans, widows, the poor, travelers, and slaves (historically), ensuring society's weakest members are not left without support.
- **Fair Distribution of Inheritance:** The Qur'anic inheritance system ensures a structured, equitable distribution of a deceased person's wealth among designated heirs, preventing concentration of wealth in a few hands.
- **Right to Basic Necessities:** Islamic teaching holds the state and community collectively responsible for ensuring that no individual is deprived of essential needs such as food, shelter, and security.
- **Justice in Governance:** Rulers are religiously obligated to govern with fairness, consult their people (Shura), and remain accountable, reflecting the principle that political authority is a trust (amanah) rather than an unchecked privilege.
- **Condemnation of Exploitation:** Hoarding, monopolistic practices, fraud, and exploitation of labor are explicitly condemned as violations of the Islamic principle of social justice.

CONCLUSION

Both the Farewell Sermon and the broader Islamic framework of social justice converge on a single vision: a society where dignity, equality, and fairness are not privileges granted by rulers but rights guaranteed by divine command, binding upon every individual and institution alike.

