

ANSWER # 02:

1. INTRODUCTION:

The doctrine of Akhirat is one of the most important feature of Islam. Accountability in the hereafter and the subsequent life is the quintessence of Islam. This world and the hereafter are the two necessary stages in the existential journey of mankind. Neither of them can be meaningfully be defined in the absence of another. The worldly life is a test for human for his eternal life. This reliance make man responsible and have a profound impacts both on individual and society.

2. MEANING OF HERE AND HERE A -FTER:

Life in this world is not to be seen as an object fact. Human has been sent to this world for a limited period of time. This worldly life is a test for

humans on the basis of which their eternal life would be decided. So, the life here and hereafter are the two stages of human journey.

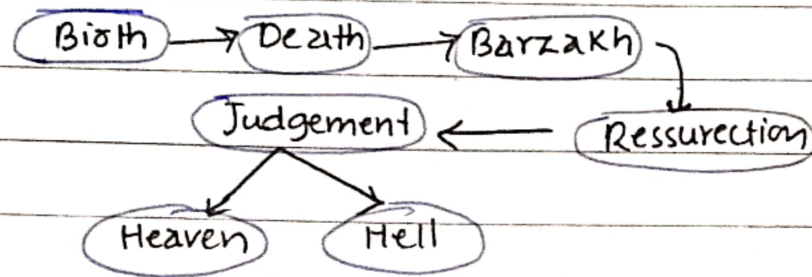


Figure: Journey of Man in here and hereafter

2. HUMAN RESPONSIBILITY AND ITS CONSEQUENCES

The test of human is confined to this world. This is why with the beginning of the process of death, the door of repentance would be closed and the man and woman have to reap what they have sowed here.

فمن يعمل مثقال ذرة خيرا يره - ومن
يعمل مثقال ذرة سراً يره -

"He who does an atom's weight of good shall see it and he who

~~do~~ does an atom's weight evil
shall see it"

(Al-Zalzalah 99:7-8)

DETAILS OF HEREFTER IN QURAN

The Quran underlines the acceptance of the reality of the impending next world as a sine quo non for the salvation of humankind. Every chapter of the Quran, realises human that an eternal life is awaiting him. The Quran marshes evidences from reason, intuition and empirical logic and argue for the inevitability of the final judgement for those who refuse doomsday Allah says:

وهو الذى يبدأ الخلق ثم يعيده
وهو اهلون عليه -

"He is who produces creation
then reproduce it, and it is
easier for Him!"

(Al Rum 30:27)

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But the exact time of occurrence of that occurrence is known only to Allah Almighty. (Al-Aaraf 7:187)

5. REFERENCES OF HEREAFTER FROM HADITHS:

The Prophet Muhammad (SAW) has give a lot of references to his Ummah about the day of Akherat.

The Prophet (SAW) said:

"You will have to die like you sleep and you will have to get as you awake."

The resurrection of humans is easy for ^{God} ~~humans~~ like He has create humans on the earth.

6. FINAL ABODE OF HUMANS IN HEREAFTER:

Those who in God's estimation achieve success in accomplishing their moral mission by earnestly striving to the ways laid down by God will

be assigned paradise:

واما الذين سعدوا ففي الجنة -

"And as those who are made happy, they shall be in the garden"

(Al Hud 11: 108)

In contrawise manner, those whose act and attitudes violate the purpose of their creation shall be consigned to Hell. The Quran describes it as 'Jahanam', 'Jahem' and 'Mutama' which means 'furious fire' and 'vehement fire' respectively.

7. IMPACTS OF THE DOCTRINE OF HEREAFTER ON INDIVIDUALS

I. Responsible and meaningful Approach Towards Life:

The life lead under the paramount consciousness of hereafter makes man responsible in his actions and thinking. success, happiness, advantage, disadvantage, profit, loss and other

parameters of life assume unique meaning because of belief in a world-view oriented to hereafter.

"افسنتم انما خلقناكم والينا لا ترجعون"

"Have we created you without any purpose and will you not return to us"

Al-Quran

II. Pursuit of selfless and Humble life

Those who have firm belief in the hereafter are not imprisoned in the shells of selfishness. This view liberate a man from narrow self's concerns

"كل نفس ذائقة الموت"

"Every living thing has to taste the death"

(Al-Imran)

III. Sense of Accountability and Promotion of Justice:

Human has been sent to this world as a vicegerent. This is a huge responsibility on the shoulders of man and every responsibility warrants

Position of woman
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structure of as follows

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accountability.

IV. The sentiments and desire of sacrifice and Hardwork:

This world is a test for humans and he has been a free choice of action and thinking. (Al-Anbiya 21:35)

The belief of Akherat inculcate the idea of sacrifices for the well-being of others and to work hard for a better future.

V. Salvations from wrong doings in this world:

Majority of the problems man face today is created by man. They suppress each other for some material benefits. Under such circumstance, the belief of Akherat (hereafter) give a hope to the people of a new and better life.

8. IMPACTS OF THE DOCTRINE OF

HEREAFTER ON THE SOCIETY:

I. The belief on Hereafter leads the

Foundation of an ideal society:

When everyone in the society leads a virtuous and pious life, the miseries will disappear. This will ultimately result in the emergence of an ideal society.

II. Spirit of Generosity — a balance between material and spiritual life

The belief in hereafter realises men that this world is temporary. In order to please God, they spend on the people of good.

"... وَ يُؤْتُونَ الْفُقَرَاءَ مِنْهُ

يُحَقِّقُونَ"

"... And they pray the prayers and spend out of what we have given them" A1- Baqrah

III. Cooperation and Brotherhood among the Believers:

The belief in hereafter has a

meritorious service for the welfare of the brethren in faith. They seek ~~good~~ ^{God's} pleasure in the pleasure of His creatures.

IV. Social control in the society under the belief of hereafter:

A society that believe in hereafter and the day of judgement ~~that~~ knows that it will cease to exist one day. This sense create social control in the society over evils and wrong doings.

V. Rule of law and supremacy of

Piety:

color, caste, creed and language do not matter. What does matter is the actions and thinking on the basis of which Allah Almighty will decide the future destiny of humans. This idea leads to rule of law and equality in the society.

9. CONCLUSION:

The belief in hereafter is one of the important pillars of Islamic edifice. man would be held accountable for what he has done on this world. This sense of the day of judgement has a profound impact on the individual and the society.

ANSWER #04

1. INTRODUCTION:

Islam is a complete code of life. It gives a comprehensive scheme under which the social system can work effectively and efficiently. The social principles of Islam are largely based on universal human brotherhood aiming to secure the well-being of the individual and the society as a whole. It calls for mutual solidarity and responsibility. In such a scheme of social order the interests of both the individuals and the society are complementary. If the genuine

rules and principles are applied to the modern societies, it could prove as panacea to all the problems of humans.

2. MAJOR PRINCIPLES OF THE ISLAMIC SOCIAL ORDER:

1. Collaboration of the state, individual and society:

In Islamic society, there must be harmony between individual and society. The former trying his best to enrich the latter while the later provide security and care to the former. There is neither the domination of the state over individuals. The overall purpose of both is to erect an order based on Deen.

وقاتلوهم حتى لا يتكون فتنة ويكون
الدين لله.

"And fight till there is no corruption and the Deen is for Allah"

II. Mutual cooperation and Brotherhood of mankind:

The Islamic society enjoins upon the members to cooperate in piety and goodness and to refrain from evils.

"وتعاونوا على البر والتقوى ولا تعاونوا

على الاثم والعدوان"

"cooperate with all in what is good and pious but do not cooperate in what is sinful and wicked"

(Al-Midah 5:2)

III. Value Based Social Order of Islam
Islamic society set value pattern for the individual and society. At the top of this hierarchy comes worship and obedience of Allah Almighty. All other values of good and evils spring from it.

IV. Training and Educative Role of the Islamic society:

The society laid on the basis of Islam helps to organize humans

relationships on the basis of cooperation, justice, mercy, love and goodness for the benefit of the people.

3. SALENT FEATURES OF SOCIAL SYSTEM OF ISLAM:

I. Equality of mankind — a dominant

feature of Islamic society:

People living in Islamic society enjoy equality in every realm of life. Racial discrimination, linguistic differences and human created differences such as nationalism have no place in the Islamic society.

"The believers are but single brotherhood"

(Al-Hujrat 49:10)

II. Structure of social life based on

Goodness and Brotherhood:

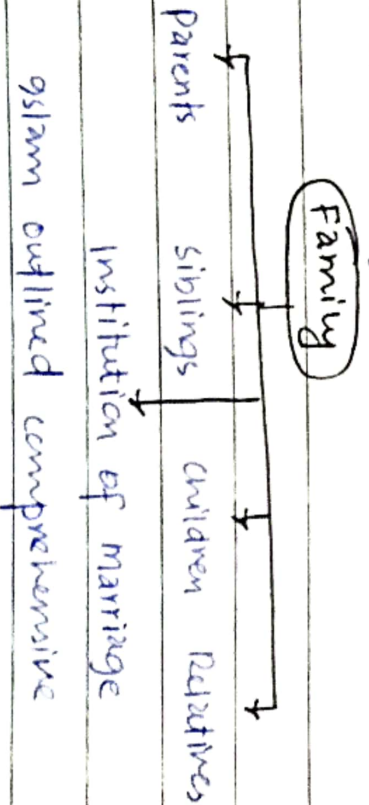
The social structure of Islamic society is being built on very high rational and comprehensive principles. The edifice of social life is based on

very deep and sincere feelings of love, goodness and brotherhood.

"Non of you is a firm believer in Islam until he and unless he love for his fellow what he loves for himself."

(-Hadith.)

III. Due place to the institution of Family in Islamic society
 Family is the first and real unit of humanity and the real cohesive force which makes civilization possible. Family play a pivotal role in the socialization of the society.



10 masjid as a community center

All activities private or public are assumed to be organized within the framework of moral principles and values revealed in Quran and manifested in the life prophethood. For this purpose, masjid is one of basic Islamic institution to play a major role in the promotion of the truth, knowledge and goodness in the society.

V. Elimination of undue discrimination

Islam does not allow any discrimination on the basis of race, caste, creed or color. According to the Prophet (SAW)

لا فضل لعربي على عجمي ولا لعجمي
على عربي ولا لاسوي إلا الأحمر
بالتقوى -

"An Arab has no preference over non-Arab, nor a non-Arab over Arab, nor a ^{white} ~~black~~ over black but on the basis of piety!"

VI. Economic Justice in Islamic Society

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In Islamic society, the ownership of the resources are controlled in Allah's Natural resources to be exploited by men ~~at~~ ^{the} principles as ordained by Allah Almighty. These are for the benefit of all humanity and not for a section of the society. "Whoever has a spark of life, he should have the right to acquire his sustenance"

— HAKRAT ALI R.A

ROADMAP TO ADDRESS THE CHALLENGES BY THE CONTEMPORARY SOCIAL ORDER

1. Abolishing discrimination on various grounds:

Contemporary societies have been plagued by unnecessary discrimination. Human made differences in either form must be abolished for an efficient and effective social order.

"The idea that some people are

:-
:Bar

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lesser humans is the cause of
major problems of the world"

- Herodotus

II. To Put a Bar on the Uncontrollable
Materialism:

The unending

material benefits quest for
problems in the societies have led to many
get rid of this menace. In order to
principles of Islam must be followed.
" within the western world Islam
still maintains a balance between
the exaggerated opposites (communism
and capitalism)

- HAR Gibbs

III. The maintenance of Good Morals:

The western societies have been
plagued by various immoral tendencies
of homosexuality and bisexuality.
These tendencies are a great challenge to
the modern societies. The religious leaders
needs to inform the consequences of this

By presenting the case study of nation of least (A.S) to the people.

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iv. Respect of collective and individual rights:

Rights of individuals and groups must be preserve for a good society order. The last sermon of Muhammad (SAW) as enshrined by the Human Rights Declaration can a long way in this regards.

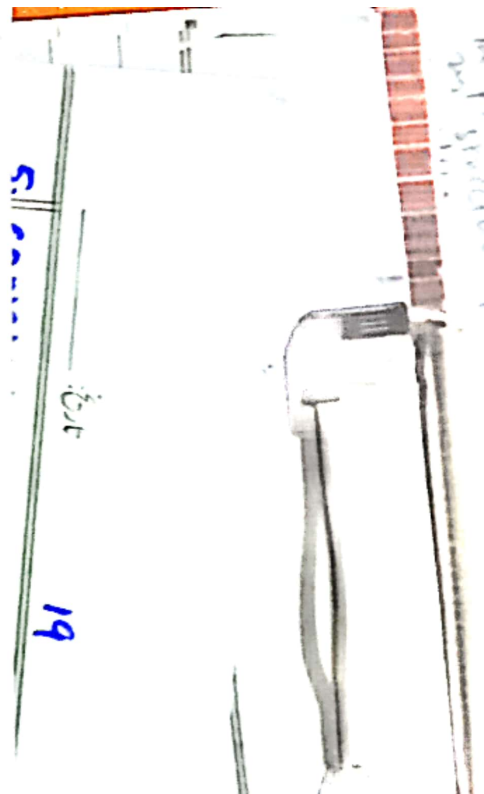
v. The members to cooperate in goodness and to refrain from cooperation in evil

The members of society need to extend hand of cooperation in goodness and to discourage evils.

وتعاونوا على البر والتقوى ولا تعاونوا على
الائساف والفروان -

" And cooperate in goodness and piety and do not cooperate in evils and wickedness "

(Al-Midah 5:32)



5. CONCLUSION:

Islam, thus, perceive society as an association, which is found in accordance with the divine laws or divine principles. These divine principles are clearly manifested from the prominent features of Islamic societies. These principles can prove pencea to the problems of modern social order.