

General Instructions

1. Give numbering to headings
2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.
3. Do not use table for comparison and contrast questions.
4. Draw figures/diagram/flowchart where needed.
5. Start new question from fresh page.
6. Give around 15 headings for 20 marks question.
7. Every question should have introduction and conclusion paragraphs.
8. Add Quran/Hadees references wherever possible.
9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.
10. Add one quotation of famous religious scholar in each question.
11. Change colour scheme for references to give them more visibility.
12. Manage time
13. Wide page borders are discouraged. Should be reasonable.
14. Avoid writing wrong references.
15. Give more weightage to expressedly asked part/s of the question.
16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

2. Seeking Knowledge; an Obligation for all Muslims:

The acquisition of knowledge has been made obligatory on all Muslims. In a famous ~~had~~ hadith of Holy Prophet ^ﷺ, it is narrated that

طلب العلم فریضه علی کل مسلم -
Seeking the knowledge
is obligatory on every
Muslim.

It shows ~~the~~ the importance of seeking knowledge and getting education in Islam. The first revelation on Hazrat Muhammad ^ﷺ was all about knowledge and mention of pen in first revelation ~~makes~~ makes this cause even more sacred.

3. Character Building of Muslims through Education:

The Prophetic way of teaching and educating provides very pragmatic steps to be followed in pedagogy. The Apostle ^ﷺ was used of teaching

his companions" by various strategies. Some of Prophetic strategies to impart education in his followers are following:

- Repetition of gist of discussion or most important point twice or thrice.
- Asking questions from his audience to gain their attention.
- Exemplifying concepts from daily basis routine activities
- Gradual and step by step rectification of conduct of Muslims

These pedagogical strategies are applicable in modern education system. and

4. Culmination of Character by Islamic Teachings:

The teachings of Islam make an individual a useful part of society. Islam encourages the transformation of human personality by translating the productive knowledge into practical actions. Whenever there is mention of success, it is associated with good deeds (صالحات). The idea of excelling in good deeds enables and motivates a Muslim to be more productive.

5. Reward on Cooperation on Good deeds:

A Muslim society is comprised with the values of honesty, truthfulness, brotherhood and mutual cooperation. However, Islamic teachings only show consent and promise reward for cooperation on good deeds. As it is mentioned in Quran:

وتعاونوا على البر والتقوى

And cooperate (with one another) in good deeds and piety.

Islam also forbade the cooperation on evil and sinful acts. It is also mentioned in Quran:

ولا تعاونوا على الاثم والعدوان

And do not cooperate in sinful (acts) and transgression.

Islamic teachings inculcate the positive cooperation among its followers.

6. Conclusion:

Islam has been a source of peace since its beginning. The Islamic teachings ensure to make an individual a best possible version of himself by ingraining the positive traits in his character. The concept of character building through education is evident in all Islamic teachings.

Question #02

Doctrine of Akhvat (Life hereafter) in Islam and its impact on Individual and Society

1. Introduction to the Doctrine of Akhirah (Hereafter) in Islam:

Allah (s.w.t) has created everything in pairs. The pair of this world is the world hereafter. The life in this world (Duniyah) is an initial phase in man's journey to

his eternal abode (either Paradise or Hell). The belief in Hereafter is one of essential beliefs required to enter fold of Islam. Allah Almighty has created this life as a testing time in which man has chance to collect deeds for hereafter. These deeds, if good then ^{will lead to} consignment of Paradise (Jannah) and if bad then the torment of Hell.

2. Quramic Approach to Hereafter:

The word Akhirah (hereafter) has been derived from the root word of ا-خ-ر which refers to something second in number or last in number.

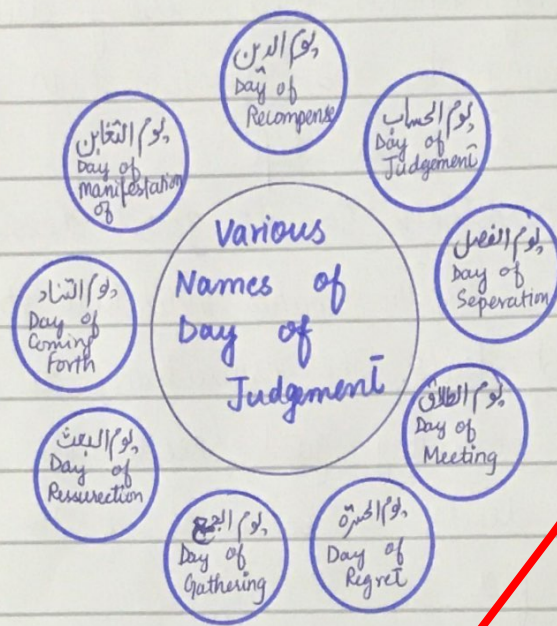
The hereafter is a last phase or second phase to that of this world. Allah Almighty says that the hereafter is better than this temporary world. In Surah Zukh, ayah 04, Allah (s.w.t) has said;

والآخرة خير لك من الأولى.

And the later (hereafter) is better for you than the former (duniya).

3. Mention of Akhirah (Day of Judgement) in Quran:

In Quran, there are multiple names of the Day of Judgement mentioned as follows:



4. Impacts of Hereafter on Individual:

The belief in hereafter has far reaching influence on an individual's life. Some of significant influences are following:

- **Purposefulness of Life:** The belief in hereafter enables a man to lead a purposeful life. The individual has a sense of aim i.e meeting Allah on the Day of

Avoid using bullet points. Give numbering.

Judgement. The success of this meeting is only possible if one lives a purposeful life.

• **Sense of Accountability:** The idea of hereafter inculcates a sense of accountability on the Judgement Day. When a Muslim knows that every deed he does is going to be questioned in hereafter, he leads a pious life.

• **Inspiration to do good deeds:** The belief in hereafter makes individual strive for good deeds. The inspiration to always excel in collecting good deeds in one's book of deeds is because of the idea of hereafter.

5. Impacts of Hereafter on society:

A society that is formed by individuals who believe in hereafter is much better than a society with individuals who do not believe in hereafter. The idea of accountability makes individuals responsible enough to form a better and fairer society.

• Formation of a Just Society:

Belief in hereafter ensures the sense of accountability in the next world. It leads to a justice based society which tries to provide individuals with justice.

• A Society free of Existential Crisis:

Human beings try to justify their life by means of finding some purpose behind it. It is belief in hereafter that enables man to justify the purpose of their life. A society where people lack this belief in hereafter becomes a nihilistic society where individuals question their existence.

The existential crisis in a society leads its members to suicides or a restraint free life with the ideas like 'you only live once' (yolo).

It deteriorates the health of a society.

• Increased Social Welfare Spirit in Society:

When members of a society believe that their good deeds will surely be rewarded either in this world or the world hereafter, they are more inclined towards doing welfare works without seeking reward from fellow human beings. The surety of getting rewarded for good and ^{being} punished for

for bad deeds make individuals of a society more conscious about their action. In Surah Zalzalah, Allah Almighty ensured the recompense of humans actions in these words

فمن يعمل مثقال ذرة خيرا يره

Who so ever does an atom's weight
good^{deed} shall see it.

فمن يعمل مثقال ذرة شرا يره

Who so ever does an atom's weight
bad deed shall see it.

It enables the society members to work for social welfare without any greed of acknowledgement in this world. It is because they know they will surely be rewarded in hereafter, if not in this world.

6. Conclusion :

It can be concluded that the belief in hereafter is essential for better survival of individuals in this world and for formation of a positive society. A world without sense and belief of hereafter

is chaotic and without justice. However, it is the belief in hereafter that makes individuals live in a conscious way and make societies better to live.

Question #07

Rights, Role and Status of Women in Islam

1. Introduction to Women Rights in Islam:

Islam emerged in a society where female infanticide was a regular and normal practice, where women were treated like property of the man and where women were traded like commodities. In that age of ignorance, it was Islam that honoured all human beings, including men and women both. As Allah Almighty said in Quran,

And indeed We honoured the children of Adam

ولقد كرمنا بني آدم

It was the advent of Islam that ensured women rights in an ignorant society. Islam provided the fundamental human rights to women and the weak people in society. Islam is the best way of life. It allows every individual, whether slave, women, ~~transgender~~ intersex or any other marginalized group member, to live the best of his life. Islam provided the right to education, inheritance and respected survival to all women.

2. Women Right to Education:

Islam encouraged Muslim women to gain knowledge and become play constructive part in the development of society. Holy Prophet^P's wives played a crucial role in the propagation of Islam as well as in the education of Muslims in society. Hazrat Aisha^{RA} had memorized and narrated a large number of ahadith from the Holy Prophet^P. Islam ensured the right to education for all Muslim women.