

Qno# 4

Akhrat (Hereafter)

**Start with the summary of the answer as introduction**

Akhrat or Al-Akhirah is an Arabic term for the Hereafter. According to the third postulate of Islam, the world is a place for trial and man is constantly being judged in it. He will have to give account of all that he does herein. Life on earth will one day come to an end, and after that a new world will be resurrected. It will be in this life after death that man will be punished and rewarded according to his deeds or misdeeds. Those who live in this present world a life of obedience to the Lord will enjoy eternal bliss in the hereafter, while those who disobey will have to garner bitter fruits of their disobedience.

The Prophet Muhammad (PBUH) has also demanded belief in the doomsday. Dr. Hamidullah, in his book "Introduction to Islam" says that, man will be revived after his death, and Allah SWT will judge him on the basis of his deeds during the life of this world, in order to reward his good actions and punish him for the evil ones. One day our universe will be destroyed by the order of God, and then, after a certain lapse of time, He Who had created us first would bring us back to life. Paradise as a reward and Hell as a punishment are but graphic terms to make us understand a state of things which is beyond all notions of our life in this world.

ام حسب الذين اجترحوا السيئات ان نجعلهم كالذين ءاصوا  
وعملوا الصالحات سواء محياهم ومماتهم ساء ما يحكمون  
Al-Jathiya 45:21



As Holy Book Quran indicates,

"Or do those who commit evil deeds simply think that We will make them equal in their life and after their death - to those who believe and do good? How wrong is their judgement!"

ثم بعثناكم من بعد موتكم لعلكم تتشكرون ۝  
Al - Bakarah 2:56

"Then We brought you back to life after your death, so that perhaps you would be grateful."

Al Rahman: 26 ۝ كل من على الارض فان ۝

"Everything on it (Earth) is to perish."

### Belief in the Hereafter and Establishment of Society

If a man believes in this doctrine that he will be resurrected and will be held accountable for all his deeds, he would avoid all types of sins to his best capabilities. This belief will make him eradicate the thought of looting the belonging of others, therefore he will prove himself to be beneficial for the whole society.

### IMPORTANCE OF AKHRAT IN HUMAN LIFE

#### • The Concept of Punishment and Reward

The concept of punishment and reward creates a genuine fear in one's life. One would make sure to abstain himself from the evil; and will eventually become an obedient servant of God.



## references/examples against your arguments

### The Spirit of Turning toward Allah

When a Muslim believes in the doctrine of Akhrot then he will surely want Allah's blessings. In this regard, even if he is involved in any misdeeds, he will eventually turn himself toward Allah (SWT). For instance, the pious caliph Hazrat Umar bin al-Khattab, before he accepted Islam he was against this doctrine, however, when he accepted Islam, he served Islam all his life.

### The Spirit of fulfilling the purpose of creation

Man has been sent down on earth as vicegerent of God. The purpose of his life is not limited just to himself. However, he is sent on earth to serve the righteous religion and the followers of Islam. Thus, recognizing his purpose of creation, his spirit will be filled with peace.

### Belief that the world is mortal, while the hereafter is immortal

The concept of Akhrot makes one believe that this world is temporary, while the life after death is permanent. So one must stay away from the worldly and materialistic pleasure, rather focus on doing the righteous deeds; showing sympathy to other creatures, staying patient and resilient in times of adversity; purifying heart and soul, and above all abiding by the Islamic law. By believing in the hereafter human qualities will get strengthened and humans will make a just society.

Add more arguments. A 20 marks answer should have around 15 subheadings and be on 8-9 pages



Qno#5

## Human Rights in Islam

Islam is an all-encompassing religion that focus on both the spiritual as well as practical aspects of life. It promotes a lifestyle of religious devotion, simplicity, sacrifice, unity, and brotherhood which is of benefit to an individual not only in this world, but also in the hereafter. Islam not only lays down duties owed to God, but it also defines duties owed to individuals. Muslim jurists have classified rights into:

**Haqqoq Allah (Rights of God):** These are the religious acts of devotion and faith, which we owe to God Almighty. For example; the offering of Namaz, offering Haj, etc.

**Haqqoq-ul-Ibad (Rights of Humans):** The rights of men are those that individuals enjoy against each other, also referred as human rights.

### • Western Propaganda and its Antithesis

It is, unfortunately, believed in the West that the values and principles of Islam are contrary to that of the western human rights. This wrong concept has taken root not only due to the West's ignorance of Quran, but also due to the irresponsible and outrageous attitude of some Muslims.

In fact, Islam has laid the basic human rights way before United Nations Universal Declaration of Human Rights. Therefore, Islam guarantees the basic human rights from its very advent.



### • Right to Life

As mentioned in the holy book;

من قتل نفساً بغير نفسٍ أو فساداً فى الأرض فكأنما قتل  
الناس جميعاً  
Al-Maida: 32

"Whoever kills a person unless it be for manslaughter or for mischief on the land, it is as though he had killed all humanity."

### • Right to Equality

The Prophet PBUH, in his farewell sermon, declared that no one is superior among you in the eyes of Allah. Similarly, it is mentioned in Quran,

يا ايها الناس انا خلقناكم من ذكروا نثى وجعلناكم شعوباً  
وقبائل لتعارفوا  
Al-Hujrat: 13

"O mankind, we've created you from a male and a female, and made you into tribes and families that you may know each other. Surely, the noblest of you with Allah is the one who is most righteous of you."

### • Right to Education

Islam gives the right of education to all, irrespective of any gender. Messenger of Allah once said;

"Search for knowledge is compulsory upon every Muslim man and woman."



## . Right to Freedom of Religion

Those who accuse Islam of being a conservative religion, this fact that Islam doesn't bound anyone proves all the accusations wrong.

Al-Baqarah: 256 - لا إكراه في الدين

"There is no compulsion in religion."

There, Islam founded the brick of human rights.

## . Human Dignity in Islam

At the core of Islamic teaching about development is the innate dignity conferred by God on every man, woman, and child. Everyone has the right to live a life worthy of dignity and respect simply by virtue of being human, regardless of race, religion, gender, ability, age or economic status.

Human dignity has been one of the central themes in Islamic teachings. Islam has given a distinct position to humanity by viewing humans as the noblest creatures and man as the vicegerent of God on earth. As Quran says,

"And We have certainly honoured the children of Adam and carried them on the land and sea. and provided for them of the good things and preferred them over much of what We have created, with (definite) preference." Al-Isra: 70

It is important to note here that this Quranic verse emphasizes 'descendants of Adam', without association with one specific group, which signifies the oneness of humanity in the light of human dignity.



## 'League of the Virtuous'

The concept of human dignity in Islam is seen in a treaty that the Prophet partook before his prophethood, also known as 'Hill Al-Fuhdul' written up after the mistreatment of a Yemeni merchant, the treaty promised to uphold justice for all who were oppressed in Mecca, regardless of their status and background. It is through this treaty that we see Islam preserving the right of people and their dignity.

Qno# 2

## Benevolence in Islam

Benevolence is the goodness of the soul (which is) out of generosity. It has several definitions: relaxation and delight of the heart out of purity and piety, cheerfulness of the face out of a smiling face, being submissive to the religion of Allah, without slackness. It is also called the essence of Islam, the highest degree of character and manners. The Prophet (PBUH) said:

"The best people is he who bears a pious heart, and a truthful tongue."

Someone asked the Prophet about the piety of heart, he said, "Pious heart is the one that is pure, devote, bears no sin, transgression, nor envy."

Islam is the religion of benevolence and simplicity, Allah mentions in Quran,

"Allah intends for you ease, He does not want to make things difficult for you." 2:185



The laws of Islam are all based on simplicity and ease not on some harshness. All the religious characters are beloved to Allah and whatever was kind and benevolent of them (of acts) is most beloved to Allah. So, hardships should not be laid down in the religion of Allah, and things shouldn't be made difficult for the servants of Allah. Whoever overburdens himself in the religion won't be able to continue in that way.

The Benevolence of Islam explains that Islam is a way of life based on divine teachings, such as, kindness, equity, justice, and charity. Injunctions, permissions, and even prohibitions aim to improve the quality of people by forbidding vice and commanding what is good.

### Self Purification in Islam

The core of the Islamic faith is the purification of self (Tazkiyah e Nafs), which means that human beings must keep their body as well as soul clean, since one affects the other directly. Bodily cleanliness is so significant in Islam that washing or rubbing with clean soap or dust (Tayamum) is compulsory for prayers, if no water is available. Prophet (P.B.U.H) said:

"Allah is pure and likes purity; He is clean and likes cleanliness; He is generous and likes generosity; He is hospitable and loves hospitality, so clean your courtyards."



The word 'Nafs' is used in the Quran in the meaning of desires, attributes, feelings, emotions, leading to actions. When human beings submit to their desires without putting any limitation and boundaries they are using their 'Nafs-e-Ammara'. God has given humans the capacity to distinguish between right and wrong, to do sins and ultimately correct themselves. As it is stated in Quran:

Al-Shams: 07 -  $\text{بِالنَّفْسِ الْوَالِدَاتِ ۙ وَالْأَنفُسِ السُّوَالَاتِ ۚ}$

"By the soul, and the proportion and order given to it."

Al-Shams: 8 -  $\text{فَاللَّامِئَاتِ فَجُورًا ۚ وَتَقْوَا لَهَا ۚ}$

"And its enlightenment as to its wrong and its right."

Al-Shams: 9 -  $\text{قَدْ أَفْلَحَ مَن زَكَّاهَا ۚ}$

"Truly, he succeeds that purifies it."

Talwā is the way of purity, purity of our bodies and purity of our souls. One can purify by removing the evil thoughts, ignorance, sin and corruption, and by cultivating good habits like knowledge, virtue, wisdom, kindness, and charity. Therefore, Islamic teachings teaches us that success and salvation in this life and in the hereafter depends on self purification of body, heart, and soul.

Attempt by giving multiple subheadings



Qno# 8

## Ijtehad

The fourth source of Islamic law is Ijtehad, which means, the use of one's judgement or common sense while deciding an issue. When the Prophet (SAWW) appointed Muad bin Jabal as the governor of Yemen, he asked how he would decide various issues that might be brought before him. Muad replied that he would look at them in the light of Quran. Then, the Prophet asked him if the Quran doesn't provide the answer, then how would he tackle the problem. Jabal said that he would decide through the traditions of the Prophet. The Prophet again asked him if he couldn't get the answer in his traditions, what he would do. Jabal, at last replied that he'll use his own judgement which was approved by the Prophet. Quran also emphasizes the use of intelligence and common sense whether it be matters of faith and otherwise.

"They will further say: (Had we but listened or used our intelligence, we should not now be among the companions of the blazing fire)." Al-Mulk: 10

Thus, the use of Ijtihad which was sanctioned by the Prophet (PBUH) became another source of Islamic law.

"Don't treat Allah's signs as a jest, but solemnly rehearse Allah's favour to you, and the fact that He sent down to you the Book and wisdom, for your instruction." 2:231



## Accountability in Islam

"To Allah belongs all that is in the heavens and all that is on the Earth, and whether you disclose what is in your own selves (you show what is in your mind) or conceal it. Then He forgives whom He wills and punishes whom He wills. For Allah has power over all things." 2:84

Accountability is one of the core issues of Islam. Everyone is responsible for his doings and is accountable for that. Among the purposes, two Quranic ayat reveal that man is created as the 'Khalifa' vicegerent and for worshipping Allah alone. Besides our duties to our Lord, Allah, we are responsible for others, such as for ourself, for other human and the creations including living and non-living creations.

Each and everyone will be held accountable for their actions at the Day of Judgement. For instance, Khalifee, who himself is not above the law. The Khalifa's authority to rule must be given willingly by the Muslims through the Islamic ruling contract, known as 'Bayah'. Without this bayah, Khalifee can't rule. He is held responsible for the domestic, welfare, and foreign policies of the state, he will adopt the divine necessary rules for managing the affair of Muslim ummah, which are deduced through viable ijtehad from the divine book and the Sunnah of his messengers. Besides Khalifa, Legislative branch and judicial branch of government are also accountable for the laws they make and the judgement they pass. Therefore, Islam is a religion which guides toward the right path.