

MOCK EXAM**PART - II****QUESTION NO:- 2****BELIEF IN AKHIRAT AND
ITS IMPORTANCE IN HUMAN
LIFE****INTRODUCTION:-**

Belief in God and accepting human accountability before him in the hereafter is the quintessence of **Islam**. In the scheme of life; the world and the hereafter are two necessary stages in the existential journey of humankind. According to the philosophy of religion; life is a **Serious vocation** and assumes the sanctity of divine trust. According to the teachings of **Islam**; **Death isn't the end of life** rather it opens the door of another eternal life.

Components of Belief in Hereafter as defined by Islam:

(1) Belief in Death:

It is important for the believer to have faith that he'd be responsible for his actions and he'd be accountable in the world hereafter. The present phase of human existence is merely transitional. It is an inevitable means for attainment of Bliss in the hereafter.

Allah says in The Quran;
Surah Al-Anbya;

"Every soul will taste death.
And we test you 'O humanity'
with good and evil as a
trial, then to US you will
'all' be returned"

If human beings acknowledge that their existence is due to God and should constantly identify the objectives set for Humanity by God; by fulfilling those objectives; they'll be deemed successful even if they fail in every other endeavour of this worldly life.

② Life After Death - The Transitional Stage:

The Quran calls the stage that comes immediately after death - **Barzakh**. The word "Barzakh" means "something that serves as a barrier between two things". This term signifies the state of humans between death and resurrection; as connotated by the following verse of the Quran;

"Until when death overtakes one of them" he says, "My Lord, send me back that I may do good in that which I've left"
By no means! It's but a word that

he speaks. And before them is Barzakh until the day they're raised? (Surah Al-Muminun)

As mentioned in the Quran, the evil doers will be made to taste some of the consequences of this state. In the same way, the righteous will experience a pleasant condition during the state of Barzakh.

As Allah says in Surah Al-Mutafiffin:

“No! Indeed, the record of the righteous is in ‘Illiyun”.

* [As soon as the accountability of the both the righteous and the wicked has been completed, they'll then pass into the narrow passage of “Al-Sirat”; those who are righteous will quickly cross it and enter paradise. The wicked will fail to reach and will be cast into hell]*

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③ Restore to life:

Speaking of the various stages of the hereafter, the Quran tells us that two successive trumpets will be blown. The first will spell the end of the present world causing total destruction of their habitat. This will be followed by the second blow of the trumpet; which will cause the general resurrection of all dead at once.

As mentioned in the Quran, Surah Al-Naba,

“Surely the day of decision is appointed - the day when the trumpet is blown, so you'll come forth in hosts”

Consequent, upon blowing of the second trumpet; humans will be made to stand in a gathering - hashr and it's an essential stage of the hereafter.

④ The day of Accountability:

As soon as humans are assembled in this gathering, their accountability will start. Each individual will be shown a written record of his deeds and will be questioned regarding all the major and minor sins committed. In this regard, Quran mentions constant vigilance of human deeds by the Angels who are engaged in writing down all the minute details.

Allah mentions in Surah al-Isra,

"And we made every man's action to cling to his neck, and we shall bring forth to him on the Day of Resurrection, a book which he'll find wide open".

⑤ The Eternal Bridge:

As soon as the accountability is complete, both the virtuous and the wicked will be made to pass over a narrow passage of 'Al-Siraat'; those who are righteous will quickly cross it

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and enter paradise; the wicked will fail to reach paradise and will be cast into Hell.

Impacts of Belief in Hereafter on Human Life

Impacts on Individual life:

1) Responsible and meaningful approach towards life:

Life lived under the paramount consciousness of the Hereafter will maintain a distinct outlook on 'Success' and 'failure'. It'll have its own standards of judgements to determine what constitutes failure and where lies the Success. Those who'll live a goal oriented life to please God will acquire Success in the world hereafter.

2) Gateway to Humble life:

By believing in the Hereafter; one understands that nothing is permanent.

One has a staunch faith in the fact that
 "Dust you're and onto dust
 you shall return"

This realization'd made him humble; he
 won't follow the rat race to acquire
 monetary gains; he'd just rely on the
 sustainer; he'd become selfless; he'd be
 free from the attitudes of greed and
 selfishness.

3) Sense of accountability:

If one lives a purpose oriented life; knowing
 that he'd have to face the consequences
 of wrong-doings; he'd become accountable
 to his **Actions**. He'd develop God-fearing
 and vice versa; he'd attain paradise.

4) Belief in Hereafter imparts Sense of Hope:

As Allah mentions in Surah Al-M-Nashrah:

"Verily with every
 hardship comes ease"

The day of hereafter imparts hope ~~in~~
 knowing that whoever does the wrong-

doings shall have to be accountable; It imparts positivity knowing that no good deeds shall be wasted and Allah is "All-seeing" and "All-knowing"

Impacts on Society:

1) Ideal Society:

The faith in hereafter creates Ideal Society. When everyone in society leads a virtuous and pious life; the mischief will disappear and Ideal virtuous society emerges.

2) Spirit of Generosity:

This faith imparts Spirit of Generosity among the believers knowing that this world is temporary thus his ultimate goal is to please God.

3) Spirit of Social work:

The Holy Quran urges Muslims to do good,
"Any person who hopes to meet his God, should do

good deeds and shouldn't
make anyone partner
in his worship"
(Surah Al-Kahf)

4) Cooperation and Brotherhood:

The believer in afterlife is imbued with the incentives to render meritorious service for the welfare of his brother in faith and humanity at large.

In a Hadith; prophet (PBUH) asks the believers to entreat the guests, visit the ill and succor the needy if they really believe in the hereafter.

CONCLUSION:-

Thus it can be ordained that if a believer wants to attain success in the world hereafter; he ought to abide by the obligations set by Allah; to please Allah; only then he'd be able to attain success in the world hereafter.

QUESTION NO:- 3

STATUS AND RIGHTS OF WOMEN IN ISLAMIC SOCIETY

INTRODUCTION:

Islam is a deen and it is a complete code of life ; The rights of God and his creatures constitutes one of the most important aspects of God's message to mankind.

Allah Says in Surah Al-Hadid:

"Certainly we sent our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity"

Allah has ordained rights for women in Islam ; whosoever doesn't comply to that will be accountable for his actions in the hereafter.

Allah Says in Surah Al-Maidah:

"And let not hatred of
a people incite you to
not act equitably; act
equitably"

STATUS AND RIGHTS OF WOMEN IN AN ISLAMIC SOCIETY

1) Islam Recognized Women's Human Dignity when Society denied it

pre-Islamic Arabia treated women as
a property - They were buried alive,
inherited, bought and sold. The Quran
abolished this injustice,

"And don't kill your
children"

Islam established women as moral
agents with equal spiritual worth.

2) Spiritual Equality of Men and Women:

Islam gives equal spiritual responsibility

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and reward. Quran says,

"Verily, the most honorable
of you is the most
righteous"

Islam rejects gender-based superiority,
piety is the criterion, not gender.

3) Right to Life and Protection from Oppression:

Islam ended female infanticide, prophet
(PBUH) said,

"The best of you are those
who're best to their
women"

Women's protection, dignity, and safety
became an Islamic obligation.

4) Economic Rights - A Revolutionary Step:

4.1 Right to own, Inherit, and Manage Property:

Islam ordains Men to give due share
to women in inheritance. Women get

get fixed shares in inheritance and their wealth is independent; no one can take it forcefully.

4.2 b) Right to Mahr:

Mahr is women's exclusive right. Prophet (PBUH) emphasized paying Mehr even if it's a small ring of iron.

4.3) Financial Maintenance:

Husband must support wife even if she's wealthier. Islam separates financial responsibility from spiritual equality to protect women economically.

Allah says,

"O people! Fear Allah concerning women. Verily you've taken them on the security of Allah and have made their persons lawful unto you by words of Allah!"

5) Legal and Social Rights

5.1 Right to Conduct business:

women at the time of the prophet (PBUH) were traders, farmers, and workers. Hazrat Khadija (RA) was a successful business owner. Islam encourages economic participation.

5.2 Right to Seek Divorce:

Quran permits separation peacefully if relations can't continue. The prophet (PBUH) granted khula to Jamila bint Abdullah. Islam protects women from marital injustice.

6) Education is obligatory for Women:

prophet (PBUH) said,

“Seeking knowledge is
obligatory on every Muslim
(male and female)”

Hazrat Ayesha (RA) was a scholar, jurist, and teacher to the ummah. Islam's early model produced female scholars, proving women's intellectual leadership.

7) Social participation and public life:

Women participated in battles (nursing, logistics), markets, farming, education, and consultation. Umar (RA) appointed **Al-Shifa bint Abdullah** in market regulation. Islam gave women public roles long before modern states.

8) Right to Choose Marriage:

Forced marriage is prohibited in Islam. Prophet (PBUH) annulled marriages done without a woman's consent.

“Don't inherit women against their will”

Consent is a legally binding requirement in Islam.

9) Protect of Honour and Reputation:

Islam has laid foundation to a society that safeguards female respect and safety. Islam has imposed strict punishments for Slander.

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10) CONCLUSION:

Islam elevated women from an oppressed class to equal dignified members of society, granting them rights in family law, property, economics, education, spirituality and legal justice. Quran and Sunnah portray women as moral equals, valued wives, and independent individuals. The Islamic framework emphasizes justice, compassion, and balanced roles, thus creating a system where women's rights are divinely protected.

QUESTION NO.-8

1) IJTEHAD:-

Ijtihad means exerting one's utmost intellectual effort to derive legal rulings

from the Quran and Sunnah where explicit texts are absent. The term comes from "Jahada" - to strive.

- Quran encourages reflection and reasoning. As stated:

"If you differ in a matter, refer it to Allah and the messenger"

Evidence from Sunnah:

Famous Hadith of 'Muadh ibn Jabal'

When appointed to Yemen, he said, he would judge by:

- a) The book of Allah
- b) Sunnah of the prophet (PBUH)
- c) "And if I find nothing, I'll exert my opinion"

The prophet (PBUH) approved and praised him.

Role of Ijtihad in Islamic law:

Ijtihad allows Islam to address new challenges (biomedical issues, finance,

governance). *Ijtihad* ensures dynamism within Sharia while keeping within divine principles. Classical Mujtahids include: Imam Abu Hanifa, Imam Malik, Imam Shafi, Imam Ahmad.

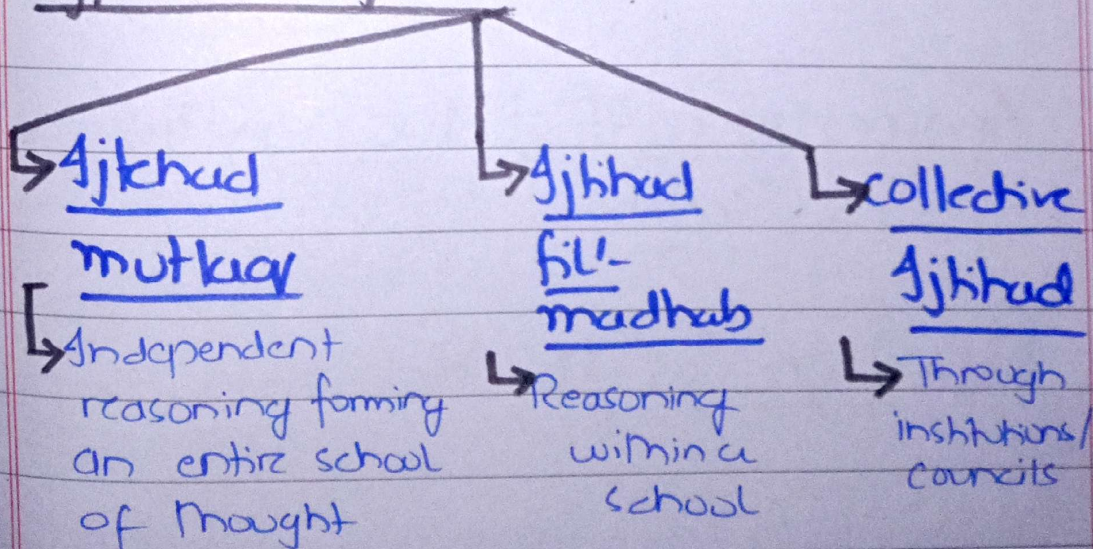
Conditions for a Mujtahid:

He should've mastery of:

- Quranic injunctions
- Hadith and its principles
- Usul-ul-fiqh
- Knowledge of aqiyas
- Awareness of customs, public interest

Must possess piety, impartiality, and strong intellect

Types of Ijtihad:



Contemporary Relevance:

Ijtihad is essential for moderating issues of bioethics, Islamic banking, AI, women's rights, and governance.

Institutionalized by bodies like: **Islamic Fiqh Academy** and national Shariah councils.

Conclusion:

Ijtihad ensures continuity, Relevance, and adaptability of Islamic Law. By following principles and injunctions of Quran and Sunnah, it keeps the Islamic legal system suitable for every age.

(ii)

Importance of Education in Shariah

1) Education as The First Revelation:

Islam began with the command to

read, learn and acquire knowledge.

Islam emphasizes knowledge as the foundation of Islamic civilization.

2) Prophet (PBUH) as a Teacher:

Prophet (PBUH) was sent down as a teacher "معلم" to preach the message of Allah. He emphasized clarity, gradual teaching, and accessibility. His entire mission was educational.

"I've been sent as a Teacher"

3) Promotion of Literacy:

After Badr, prisoners could earn freedom by teaching 10 Muslim children to read and write. This shows how education was prioritized over war gains.

4) Education of Both Men and Women:

Prophet (PBUH) dedicated a separate day for women to learn religious matters. Hazrat Aisha (RA) became one of Islam's greatest scholars.

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"Seeking knowledge
is obligatory upon
every Muslim"

5) Masjid as an Educational Institution:

Masjide-Nabawi served as a school, research center and training ground for leaders. It also imparted holistic education. Thus, Islam blends intellectual, moral, and practical education.

6) Encouraging critical Thinking:

As stated,

"Will you not reflect?"

The prophet (PBUH) taught companions through reasoning, analogies, and questioning.

7) Transformation Through Education:

The Seerah shows how an unlettered

society was transformed into a global civilization by prioritising learning. Knowledge created leaders like: Hazrat Umar (RA), Hazrat Ali (RA), Hazrat Abdullah ibn Abbas.

CONCLUSION:-

Education is central to prophetic Seerah, by making learning a religious duty, Islam established a society grounded in literacy, reflection, and moral excellence. The Seerah provides a timeless model for educational reform and intellectual revival in the Muslim World.
