

Introduction

In Islam, Ta' Akhira (Hereafter) refers to the stages after this transient life. These stages include death, qayamat, accountability and eternal rewards of heaven or hell. This concept develops character building, humility, at individual level while introduces the concept of accountability and peaceful coexistence at social level in human society.

What is Akhira??

Literal meaning:

Word akhtar means "coming after something."

Contextual meaning:

The segment of life after this worldly life.

Shariah meaning:

In shariah, akhira consists of stages from death to the hell or heaven.

Stages of Akh-rat

(i) First stage of the world hereafter is death:

In Islam, death is not the end of life. Rather it is a veil towards the life from grave to the heaven or hell.

“Why you fear death; it is a veil to another life.”

(Maulana Rumi: If I die).

(ii) Second stage of akh-rat is the day of resurrection:

After spending a period of time in grave, people will face the day of resurrection. At that day, all the people will die at first trumpet and resurrected at second trumpet blown by Hazrat Israfil. According

to context of Quran:

“When the earth will be shaken and it will expel what is inside it”

(Al-Zilzal: 1-2)

(iii) Process of accountability in the hereafter:

At the time of after resurrection, all people will be gathered at Arafat. They will be handed over a paper where all their good and bad deeds will be mentioned. Everyone will be questioned about their duties.

"Everyone of you is responsible for your acts"
(Hadith).

(iii) Award or sentence will be given according to the accountability:

Everyone will be given award in the form of heaven or sentence in the form of hell. Good deeds will lead to heaven, an eternal abode of peace or hell a place of eternal fire. According to Quranic verse:

"As perpetual are its fruits (heaven); so its shade"
(13:35)

Importance of life Hereafter in human life.

At Individual level.

(i) At individual level, the belief in hereafter helps in character building of humans.

As a muslim believes in Akhrot, he can bear the affliction coming in its way. So belief in hereafter makes him tolerant. Similarly, he builds respect for the elders and compassion for the children to avoid vehement fire in Akhrot. According to Hadith of Holy Prophet (P.B.U.F.I):

“Who don't respect elders and show mercy on children is not among us.”

(ii) Belief in hereafter injects humility and humbleness in the human life.

In Quran, it is mentioned that Allah does not like pride and arrogance. Moreover, Shah waliullah

evacuated pride and arrogance with shirk whose sentence is eternal fire. To avoid this fire, a muslim develops humbleness in his individual life

In social life

Social importance of belief in hereafter:

(i) Belief in hereafter introduces the concept of dual accountability in public life.

A true muslim whether a public service holder or politician fulfills his duties. The particular reason is the dual concept of accountability. If one evades the accountability in this life, he will be charged in hereafter.

"A king will be questioned about his subjects"
(Hadith).

(ii) Belief in hereafter ensures peaceful co-existence in human life.

Islam is a universal deen that does not discriminate on the basis of religion, caste or creed. If one unlawfully sheds the blood of any innocent human whether muslim or non-muslim, he will be charged with befitting punishment. Thus, a pluralistic society based on peaceful co-existence emerges out of fear and reward.

According to a letter by Hazrat Ali (R.A.) to Malik Bin Ishtar:

“Blood that is shed unlawfully shortens life of state”

Conclusion:-

Belief in hereafter is the core part of ~~Im~~ articles of faith in Islam. It broadens the outlook of momentary human life at individual and social level.

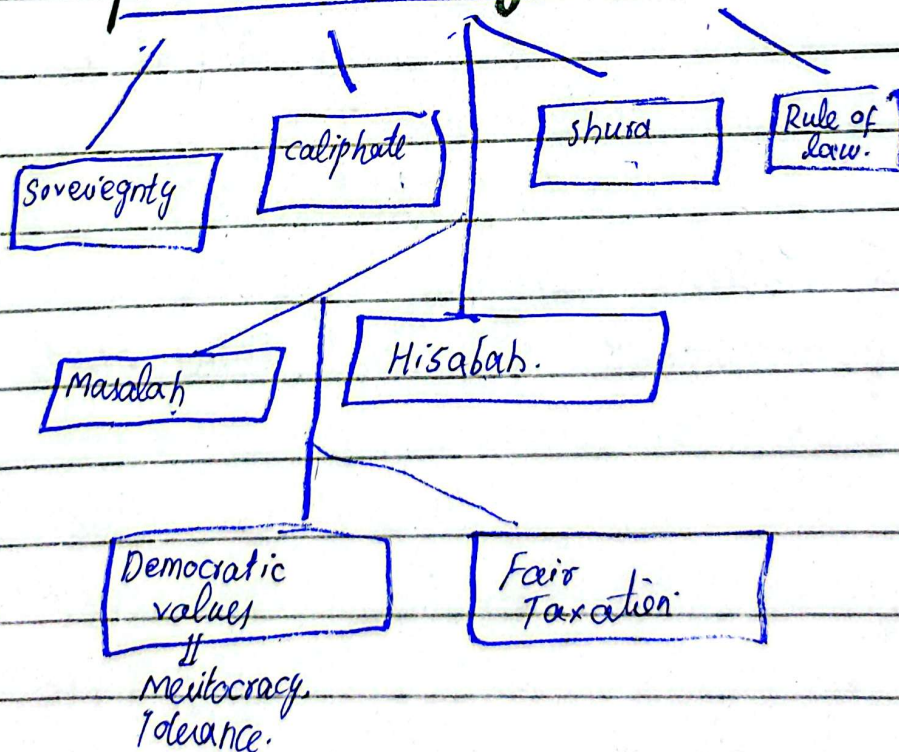
Q.4.

Introduction:

Islam, being the universal deen, establishes core principles and features that establish a just state and society. Islam's political system ^{based upon} such as caliphate, shura, rule of law, public welfare, sovereignty of Allah, democratic values, accountability and fair taxation promotes the concept of just state and society.

demo
||
meritocracy

Features of Islamic Political system:



How Islamic political system promotes a just state and society?

(i) Sovereignty of Allah
promotes a just rule in Islamic society:

In Islamic society, sovereignty does not belong to people or ruler. As sovereign ruler can become despotic and sovereign people can turn majoritarian, sovereignty to Allah promotes a just society and state. According to context of Quranic verse:

الله اعلى

Allah is sovereign

(Al Ikhlas: 2).

(ii) Islamic caliphate is the guarantor of just Islamic state and society:

In Islamic jurisprudence, executive powers in the form of amanah are vested to the caliph. However, caliph must act according to rule of Shariah and welfare of

people. Caliph is the servant of a nation which can ensure a society and society based on values of equality.

“Chief ^{ruler} ~~server~~ of a nation is the chief servant of that nation”
(Hadith).

(iii) In Islam, the concept of Shura gives an equal opportunity to participate in the affairs of state:

In Islam, majlas-e-shura keeps an eye on majoritarianism and despotism. Caliph is bound to take advice from the shura regarding affairs of state. Shura consists of minority representatives and women to ensure just state and society.

According to Constitution of Madinah 622 A.D., Jew delegation used to take part in political consultation of muslims.

(iv) Rule of law in Islamic political system brings

everyone in the sphere of just and society and state.

In Islam, all people are equal before the eye of shariah. Even Caliph, minority or public servant all constitutes equal enforcement of law. This equality brings justice in Islamic society and state. According to context of Quranic verse:

"Do justice, it is near to piety"

(5:8).

(v) Masalah (public welfare) in Islamic system ensures just state and society.

In capitalist democracies, protection of private property outweighs protection of labour. In communism, welfare of private businessmen cannot be ensured. Islam offers a golden mean between two extremes by taxing the super rich and distributing to poor sector to maintain just society and state. Hazrat Umar (R.A.) built

Bait ul Mal in 637 for public welfare.

(vi) In Islamic political system, Hisabab (accountability) maintains just state and society.

In Islamic political system, people can hold rulers and public servant accountable before them.

Moreover, fear of accountability in hereafter adds an extra layer of responsibility to the public office holders. Therefore, Prophet

Muhammad (P.B.U.H) established ombudsman courts to try civil servants to maintain justice in the society.

(vii) Democratic values of Islamic political system establish a just society and state:-

In Islamic political system, democratic values of tolerance, separation of powers and meritocracy maintain a just and equitable society.

Hazrat Ali, in his letter to Malik Bin Ishtar, advised:

“Install capable, honest and characterful chief justice to the court. Chief justice must go through certain period (Probation) to ^{prove} ascertain his efficiency.”

(viii) Fair taxation in Islamic political system promotes egalitarian society and state:

According to Alama Ibn-e-Khaldun, politics cannot be ^{separated} divided from economy. Thus, Islamic political system is linked to fair taxation for egalitarian society. Traders have to pay Zakat, Ushr and Kharaj on the excess of their wealth which is utilized to fund affairs of state.

Conclusion

Islamic political system is a golden mean between capitalist and communistic forms of government. It is the only way to ensure the state based upon justice.

Q.5.

Introduction:

No violence
on earth.

(i) Establish
democratic
societies

(ii) Diplomacy
to resolve
disputes

(iii) Perfection
of inner
conscience.

(iv) Eradicate
terrorism

(v) Establish
army for
defensive
means.

(vi) Eradicate
interfaith
dialogue.

(vii) Character
empty
with
agreements.

(viii) State
ethics
far-right
ideology

The Quranic inter verse of "No violence on earth" emphasizes upon its contextual understanding. It elucidates establishment of democratic state, diplomacy, inner perfection, eradication of terrorism and far-right ideologies, establish army for defence, interfaith dialogue and honoring mutual agreements.

لَا تَفْسِدُوا فِي الْأَرْضِ

Translation:

Do not (spread) violence on earth"

(Al-Baqarah).

This verse of Holy Quran emphasizes upon ending violence on all parts of the earth and promote peace in the globe.

Elucidation of Quranic teaching "No violence on Earth"

(i) In the verse, Quran emphasizes upon establishment of democratic state for preventing violence:

In the verse, Quran teaches the mankind that peace should be the priority which can be maintained by establishing a democratic state where rights and duties are preserved through constitutional means.

Example:

Through Constitution of Madinah 622 A.D., Prophet Muhammad (P.B.U.H) established constitutional state to end tribal conflicts in Madinah.

(ii) The Quranic verse advocates for diplomacy to resolve conflicts:

The Quranic verse emphasizes upon use of diplomatic means to avert conflicts. The reason behind is the use of military means will plunge

states in never-ending chaos.

Example:

In May 2025, Pakistan used diplomatic channels to prevent large-scale bloodshed in Indo-Pak conflict.

(iii) Through this verse, the Quran emphasizes upon inner perfection to prevent violence:-

The verse highlights the importance of purifying inner conscience. Through this process, human body becomes empty of avarice, revenge, jealousy and other social evils which are the cause of violence in society.

According to Allama Iqbal, it leads to moral perfection called "khudi".

(Book: Reconstruction of Religious thoughts in Islam)

(iv) Through this verse, Quran teaches us to eradicate terrorism:

In Islam, terrorism has roots in non-state adventurism which is strictly

prohibited. Terrorists use the word of jihad to spread fear. ~~Thus~~
According to Allama Ibn e khaldun, if state utilizes military force to bend the disobedient actors, it is Harb-e-Adl wa Jihad. Thus, eradication of terrorism is necessary to end chaos.

(v) Through the verse,
Islam nullifies far-right ideologies to maintain peace:

In Islam, there is no room for exclusionary practices. One who is living in a society for a long time cannot be eradicated by force. One who uses force or threats to expell immigrants must be stopped by any mean to prevent violence.

Example: Council of American Islamic Research to protect muslim communities from far-right groups is such as example.

(vi) The verse reinforce to establish military for defensive means to prevent

violence:

In order to end violence on earth, there is need of military for the defence of territory.

Military can be employed to help the oppressed for maintaining equality on earth.

Example:

Pakistan developed atomic bomb as deterrence to thwart Indian hegemonic designs.

vi Through the verse, Islam advocates the concept of Interfaith dialogue to maintain peace.

Extremism is a grave danger to the existence of society. Therefore, Quran focuses on mutual dialogue between different religions to ensure peace in society.

Example:

Hazrat Ali (R.A.) ordered Ibn-e-Kaab to clean the streets of minorities in his areas as gesture of interfaith dialogue to end violence.

(viii) The Quranic verse highlights importance of mutual agreements to eradicate violence:

In this verse of Quran, Islam teaches us to honor mutual agreements to ensure long-term peace in the society. Therefore,

Hazrat Muhammad (P.B.U.H) said to envoy of Museelma ka'ab:

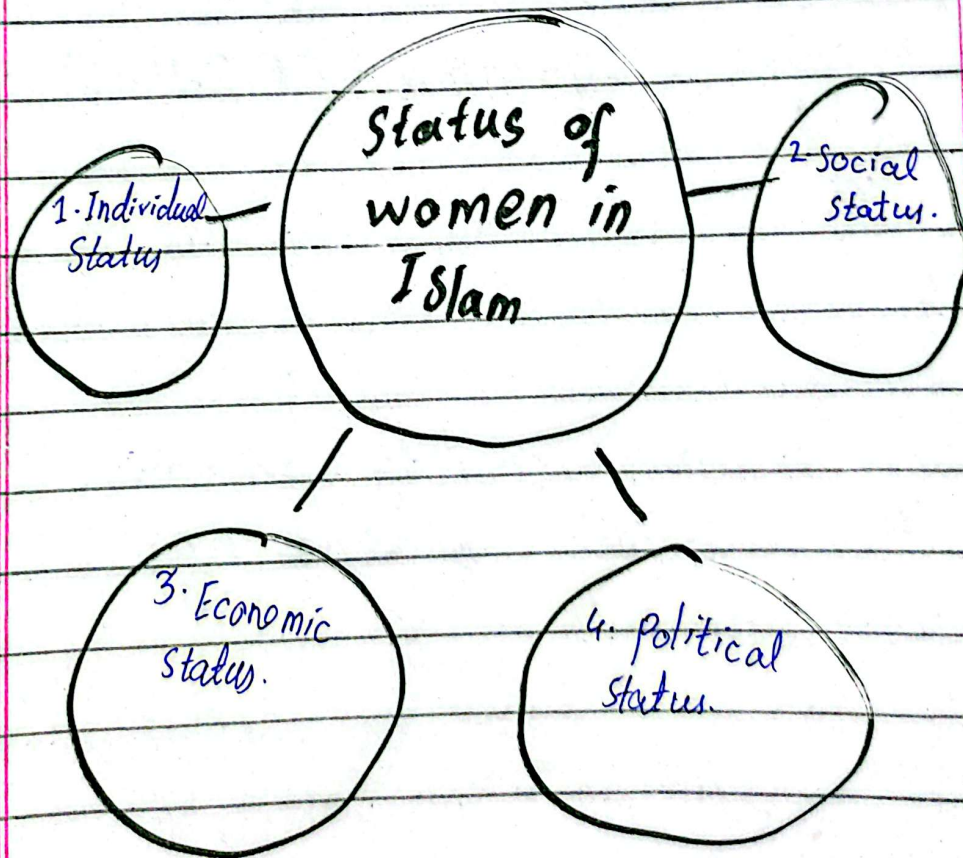
"I would have killed you if you were not an ambassador"

conclusion

In a nutshell, Quranic verse "No violence on earth" teaches us peaceful means. ~~For~~ It guarantees the use of peaceful means to eradicate violence.

Q.5. Introduction

Islamic society, like every other human being, preserves the individual, social, economic and political status of women. Through this status, Islam protects the right to life, right to property, equal right to education and right to indiscriminate employment.



Status of women in Islam:

(i) Individually, women are as respectable as man:

Islam does not discriminate on the basis of gender. Thus, in individual life, dignity of woman is also preserved like man. Even, their security is vested to man which elevate women status in Islam. In

khatba Hujat ul wida:

Prophet Muhammad (P.B.U.H) said:

“Oh people! Be careful in the status of women. Allah have made you guardian over them.”

(ii) Islamic society preserve the social status of women:

In society, Islam has elevated the status of women to men.

As a mother, she is honorable as compared to father. She has indiscriminate access to food, education

and health. Even men are not allowed to dictate their educational policies. Therefore, Mary Wollstonecraft mentioned:

"Islam has given those rights to women denied by occidental sons of Adam"

(A vindication of rights of women).

(iii) Economic status of women is superior to men to ensure equality in Islamic society:

In Islam, women have authority to access resources, run estate and earn profits.

However, in social life, their essential supplies must be fulfilled by man, which gives them an additional benefit to secure their wealth. According to Muhammad Kutb:

"The part, women receive in inheritance, is

liable to be spent on children and Home. However, man still has fulfill needs of women and children which gives monetary benefits to women" (Misunderstood Religion).

(iv) Women are politically empowered to take part in shura of Islamic Society.

women are part of political life in Islam. They have right to vote and representation in Islam. Like men, they can question the conducts of state which preserves their equal political status.

In General Council of Hazrat Umer (R.A.), women were included based on meritocracy.

Rights of Women in Islamic Society:

(i) Islamic Society preserves the right to life of women:

In Pre-Islam India, Hindus used to burn women in a practise

called Sati. Indians Arabs bury their daughters out of humiliation. However, Islam indiscriminately prohibited this practice and secured the right to life for women.

According to context of Quran:

"Do not kill your children we will provide your resources for living" (6:151).

(ii) Islam gave the equal right of education to women:

In Islamic society, education is the fundamental human right of every citizen regardless of gender.

It aims to foster a society oblivious of their rights and duties.

"It is mandatory for ^{every} both men and women Muslim (men and women) to get education" (A Hadith).

(iii) In Islamic society, women have indiscriminate right to property.

In Roman empire, women could not acquire property. Islam eradicated this practice and secured the inalienable right of women to hold property, run estate and become business women. According to context of Quran:

"What man earns is for him; what woman earns is for him."

(Al-Nisa).

(iv) women have equal right of employment in Islamic Society.

In a number of religions, women were considered inferior creature and mentally sick entities. Islam eradicated all these taboos and made women an integral part of labour force.

Hazrat Shifa Bint-e-Abdullah (R.A.) was appointed as inspector of market of Madinah.

conclusion

Islam has enjoined fundamental human rights without mentioning

race, gender and class. This flexibility too provides equal rights to women.