

QUESTION TWO

Explain the doctrine of Akrat. Discuss its importance in human life.

1. Concept of Akhrat in Islam .

a) الدنيا مزرعة الآخرة
"The world is the cultivating ground for the hereafter".

In Islam, the world and the Hereafter are not two separate things but a continuous process whose beginning is the world and the end, Hereafter. The relationship between the two is the same as ^{between} cultivation and crop .

Professor Abul A'ala Maudoodi in 'Fundamentals of Islam' elaborates that you will naturally reap .

whatever you have cultivated in the land. And if one has carried out all the necessary things properly without any mistake, the benefit is also seen at the time of reaping. Paradise is the state of gratification in the Hereafter.

b) Components of belief in Akhirah

- i) Al-barzakh (intermediate realm)
- ii) Al-Qiyamah (resurrection)
- iii) Al-Hisab (accountability)
- iv) Al-Jaza' wa al-Jazab (reward and punishment)
- v) al-Jannah (Paradise)
- vi) al-Nar (Hell)

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2. Quranic Epistemology of the afterlife.

a) A rational necessity ("so that every soul may be recompensed for what it has earned" (45:22 Al-Quran).

b) A moral imperative ("to test which of you is best in deeds" (67:2) Al-Quran).

c) A spiritual reality anchored in divine justice. (21:27 Al-Quran).

The Quran presents akhirah as the ultimate horizon of human action ("al-yaum al-akhir" appears over 25 times) which creates a moral continuity between this world and the next.

3. Importance of the concept of Akhirah in human life.

a) Social significance.

i) Social discipline and accountability:

Belief in afterlife cultivates restraint against oppression, honesty in financial affairs, humility in leaders.

ii) Psychological resilience: Akhirat provides meaning in suffering, hope in trials and stability in the face of loss.

iii) Shunning materialism: This doctrine challenges consumerism, exploitation, wealth hoarding, environmental destruction. It aligns human behaviour with "transcendent accountability".

b) Spiritual and ethical transformation.

a) Purification of the self.

(Tazkiyat al-Nafs): Belief in the afterlife motivates sincerity (ikhlas) of humility of compassion and self-restraint.

b) Ihsan (Excellences).

The Prophet (PBUH) defined

Ihsan as:

"To worship Allah as if you see Him".

this consciousness is sustained by awareness of meeting God in the afterlife.

c) Balanced Spirituality

Islam does not promote monastic withdrawal. Belief in Akhirah harmonises worldly engagement

with spiritual aspiration.

c) Importance for human civilisation.

i) Ethical economies: Concepts of Zakat, waqf, fair trade, prohibition of interest (riba) are all grounded in the afterlife.

ii) Justice and Human Rights: Belief in ultimate justice creates early Islamic legal institutions, ethics of rulers and protection of rights of minorities and women.

iii) Motivation for Knowledge: Islamic scholars (eg. Ibn Rushd, al-Biruni) saw Knowledge as an act of worship, a preparation for the afterlife.

QUESTION THREE

AKhlas (Purity) and Rawadari (Tolerance) are the essential elements for the evolution of human civilisation. Describe.

1. Introduction

Human civilisation does not advance merely through material progress and technological advancement but its true advancement depends on ethical foundations. In Islamic philosophical and historical perspectives, the values of ikhlas and rawadari are indispensable for building stable, cohesive and morally elevated societies.

2. Ikhlas as the inner foundation of human

civilisation.

a) Meaning of ikhlas

Ikhlas refers to sincerity, purity of motives and acting solely for what is morally right rather than personal gain, ego or manipulation. The Quran (98:5) emphasises that human actions must be performed with "pure faith" (mukhlisin lahu al-din).

b) Ikhlas for social integrity

A society evolves when leaders govern with sincerity, not self interest, institutions serve public welfare, scholars pursue truth and citizens fulfill responsibilities honestly.

c) Ikhlas and intellectual advancement

The great Muslim scholars — al-Biruni, Ibn al-Haytham, Ibn Sina — pursued science not for prestige, but for uncovering truth. This sincerity produced an intellectual civilisation that influenced Europe for centuries.

d) Purifying the human self

Ikhlas strengthens humility, selflessness and service to humanity. These qualities enable cooperation, reduce conflict and allow societies to rise above narrow interests. Thus ikhlas creates the moral infrastructure needed for a sustainable, just and progressive civilisation.

3. Rawadari (Tolerance): The
outer pillar of human
civilisation.

a) Promotes co-existence.

Human societies are naturally
diverse - ethnically, religiously,
culturally, intellectually. Civilisation
grows when this diversity is
managed through respect, patience,
dialogue and peaceful co-existence.
The following verse affirms
this diversity as a divine plan.

"O mankind, indeed We have
created you from male and
female and made you
peoples and tribes that you
may know one another.

Indeed the most noble of
you in the sight of Allah.

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is the most righteous of you."

(Surah Al-Hujurat 49:13)

b) Rawadari enables knowledge exchange.

the "Translation movement" in Baghdad flourished because Muslims welcomed Greek, Persian and Indian knowledge. Civilisations evolve when ideas travel freely.

c) Prevents violence and disintegration.

Intolerance fuels extremism, sectarianism, xenophobia, persecution.

These forces destroy social harmony and halt civilisational progress. Rawadari is therefore not just a moral virtue — it is a political necessity.

4. Contemporary relevance:

a) Countering extremism: Both ikhlas and rawadari undermine the roots of radicalism which are intolerance, hatred, ego driven motives and manipulation of religion.

b) Governance and anti-corruption - Ikhlas is essential for transparent governance, accountability, public trust. Rawadari is essential for inclusion, minority rights and peaceful politics.

c) Globalisation and pluralism.

Modern civilisations are interconnected. Without tolerance, global cooperation collapses. Without sincerity, leadership becomes transactional and cooperative.

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QUESTION FOUR - The main purpose of Islamic political system is to establish a just state and society. Elucidate.

1. Introduction.

Islam lays emphasis on strictly personal responsibility and does not forget the development of the individual. However, it also organises all individuals in a single whole, the world muslim community.

Dr Hamidullah writes in Introduction to Islam that the same Islamic law regulates the affairs of all, whatever the class or country. The same chief, Caliph receives the allegiance of all the faithful in the world.

2. No superiority and complete.

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equality of all nations

the Quran (Surah Hujurat 49:13) has rejected all superiority on account of language, color of skin and has recognised the only superiority of individuals as that based on piety. In the past also, muslims have assimilated this supraracial and supraregional ideal of brotherhood.

3. Islam provides for representative government

In the Holy Prophet's (PBUH) time, to recognise the Prophet, one used to take the oath of allegiance (bai'ah, or contract of obedience) and one did the same for the caliphs at the moment of their election.

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The entire basis for the organisation of the state was a contract concluded between the ruler and the ruled. In practice, only persons that were the most representative of the population would take this oath of allegiance.

4. Complete Meritocracy

The practice of the Holy Prophet (PBUH) is evidence that political appointments were not based on any hereditary status. When the Prophet (PBUH) established Madinah city state, he left at least 25 times for military expeditions. On all occasions, he appointed a vicegerent in Madinah, who could be either Madinah, Qurayshite, Khazajite. Once he even appointed a blind person.

5. Protection for minorities

The non-muslim inhabitants of the Islamic State enjoy a judicial autonomy, each community having its own tribunals, its own judges and laws. The Jews should apply the Biblical laws and the Christians those of the Bible.

6. Emphasis on Shura: mutual consultation.

In Surah Ash-shura (22:38) of the Quran, Allah says.

"who obey their Lord and establish Prayer; who conduct their affairs by consultation."

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The first caliphs were also ardent defenders of consultative institutions.

When decision making is participatory, inclusive and transparent, it ensures justice in governance not autocracy.

7. Economic Justice.

Zakat, prohibition of interest, fair market ethics, workers rights and welfare systems are all designed to reduce inequality, prevent exploitation, ensure economic dignity. Islamic governance links economic order with moral justice.

8. Rule of law (Hakimiyyat-e-Ilahi).

No one is above the law - ruler or ruled. Caliph Umar (RA).

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stood in court as a defendant
before an ordinary citizen.
This demonstrates institutional
justice, not just symbolic.

9. The Prophet's (PBUH) State of Madinah - A Model.

The Constitution of Madinah is
the world's earliest written social
contract guaranteeing equal
citizenship, rights of minorities,
collective security, rule of law
and independent judiciary.
It shows that the first Islamic
state was built on
institutional justice, not tribal
loyalty.

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QUESTION FIVE - Describe the status and rights of women in Islamic society. How Quran and Sunnah emphasised those. Explain.

1. Rights of women in light of Quran and Sunnah.

a) Equality of spiritual worth and moral agency.

the Quran repeatedly affirms the spiritual faculty and moral accountability of women and men alike. It emphasises that reward and responsibility before God are based on righteousness not on gender.

b) Inheritance.

In Surah Nisa (4:11), the

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inheritance shares for men and women are specified as being fixed.

c) Marriage and required consent

the Quran condemns taking women by compulsion or inheriting them against their will and mandates kind treatment of spouses..

d) Divorce and legal procedures

the Quran regulates divorce procedures, waiting periods, and attempts at reconciliation - placing limits and formalities on unilateral and arbitrary repudiation.

e) Social and economic rights:

Women are entitled to property and financial autonomy (their wealth remains their own) and the Quran's economic regulations (Zakat & contractual law) do not exclude women from participation.

2. Examples from Sunnah

- a) Women participated in the early community as traders, teachers, jurists and transmitters of religious knowledge. (Example: Hazrat Khadijah (R.A) commercial prominence, Hazrat Aisha's (R.A) as a juristic authority and hadith transmitter)

b) the prophetic sayings emphasise good treatment of women - famous hadith formulations - hold that the best of the believers - are those best to their wives.

c) the Prophet's (PBUH) injunctions against oppression and injustice apply explicitly to treatment of women.

3. Social, political and economic rights as derived from Islamic law in contemporary world.

a) The Right to Education.
Both the Quran and Sunnah advocate the rights of women.

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and men equally to seek knowledge. The Quran commands all muslims to exert effort in the pursuit of knowledge irrespective of their sex. It constantly encourages Muslims to read, think, contemplate and learn from the signs of Allah in nature: 'Are the wise and the ignorant equal? Truly, none will take heed but men of understanding' (39:9).

b) the right of election and nomination to political offices and participation in public affairs.

Islam encourages women to be active politically and to be.

involved in decision making.
In fact Islam is the only
religion which acknowledges a
political role for women. In
early Islam, women were
given every opportunity to
express themselves, to argue
and to speak their mind
in public. They led delegations,
mediated and granted refuge
and protection. Their judgements
on political matters were
highly valued and respected.
and they exercised great
influence in shaping their
own societies. Hazrat Aisha (RA)
and Hazrat Ummu Salama (RA)
~~are~~ are clear cases in
point.