

Q2. Explain the doctrine of Akẖrat. Discuss its importance in human life.

The doctrine of Akẖrat, is one of the fundamental beliefs in Islam. It means refers to the eternal life that starts after death. All muslims are supposed to have a firm belief in Akẖrat as a part of their ~~de~~ faith, and that every human being will be resurrected, judged by Allah for their deeds in the dunya (this world) and be punished (if their bad deeds outweigh their good deeds) or be rewarded (if their good deeds outweigh bad ones). It serves as a reminder for all Muslims that the current worldly life is temporary and we should treat it as such, and ~~at~~ that all individuals regardless of their faith and beliefs will ultimately be resurrected, and judged by Allah for their deeds and assigned to ~~an~~ an eternal abode, either Paradise (Jannah) or Hell (Jahannam). This answer will explain the series of events which makes up the ~~a~~ Doctrine of Akẖrat and also discuss the importance it holds in human life today.

MEANING OF AKHIRAT:

Akẖrat literally translates to "the Hereafter" which is the everlasting life after the temporary world.

It is also described in the Quran as the home of permanence in Surah Ghafir - Ayat 39, and as the ultimate true life in Surah An-Naba - Ayat 64-69. It is a series of events which includes Death, life in the grave (Barzakh),

Resurrection (Qiyamah), Accountability (Hisab), Judgment (Mizan and Siraat), and Heaven and Hell. Allah mentions

in the Quran in Surah Al-A'la, "But you prefer the worldly life, while the hereafter is better and more ending." There are certain beliefs that encompass the Doctrine of Akhirat - These core beliefs include every Muslim believing that every soul shall taste death (Qullu nafsin taqiat ul maat) it is the belief that no matter how big or small one is they will ~~to~~ experience the process of dying and their soul being taken ^{away} by the angel of death - Azrael (A.S.).

The Day of Resurrection:

The core belief ~~that~~ of death that was discussed earlier is not ~~the~~ viewed as an end, but a transition of the soul from the temporal world to an intermediate realm which is called 'Barzakh'. This is the place where a soul experiences an early form of reward or punishment. This is followed by the Resurrection - this is final stage which begins with the sounding of a trumpet, at which point the entire universe will shun & be destroyed. Allah SWT explains this in the Quran in Surah Al-Qaiah "And the mountains will ~~then~~ be like tufts of wool, fluffed up". This is further described as mountains "crumbled ~~of~~ to atoms - becoming dust scattered abroad" in Surah Al-Waqiah. Then, a second trumpet will blow which would signal the physical resurrection of all human beings, who will be gathered before Allah for judgement - this is called Heshr.

The Reckoning and the Scales :

After everyone is gathered in Jannah, every individual's "book of deeds" which was meticulously recorded during their lifetime, will be presented. This is considered the most crucial aspect. It is said in Quran in Surah Baqarah that every human being will be rewarded for even atom's good he has done and ~~for~~ be punished for every evil even if its the size of an atom he has done. But Quran also always reminds us that Allah is Al-Ghaffar and Ar-Rahim and His mercy always overcomes His Wrath, thus we should always ask Allah for forgiveness and mercy. These deeds will be measured or weighed on a scale (Mizan); those with heavier good deeds will be handed their book in the right hand and those with lighter good deeds will be handed their book in left hand — this would eventually lead to a final judgement of whether a person would go to heaven or hell.

The Bridge of Siraat :

The Bridge of Siraat is a symbolic as well as a real passage over Hell towards Paradise. It is described by Prophet (PBUH) in a Hadith as "a slippery bridge on which there are clamps and thorns which are wide at one side and narrow at the other and have bent ends." ~~People~~ According to the Prophet (SAW), the people crossing it will ~~into~~ be divided into three categories; ~~some~~ one category will be safe without experiencing

any harm at all; another category will be scratched, then released and will be saved; and a third category will be scratched and thrown and will fall into Hell." This reaffirms the idea that as Muslims we should keep asking for forgiveness and mercy from Allah so that our journey towards paradise is a smooth one and not scratched or dragged.

Eternal Abodes:

Then the final destination is eternal. Allah SWT says in the Quran, in Surah al-Mu'min, "The life of this world is but a (passing) enjoyment, while the Hereafter - that is indeed the home of presence" Allah SWT also describes Jannah as a place of everlasting bliss and spiritual pleasure for the righteous believers, while Jahannam is a place of torment and suffering for unrepentant sinners and disbelievers. This wraps up the doctrine of Akhiraat in great detail. Now this signer would move on to the importance of believing in it in a human's life.

IMPORTANCE IN HUMAN LIFE:

Role of Akhiraat in Shaping Individual Personality:

Belief in Akhiraat profoundly reforms the inner and outer dimensions of human personality. A believer develops a permanent sense of self-checking in terms of divine scrutiny because actions are not merely judged by social appraisal. This cultivates sincerity and consistency in actions and eliminates any form of hypocrisy and

dual standards in personal and public life. Furthermore, continuous awareness of Allah's presence develops a disciplined conscience and decisions are filtered through ethical and spiritual lenses rather than impulse, self-interest or peer pressure. One very important thing that the Nafs - human ego is not annihilated but tamed in a way that appeases Allah. Our desires that lead us to act the way we do and make the decisions we make are subordinated to higher moral goals, producing restraint in anger, humility in power and moderation in seeking pleasure. One more pertinent aspect to note is that fear of worldly powers, social pressure and ~~material~~ material loss diminishes because ultimate accountability lies with Allah alone. This produces a personality so strong that resists the evil and builds strong moral compass.

Social and Civilizational Significance:

Akhat is not only about private belief but the foundation of a faith that talks about systems and institutions to be based on Islamic model. It highlights that rulers who are conscious of Akhat and its realities, refrain from tyranny, nepotism and exploitation, they make sure that the power they have been given is by Allah and see it as a trust (Amanah) rather than a privilege that could be abused. Judges would make sure to develop moral courage to uphold justice even against the powerful - knowing that ~~the~~ even they will have to stand in the ultimate court of Allah on Yawn al Diyamah. Traders and

business persons should avoid fraud, hoarding, exploitation and misrepresentation, viewing wealth as a test, not superiority. This is reflected in the Ayah of Surah Taghabun, "Your wealth and children are only a test, but Allah alone ~~has~~ has a great reward". This verse emphasizes that possessions and offspring are a means by which Allah tests believers to see who will be grateful and use their blessings righteously, and who will be distracted from their faith. It would teach us ~~that~~ as a civilization that families are not built merely on legal contracts but on mercy, responsibility and social discipline from an active consciousness of the Hereafter.

CONCLUSION:

The doctrine of Akhlat is not simply about the unseen, but also about the seen and present - what we have in our control right now in this dunya. It elevates us as humans to be divinely guided towards what actually matters - the hereafter, as also mentioned by Allah SWT in the Quran. Keeping Akhlat in mind not only keeps one steadfast in their private life but also push them to be just and kind in their dealings outside, be it as a judge, a police officer, a businessperson or ~~any~~ any other rank they have been blessed with in this life.

Q. Describe the status and rights of women in Islamic Society.
How Quran and Sunnah emphasized these. Explain.

In the pre-Islamic Arabia as well as and even as early as 1920 in the western world, women were treated as disposable citizens with no identity of their own — they had no rights whatsoever; be it property, inheritance rights, custody rights, marital rights or even working rights. With the revelation of Quran and Allah's ~~clear~~ commandments in it regarding all the aforementioned rights — it — ~~became a part of the~~ women's rights became a part of the Sunnah itself. This was added onto Sunnah, where Prophet Muhammad (SAW)'s own actions towards his wives and daughters as well as his commandments and teachings towards women in general. ~~which particularly he said,~~ he particularly said in his last sermon "Be kind to women!" and repeated it thrice which shows just how important it is to treat women with gentleness and kindness. The Quran and Sunnah together established a comprehensive framework that supported not only ~~of~~ legally, but also socially. This answer will cover in detail the status and rights given to women in Islam and expand on it.

STATUS OF WOMEN IN ISLAMIC SOCIETY:

① First of all, Quran highlights in women's equal status just in the way it addresses the morality and piety for both genders equally. It highlighted how

both share the same religious obligations and will receive equal rewards for their deeds. To Allah, only their piety and deeds matter, -their gender does not. He will not deny the reward of good deeds for any person, male or female, which underscores that they are equal in reward. Allah SWT, describes believing men and women as supporters of one another and did not give one preference over the other. All five pillars of Islam; Tauhid, Namaz, Zakat, Fast and Hajj are equally obligatory on all of Muslim Ummah - this alone highlights that women who possess property or earn their own money must pay zakat because it's obligatory on them just as it is on men. This particularly brings to the attention that women do have the right to own property and make their own money if need be. Furthermore, Prophet Muhammad (SAW), set examples through his own actions on how to treat a woman. He specifically mentioned, as is reported in a Hadith, that women are the other halves of men and the best among believers are those who are best to their wives. Prophet (SAW) had four daughters himself, in pre-Islamic Arabia, daughters would be buried alive soon as they were born. This practise was abolished after Islam spread and Prophet (SAW) himself promised paradise to anyone who has a daughter and treats her well without favouring sons over her. He had thirteen wives and treated all of them with immense love, care and gentleness.

This is evident from the account of Hz. Aisha (R.A) herself that during her menstruation, Prophet (SAW) would lay in her lap and recite the Quran. - This is of immense importance because a lot of men and even women have this pre conceived notion that women are "impure" per se during their menstruation phase which is debunked by this Sunnah of Prophet (SAW) - instead women should be treated with more love and affection during this difficult and painful time which is described in the Quran as ~~"adha"~~ "adha" which literally translates to "hurt", "discomfort" or a "painful situation". - this depiction is found in a single verse in the Quran in Surah Al-Baqarah.

Right to Education:

In Islam, Education is highly emphasized upon for both men and women - it's an obligation. The Hadith that supports this argument states that "Seeking knowledge is an obligation upon every Muslim".

It is important to note how it doesn't only say men, but all Muslims. A prime example of this is Hz. Aisha (RA) who was a highly esteemed scholar and transmitter of Hadith. When this is compared to as early as 1920 - we see that women in the western world and 'civilized' societies were not allowed to get an education and were limited to doing household chores only. Islam gave women the rights, that western world by to be a nation of today.

Right to Ownership and Property and Inheritance:

In Islam, a woman has full financial independence. Allah SWT says in Surah An-Nisa, "For men is a share of what they earn, and for women is a share of what they earn" - this highlights how a woman can own property, run businesses, inherit wealth and make financial decisions without male control. A prime example of this is seen in the fact that Prophet (SAW) first wife, Khadija was an independent businesswoman, who possessed immense wealth. It is mentioned in the Quran in Surah Dala "And did He not find you in need and make you free from want?" - according to various interpretations and narrations, it refers to Prophet (SAW)'s initial economic situation and the means by which Allah made him self-sufficient was through his marriage to Khadijah (RA) and her abundant wealth which she devoted entirely to supporting him and the early Muslim community. It is further mentioned in the Quran in accordance with inheritance, "Two women is a share of what parents and close relatives leave..." This was extremely revolutionary given that women did not have the right to inherit anything at all in even modern societies.

MARRIAGE RIGHTS:

Previously marriages used to be ownership contracts where the husband would pay the father of the girl, a "bride price" - this practice was extremely derogatory towards women. Prophet (SAW) ended this and instead introduced Mahr, which the husband could pay to the wife herself as a security or gift.

Women got the right to consent to getting married, they could either accept or reject marriage proposals. ~~It is reported in a hadith,~~
"A previously unmarried woman should not be married until her permission is sought." (Bukhari)
Women even have the permission to stipulate conditions in marriage contract (Nikah Nama) - however, this right is often taken away by the religious clerics, and bride's family and she is not allowed to have an opinion or even see nikah nama before signing it. In an Islamic society, this is highly unIslamic.
Islam also gave women the right to seek Khula (divorce) whenever she wanted. All of these rights were unavailable to women in early societies and even modern societies, but Islam and Shariah completely revolutionized it.

POLITICAL AND SOCIAL PARTICIPATION:

Islam also gave women the right to participate in social welfare works and public service and even consultations (Shura). Women in Prophet's time participated in Bay'ah (pledge of allegiance). It is mentioned in Surah Al-Mumtahanah "O Prophet, when believing women come to you to pledge..." This highlights that women can participate in politics, can run NGOs to help and promote societal welfare and even join services

like CSS, so that they can be an active part of society and democracy and serve their country.

Prophet SAW practically implemented women's right and prohibited domestic violence and arrogance towards them. He raised the status of mothers - when asked who deserves the best treatment, he (SAW) said "Your mother (three times), then 'your father' (Bukhari, and Muslim). He himself in his personal life showed kindness, consultation and respect towards women. These elaborations with respective evidences highlight as well as clarify certain misconceptions that Islam does not treat women as inferior, deny them authority or confine them to silence - these could be cultural practices of muslim majority nations today, but it must not be confused with Islamic teachings.

CONCLUSION:

Islam established a balanced dignified and comprehensive legal and societal framework for women's rights nearly ~~four~~ fourteen centuries ago. Though Quran's legal safeguards and the Sunnah's practical demonstration, women were elevated from objects of exploitation to the first class citizen with rights and honor. Where Islamic teachings are applied without cultural connotations, women enjoy respect, protection and empowerment that a lot of women's rights convention still can't match.