

Part-II

Question: 2

Answer:

Instructions

Introduction

1. Give numbering to headings

2. Do not write lengthy paragraphs. Write medium sized paragraphs with headings.

3. Do not use table for comparison and contrast questions.

4. Draw figures/diagram/flowchart where needed.

5. Start new question from fresh page.

6. Give around 15 headings for 20 marks question.

7. Every question should have introduction and conclusion paragraphs.

8. Add Quran/Hadees references wherever possible.

9. Narrate incidents from the life of Holy Prophet (SAWW) and Khulafa-e-Rashideen.

10. Add one quotation of famous religious scholar in each question.

11. Change colour scheme for references to give them more visibility.

12. Manage time

13. Wide page borders are discouraged. Should be reasonable.

14. Avoid writing wrong references.

15. Give more weightage to expressly asked parts of the question.

16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.

The doctrine of AKHIRAT (the Hereafter) occupies a central and inseparable position in Islamic belief. It forms one of the fundamental articles of faith and shapes the entire worldview of a Muslim. The Quran repeatedly links this belief in Allah with belief in the Last Day, indicating that spiritual conviction is incomplete without acknowledgment of accountability and life after death. Akhirat gives human life direction, meaning, and a moral compass by reminding individuals that worldly existence is temporary and that true success lies in earning the pleasure of Allah. Thus, the doctrine not only explains the metaphysical reality of life beyond death but also regulates personal behavior, social ethics, and collective responsibility.

1. Doctrine of Akhirat

a. Life as a Continuous Journey

According to Islam, human life is part of a continuous cycle that moves from this world to the grave, and onward to eternal life. Death is not annihilation but a transition.

“Every soul shall taste death, then unto Us you shall be returned”

(Surah Al-Ankabut)
29:57

b. Resurrection and the Day of Judgement

Akhirat involves bodily resurrection, revival of all humanity, and presentation before Allah on the Day of Judgement.

c. Accountability for Deeds

Every action will be measured, and each human will receive a fair, transparent judgement.

Qur'an says:

"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."

d. Reward and Punishment

Those who live with righteousness will be granted Paradise, and those who persist in injustice and disbelief face accountability.

2. Importance of Akhirat in Human Life

a. Establishes Moral Accountability

Belief in Hereafter internalizes the idea that no wrongdoing goes unnoticed. It prevents moral complacency and ensures that ethical decisions are not dependent on external supervision. This builds integrity and self-regulation.

b. Shapes Character and Conduct

Akhirat encourages virtues like honesty, humility, patience, sacrifice, and justice because every action is performed with the awareness of divine evaluation.

“Those who believe in the Hereafter are rightly guided.”
(Al-Qur'an)

c. Provides Emotional Strength and Hope

Humans face suffering, injustice, and losses that seem unresolved in this world. Akhirat assures that divine justice is ultimate and perfect. This belief gives psychological resilience and prevents despair.

d. Prevents oppression and Misuse of Power

When rulers, leaders, and ordinary individuals believe they

will be questioned by Allah, they become less likely to commit injustice. Islamic political and moral thinkers view belief in Akhirat as the strongest deterrent against tyranny.

e. Gives life Purpose and Direction

Akhirat clarifies that human life is not random. It provides a moral purpose: worship, righteous action, and striving for excellence.

“Did you think We created you without purpose and that you would not be returned to Us?” (Surah Al-Mumminun)

Conclusion

The doctrine of Akhirat is not merely a theological concept, it is a comprehensive framework that guides personal behavior, social ethics, justice, responsibility, and emotional well-being. It transforms the way humans perceive life, tests success, and failure. By grounding human action in eternal accountability

Akhirat becomes the foundation upon which Islamic morality and civilization are built.

Question : 4

Introduction

The Islamic political system is rooted in the Quran and Sunnah, aiming to create a society based on justice (adl), equity, and accountability. Unlike modern political ideologies that prioritize power or economic growth, Islam emphasizes governance that reflects moral and ethical principles ordained by Allah. Justice is the central purpose of governance, ensuring the protection of human dignity, fulfillment of rights, and the welfare of society. The Prophet (PBUH) stated:

“The most beloved of people to Allah on the Day of Judgement and the closest to Him will be the just leader.”

1. Principles of Islamic Political System

i. Sovereignty Belongs to Allah

In Islam, ultimate authority rests with Allah, and governance is exercised according to His guidance. Leaders are trustees, not absolute rulers.

ii. Rule of Law and Justice

Justice (adl) is the cornerstone of Islamic governance. It applies to rulers and subjects alike.

No one, regardless of social status, is above the law.

iii. Accountability and Consultation (Shura)

Islamic governance emphasize accountability and consultative decision-making. Leaders are answerable to both people and Allah.

"and those who responded to you for consultation, then conduct their affairs by consultation among themselves." (Surah Ash-Shuraa 42:38)

iv. Welfare of the People (Maslahah)

The political system ensures economic justice, protection of life, property, and religion, and promote social welfare. Policies aim to remove oppression and support the marginalized.

2. Importance of Justice in Islamic Society

a. Social Cohesion

A just system prevents exploitation, inequality, and oppression fostering harmony among citizens. It reduces internal conflicts and strengthens national stability.

b. Protection of Rights

Islamic governance guarantees the rights of all, including minorities, women, and the poor, ensuring that no group is marginalized. Prophet (PBUH) said:

"The best of your rulers are those you love and who love you, who pray for you and you pray for them."

c.

Ethical Leadership

Leaders must embody moral virtues, fairness, and integrity. Governance is an ethical responsibility rather than a personal privilege.

d.

Long-term Prosperity

Justice and fairness create trust between rulers and citizens, encouraging societal participation, economic productivity, and sustainable development.

3.

Mechanisms to Ensure Justice

1.

Shariah as Law:

It acts as the moral and legal framework.

2.

Accountability of Leaders:

Through consultation, public oversight, and moral obligation.

3.

Institutions:

Courts, advisory councils, and administrative systems promote transparency.

Conclusion

The Islamic political system is fundamentally designed to establish justice, ensure welfare, and maintain moral order. By emphasizing accountability, consultation, and protection of rights, Islam provides a framework for governance that safeguards both individual and collective interests. Justice, rather than power or wealth, remains the ultimate goal of Islamic rule.

Question: 5

Introduction

Islam granted women a dignified status and rights unprecedented for 7th-century Arabia. The Quran and Sunnah recognized women as equal in spiritual worth, moral responsibility, and social dignity. Contrary to cultural practices that often oppressed women, Islam emphasized their rights in family, education, economic participation, and public life. The Prophet (peace be upon him) said :

"The best of you are those who are best to their women."

Women are thus considered integral to the moral, social, and economic fabric of society.

1.

Spiritual and Moral Status

i.

Equality in Faith :

Both men and women are

equally accountable before Allah.

ii. Women can perform acts of worship, gain knowledge, and earn spiritual merit independently of men.

iii. Marriage or social role does not reduce a woman's individual responsibility or reward.

2. Rights in Family

a. Right to Marriages and Consent

Women have the right to choose their spouse. Forced marriage is invalid in Islam. Prophet Mohammad (peace be upon him) said:

“A woman cannot be married except with her consent.”

b. Right to Maintenance and Financial Security

A husband is obligated to

provide for the wife's needs, while her personal wealth remains her own.

"Men are guardians of women, providing for them out of what Allah has given them."

(Surah An-Nisa)

C. Inheritance Rights

Islam grants women clear inheritance shares, ensuring financial independence.

"For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave, whether little or much. These are obligatory shares." (Surah An-Nisa 4:7)

3. Education and Knowledge

Seeking knowledge is obligatory for all Muslims, male or female. - (Prophet PBUH).

Women are encouraged to study,

teach, and participate in scholarly activities, contributing to societal progress.

4. Social and Economic Rights

- i. Women can work, engage in trade and own property independently.
- ii. Women can participate in public life, charity, and community welfare while maintaining Islamic guidelines.

5. Protection from Oppression

- a. Islam prohibits violence, injustice and exploitation of women.
- b. Cultural practices that violate women's rights are not considered Islamic.

Conclusion

The Qur'an and Sunnah establish women's status as dignified, equal in spiritual responsibility, and entitled to social, economic, and educational rights. Islam emphasizes respect, protection, and empowerment of women while ensuring accountability and moral responsibility. Observing these principles strengthens family, society, and civilization, making women active contributors to justice, knowledge, and social welfare.

Question : 8

i. Ijtehad

Introduction

Ijtehad is the process of independent reasoning through which qualified Islamic scholars (mujtahids) derive legal rulings in cases where the Quran and Sunnah do not provide explicit guidance. It is a fundamental principle of Islamic jurisprudence that ensures Shariah remain relevant across different times and societies. Ijtehad reflect Islam's dynamic and rational approach to law, allowing scholars to address new issues without compromising divine principles.

Explanation and Scope of Ijtehad

The term Ijtehad literally means "to exert effort" or "to strive". In the context of

Islamic law, it involves a scholar using deep knowledge, analytical skills, and legal reasoning to interpret texts and apply them to contemporary situations.

Methods used in Ijtehad include Qiyas (analogy), Ijma (consensus), and Istihsan (juridical preference). It applies in situations where direct guidance is absent or the text is ambiguous, ensuring that Islamic law can adapt to evolving social, economic or political circumstances.

Conditions for a Mujtahid

Only a scholar who has mastered the Quran, Hadith, Arabic language and principles of jurisprudence can perform Ijtehad. The scholar must also understand the objectives of Shariah and possess strong moral integrity. This ensures that the legal reasoning is both knowledgeable

and ethically sound, maintaining the credibility of Islamic law.

Importance of Ijtehad

Ijtehad ensures that Shariah remains applicable in changing contexts. It allows scholars to resolve novel issues in a manner consistent with Islamic principles. By balancing flexibility with adherence to core texts, Ijtehad prevents rigidity in law and promotes intellectual engagement in the Muslim community.

Limits of Ijtehad

While Ijtehad provides flexibility, it is bounded by clear textual evidence. Scholars cannot issue rulings that contradict explicit verses of the Quran or authentic Hadith. Unauthorized or superficial Ijtehad can mislead the community, highlighting the need for proper training, knowledge and integrity.

Conclusion

Ijtehad is a crucial mechanism that allows Islamic law to remain relevant, ethical, and just. By empowering qualified scholars to interpret divine guidance responsibly, it ensures that Islam provides practical solutions for human life across changing circumstances.

Q8(ii):

Importance of Education in Seerah

Introduction

Education has always been the central theme of Islam. The Seerah demonstrates that the Prophet Mohammad (PBUH) prioritized knowledge as a foundation for personal development, moral guidance, and societal progress. Islam regards learning as both a spiritual obligation and a practical necessity, shaping individuals who can contribute meaningfully to the community.

Quranic and Prophetic Emphasis

The Quran begins with the command: "Read in the name of your Lord who created.", highlighting the importance of literacy and knowledge. The Prophet (PBUH) said: Seeking Knowledge is obligatory for every Muslim."

Through these teachings, the Seerah emphasizes that education is a responsibility for both men and women, covering religious and worldly knowledge alike.

Role of Education in Moral and Spiritual Development

Education equips individuals with the ability to distinguish right from wrong and strengthens their spiritual understanding. The Prophet (PBUH) personally taught his companions, emphasizing ethics, character building, and understanding to divine guidance. Education in the Seerah was thus a means to cultivate both intellectual and moral excellence.

Role of Education in Social and Civilizational Progress

The Seerah shows that knowledge was a key factor in the growth

of early Muslim society. The Prophet Mohammad (peace be upon him) encouraged learning in all fields, from religious sciences to practical skills, ensuring that the community could thrive socially, politically and economically. Education also enabled consultation (shura) and problem-solving in community affairs, demonstrating its role in governance and societal cohesion.

Practical Lessons from the Seerah

The Prophet (peace be upon him) encouraged education for women and men, ensuring access to knowledge irrespective of social class. Women were taught religious obligations, literacy, and moral guidance, enabling them to contribute actively to family and society. The emphasis on learning as a lifelong pursuit

highlights Islam's progressive approach.

Conclusion

The Seerah illustrates that education is essential for spiritual growth, personal development, and societal well-being. By following the Prophet's example, Muslims are encouraged to pursue knowledge responsibly, ensuring an enlightened, just, and thriving society.

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