

Instructions

Qa:

DOCTRINE OF AKHRAH:

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.

DAY OF JUDGMENT:

12. Manage time

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

14. Avoid writing wrong references.

15. Give more weightage to expressly asked part/s of the question.

REWARD AND PUNISHMENT:

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

Righteous individuals are promised Jannah, while wrongdoers face punishment in Jahannam. The nature of reward or punishment is based on divine justice and mercy.

- **Moral and ethical responsibility.**
Belief in Akhirah motivates Muslims to lead a life of moral responsibility, as actions are believed to have consequences beyond this life.

IMPORTANCE OF AKHIRAH IN HUMAN LIFE:

• **PURPOSE AND MEANING:**

The belief in Akhirah gives life a deeper purpose, encouraging individuals to align their actions with divine will and ethical conduct.

• **MORAL FRAMEWORK:**

It provides a comprehensive moral system where intentions and deeds are scrutinized not just by society but by divine judgment, influencing personal accountability.

• **COMFORT AND HOPE:**

For believers, Akhirah offers solace in grief and suffering, promising justice and reward in the afterlife for hardships endured in this life.

• **SOCIAL IMPACT:**

The doctrine influences societal norms and laws in many Muslim communities, shaping legal and

and ethical systems based on accountability to a higher authority.

◦ SPIRITUAL GROWTH:

Contemplation of Akhirah encourages self-reflection, repentance and spiritual development, guiding individuals toward self-improvement and righteousness.

Q6:

INTRODUCTION:

The Quranic teachings of "La-tufsidu fil arz" translates to "Do not spread corruption in the land" or "Do not cause mischief on earth". This principle is emphasized in various verses of the Quran, urging believers to maintain righteousness, justice and integrity in their actions, avoiding actions that lead to moral, social or environmental decay.

QURANIC REFERENCES FOR "LA TUFSIDU FIL ARZ"

The phrase appears in several Quranic verses including:

• SURAH AL-BAQARAH:

"And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.' Unquestionably, it is they who are the corrupters, but they perceive [it] not."

• SURAH AL-ARF:

"And cause not corruption upon the earth after it has been set in order. And invoke him in fear and hope. Indeed, the mercy of God is near to the doers of good."

SURAH HUD:

"And O my people, give full measure and

weight in justice and do not deprive the people of their due and do not commit corruption in the land, spreading mischief.

EXPLANATION OF THE TEACHINGS IN TODAY'S CONTEXT:

In the contemporary world, "La tuftido fi aq2" can be applied to various aspects of life, encouraging individuals and societies to:

- ↳ Promote ethical business practices and reject corruption or exploitation.
- ↳ Protect the environment from pollution, waste and destruction, ensuring sustainable development.
- ↳ Foster social justice, equality and harmony, preventing oppression and discrimination.
- ↳ Encourage personal accountability and moral responsibility in daily actions.

PRACTICAL EXAMPLES OF APPLYING THE TEACHING:

1. ENVIRONMENT STEWARDSHIP:

Reducing plastic use, recycling and participating in tree-planting initiatives to prevent ecological damage.

2. ANTI-CORRUPTION MEASURES.

Reporting bribery or unfair practices in workplaces or government institutions to ensure transparency.

3. SOCIAL RESPONSIBILITY.

Engaging in community service to uplift marginalized groups and promote social cohesion.

4. ETHICAL BUSINESS.

Ensuring fair trade practices and honest transactions in commerce to avoid economic corruption.

Q7:- CAUSES OF THE DECAY OF STATUS OF MUSLIM UMMAH:

1. INTERNAL FACTORS:

◦ Intellectual Stagnation:

Decline in emphasis on ijtihad and scientific inquiry, leading to a gap in innovation and education.

◦ SOCIAL FRAGMENTATION:

Divisions among sects, ethnicities, and political interests that weaken unity and collective progress.

◦ ECONOMIC DEPENDENCY:

Reliance on external aid without fostering indigenous economic development and self-sufficiency.

◦ MORAL AND SPIRITUAL DECLINE:

Erosion of ethical values and practices that once guided muslim societies toward justice and compassion.

2. EXTERNAL FACTORS:

◦ COLONIAL LEGACY:

Historical exploitation and imposition of foreign systems that disrupted traditional governance and economies.

GLOBAL POWER DYNAMICS:

political and economic marginalization in international affairs, limiting influence and representation.

CULTURAL INVASION:

spread of foreign ideologies and lifestyles that challenge traditional values without adaptive integration.

WAYS TO ADDRESS THESE CAUSES:

1. EDUCATIONAL REFORM:-

Revitalize curriculum to balance religious teachings with modern sciences and critical thinking.

Promote research and innovation in various fields to foster self-reliance.

2. UNITY AND COOPERATION:

Encourage inter-sectarian dialogue and collaborative initiatives to strengthen communal bonds. Establish unified platforms for political and economic cooperation among muslim countries.

3. ECONOMIC DEVELOPMENT:

Invest in local industries and entrepreneurship to reduce dependency on external economies.

Enhance trade relations and joint

ventures within the muslim world.

• SPIRITUAL AND ETHICAL REVIVAL:

Reinforce teachings of ethical conduct, justice and social responsibility in community programs.

Promote leadership that exemplifies integrity and service to the Ummah.

POLITICAL ENGAGEMENT:

Advocate for fair representation in global forums and strengthen diplomatic ties.

Address historical grievances through reconciliation and strategic partnerships.

IJTIHAD:

Ijtihad refers to the independent reasoning or intellectual effort applied by a qualified Islamic jurist to derive or rationalize legal rulings from the primary source of Islamic law in cases where explicit texts are absent or ambiguous. It involves critical analysis, scholarly expertise and contextual understanding to address new issues. Ijtihad encourages flexibility and innovation within Islamic jurisprudence while maintaining adherence to foundational principles.

IMPORTANCE OF EDUCATION IN SEERAH:

Education in seerah is vital for understanding Islamic history, ethics and values. It provides insights into the prophet's life, teachings and practices, serving as a model for personal conduct and societal development. Studying seerah fosters spiritual growth, moral guidance and cultural identity, and it inspires Muslims to emulate the prophet's exemplary character in their daily lives and community affairs.