

SUBJECTIVE PART- PART II

QUESTION NO.2

Instructions

I. "The Doctrine of Akhirat"

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.

As the Quran states:

7. Every question should have introduction and conclusion paragraphs.
- "Every soul shall taste death,
then to Us you will be returned"

8. Add Quran/Hadees references wherever possible.

After the day of judgement, there are only two

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

(i) Heaven (Jannah)

10. Add one quotation of famous religious scholar in each question.
- of Allah SWT, as a reward for their good deeds.

- (ii) Hell (Jahannam)

11. Change colour scheme for references to give them more visibility.
- Jahannum will be for the ignorant and disobedient ones who do not follow Allah's command, and they will be punished there for their wrong deeds.

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.
 16. Avoid writing wrong Quran/Hadith references. It puts extremely negative impression.
- "The as for him whose scale (of good deeds) are heavy, he will be in a happy life, but those whose scales are light, his abode will be Abyss. And what may you know what abyss is. A bat blazing fire."
(Al-Quran)

II. Importance of Doctrine of Akhirat in Human life:

(a) A sense of Accountability:

The Doctrine or belief in Akhirat inculcates a sense of accountability in an individual. When he knows that one day on the day of resurrection, his deeds will be judged by Allah SWT, he will refrain himself from doing wrong and immoral deeds. This belief encourages humans towards righteous deeds and awakens their moral consciousness.

As the Quran states,

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

Holy Prophet (PBUH) also emphasized this by saying:

“A wise man is who controls his desires and works for the life after death.”

(b) Moral Purification and self-control: Tazkiyah

Moral purification and self-control are essential aspects of believer's spiritual development and ethical conduct in Islam. Moral purification cleanses the soul from negative traits and cultivates virtues while self-control enables a person to restrain his desires and avoid sinful behavior. The concept of Akhirat morally purifies believers and create self-control and serves as a primary motivator as humans are aware that their actions in this life will be judged in the Hereafter.

“He has succeeded who purifies his soul, and he has failed who corrupts it.”

(Al-Quran)

(c) Patience and Perseverance:

Patience and perseverance are essential virtues in Islam as they guide believers to remain steadfast in their faith and endure trials of the world. Belief in the Hereafter cultivates patience (Sabr) and perseverance in believers, which enables them to face challenges with faith and strive consistently for success in both

this world and the Hereafter.

“ Give glad tidings to those who are patient, for them are blessings, and mercy from their Lord.”
(Al-Quran)

(D) Hope and optimism:

Belief in Akhirat cultivates hope and optimism, allowing believers to remain positive and resilient despite difficulties. Hope in Allah's mercy motivates Allah's believers to pursue good deeds even when facing difficulties or failures. Optimism complements hope by teaching that while humans must make sincere efforts, ultimate outcomes rest in Allah's hands. Believers who internalize hope and optimism are more likely to pursue righteous actions, and maintain ethical behavior.

“ And whoever fears Allah, He will make for him a way out and provide for him from where he does not expect.”

(Al-Quran)

(E) Instills Humility and Gratitude (Shukr):

Belief in Akhirat and awareness of Allah's mercy instills humility and gratitude in human life. Humility reminds humans of their dependence on Allah and discourages pride, arrogance, and self-centered behavior. Whereas, gratitude encourages recognition of Allah SWT blessings. A believer understands that wealth, health and all the things are blessings from Allah, not merely personal achievements. This awareness fosters modesty in believers.

QUESTION NO. 5

I. Status and Rights of Women in Islamic society:

⇒ Status of Women in Islamic society:

In Islam, women are granted a high status. The Quran and Sunnah emphasizes the dignity of women in society.

Before Islam, women were treated very inhumanely. Female infanticide was a common practice in many Arab tribes who regarded them as dishonour and shame. Islam strictly forbade this practice, and emphasizes respect, and protection of the dignity of women. Islam recognizes women as responsible moral agents with same religious obligations as men. The Quran states that:

“Whoever does righteousness, whether male or female, while being a believer, We will surely cause them to live a good life.”
(Al-Quran)

Status?

⇒ Rights of Women in an Islamic Society:

Islam grants women a comprehensive set of rights.

1. Right to education:

Islam encourages women to pursue knowledge and contribute intellectually to society. Women's education is highly valued in Islam as is evident from the Hadith by Holy Prophet (PBUH):

“Seeking knowledge is obligatory on every Muslim.”

From this Hadith, it is emphasized that seeking knowledge is not merely an obligation for men but is obligatory on every Muslim, men or women.

2. Family and Marital rights:

Islam grants women consent in marriage. They are free to choose their spouse. In Islam, marriage is based on equal rights and responsibilities.

The Prophet (PBUH) said:

“The best of you are those who are best to their wives.”

Women are also granted the right of Khula in Islam if her husband is not fulfilling her rights. Moreover, the divorced women can remarry if they want.

3. Economic rights:

In Islamic society, women's financial independence is promoted. Islamic economic rights empower women with independence, dignity, and protection.

Hazrat Khadija (R.A), the first wife of Prophet (PBUH), is a prime example of a woman exercising her economic rights. She was a successful businesswoman and used to manage trade.

4. Inheritance rights:

Islam grants women fixed share of inheritance, which ensures their financial security. Women receive a guaranteed portion of inheritance from parents, their spouse and other close relatives. These fixed shares are clearly outlined in Quran in **Surah Nisaa**.

5. Right to personal Dignity:

In an Islamic society, women have the right to be treated with honor, respect, and dignity in all spheres of life. The Quran emphasizes that men and women are spiritually equal. This right ensures that women can live without fear, maintain self respect and participate confidently in society.

II. Conclusion:

In Islam, women are granted a high and dignified status, recognized as spiritually equal to men and essential contributors to family and society. Their rights - spiritual, educational, economic, marital etc, ensure dignity, independence and protection from exploitation. Historical examples like Hazrat Khadija (R.A) illustrates the exercise of these rights. Collectively, these rights empower women to lead balanced and responsible life, contributing meaningfully to the society.