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SECTION-II

QUESTION NO:-2

1. INTRODUCTION:-

Salat (Prayer) is the **most fundamental act of worship** in Islam after faith (Iman). It represents a direct, continuous and disciplined relationship between the believer and Allah. Far beyond a ritual obligation, Salat functions as a **comprehensive system of spiritual purification, moral discipline and social cohesion**, shaping both individual character and collective life. The Quran repeatedly emphasized that Salat isn't end in itself but a **transformative force** for human conduct.

2. CONCEPT AND MEANING OF

SALAT:-

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The word **Salat** literally means **Supplication, connection, and devotion**. In Shariah terminology, it refers to a prescribed form of worship consisting of specific words, actions and timings, beginning with **Takbir** and ending with **Salam**.

Allah says in the Quran:

“Establish **Salat** for my remembrance”  
(Surah Taha)

This verse highlights that the core objective of **Salat** is **constant remembrance (Dhikr) of Allah**, making it a living bond between creator and creation.

### 3. Obligatory Status and Centrality of Salat:-

**Salat** is declared obligatory at multiple places in the Quran and is the **Second pillar of Islam**.

As mentioned in the Quran,

“Indeed, prayer has been

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decreed upon the believers  
at fixed times”  
(Surah Al-Nisa)

The obligation of five daily prayers ensures  
discipline, punctuality and spiritual  
continuity throughout the day.

The prophet (PBUH) said,  
“Salat is the pillar of  
religion”

#### 4. Spiritual Impacts of Salat:-

##### 4.1 Strengthening Relationship with Allah:

Salat establishes a direct dialogue  
with Allah, nurturing humility (Khushu),  
submission and complete reliance.

As stated in the Quran,  
“Seek help through patience  
and prayer”  
(Surah Al-Baqarah)

Thus, it provides spiritual solace, inner  
peace and resilience in times of  
hardship.

## 4.2 Purification of the Soul (Tazkiyah)

Regular prayer cleanses the heart from arrogance, greed and heedlessness.

“Successful indeed are the believers . . . . .  
Those who are humble in their prayers”  
(Surah al-Muminun)

Salat serves as a **Spiritual detox**, aligning human desires with divine guidance.

## 4.3 Deepening Consciousness of Divine Presence (Taqwa):

Salat nurtures a constant awareness that Allah is watching every action, thus strengthens **Spiritual vigilance**.

“O you who believe! Fear Allah as He should be feared”  
(Surah Al-Imran)

This consciousness elevates spiritual sincerity and imparts watchfulness.

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#### 4.4 Cultivation of Humility and Submission (Khushu):

The physical postures of Salat symbolize complete surrender, breaking ego, and arrogance.

"Successful indeed are the believers, those who're humble in their prayers"

(Surah Al-Mumins)

Humility becomes a permanent spiritual trait.

#### 5. Moral Impacts of Salat:-

##### 5.1 Prevention from Immorality and Evil:

The Quran explicitly connects Salat with moral reforms.

"Indeed, Salat restrains from shameful and unjust deeds"

(Surah al-Ankabut)

A person consistent in prayer develops **self-accountability**, ethical constraint and fear of Allah. He won't indulge in

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Immoral activities as he knows that he's constantly being watched and his actions are being recorded as it is.

### 5.2 Development of Discipline and Self-Control:

Fixed timings and physical submission cultivate punctuality, patience, and obedience, essential traits for moral integrity.

The Prophet (PBUH) said,

"The first deed to be accounted for on the Day of Judgement will be Salat"

(Abu Dawud)

This accountability sharpens moral consciousness.

### 5.3 Development of Truthfulness and Integrity:

A praying individual can't persistently lie or cheat without inner conflict, as Salat aligns actions with faith.

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“O you who believe! Be with those who are truthful”  
(Surah al-Tawbah)

#### 5.4 Development of Self-correction:-

Salat acts as a **checkpoint** five times daily, prompting self-correction.

“Indeed, Allah is ever watchful over you”  
(Surah al-Nisa)

This prompts self-correction and curbs unethical tendencies.

#### 6. Social Impacts of <sup>Salat</sup> Subat:-

##### 6.1 Promotion of Equality and Brotherhood:

Congregational prayer eliminates **social distinctions**— rich and poor, ruler and subject stand shoulder to shoulder promoting equality and state of Brotherhood among all.

“The believers are but brothers” (Surah Al-Hujrat)

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Salat reinforces social unity and collective identity.

### 6.2 Cultivation of Social Responsibility:

Prayer nurtures empathy and compassion, as worshippers pray collectively for guidance and forgiveness.

“Worship Allah and associate nothing with Him, and be good to parents, relatives and neighbors”

(Surah Al-Nisa)

Thus, Salat becomes a catalyst for social justice, mutual care, and civic harmony.

### 6.3 Promotion of Social Justice:

Salat reinforces the values of justice, fairness and respect for others' rights, which are essential for a stable society.

“Indeed, Allah commands justice, excellence and giving to relatives”.

(Surah al-Nahl)

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A Society rooted in prayer is less prone to exploitation and injustice.

#### 6.4 Reduction of Social Isolation and Alienation:

Mosques serves as a **community centers** where people share concerns, support one another and strengthen **social bonds**.

“And hold firmly to the rope of Allah all together and do not become divided”

(Surah Al-Imran)

Salat counters individualism and social fragmentation; prevalent in modern societies.

#### 7. Contemporary Relevance of Salat:

In an age of moral decline, anxiety and social fragmentation, Salat offers:

Psychological stability, ethical guidance, social cohesion and purposeful living.

Neglect of Salat often results in

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Spiritual emptiness and moral dis-orientation.

“But there came after them successors who neglected prayer and followed desires”

(Surah - Maryam)

### 8. CONCLUSION:-

Salat is the cornerstone of Islamic life, functioning as a dynamic force for **spiritual elevation, moral purification and social integration**. It transforms individuals into disciplined, ethical and socially responsible beings. Hence, Salat isn't merely an obligation but a divine mechanism for **personal reform and social well-being**, ensuring success in both the worlds.

## QUESTION NO:-3

### 1. INTRODUCTION:-

Islam emerged in a society where human dignity — especially that of women — was ~~systematically denied~~. Through divine revelation, Islam introduced a ~~revolutionary moral and legal framework~~ that recognized the inherent dignity of every human being irrespective of ~~gender, race, or status~~. In times, who were once marginalized, were elevated to a position of ~~honor, rights and responsibility~~. The Quran and Sunnah collectively ensure that human dignity isn't merely acknowledged but actively preserved through enforceable rights and moral obligations.

### 2. Concept of Human Dignity in Islam:

Human dignity (~~Karamat al-Ansan~~) is intrinsic and ~~divinely granted~~.

~~"Indeed, we've honored the children of Adam"~~

~~(Surah AL-Isra)~~

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This verse establishes dignity as **universal**, not conditional upon gender or social position.

### 3. Pre-Islamic Status of Women:

Before Islam, Females were buried alive, **female infanticide** was common, women had no share of inheritance or consent in marriage, women were treated as a ~~property~~ devoid of basic human rights, even that of right to live.

"And when the girl buried alive is asked for what sin she was killed."

(Surah al-Tawkir)

Islam abolished these practices through **divine injunctions** and gave them the right to live an honorable life.

### 4. Recognition of Women's Dignity in Islam:

#### 4.1 Spiritual Equality of Men and Women:

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Islam affirms equal spiritual worth and accountability.

“Indeed, the Muslim men and Muslim women... Allah has prepared for them forgiveness and a great reward”.

(Surah Al-Ahzab)

Both genders are equal in faith, worship, and salvation.

#### 4.2 Right to Life and Security:

Islam categorically prohibited female infanticide.

“Don't kill your children for fear of poverty”.

(Surah al-Isra)

This ensured the most fundamental human right — the right to life.

#### 4.3 Right to Education and Intellectual Development:

The prophet (PBUH) emphasized education without gender discrimination.

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“Seeking knowledge is obligatory upon every Muslim”.

(Ibn Majah)

Women like Hazrat Ayesha (R.A) became leading scholars of Islam.

#### 4.4 Right to Consent and Choice in Marriage:

Forced marriages were invalidated. The prophet (PBUH) said

“A woman can't be married without her consent”

(Bukhari)

Marriage thus became a dignified contract, not coercion.

#### 4.3 Economic and Property Rights:

Islam granted women independent economic identity.

“For men is a share of what they earn, and for women is a share of what they earn”.

(Surah al-Nisa)

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Women can own inherit and manage property.

#### 4.6 Right to Inheritance:

Islam legally guaranteed women's inheritance.

“For women is a share of what parents and close relatives leave”

(Surah al-Nisa)

This was unprecedented in the 7th century world. Islam was given no share in inheritance. Thus Islam curbed these practices and gave women their right status.

#### 5. Measures Adopted by Islam to Preserve Women's Dignity:

##### 5.1 Protection of Modesty and Honor:

Islam introduced a balanced code of modesty for both genders.

“Tell the believing men and believing women to lower their gaze”

(Surah al-Nur)

This protects women from objectification.

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### 5.2 Emphasis on Respectful Treatment:

The Prophet (PBUH) declared:

~~“The best among you are those who are best to their women”~~

(Tirmidhi)

Good conduct towards women is a measure of faith.

### 5.3 Legal Safeguards against Exploitation:

~~Islam criminalized false accusations and abuse.~~

~~“Indeed, those who accuse chaste women... will have a painful punishment”~~

(Surah al-Nur)

This protects women's honor and reputation.

### 5.4 Motherhood as a Position of Honor:

~~Islam elevated the status of mothers above all. The prophet (PBUH) said,~~

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“Paradise lies under the feet of mothers”.

This recognition ensures ~~lifelong respect and care.~~

### 5.3 Balanced Role in Family and Society:

Islam assigns complementary roles, not superiority or inferiority.

“And they (women) have rights similar to those against them, according to what is reasonable”

(Surah al-Baqarah)

This balance preserves dignity while ensuring social harmony.

### 6. Contemporary Relevance:

In contrast to both **patriarchal oppression** and **exploitative modern consumerism**, Islam offers a dignified middle path—protecting women's right without commodifying them. The crisis today lies not in Islamic teachings but in their **misapplication**.

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## 7. CONCLUSION:

Islam recognized human dignity - primarily that of women - through a comprehensive system of **spiritual equality, legal rights, and moral safeguards**. By abolishing pre-Islamic injustices and institutionalizing respect, Islam ensured that women are valued as **independent, honorable, and responsible members of society**. The preservation of this dignity depends upon sincere implementation of **Quranic injunctions** and prophetic teachings in letter and spirit.

## QUESTION NO:-4

### 1. INTRODUCTION:

Islam presents civilization not as a static accumulation of material progress but as a **living, dynamic and value-oriented system** rooted in divine guidance. Unlike secular notions

That reduce civilization to economic or technological advancement, Islam integrates spirituality, morality, law, knowledge and social justice into a coherent civilization framework. Hence, Islamic civilization evolves with time while remaining anchored to immutable ethical principles, making it both dynamic and sustainable.

## 2. Concept of Civilization in Islam:

The Islamic concept of civilization (Hadarah) is based on the balanced development of human soul, intellect and society under divine sovereignty.

“And indeed, We have placed upon the earth a vicegerent (Khalifah)”

(Surah al-Baqarah)

This verse establishes humans as responsible agents tasked with building civilization grounded in moral accountability.

## 3. Foundations of a Dynamic Islamic Civilization:

### 3.1 Tawhid as the Civilizational Core:

Tawhid ensures unity of purpose, integrating faith with social, political and economic life.

~~“ Say: Indeed, my prayer, my sacrifice, my living and my dying are for Allah”~~

~~(Surah al-Furqan)~~

~~This worldview prevents fragmentation between religion and worldly affairs.~~

### 3.2 Balance between Permanence and Change:

~~Islam distinguishes between unchangeable principles (Usul) and flexible mechanisms (Ijtihad). The Prophet (PBUH) said,~~

~~“ When a judge strives (Ijtihad) and is correct, he has two rewards”~~

~~(Bulchani)~~

~~This allows Islamic civilization to respond creatively to new challenges.~~

### 3.3 Knowledge as a Driver of Civilization:

~~Islam views knowledge as the engine of civilizational growth.~~

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"Are those who know equal  
to those who do not know?"  
(Surah al-Zumar)

The early Islamic civilization thrived by  
synthesizing religious and empirical  
knowledge.

### 3.4 Moral Foundation of Social Progress:

Material advancement without ethics  
leads to decay.

"Indeed, Allah commands  
justice, excellence and giving  
to relatives?"

(Surah al-Nahl)

Islamic civilization grows through justice,  
not exploitation.

### 3.5 Concept of Accountability:

Civilizational actions are evaluated  
beyond worldly success.

"Whoever does an atomic  
weight of good shall  
see it".

(Surah Al-Zalzalah)

This ensures sustainability and restraint.

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### 3.6 Consultative Governance:-

Islam encourages participatory governance adaptable to time and place.

“And their affairs are conducted by mutual consultation.”  
(Surah al-Shura)

This principle allows political evolution within moral limits.

### 3.7 Ethical Economic System:

Islam promotes growth with equity.

“Allah has permitted trade and forbidden interest.”  
(Surah al-Baqarah)

Economic dynamism is guided by social justice.

### 3.8 Recognition of Cultural Diversity:

Islam allows diversity within unity.

“We made you nations and tribes so that you may know one another.”

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(Surah al-Hujurat)

Islamic civilization historically accommodated various cultures.

### 3.9 Continuous Reform and Renewal:

Islamic civilization is revitalized through moral and intellectual renewal.

The prophet (PBUH) said:  
"Allah will raise for this Ummah at the head of every century one who will renew its religion".

(Abu Dawud)

This ensures civilizational continuity.

### 4. Contemporary Relevance of Islam's Dynamic Civilization:

In an era of moral crisis; environmental degradation and social inequality, Islam's civilizational vision offers:

- Ethical science
- Responsible governance
- Balanced globalization
- Human-centered development

"Corruption has appeared on land and sea because of what people's hands have earned."

(Surah al-Rum)

### 5. CONCLUSION:

Islam provides a living and dynamic perception of civilization by harmonizing spiritual values with material progress, permanence with adaptability and individual freedom with social responsibility. Rooted in divine guidance yet responsive to human realities, Islamic civilization remains capable of **renewal across time and space**, offering a holistic alternative to purely materialistic models.

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## QUESTION NO:-6

### 1. INTRODUCTION:

Islam views the state as a **moral trustee** responsible for the **collective welfare** of society. Unlike the modern secular state, which largely confines itself to administrative and economic functions, the Islamic state integrates **ethical values, social justice and welfare** into governance. The Islamic social system aims to **uplift human dignity, reduce inequality and restore moral balance**, thereby offering viable solutions to the crises of modern civilization.

### 2. Concept of the State in Islam:

The Islamic state derives its authority from Allah and functions as a **guardian of social welfare**.

“And indeed, Allah commands you to render trusts to whom they're due”

(Surah al-Nisa)

The ruler is accountable to both the

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people and Allah.  
The prophet (PBUH) said:

“Each of you is a shepherd  
and each of you is responsible  
for his flock”.  
(Bukhari)

### 3. Social Responsibilities of The State in Islam:

#### 3.1 Establishment of Social Justice:

Ensuring justice is the foremost duty  
of the Islamic State.

“O you who believe! Stand  
firmly for justice”.

(Surah al-Nisa)

#### 3.2 Provision of Basic Needs:

The state must ensure food, shelter,  
healthcare and security for all  
citizens.

The prophet (PBUH) said,

“The son of Adam has  
no better right than he  
should hire a house to

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live in, clothes to cover him  
and food”

This responsibility prevents poverty-driven crimes.

### 3.3 Poverty Alienation and Economic Equity:

Islam institutionalized welfare through Zakat and Bayt al-Maal.

“Zakat expenditures are only for the poor and the needy”.

(Surah al-Taubah)

This reduces wealth concentration.

### 3.4 Protection of Human Dignity and Rights:

The Islamic state safeguards life, honor, and property.

“We have honored the children of Adam”

(Surah al-Isra)

Human dignity is inviolable.

### 3.5 Moral Regulation of Society:

The State promotes virtue and discourages

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vice.

"You're the best nation ....  
enjoining what is right  
and forbidding what is  
wrong".

(Surah Al-Imran)

Moral oversight ensures social stability

### 3.6 Education and Moral Development:

Education is a state obligation.

The prophet (PBUH) said,

"Seeking knowledge is  
obligatory upon every  
Muslim".

Education nurtures responsible citizenship.

## 4. Key Features of Islamic Social System:

### 4.1 Brotherhood and social solidarity:

Islam replaces individualism with  
collective responsibility.

"The believers are but  
brothers".

(Surah al-Hujurat)

## 4.2 Balanced Rights and Duties:

Islam harmonizes individual freedom with social responsibility.

"And cooperate in righteousness and piety".  
(Surah al-Maidah)

## 4.3 Family-Centered Social Structure:

Family is the foundation of Islamic Society.

"And live with them in kindness"  
(Surah al-Nisa)

Strong families prevent social decay.

## 5. Addressing Problems of Modern Civilization through Islamic Social System:

### 5.1 Solution to Economic Inequality:

Islamic redistribution mechanisms curb capitalism's excesses.

“So that wealth may not circulate only among the rich”  
(Surah al-Hashr)

### 5.2 Remedy for Moral Decline:

Islam integrates ethics into public life.

“Indeed, Allah commands justice and excellence”  
(Surah al-Nah)

### 5.3 Countering Social Alienation:

Collective worship and social obligations foster cohesion.

The Prophet (PBUH) said,

“The believers are like one body”.

### 5.4 Sustainable Development:

Accountability before Allah discourages environmental and social exploitation

“Do not cause corruption on the

can.

(Surah al-Baqarah)

6. CONCLUSION:

Islam assigns the state comprehensive social responsibilities, making it a guardian of justice, welfare and morality. Through its integrated social system - rooted in justice, compassion and accountability - Islam offers practical solutions to the crisis of modern civilization, including inequality, moral decay and social fragmentation. The effectiveness of this system lies not in theory but in its sincere implementation.



Good attempt  
Addition of Quranic  
verses and ahadith will  
give you competitive  
edge