

Q1: BASIC BELIEFS OF ISLAM AND DOCTRINE OF AKHIRAT:

I- INTRODUCTION:

Islam is a comprehensive faith and addresses both worldly and spiritual life. Its core lies in submission to Allah, adherence to His commands, and moral accountability. Belief in Akhirat (Hereafter) is the central, guiding ethical behavior, social justice and personal conducts. The concept of accountability of deeds in the Hereafter give the Muslims conscious awareness of the punishment or reward promised by the Allah on the day of judgement. This framework establishes balance between temporal duties and eternal responsibilities as demonstrated in the life of Holy Prophet Muhammad PBUH and the rightly guided Caliphs. Understanding these beliefs is critical to appreciate Islam's holistic worldview.

II - BASIC BELIEFS OF ISLAM:-

1) TAWHEED (ONENESS OF ALLAH):

Monotheism is central pillar to Islam. Asserting that Allah is unique, omnipotent, and the sole object of worship.

Comparing anyone with the oneness of Allah is considered to be the biggest sin in Islam (Gunnah-e-Kabira).

Quran quotes:

"Say: He is Allah, the One and Only."

— (Surah Ikhlas 112:1)

Prophet Muhammad PBUH emphasized Tawheed as the foundation of faith, shaping all social and ethical norms.

2) RISALAT (PROPHETHOOD):

Prophets are divinely chosen messengers who convey Allah's guidance to humanity. Belief in finality of Prophet Muhammad PBUH as the last prophet of Allah is a

to perfect the message of Islam, is one of the core beliefs.

"Muhammad is not the father of any of you men, but He is the messenger of Allah."
- (Al Ahzab 33:40)

Post prophetic Muslim history shows Muslims' reliance on prophetic teachings for jurisprudence, ethics and governance.

3) ~~THE~~ KUTUB (DIVINE SCRIPTURES)

Allah revealed guidance to humanity through divine scriptures, including the Quran and the earlier revealed books to serve as a source of moral and spiritual directions.

Quran quotes:

"Indeed, we have sent down the Reminder, and indeed, We will be its guardians"

- (Surah Al Hijr 16:9)

This question is too long

These divine books provides moral and spiritual guidance for humanity across time.

4) MALA'IKA (ANGELS):

Angels are unseen creatures who were created by Allah to carry out His commands and record human deeds, ensuring a continuous link between divine oversight and moral accountability. A verse in Quran quotes:

"Each person has angels before and behind him."

- Surah Al Ra'd 13:11

Belief in the angels of Allah reinforces accountability, morality and awareness of divine presence.

5) QADR (DIVINE DECREE):

All occurrence in this universe happens by the will of Allah and yet every

human retain moral responsibility and are accountable for their deeds and choices.

✓ Indeed Allah does not change the state of a person until they change what is in themselves.

- (Surah Ra'd 13:11)

Therefore this is a proof that human is free in their will with consciousness of divine wisdom in worldly affairs.

6) AKHIRAT (HEREAFTER):

The belief in Akhirat is the proof that the world is temporary stage designed to prepare human for eternal accountability, where justice will be fully awarded in the world hereafter.

Allah says in Quran:

"Every soul will taste death, and you will only be recompensed on the Day of Resurrection."

- (Surah Al-Imran 3:185)

The doctrine of Akhirat prepares human being to carry out conduct ethical behavior and societal justice.

III - DOCTRINE OF AKHIRAT (HEREAFTER):

1) RESURRECTION (QIYAMAT):-

Allah has promised that on the day of Judgement, all humans will be physically resurrected to face Allah's judgement for their deeds in this world. Allah defines in Quran:

"And the Trumpet shall be blown; then all who are in the heavens and earth will swoon away, except whom Allah wills."

- Surah Az-Zumar 39:68

Prophet Muhammad (PBUH) has described the Day of Judgement (Qiyamah) vividly to instill moral responsibility among the followers.

2) ACCOUNTABILITY (HISAAB):-

Allah has repeatedly quoted the concept of accountability on the Day of Judgement and emphasized that actions are recorded meticulously and each person will be judged fairly according to their deeds on Akhirat.

Allah warns in Surah Al-Zalzalah:

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

- Surah Az Zalzalah 99:7-8.

It has been proven through the life of Prophet Muhammad (PBUH) how this motivated charity, justice and fairness in his life and during the rule of Hazrat Umar (RA) as well.

3) REWARD OF PARADISE (JANNAH):-

Allah has promised His believers that those who uphold faith and perform righteous deeds will attain eternal

peace and bounties of paradise as a reward from Allah.

"Indeed, for the righteous is attainment of Gardens, beneath which River flows."

Surah Al Baqrah 2:25.

4) PUNISHMENT OF HELL (JAHANNUM):-

Allah has warned the ones who reject faith and commit wrongdoings will be sent to the Hellfire. This serves as a warning for the humanity to uphold justice, morality of actions and faith in Allah.

"But those who disbelieve will be in the fire, abiding therein eternally."

- Surah Al Baqarah 2:39.

5) INTERCESSION (SHAF'A'AH):-

Prophets and righteous people can ask Allah to forgive and help others with His permission. This concept gives hope and mercy to those who believe in Allah.

Who is an intercessor except
after the permission?

- Surah Al Baqarah 2:255

6. SOCIAL AND ETHICAL IMPORTANCE OF AKHIRAT:

Belief in the life hereafter motivates individuals to act justly, give charity and maintain moral integrity in personal and social life. The Prophet Muhammad PBUH implemented it through welfare policies, fair trade, and social ethics. Hazrat Umar (RA) and Hazrat Ali (RA) also reinforced Prophet's teachings practically during their governance. There is a serious need in the contemporary era to take examples from the lives of Prophets and caliphs and govern the state in accordance to the teachings of Islam conveyed by Allah through Prophets, divine revelation and the concept of Akhirat.

IV - HOW ISLAM REFORMS INDIVIDUAL'S LIFE AND SOCIETY THROUGH BASIC ISLAMIC BELIEFS AND DOCTRINE OF AKHIRAT:

1) ETHICAL AND MORAL REFORMATION:

Belief in Taukeed - Prophethood and accountability in Akhirat inspires individuals to adopt honesty, integrity and compassion in all aspects of life.

"Indeed Allah commands justice and good conduct."

(An Nahl 16:90)

Prophet Muhammad PBUH implemented these morals in society, guiding companies to act ethically in trade, family and public life. Today the moral education plans in communities are derived from these directly.

2) SPIRITUAL DEVELOPMENT AND SELF DISCIPLINE:

Faith in hereafter and divine accountability motivates self-restraint, patience, worship

fostering inner peace and discipline.
"Successful indeed are the
believers who humble themselves
in prayer."

-(Al Muminun 23:1-2)

The prophet demonstrated spiritual discipline
through consistent prayer, fasting
and reflection, setting examples that
encouraged ethical behavior and societal
cohesion.

3) SOCIAL JUSTICE AND RESPONSIBILITY:

The social justice and responsibility
has been demonstrated in Hazrat
Muhammad PBUH life and in the
life of Hazrat Umar by institutionalization
of fairness in governance, trade and
community welfare. The modern Islamic
laws on the rights of inheritance,
labour and charity reflect on these
principles. Belief in Akhirat promotes
establishment of justice, equality and
protection of rights.

"And establish weight for justice
and do not deprive people of
their due."

Al Anam 6:152.

4) PROMOTION OF KNOWLEDGE AND PUBLIC WELFARE:

Islam encourages learning and
community engagement to benefit
society and prepare for accountability
in the world hereafter. Prophet
Muhammad PBUH and companions like
Hazrat Ali RA also promoted education
and charitable work. Contemporary
Muslim NGOs, schools, health initiatives
embody this principle reforming society
through informed, ethical actions.

"Seeking knowledge is
obligatory upon every
Muslim."

- Ibn-Al Majah Haddees 224

V - CONCLUSION:-

Islam's basic beliefs especially the belief on Akhiraat subjugate personal morality, social justice and spiritual accountability. Life is framed as preparatory stage for eternal reward or punishment. The Prophet Muhammad (PBUH) along with the rightly guided Caliphs, exemplified how these beliefs translate into ethical governance, social reforms and personal conduct of life. In the modern world awareness of the Hereafter continues to provide moral guidance encouraging Muslims to navigate temporal challenges while upholding divine principles.

Q2 | CONCEPT OF SALAT PRAYER AND ITS IMPACTS ON SOCIAL, MORAL AND SPIRITUAL LIFE OF INDIVIDUAL:-

I. INTRODUCTION:-

Salat prayer is the second pillar of Islam and the primary act of worship through which Muslim establishes a direct link with Allah. Beyond its spiritual dimension, Salat reforms moral conduct, fosters social discipline and promotes ethical behavior. The prophet Muhammad (PBUH) exemplified how regular prayer strengthens individual character, reinforces societal norms, and cultivates spiritual consciousness.

II - CONCEPT OF SALAT (PRAYER):-

1) DEFINITION AND PURPOSE OF SALAT:-

Salat is an obligatory ritual prayer prescribed five times daily for all

adult Muslims serving as a medium to remember Allah and seek His guidance. It is cornerstone of the spiritual discipline, shaping personal and social conduct.

"And establish prayer, and give Zakat and obey the Messengers that you may receive mercy."

- An-Nur 25:56.

2) SALAT AS THE SPIRITUAL CONNECTION:

Prayer strengthens the bond between the believer and the Allah, fostering inner peace, reliance and gratitude. The prophet used salat to maintain peace, patience, resilience and trust in Allah modelling spiritual devotion.

3) TIME DISCIPLINE AND REGULARITY:

The fixed timing of salat cultivate punctuality, time management, and self-discipline in life of an individual. Prophet Muhammad PBUH adhered strictly to pray five times creating

a structured routine that enhanced both personal and societal productivity. In modern Muslim workplace and schools prayer breaks reflects this principle.

4) HUMILITY AND SUBMISSION:

Salat fosters humility by reminding Muslims of their dependence on Allah and the need for obedience. Prophet consistently demonstrated humility in prayer providing a model for ethical and spiritual conduct.

"Bow down, and prostrate, and worship your Lord."

- Surah Al-Haff 22:77.

III - IMPACTS ON SOCIAL, MORAL AND SPIRITUAL LIVES:

1) MORAL AND ETHICAL REFINEMENT:

Prayer reinforces moral accountability and guides individual to honesty, fairness and compassion. The Prophet

(PBUH) modelled ethical behaviour through his prayers and teachings influencing individual, companions and society.

"Indeed prayer prohibits immorality and wrongdoings.

(Al-Ankabat 29:45)

2) SOCIAL COHESION AND UNITY:

Congregational salat fosters brotherhood, equality and community solidarity. Prophet PBUH used congregational prayer to diverse tribes, a principle visible in today's mosque activities and community gatherings.

"The believers are in mutual support, prayers strengthen their unity."

Sahih Muslim - Hadees 2586.

3) PSYCHOLOGICAL BENEFIT:

Regular salat reduces stress, anxiety and negative emotions while promoting inner peace. This ritual includes both physical ^{posture} and focused recitation which acts as a meditation and mindfulness helping believers cope with life pressure.

4) PROMOTION OF SOCIAL RESPONSIBILITY:-

Prayers encourage ethical actions, charitable work and engagement in communal welfare. Prophet PBUH and his companions were actively involved in community service, a principle reflected in Muslim NGOs and humanitarian organizations.

5) INTEGRATION OF FAMILY AND COMMUNITY LIFE:

Salat strengthens family and community bonds through collective worship and shared spiritual values. The Prophet encouraged families to pray together,

Integrational moral and ethical education.

6) REINFORCEMENT OF ETHICAL LEADERSHIP:

Regular prayer nurtures leaders who govern with justice, integrity and responsibility. Hazrat Umar and Hazrat Ali (RA) exemplified decision making guided by accountability to Allah.

7) CONTEMPORARY RELEVANCE AND CHALLENGES:

Salat continues to transform lives today, encouraging ethical conduct, social cohesion and spiritual growth. Challenges like secularization, urban pressure and busy schedules require renewed effort to integrate prayer into daily lives to maintain these benefits.

IV. CONCLUSION:

Salat is not merely a ritual but a comprehensive system that reforms the individual and society. Its regular observance cultivates spirituality, ethical awareness, social solidarity and responsible leadership. Prophet Muhammad demonstrated its transformative power through his life, showing how disciplined, prayerful individuals contribute directly to a just and harmonious society.

Q4: ISLAM GIVES LIVING AND DYNAMIC PERCEPTION OF CIVILIZATION:

I. INTRODUCTION:

Islam presents civilization not merely as material advancement but as dynamic system integrating ethics, law, knowledge and spirituality. It emphasizes human development in harmony with divine guidance ensuring both individual well being and social justice. The Prophet Muhammad (PBUH) exemplified this practice by building a society that balanced spiritual devotion, moral excellence, governance, education and economic progress.

II - CONCEPT OF CIVILIZATION IN ISLAM:

1) CIVILIZATION AS ETHICAL FOUNDATION:

Islamic civilization begins with moral

and ethical principles rooted in Tawheed and obedience to Allah.

Prophet emphasized character building, honesty, compassion, creating a society guided by ethical standards, a principle ~~still~~ relevant in contemporary governance and social conduct.

"Indeed Allah commands justice and good conduct."

An Nahl: 16:90.

2) CIVILIZATION AS KNOWLEDGE BASED PROGRESS:

Knowledge is central to Islamic civilization. Prophet (PBUH) encouraged learning for both men and women.

"Seeking knowledge is obligatory upon every Muslim."

Ibn Majah 224.

3) SPIRITUAL DIMENSION

Civilization in Islam is incomplete without spirituality and consciousness of Allah (Taqwa)

"Verily the most honored of you with Allah is the most righteous." (49:13)

4) SOCIAL JUSTICE AND CIVIC SOCIETY:

Prophet Muhammad (PBUH) and Hadrat Umar and Abu Bakr (RA) implemented laws protecting poor, regulating trade, maintaining social welfare, setting a model for ethical governance, emphasizing justice, rights and public welfare.

III - DYNAMIC AND LIVING NATURE OF ISLAMIC CIVILIZATION:

1) LEGAL AND SPIRITUAL FRAMEWORK:

Shariah provides a living framework guiding social, economic and political life of individual.

"And judge between them by what Allah has revealed." (5:48)

The prophet applied these principles in Madinah - establishing courts, councils, municipals, regulations and addressed societal needs.

2) PROMOTION OF EDUCATION:

Islam encourages learning, innovation and creative problem solving.

3) ECONOMIC AND SOCIAL WELFARE:

The Prophet implemented welfare system and encouraged trade ethics, inspiring contemporary social safety nets and charitable frameworks.

"Zakat is only for the poor, the needy" (9:60)

4) GOVERNANCE AND POLITICAL ETHICS:

Hadrat Umar RA exemplified ethical governance showing how leadership guided by the divine principles strengthen social cohesion, public trust, just and accountability.

"and consult them in affairs"
(3:159)

CONCLUSION:

Islamic civilization is holistic living system combining spiritual, moral, social and intellectual dimensions. Prophet Muhammad PBUH exemplified how religion can guide individuals behavior, social justice, governance, and cultural identity, creating a civilization that is dynamic, adaptive and ethical.

Q3: RECOGNITION OF DIGNITY OF HUMANS ESPECIALLY WOMEN AND EFFORTS ADOPTED TO HOLD IT :-

I. INTRODUCTION:

Islam recognizes the intrinsic dignity of every human being, emphasizing respect, justice, and ethical treatment. Special attention is given to women whose rights and honor were systematically elevated in Qur'an and Sunnah abolishing pre-Islamic injustices such as female infanticide and social marginalization. The Prophet PBUH and the Caliphs demonstrated practical measures to uphold this dignity.

II. RECOGNITION OF HUMAN DIGNITY, ESPECIALLY WOMEN:

1) EQUAL SPIRITUAL WORTH:

Islam affirms men and women are

spiritually equal before Allah. The Prophet PBUH emphasized that piety, not gender, determine honor establishing foundation for women's dignity.

Allah has prepared for them forgiveness and great reward."

(33:35)

2) ABOLITION OF PRE ISLAMIC DISCRIMINATION.

Islam abolished practices that devalued women such as female infanticide and denial of inheritance. The Prophet and Magrat Umar ensured women inherited property - signalling legal and social recognition of worth.

"Do not kill your children out of poverty"

(6:151)

3) PROTECTIONS OF PERSONAL RIGHTS:-

Prophet PBUH personally intervened to protect women's rights setting enduring examples for society.

"For women is the share of what you leave as prescribed by Quran"

(4:12)

4) EMPHASIS ON RESPECT AND KINDNESS:-

The Prophet demonstrated this by showing kindness towards his wives and companions.

"And live with them in kindness"

(4:19)

5) RECOGNITION OF INTELLECTUAL CAPACITY:-

Women were encouraged to seek knowledge reflecting intellectual dignity.

"Seeking knowledge is obligatory upon every Muslim"

III - EFFORTS TO MAINTAIN HUMAN DIGNITY:

1) LEGAL FRAMEWORK:

Islamic law enforces inheritance, divorce and legal rights to protect women's dignity.

"For men is the share of what they leave and for women is a share."

(4:7)

2) EDUCATION AND AWARENESS:

Prophet encourage female scholarships. Efforts to educate women about their rights preserve dignity and enable informed participation in society.

3) COMBATING VIOLENCE AND AGGRESSION:

Islam strictly condemns abuse, exploitation and marginalization of women.

"Do not prevent them from marrying their husbands."

(4:19)

4) ETHICAL AND MORAL UPBRINGING:

Dignity is reinforced by nurturing morals, ethical, spiritual consciousness in women. Prophet PBUH exemplified household practices by performing *tokehs chores*.

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

(Tirmidhi 1162)

5) ENCOURAGEMENT OF PUBLIC SERVICE:

Women's involvement in social welfare and charitable activities reinforces dignity.

Modern examples include healthcare, teaching system, and NGOs run by women.

"The most beloved people of Allah are those most beneficial to others."

Al Mu'jam Al Awsat 578

IV - CONCLUSION:

Islam recognizes and elevates dignity of all humans with particular attention to women, through spiritual, legal and social frameworks.

Prophet Muhammad PBUH and caliphs demonstrated practical measures to protect rights, encourage education and ensure moral treatment.

Contemporary efforts from legal reforms to education and social welfare continue this legacy showing that Islam's principles provide a comprehensive framework to maintain dignity in all times.

Make flowcharts

Add more references for competitive edge

Good attempt

Keep length of all answers equal