



National Officers Academy

Mock Exams CSS-2026

October 2025(Mock-4)

ISLAMIC STUDIES

TIME ALLOWED: THREE HOURS

PART-I(MCQS): MAXIMUM 30 MINUTES

PART-I (MCQS)

MAXIMUM MARKS = 20

PART-II

MAXIMUM MARKS = 80

NOTE:

- Part-I** is to **Compulsory**.
- Part-II** is to be attempted on the separate **Answer Book**.
- Attempt **ONLY FOUR** questions from **PART-II**. **ALL** questions carry **EQUAL** marks.
- All the parts (if any) of each Question must be attempted at one place instead of at different places.
- Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.
- No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
- Extra attempt of any question or any part of the question will not be considered.

PART-II

- Q.2.** Explain the concept of Tawheed (Unity of God) in Islam. How does this belief influence the individual and collective life of the believers?
- Q.3.** Islam is designated as a pioneer of human rights ensuring the dignity of human. Discuss the basic human rights granted by Islam. Compare this right with modern international humanitarian rights.
- Q.4.** Critically examine the causes of extremism in the Muslim world. How can Islamic teachings be applied to promote peace, tolerance, and moderation in Islamic society?
- Q.5.** Enlist the principles of public administration in Islam derived from the Qur'an and Sunnah. What guidelines were followed in the administration during the Khilafat-e-Rashida?
- Q.6.** The economic and social philosophy of Zakat is Tazkiya (Purification) in Islam. How can the effective implementation of Zakat and Sadkat help in development of an egalitarian society? Elaborate
- Q.7.** What are the vital principles and features of the Islamic political system? Discuss the concepts of Shura (consultation), Khilafat (Caliphate), Sources of Law (Shariah) in the Political system of Islam. How these are aligned to modern democracy.
- Q.8.** Write a comprehensive note on any **TWO** of the followings:
- Amr bil Ma'ruf wa Nahy 'anil Munkar (Enjoining good and forbidding evil)
 - Afuw (Forgiveness)
 - Mu'amalat (Dealings with Fellow Human Beings)

URDU VERSION

- سوال نمبر 2: اسلام میں توحید (اللہ کی وحدانیت) کے تصور کی وضاحت کریں۔ یہ عقیدہ مومنوں کی انفرادی اور اجتماعی زندگی پر کس طرح اثر انداز ہوتا ہے؟
- سوال نمبر 3: اسلام کو انسانی حقوق کا علمبردار قرار دیا گیا ہے جو انسان کی عزت و وقار کو یقینی بناتا ہے۔ اسلام کی طرف سے عطا کردہ بنیادی انسانی حقوق پر بحث کریں۔ ان حقوق کا تقابل جدید بین الاقوامی انسانی حقوق کے ساتھ کریں۔
- سوال نمبر 4: مسلم دنیا میں انتہا پسندی کے اسباب کا تنقیدی جائزہ لیں۔ امن، رواداری اور اعتماد کو فروغ دینے کے لیے اسلامی تعلیمات کو کس طرح عملی طور پر نافذ کیا جاسکتا ہے؟
- سوال نمبر 5: قرآن و سنت سے ماخوذ اسلامی نظام انتظامیہ کے اصول بیان کریں۔ خلافت راشدہ کے دور میں انتظامی امور میں کن رہنما اصولوں پر عمل کیا گیا؟
- سوال نمبر 6: اسلام میں زکوٰۃ کا معاشی و سماجی فلسفہ تزکیہ (پاکیزگی) ہے۔ زکوٰۃ اور صدقات کے موثر نفاذ سے ایک برابری پر مبنی معاشرہ کس طرح تشکیل پاسکتا ہے؟ وضاحت کریں۔
- سوال نمبر 7: اسلامی سیاسی نظام کے اہم اصول و خصوصیات کیا ہیں؟ شوری (مشاورت)، خلافت (نظام خلافت)، اور قوانین کے ماخذ (شریعت) کے تصورات پر بحث کریں۔ واضح کریں کہ یہ تصورات جدید جمہوریت کے ساتھ کس حد تک ہم آہنگ ہیں۔
- سوال نمبر 8: مندرجہ ذیل میں سے دو موضوعات پر جامع نوٹ تحریر کریں:
- امر بالمعروف و نہی عن المنکر (نیکی کا حکم دینا اور برائی سے روکنا)
 - عفو (درگزر و معافی)
 - معاملات (انسانی و سماجی لین دین)

Best of Luck for CSS-2026

Concept Of Tawheed (Unity Of God)

Tawhid (also known as bedrock Tawheed or Monotheism) is the central Islamic concept and the bedrock of the Islamic faith and worldview. It is encapsulated in the first part of Shahadah the declaration of faith: "There is no God but Allah."

Tawhid reaffirms the absolute unity and oneness of a unique, transcendent and omnipotent God. According to this doctrine, God is the sole sovereign and law-giver. God alone is the Reality and the Being, while everything else in the universe is His creature, dependent on Him. Tawhid is a revolutionary concept that establishes the unity of the universe, the oneness of humanity and the invisibility of life. It aims to purge the human intellect of idolatry and superstitious fancies, lifting man from ignorance to the daylight of realities.

Influence On the Individual Life of the Believers:

Belief in Tawhid profoundly shapes the individual outlook, character and conduct of a Muslim.

1- Accountability And Responsibility

It creates a sense of accountability and responsibility before God. Individuals consider themselves the God's trustees (Khilafah) and are aware that they must account for everything placed in their trust, which provides a long-term perspective including the eternal Hereafter.

2- Dignity And Fearlessness:

Tawhid

imparts self respect and self esteem by demanding that one should not submit or fear anyone other than God, who is the True Master. It provides a charter of liberty and freedom by releasing the human soul from fetters of slavery.

3- Moral Strengths And Virtue:

It is the primary means of creating a strong, high quality character, generating attributes like truthfulness, trustworthiness, accountability, and self discipline. It makes a person virtuous and upright.

4- Peace Of Mind And Moderation:

Tawhid creates peace of mind and contentment and purges the heart of envy and greed, keeping one away from striving through unfair means. This serves as a powerful voluntary motivating force for socially-oriented actions.



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Influence on the Collective Life Of the Believers:

Tawhid serves as the foundation for the entire social, moral, and political system of Islam.

1- Integration Of Society:

It is the means of integrating society of humans. It unites individuals into a single world Muslim community (Ummah). The concept implies that all men are equal as creatures of one God, without discrimination based on race, class or territory.

2- Sovereignty And Law:

Tawhid establishes the political principle that sovereignty belongs to Almighty Allah alone. This principle establishes the supremacy and rule of Divine law (Shariah). The Shariah is the means by which unity is realized in collective life, ensuring that the government and society enforce God's laws.

3- Social Justice And Welfare:

It promotes a social order characterized by equity, justice, peace and prosperity. The Islamic economic system, rooted in Tawhid, aims to

ensure that wealth circulates widely throughout society and does not merely remain among the rich.

4. Holistic Experiences Existence:

Tawhid ensures that the spiritual and material aspects of life are integrated into one harmonious entity, where actions in every field, including economics and politics, are governed by a moral and spiritual approach.

Question No: 04

Causes Of Extremism In Muslim World:

There are several complex, and interconnected factors contributing to extremism, particularly in societies like Pakistan.

1. Political Exploitation And Poor Governance:

a) State Manipulation:

Regimes have often been invoked overexploited religion of Islam for legitimacy or to control opponents, leading to authoritarian rule and moral degeneration. The appropriation of Islamization by the state

sometimes pre-empted demands for regimes genuine social and economic justice.

b) Lack of Justice And Accountability:

Misgovernance, public mismanagement, corruption, and a failure of elites to uphold incorruptible justice create a void exploited by radicalism.

c) Authoritarianism:

The political systems often contradict the Islamic ideal of consultation (Shura) and lead to authoritarian rule and military dictatorship, which are against Islamic principles.

2. Socio-Economic Injustice:

a) Poverty And Inequality:

Extreme economic inequity, poverty and a lack of education afflict many people, serving as fertile ground for extremism.

b) Deprivation And Frustration:

Unjust policies towards certain groups, such as students in the madrasa system, can create frustration and deprivation, which extremist groups exploit.



3- Ideological Interpretational Rigidities:

a) Narrow Focus On Laws

There has been a deficiency in legal reform that over-emphasizes the punitive aspects (hudud) of Shariah at the expense of its positive moral and ethical system.

b) Sectarianism:

The rise of political Islam, with its emphasis on legalistic interpretations, has fueled sectarian controversies and conflicts, intensifying divisions rather than unity.

c) Misuse of Sovereignty:

The pious slogan "Hukum only belong to God" is sometimes misused by confusing political sovereignty with cosmological divine sovereignty; potentially leading to intolerance and violence.

4- External And Cultural Exosion:

The traditionally pacifist Islamic creed, common in South Asia, has sometimes been eroded by foreign influence (Arabist shift). External interventions combined with internal weaknesses have complicated problems.

Applications Of Islamic Teachings To Promote Peace, Tolerance And Moderation:

Islamic teachings offer a comprehensive framework to counter extremism by returning to core principles and methodologies:

a) Establishing Justice And Welfare:

Islam fundamentally aims to establish a well balanced system of social justice and eradicate injustice (zulm). Policies must prioritize equitable distribution of income and wealth, ensuring the welfare of all members, especially the weak and needy. Curbing political corruption is essential for fostering social harmony.

b) Promoting Peace, Tolerance And Co-existence:

Islam espouses a vision of enlightened moderation and tolerance towards all religious minorities. The Prophet's Covenant of Madinah provides a historical model for religious plurality where all inhabitants are treated equally. The Quran prohibits intolerance, promoting dialogue and compassion.

c) Consultative And Accountable

Governance:

The Islamic model requires consultation (Shura) and emphasizes that despotism or military dictatorship is against its principles. Rulers must be accountable to the people and uphold the rule of law.

d) Moral And Intellectual Renewal:

Reforms requires the stressing positive moral system of Islam through persuasion and education, rather than relying solely on force. Empowering people with integrated education and knowledge is necessary to prevent them from being misled by narrow agendas.

e) Dynamic Interpretation (Ijtihad):

To address the contemporary challenges and prevent rigid interpretations, Muslim societies must receive Ijtihad (Independent Reasoning) for the contextual interpretation of the Quran and Sunnah. This process ensures that solutions promote justice and align with the ~~major~~ maqasid (objectives) of Shariah.

f) Gradualism And Wisdom:

Islamisation (social reconstruction) is described as a gradual process that requires "wisdom and understanding" and cannot be achieved instantly through the use of force and regimentation.

Question No: 06 day / date:

The economic and social philosophy of Zakat (mandatory poor-due) is indeed Tazkiya (Purification and Growth). This philosophy operates on multiple levels: it purifies the individuals' souls of miserliness and greed, purifies property and cleanses society of ills like selfishness and malice.

Effective implementation of Zakat and Sadagrat (voluntary charity) can help in the development of an egalitarian society by fundamentally restructuring the distribution of wealth and fostering such social cohesion.

1- Equitable Wealth Redistribution (Anti-Concentration):

a) Compulsory Flow:

Zakat is a compulsory annual deduction from surplus wealth. This mandatory deduction ensures that wealth continuously redirected from the affluent to the poor. The aim is explicit: to prevent wealth from merely circulating among the rich.

b) Economic Motivation:

Levying Zakat on idle, saved wealth encourages the owner to invest it (to avoid the annual deduction diminishing the principle), thereby promoting wealth circulation and economic activity rather than hoarding.

c) Supporting Mechanisms:

The redistribution is reinforced by the prohibition of interest (Riba), which prevents wealth accumulation through the exploitation, and the Law of inheritance, which mandates the division of assets, preventing indefinite accumulation of in a few hands across generations.

3) 2) Robust Social Security And Need Fulfillment:

a) Guaranteed Basic Needs:

Zakat functions as a crucial system of social security and insurance. It ensures that the basic needs of the poor, such as food, dress, and lodging are met. This guarantees that no member of Muslim society remains unprovided for or destitute.

b) Rights, Not Charity:

The distribution of Zakat affirms that the poor and destitute have a due right in the wealth of the affluent, shifting the exchange from mere charity to a mandated social right.

c) Path To Self-Sufficiency:

Zakat funds should be used to enable the poor to become

self-sufficient by providing them with resources for training, equipment, and materials to rather than just temporary relief.

3) Fostering Social Harmony And Brotherhood:

a) Moral Integration:

By cleansing the hearts of both the rich (from greed) and the poor (from malice/ envy), Zakat fosters love, generosity and fellow-feeling, generating a spirit of cooperation among different segments of society.

4) Collective And Institutional Implementation:

For implementation to be effective, Zakat should be managed through an organized ~~intra~~ mechanism, ideally instituted by the Islamic government, which is responsible for compulsory collection and disbursement. This institutionalized approach ensures that the wide circulation of wealth necessary for societal well-being.



Question No: 07 Day / date:

Vital Principles And Features Of the Islamic Political System:

The Islamic political system is presented as a complete system of life, fundamentally ideological, and distinct from secular models. Its vital principles and features include:

1- Sovereignty Of God (Hakimiya):

The political system is founded on the belief in the Unity and Sovereignty of Allah. Allah is the absolute king, ruler, and Law Giver. This principle liberates humanity from slavery to other humans and establishes the supremacy of the rule of law.

2- Human Vicegerency (Khalifah):

Man's position is that God's humble slave and vicegerent (deputy). This vicegerency (popular vicegerency) implies that every believer is an equal participant and cannot tolerate class divisions.

3- Rule Of Divine Law (Shariah):

The state must be founded upon the Divine Law laid down by God through His Prophet. The government's primary function is to execute God's laws, not legislate outside the Shariah.

4- Justice (Adalah) And The Accountability:

The state's purpose is to ensure humanity observes "right measure," implying justice and balance. Rulers are accountable both to God and to the people (for abiding by Shariah).

5- Equality Before Law:

A cornerstone is that no one is above the law, including The head of state, who is subject to the same judicial process as common citizens.

Concepts Of Shura, Khilafat And Sources Of Law:

a) Shura: (Consultation)

- Shura is Consultation, which the Quran requires and mandates as an obligation for the Muslim government.
- It requires the widest possible participation of the people, either directly or through representatives, and demand an autonomous institution for free and fearless discussion of issues related to the public well-being within the framework of Shariah.
- The practice of the Rightly guided Caliphs was consultative, embedding the principle that there is "no Khilafat without consultation".
- The Khalifah should be accepted by the overwhelmingly majority and comes into

power through election (or Consensus). He can be dismissed if he deviates from Islamic principles.

b) Sources Of Law (Shariah):

- The Divine Law (Shariah) is the comprehensive legal system derived from the Islamic heritage of teachings. It is immutable in its core principles.
- The primary sources of this law are the Holy Quran and Sunnah. Holy Quran (serving as the state's constitution) and the Sunnah (the Prophet's traditions, actions and teachings as sayings).
- Secondary sources, used for matters not explicitly covered, include ~~Qiyas~~ 'Ijma' (Consensus of the learned community/scholars) and Qiyas (deduction by analogy and interference).

Alignment To Modern Democracy:

The Islamic political system, sometimes described as a "Theo-democracy," possesses organizational principles that show alignment with modern democracy, even though its philosophical basis is distinct.

Alignment (Consonance)

a) Consultation (Shura):

This principle aligns with the democratic requirement for widespread popular participation and representative government.

b) Accountability:

The Caliphate model emphasizes that rulers are accountable to the people and can be removed if they deviate, aligning with democratic checks on power.

c) Elected Leadership:

The selection of and potential deposition of The early Caliphs through election or consensus aligns with democratic principle of choosing the executive.

d) Rule Of Law:

The principle of equality of all before the law, including the head of state, is a hallmark of both the early Islamic system and modern democracy.

Distinction (Contradiction)

a) Sovereignty:

Islam is the antithesis of secular Western democracy because ultimate legislative authority/sovereignty belongs exclusively to God (Hakimiyyah), rejecting the philosophy of popular sovereignty.

b) Limitation Of Legislation:

Human legislative authority (parliamentary sovereignty) is limited by the eternal boundaries set by

the Divine Shariah. Explicit Divine commands cannot be altered by human authority.

c) Ideological Basis:

The Islamic state is inherently ideological, based on enforcing Divine Law, unlike the philosophically secular and not neutral nature of many modern democracies.

d) Interpretation Debate:

The modern challenge involves debating who exercises God's sovereignty - elected parliaments (modernist view) or religious Ulama who interpret Shariah (Islamist view).

Prominent muslim thinkers have endorsed the representative form of government as being closest to the organizational spirit of Islamic political teachings. Mohammad Iqbal, for instance, supported vesting the authority of the Caliphate in an elected Assembly as an act of Ijtihad, arguing this was consistent with the spirit of Islam.