

Mock Exam for CSS-2026

December 2025 (Mock 5)

Instructions

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.

PART - II

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.

Introduction:

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.

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.

(2:4).

Understanding this doctrine is crucial b/c it influences both the inner character of

individual and moral foundation of society

Understanding the Day of Judgement

Concept and Names

- Youm ud-din - Day of Reckonance
- Youm-ul-Qiyamah - Day of Standing
- Youm-ul-Ba'ath - Day of Resurrection

Certainty of the Day

Its exact timing is known only to Allah. In the famous Hadith of Jibreel, when PBUH was asked about the Hour, he replied:

"The one Questioned knows no more of it than the one asking".

However the prophet PBUH mentioned clear signs of its approach such as:

- "Slave women giving birth to their mistresses."
- "Barefoot shepherds competing in building tall structures".

Transformative Impact of Akhirat on Human

Moral and Ethical Discipline:

Belief in Akhirat creates a strong internal moral compass. This awareness that every action will be accounted for directs individuals to fulfill both:

- Huqooq Allah
- Huqooq al Ibad

The Quran states:

"Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it"

(Al-Zalzalah : 7-8).

Psychological Strength and Resilience:

Belief in hereafter gives deep patience, courage and emotional stability. Hardships are seen as temporary test rather than permanent defeats.

The Quran promises:

"Indeed, Allah is with those who are patient"
(Al-Baqrah: (153))

Reorientation of Priorities:

Akhirat shifts the focus from short term desires to long term purpose. It motivates believers to

- Give charity
- Help others
- Avoid injustice
- and live with sincerity

Social Harmony and Brotherhood:

A shared belief in accountability fosters unity, forgiveness and empathy. Individuals see each other as equals before God, promoting brotherhood beyond ethnic, tribal and social divisions.

Conclusion: The doctrine of Akhirat is not merely a theological belief; it is a comprehensive framework that shapes personal character and collective life.

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Introduction:

The central purpose of the Islamic political system is to build a state and society grounded on justice. In Islam political authority is not a privilege but a trust amanah given the rulers to ensure fairness, protect rights and promote collective welfare. The Quran repeatedly commands justice, making it the foundation on which all institution and policies must stand.

Theological Foundation of Justice

Tawheed and Humanist Equality.

Islam begins with the belief in the oneness of Allah. When sovereignty belong only to Allah no human can claim inherent superiority. This creates a political and social order based on equality.

The command belongs to none but Allah
(12:40)

Khilafat and Responsibility

The Quran declares humans as Allah's vicegerents on Earth.

"I am placing a vicegerent on Earth" (2:30)

This role means that authority is a responsibility not a right. Rulers must govern according to the divine guidance and protect the welfare of society.

Core principles of Islamic Political System

Sovereignty of Allah

All laws and policies must align with divine principles. No ruler is above the law. This prevents dictatorship and ensures the supremacy of justice over personal or political interests.

Shura (consultation)

Governance must be consultative.

The Quran instructs:

"and consult them in affairs"

This creates participatory governance preventing

authority and ensures decisions reflect collective wisdom.

Justice and fairness

Justice (Adl) is the backbone of Islamic political order.

Be just; that is closest to righteousness (5:8)

Islam requires justice even towards opponents or non Muslims.

Rules and Equality of law

All citizens, including rulers are subjects to the same law. The PBUH emphasized that even his own family would not be exempt from legal accountability.

Institutional Mechanism for a Just State.

Leadership Caliphate

The Caliph is a servant leader bound by law and accountable to the people.

Abu Bakr's pledge. "obey me as long as I obey Allah" - set the standard for responsible leadership

Accountability (Hisab)

Hisab is the system to "enjoin good and forbid wrong." Mushtasib ensured transparency in markets, fairness in trade and ethical public behavior. Even rulers could be questioned making abuse of power.

Public Treasury

Zakat, Jizya and other revenues funded welfare services. The state took responsibility for the poor, widows, disabled and orphans ensuring that no one was abandoned.

Conclusion:

Islamic political system is fundamentally a justice-oriented model. Its core aim is not power, territory or dominance but the creation of a fair and compassionate society.