

Date: 22/10/25

MOCK EXAM

"PART-II"

QUESTION No:- 2

Q: Explain The Concept of Tawheed (Unity of God) in Islam. How does this belief influence the individual and collective life of the believers?

TAWHEED

Definition of Tawheed:

Tawheed means:

- only Allah is the creator
- Allah alone is supremely powerful and sustainer of this world
- Allah alone is eternal

As it's clearly written in Surah Al-Ikhlās, verses 1-4:

“Say, He is Allah [who is] one,
Allah, the Eternal Refuge. He
neither begets nor is born, nor
is there to him any equivalent”

This Surah beautifully encapsulates Tawheed by affirming that Allah is all alone, unique, self-sufficient and incomparable.

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Concept of Tawheed in Islam:

Tawheed is the first part of Kalma,

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ

There is no god except Allah....

This Kalma is the foundation of a Muslim's faith and belief. Similarly prophet (PBUH) also preached the concept of Tawheed through his teachings.

Prophet (PBUH) said,

"Tawheed is the Gateway of Islam"

prophet (PBUH) spent all his life preaching the Ummah about divine guidance. He taught that Tawheed is the core belief of Islam. According to it only Allah is the sustainer, only Allah is worthy of worship. In a Hadith, narrated by Abdullah ibn Masud (R.A):

"The prophet (PBUH) said, 'Shall I not inform you the biggest of the major sins?' They said: Yes, O Messenger of Allah. He said: 'Associating partners with Allah (Shirk)'."

This emphasizes the importance of pure Tawheed by warning against Shirk, the opposite of Tawheed (Monotheism). Tawheed shapes a Muslim's worldview guiding both individual behavior and societal norms.

TYPES OF TAWHEED:

① UNITY IN PERSON (Tawheed al-Rububiyah)

Allah alone is the creator, sustainer, and Ruler of all.

In Surah Al-Zumar, it is stated that,
 "Allah is the creator of all things,
 and He is, over all things, Disposer
 of Affairs"

It is clearly evident from the intricate order and harmony of the universe that it is clearly designed and is run by a single, most-powerful designer. If there had been multiple creators, the world would have been chaotic; not in order, and the universe would have been devastated. Thus, Islam's foundation is laid upon this principle. Similarly, John Clever's book "The evidence of God in Expanding

② UNITY IN Universe " explains that universe has a single creator. Thus, it is not only a concept proposed by Islam, but it is scientifically proven as well.

② UNITY IN ATTRIBUTES (Tawheed al-Asma wa Sifat)

Allah's names and attributes are solely for him; they're unique and perfect.

Surah Ash-Shura,

"There is nothing like unto him,
 and he is the Hearing, the Seeing"

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Another verse from Surah As-Sajda states:

"He who perfected everything which he created and began the creation of man from clay"

This verse highlights Allah's exclusive attribute as the Creator (Al-Khaliq) - no being shares his divine ability. His perfection in creation is un-matched; the creation of man from clay demonstrates Allah's power, wisdom, and knowledge affirming that he alone possesses these divine attributes.

③ UNITY IN ACTION (Tawheed al-Uhdiyyah)

Allah is the one who gives and sustains lives.

He just says "كُنْ" and "فَيَكُونُ" happens.

All acts of devotion must be directed to him.

Surah Adh-Dhariyat,

"And I didn't create the jinn and mankind except to worship Me."

Only Allah is worthy of worship as worshipping multiple gods is illogical because obedience and devotion to many masters create conflicting duties; a single sovereign (Allah) ensures moral clarity.

INFLUENCE OF TAWHEED ON INDIVIDUAL LIFE:

① Strengthens Faith and Morality:

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It shapes ethical conscience and accountability
Surah An-Nahl,

"Indeed, Allah commands justice,
doing good, and giving to relatives;
and forbids immorality, bad conduct
and oppression"

If one is God fearing, he'd constantly be
surrounded by sense of accountability that he
would've to answer about any injustice he'd do,
so he would be ethically conscient making sure
that he's not doing any harm to the society.

It stops him from committing sins as Taqwa
is a shield that guards the believers.

② Encourages patience and Reliance

Believers have a staunch faith that he'd face
life's trials for which patience and Reliance on
Allah is the bottom line.

In Surah Al-Rum, Allah says,

"So be patient. Indeed, the promise
of Allah is truth"

Those who embody themselves with patience
gain success in both the worlds.

③ Guides Ethical decisions and Serves as a key of hope:

It promotes honesty, integrity, and responsibility
in daily life. A believer remains virtuous and
upright knowing that one day he'd have to

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leave this world and he'd be answerable for all his actions and that day the only thing helpful would be the "Good deeds" he collected. Believing in Tawheed imparts "Hope" as well knowing that Allah is all-hearing and all-seeing; one realizes that all the hardships are temporary and Allah never leaves a believer alone. In Surah Alw-Nashrah, Allah says
 "verily with every hardship comes ease"

INFLUENCE OF TAWHEED ON COLLECTIVE LIFE

① SOCIAL JUSTICE AND EQUALITY:

Recognizing Allah as a creator ensures all humans are equal.

Surah Al-Hujurat, it is stated:

"The most noble of you in the sight of Allah is the most righteous of you"

This imparts a sense of satisfaction; and it'll be the foundation of a socially just society imparting equality among all.

② UNITY AND BROTHERHOOD:

The Muslim's belief in one God fosters social cohesion.

Surah Al-Hujurat

"The believers are but brothers,

So make settlement between
your brothers"

This imparts a state of Brotherhood paving
way to a cohesive and just society.

③ Inter-Religious harmony:

Islam teaches that all prophets - from Adam to
Muhammad (PBUH) - preached Tawheed.

Surah An-Nahl,

"And we certainly sent into every
nation a messenger, saying, Worship
Allah and avoid Taghut (false Gods)"

This verse shows that concept of Tawheed
is universal, forming a common spiritual
foundation among all revealed religions. Islam
also promotes respect for other faiths and
peaceful coexistence. The Quran guides Muslims
to interact with others through respect and
justice.

Surah Al-Kafirun

"To you your Religion, and
to me mine"

The prophet (PBUH) also practiced tolerance
with Jews and Christians in Madinah, ensuring
freedom of faith under Charter of Madinah -
a model of interreligious coexistence rooted in
Tawheed and justice.

④ Economic and Social Responsibility:

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Belief in Allah as provider encourages charity (Zakat) and ethical wealth distribution to ensure it is not accumulated in one hand.

Surah Al-Hashr,

"So that wealth may not merely circulate among the rich among you"

Thus via Zakat, wealth circulates justly throughout society ensuring social justice and economic balance.

CONCLUSION:

Tawheed isn't merely a theological belief but a complete code of life. It unites people under the sovereignty of God, and nurtures justice, equality and compassion. By recognizing Tawheed, Islam encourages oneness of humanity laying the foundation for inter-religious harmony, peace, and co-existence.

QUESTION No:-6

Zakat-

1. INTRODUCTION:

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Islam presents a comprehensive economic system based on justice, equity, and compassion. At its core lies the institution of **Zakat** and **Sadaqat** which aim to purify wealth, uplift the poor, and promote collective welfare - a philosophy known as **Tazkiya**.

Surah Al-Taubah:

"Take from their wealth a charity by which you purify them and cause them increase"

Thus Zakat is a mean of both spiritual and economic balance.

2. Concept of Tazkiya: purification and Growth:

The term Tazkiya comes from "**Zaka**" meaning 'to purify' and 'to grow'. Zakat cleanses a person's wealth and purifies the soul from avarice. It also ensures the circulation of resources to promote productivity and equality.

Surah As-Shams,

"He has succeeded who purifies it"

3. Philosophy of Zakat:

According to teachings of Quran

According to Quran: Islamic state should be a welfare state.

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Surah Bani-Israel,

"Don't Slay your children
for the fear of poverty"

In a Welfare State, the wealth is circulated among rich and poor creating a balance among all. Without Zakat, it's difficult to establish a Welfare State.

Prophet (PBUH) said,

"Poverty leads a person to
dishelief".

If wealth is accumulated by rich, it creates a sense of deprivation among poor and thus uproots dishelief due to social injustice.

Thereby, Zakat is obligatory charity, a fixed proportion (2.5%) of wealth given annually to needy.

Surah Al-Baqarah:

"And establish prayer and give Zakat, and whatever good you put forward for yourselves - you will find it with Allah"

4. Eight Categories of Zakat Beneficiaries:

Surah Al-Tawbah:

"Zakat expenditures are only for the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, for freeing captives, for those

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in debt, for the cause of Allah,
and for the traveler".

5. Sadaqat : Voluntary Charity for Continuous good

Unlike Zakat, Sadaqat is voluntary but equally emphasized. It enhances compassion, helps beyond obligation, and strengthens social bonds.

Surah Al-Baqarah:

"Those who spend their wealth by night ^(and) by day, secretly and publicly, they'll have their reward with their Lord"

6. Impact on building an Egalitarian Society:

(i) Elimination of Class difference:

Zakat bridges the gap between rich and poor, ensuring economic equity. It removes greed and love for materialism. Zakat purifies one's heart and brings one closer to Allah.

Surah Al-Iqt:

"He who gives his wealth to purify himself, and not for anyone who has done him a favor to be rewarded"

(ii) Promotion of human dignity:

By removing deprivation, Zakat reduces social evils such as: theft, envy and

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corruption.

Surah Al-Tawbah,

"And those who hoard gold and silver and do not spend it in the way of Allah - give them tidings of a painful punishment"

Zakat eliminates social evils by acting as a moral and economic safeguard.

(iv) Encouragement of Economic Productivity:

Redistributed wealth encourages small businesses, job creation, and circulation of resources resulting in an economically prosperous society.

(v) Zakat as a tool for Sustainable Development:

An effectively managed Zakat System can serve as an Islamic welfare model. It can fund education, health, and microfinance programs. It promotes inclusive growth and shared prosperity.

7. Interrelationship between Zakat, Sadaqah, and Tazkiya:

All three combine spiritual purification with social welfare - an embodiment of Islamic economic justice where material and moral development go hand in hand.

8. CONCLUSION:

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The effective implementation of Zakat and Sadqat isn't merely an act of worship but a comprehensive socioeconomic reform mechanism. It purifies wealth (Tazkiya), reduces inequality, and promotes egalitarianism, fulfilling the Quranic vision of a just and compassionate society.

Surah Saba:

“And whatever you spend in good, He'll replace it and He's the best of Providers.”

QUESTION NO:-3ISLAM: A PIONEER OF HUMAN RIGHTS AND HUMAN DIGNITY1. INTRODUCTION :

Long before the United Nations or modern constitutions, Islam laid the foundation of universal human rights based on divine revelation. The Quran and Sunnah ensure that every human being - regardless of race, gender, or status - possesses inherent dignity and rights as a creation of Allah.

Surah Al-Isra,

"And we've certainly honored
the children of Adam"

This verse establishes human dignity as a God-given, invidable right, not dependent on social or political recognition.

2. The basis of Human Rights in Islam:

Islamic human rights aren't man-made or negotiable; they're divinely ordained & derived from the Quran and Sunnah & and principles of Adl and Rahmah.

Surah An-Nahl,

"And indeed, Allah commands
justice, excellence and giving

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to relatives and forbids immorality, bad conduct, and oppression".

3. Fundamental Human Rights in Islam:

(i) Right to Life and Security:

Islam regards life as sacred and inviolable, Surah Al-Maidah,

"Whoever kills a soul -- it is as if he has slain all mankind; and whoever saves one -- it is as if he has saved all mankind"

Islam protects life as divine trust; considering it a fundamental right for every soul to live thus prohibits murder, suicide, abortion, without cause. In comparison, UN declaration (Article 3). Everyone has the right to life, liberty and security of person. Islam anticipated this concept 1400 years ago.

(ii) Right to equality and Non-Discrimination:

All humans are equal in the sight of Allah -- differences in color, race, or health hold no superiority.

Surah Al-Hujurat,

"O mankind! We created you from a male and a female, and made you into nations and tribes so that you may know one another.

Indeed, the most noble of you in the sight of Allah is the most righteous"

The prophet (PBUH) also said,
"No Arab has superiority over Non-Arab; nor a non-Arab has superiority over an Arab; nor a white over a black, nor a black over a white - except by piety"

In comparison UDHR (Article 1 and 2) provides Equality in dignity and rights regardless of race or color. Thus, Islam goes beyond formality - it defines equality in moral and spiritual terms.

(ii) Right to freedom of religion and conscience:

Islam provides religious freedom.

Surah Al-Baqarah:

"There is no compulsion in religion. The right path has become distinct from error"

Islam prohibits forced conversion. In UDHR (Article 18): Everyone has a right to freedom of thought, conscience, and religion. But, Islam links it to individual accountability before God.

(iii) Right to Justice:

Justice is the cornerstone of Islamic system.

Surah An-Nisa:

"O you who believe! Be persistently

standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives"

In Islam: Justice is a divine obligation. In UDHR (Article 10): There's right to fair trial and dual process. Islam ensures moral and divine accountability, not merely legal protection.

(v) Right to property and economic security:

Islam grants every individual the right to own, earn, and use property lawfully.

Surah An-Nisa,

"Don't consume one another's wealth unjustly, except it be through trade by mutual consent"

In Islam economic freedom is balanced by moral responsibilities (Zakat, prohibition of interest). UDHR Article #17: gives right to own property. Islam regulates wealth to prevent inequality, unlike secular capitalism.

(vi) Rights to privacy and protection of honor:

Islam protects dignity, reputation, and personal privacy.

Surah Al-Hujurat,

"Don't spy on one another nor backbite each other. Would one of you like to eat the flesh of his dead brother? You'd detest it"

In comparison, UDHR Article #12 provides

freedom from arbitrary interference and defamation. Islam's approach is more moral and preventive, ensuring inner purity and respect.

(vii) Rights of Women:

Islam granted women property, inheritance, education and consent rights centuries ago.

Surah Al-Baqarah,

"And for women are rights

similar to those of men,

according to what is equitable".

UDHR (Article 16, 9, 23) provides Equal rights in marriage and family life. But Islam recognised gender dignity long before modern changes.

(viii) Rights to minorities and non-Muslims:

Islam ensures protection, freedom of worship, and justice for minorities. UDHR (Article

18, 27) provides cultural and religious freedom.

Islam ensures practical protection, not just theoretical equality.

Islam's Superiority in Human Rights:

Islam provides both rights and moral duties - balancing freedom with accountability.

Rights are universal, timeless and God-given, not dependent on governments. Islam

combines material justice with spiritual elevation - ensuring comprehensive human

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welfare (Falah).

CONCLUSION:

Islam stands as a pioneer and guardian of human rights, centuries before modern world recognized them. Its system is rooted in Tawheed. Islam views every human as a trustee of divine honor, entitled to justice, respect and freedom. While, modern humanitarian rights focus on legal equality, Islam elevates humanity through spiritual dignity and moral responsibility ensuring a truly just and compassionate world.