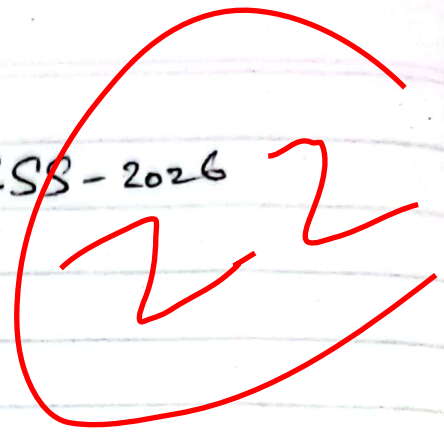


Agha Hassan
Online Batch - 82

Mock Exams - CSS - 2026
Islamiat
Part - II



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.
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.
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.

Q.2
Tawheed, the fundamental doctrine of Islam, lies at the heart of Islamic faith and philosophy. It signifies the absolute oneness, uniqueness, and sovereignty of Allah. Every aspect of Islamic belief, worship, and moral conduct stems from this central principle. Without Tawheed, Islam loses its spiritual and ideological foundation.

Meaning and Concept of Tawheed

The Arabic word 'Tawheed' comes from 'wahhada' meaning "to make one" or "to declare oneness". It affirms that Allah alone is the Creator, Sustainer, and Sovereign of the universe, having no partners, equals or associates.

The Quran states :

"Say: He is Allah, the One; Allah, the Eternal, Absolute, He begets not, nor is He begotten; and

there is none comparable to Him."

(Surah Al-Ikhlās, 112: 1-4)

Thus Tawheed negates shirk (association of partners with Allah) in every form.

Categories of Tawheed

1. Tawheed al-Rububiyah (Oneness of Lordship):

Allah alone is the Creator, Owner, and Controller of all affairs.

"Allah is the Creator of all things, and He is the Guardian over all things."

(Surah Az-Zumar, 39:62)

2. Tawheed al-Uluhiyyah (Oneness of Worship):

Only Allah deserves to be worshipped. All acts of worship - prayer, fasting, sacrifice and supplication - must be directed to solely to Him.

"And your Lord has decreed that you worship none but Him."

(Surah Al-Isra 17:23)

3. Tawheed al-Asma wa-Sifat
(Oneness of Names and Attributes):
Allah's names and attributes are unique and beyond human comparison. Believers affirm them as revealed, without alteration or denial.

Influence of Tawheed on Individual Life

1. Spiritual Liberation:

Tawheed frees a person from servitude to false gods, superstitions, and materialism. The believer depends only on Allah, leading to inner peace and self-contentment.

2. Moral Strength and Accountability:

Belief in one God who is All-Knowing and Just fosters moral responsibility. The believer avoids evil knowing he is answerable only to Allah.

3. Equality and Dignity of Man:

Tawheed negates superiority based on race, wealth, or status. Every human being stands equal before one God.

4. Purpose and Direction in Life:

It gives clarity of purpose - to live according to Allah's will and seek His pleasure in every action.

Influence of Tauheed on Collective Life:

1. Foundation of Islamic Society:

The unity of God leads to unity of the Ummah. All Muslims, despite ethnic or linguistic differences, are bound together by one faith, one Qiblah, and one law.

2. Social Justice:

Since Allah is the ultimate owner and judge, no one has the right to exploit others. Tauheed demands economic fairness and social welfare.

3. Political Sovereignty of Allah:

The concept of Hakimiyyat-e-Ilahi (Sovereignty of Allah) emerges from Tauheed. Laws and governance must align with divine commandments, not human desires.

4. Universal Brotherhood:

Tawheed promotes peace and cooperation, transcending geographical and racial barriers. The Quran declares:

"Indeed this, your Ummah, is one Ummah, and I am your Lord, so worship Me"

(Surah Al-Anbiya 21:92)

Tawheed is not merely a theological concept but a complete worldview that shapes the spiritual, moral, social, and political dimensions of Muslim life. It unites the believers under the banner of divine unity, establishing justice, equality and peace on earth. The stronger the belief in Tawheed, the purer and more cohesive the individual and collective life of Muslim becomes.

Conclusion heading is missing

8.4

Extremism has emerged as one of the most pressing challenges in the contemporary Muslim world. While Islam, as a religion of peace and balance (Wasatiyyah), strictly condemns violence and excess, certain political, social, and ideological factors have contributed to the rise of extremist tendencies. Understanding these causes and applying true Islamic principles is essential to restore peace, harmony, and moderation in Muslim societies.

Causes of Extremism in the Muslim World

1. Political Factors:

Authoritarian regimes, lack of political participation and justice have pushed frustrated groups towards violence. Moreover, foreign interventions and occupations in Iraq, Afghanistan, and Palestine have radicalized many Muslims, leading to reactionary militancy. In addition, failure of governance in the form of corruption, inequality, and absence of rule of law have created an environment where extremist ideologies thrive.

2. Socio-Economic Causes

Economic deprivation makes youth ~~to~~ vulnerable to extremist recruitment. Illiteracy, absence of critical thinking and exposure to distorted religious interpretations promote intolerance in societies. Further, social injustice such as widening class gaps and lack of equal opportunities fuel resentment leading to extremism.

3. Ideological and Religious Misinterpretations

Certain groups misinterpret Jihad as violent struggle rather than its true meaning - striving for justice and self-reform. Misguided religious clerics promote hatred against other sects, weakening unity of the Ummah. Moreover, takfir ideology, declaring other Muslims as non-believers, is also a major source of intra-Muslim violence.

4. External and Global Factors

The West's portrayal of Islam as inherently violent ~~to~~ reinforces polarization. Foreign powers exploit sectarian and ethnic divisions within Muslim societies.

Islamic Teachings to Promote Peace, Tolerance, and Moderation

1. Concept of Peace in Islam

The word Islam itself comes from salaam - peace. The Quran calls peace the natural state of believers:

"And if they incline to peace, then incline to it also."

(Surah Al-Anfal 8:61)

Prophet Muhammad (PBUH) established the Treaty of Hudaibiyyah, a peace treaty demonstrating patience and reconciliation even with adversaries.

2. Principle of Moderation (Wasatiyyah)

Allah declares the Muslim Ummah as a "middle nation".

"Thus We have made you a just and balanced nation."

(Surah Al-Baqarah 2:143)

This balance ensures neither rigidity nor neglect - a golden mean in faith, politics, and society.

3. Tolerance towards Diversity

The Quran recognizes diversity as divine wisdom:

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

(Surah Al-Hujurat 49:13)

The Prophet (PBUH) exemplified tolerance in Madinah, where Muslims, Jews, and pagans lived under the Mithaq-e-Madinah (Charter of Madinah) with mutual respect.

4. Reinterpretation and Ijtihad

Promoting Ijtihad (independent reasoning) allows Islam to respond to modern challenges. Educated scholars must reinterpret texts within the framework of peace, justice, and human dignity.

5. Education and Intellectual Revival

Islam emphasizes knowledge as a means of enlightenment:

"Are those ~~who~~ who know equal to those who do not know?"
(Surah Az-Zumar 39:9)

Modern curricula integrating moral and rational education can counter extremist ideologies.

6. Socio-Economic Justice

Islamic principles of Zakat, Sadakah, and Adl (justice) can reduce inequality and promote social harmony, minimizing the appeal of extremist movements.

Extremism in the Muslim world is not a product of Islam but of its misinterpretation and socio-political conditions. Islam, in its true spirit, stands for moderation (I'tidal), tolerance (Tasamuh), and universal peace (Salaam). By returning to the authentic teachings of Quran and Sunnah - grounded in justice, mercy, and balance - the Muslim world can overcome extremism and reclaim its role as a model of peaceful coexistence.