

ISLAMIC STUDIES - Mock EXAM 2026

Part - II

Q2:-

Answer:-

CONCEPT OF TAWHEED:

LITERAL MEANING OF TAWHEED:

The word Tawheed originates from the Arabic root word (wahhada), which means "to unite" or "to make one". Literally, Tawheed means "unification" or "asserting oneness".

CONTEXTUAL MEANING OF TAWHEED:

Tawheed refers to the "Oneness of Allah" in every aspect of His being and the exclusive right to be worshipped.

DEFINITION OF TAWHEED:

Tawheed means the "Oneness of Allah", which is the foundation of Islamic belief. It signifies that Allah is unique, without partners, equal or rivals in His essence, attributes, and actions.

CONCEPT OF TAWHEED:

Tawheed is the central and foundational concept in Islam, referring to the absolute

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.

oneness and uniqueness of Allah in His essence, attributes and actions. It is the essence of the Islamic faith and the first part of shahada (the declaration of faith): "La ilaha illallah" (There is no deity worthy of worship except Allah).

CATEGORIES OF TAWHEED:

• Tawheed al-Rububiyah (Oneness of Lordship):

This aspect of Tawheed affirms that Allah alone is the creator, sustainer and controller of the universe. Allah is the sole entity responsible for creation, life, death and all events in the cosmos.

Example: The Quran states, "Allah is the creator of all things, and He is, over all things, Disposer of affairs" (Quran 39:62).

• Tawheed al-Asma (Oneness of Allah's Names and Attributes):

This means affirming that Allah's names and attributes are unique and perfect, without any comparison to His creation. Allah's attributes cannot be likened to human traits. "There is nothing like unto Him, and He is the All-Hearing, the All-seeing". (Quran 42:11).

Example: Allah is Ar-Rehman (The most Merciful) and Al-Aleem (The all-knowing), and no one else shares these attributes in their absolute sense.

3. Tawheed al-Uluhiyyah (Oneness of Worship)

This is the most critical aspect of Tawheed, emphasizing that Allah alone deserves all forms of worship - prayers, supplications, sacrifices, reliance and love. Associating partners with Allah in worship (shirk) is considered the gravest sin in Islam.

• Example: The Quran says, "And your Lord has decreed that you not worship except Him" (Quran 17:23).

INFLUENCE OF TAWHEED ON INDIVIDUAL LIFE:

• Devotion and Sincerity:

Tawheed instills sincerity in worship, ensuring all acts of devotion (prayer, supplication, sacrifice) are directed to Allah alone.

Reliance on Allah (Tawakul):

Believers trust in Allah's control over affairs, fostering patience and reliance on Him.

- Humility and Accountability:
Tawheed reminds believers of Allah's absolute power, leading to humility and awareness of accountability for deeds.

INFLUENCE OF TAWHEED ON COLLECTIVE LIFE.

- Unity of Ummah:
Tawheed unites Muslims under the worship of one God, transcending ethnic, cultural or social differences.

- Brotherhood and Equality:
Since all believers worship the same Allah, Tawheed fosters a sense of equality and brotherhood among Muslims.

- Moral and Ethical Framework:
Tawheed shapes collective behavior by emphasizing accountability to Allah in all dealings, encouraging justice, honesty and compassion.

- Resistance to Shirk and Idolatry:
Tawheed promotes distancing from practices that involve associating partners with Allah, strengthening the community's adherence to monotheism.

Q8. Write on any two of the following.
Amr bil Ma'ruf wa Nahy 'anil Munkar.

LITERAL MEANING:

Amr bil Ma'ruf wa Nahy 'anil Munkar literally means "commanding what is good and forbidding what is evil".

CONTEXTUAL MEANING:

Amr bil Ma'ruf wa Nahy 'anil Munkar refers to the moral and social responsibility of Muslims to encourage and promote good deeds and to prevent and discourage evil deeds.

DEFINITION:

Amr bil Ma'ruf wa Nahy 'anil Munkar refers to the Islamic principle of enjoining good and forbidding evil. It is the duty of Muslims to promote what is right, virtuous and in accordance with Islamic teachings (Ma'ruf) and to discourage or prevent what is wrong, sinful or harmful in society.

AMR BIL MA'RUF WA NAHY'ANIL
MUNKAR IMPORTANCE
AND SCOPE IN ISLAM:

• Quranic Emphasis:

The Quran stresses this duty in verses like "Let there rise from you a group of people inviting to all that is good (Islam), enjoining Al-ma'ruf (Islamic monotheism and all that Islam orders one to do) and forbidding Al-munkar (polytheism and disbelief and all that Islam has forbidden)". (Quran 3:104).

• Prophetic Tradition:

The Prophet Muhammad (peace be upon him) highlighted the importance of this duty in various hadiths, encouraging Muslims to actively promote good and prevent evil.

• Community Welfare:

This principle aims to maintain societal morality and righteousness, ensuring the Muslim community upholds Islamic values.

SCOPE:

• Enjoining Good (Amr bil Ma'ruf):
Encouraging acts of worship, kindness, justice, and all deeds Islam considers good.

• Forbidding Evil:- (Nahy' and Munkar):-
Preventing actions like injustice, oppression, lying and other prohibited acts.

b) Afw (Forgiveness):-

LITERAL MEANING:

The word "Afw" in Arabic literally means "to pardon", "to forgive" or "to excuse".

CONTEXTUAL MEANING:

Afw refers to Allah's attribute of pardoning sins and overlooking the faults of His servants.

DEFINITION:

Afw is - the act of pardoning or forgiving an offense, whether by Allah towards His servant or by a person towards another. It reflects mercy, compassion and letting go of grievance.

• Allah's Attribute (Al-Afw):-

Allah is Al-Afw (The Pardoner), meaning He frequently forgives the sins of His servants if they repent. "And Allah is Al-Afw (The Pardoning), He loves pardon".

• Encouragement to forgive Others:-

Muslims are urged to forgive people for their mistakes to maintain harmony and avoid grudges. "But whoever pardons and makes reconciliation - his reward is [due] from Allah." (Quran 40:40).

◦ Seeking forgiveness from Allah.
Believers are encouraged to seek Allah's forgiveness (istighfar) for sins, as He is the ultimate forgiver.

◦ Virtue of forgiveness in society.
Forgiveness leads to peace in relationships and removes animosity. It is a means of earning Allah's reward.

Q7:-

PRINCIPLES OF ISLAMIC POLITICAL SYSTEM.

The Islamic political system is based on principles derived from the Quran, Sunnah and Islamic jurisprudence.

Following are the principles of Islamic political system.

◦ Tawheed (Oneness of Allah):-

The foundation of Islamic governance is the belief in the oneness of Allah, implying sovereignty belongs to Allah alone.

◦ Shura (consultation):

Decision-making in an Islamic polity involves consultation among leaders and the community on matters of governance.

◦ Justice and compassion:

Upholding justice for all and showing compassion are core values in Islamic governance.

4. **ACCOUNTABILITY TO ALLAH:**
Leaders and individuals are accountable to Allah for their actions and decisions.

5. **Protection of rights:-**
Islamic governance emphasizes protecting the rights of citizens including life, property, honor, privacy.

6. **Leadership:**
Leadership in Islam is based on the concept of stewardship (khalifa), with the leader being responsible for implementing Islamic law (Shariah).

Features of an Islamic political system

• Implementation of Shariah:

Laws and governance are guided by Islamic principles derived from the Quran and Sunnah.

• Consultative Governance:

Encouraging consultation (Shura) in decision-making.

• Justice and Equality:

Ensuring justice for all members of society regardless of status.

CONCEPT OF CONSULTATION:

MEANING:

Shura means consultation in Arabic.

Concept :- Consultation in Islamic governance it emphasizes the importance of consulting with others in decision-making processes.

The Quran encourages consultation and consult them in the matter" (Quran 3:159). It is seen as a way to ensure decisions reflect collective wisdom.

ALIGNMENT WITH MODERN DEMOCRACY:

Shura parallel democratic principles of consultation and participation but is guided by Islamic values and objectives.

CONCEPT OF KHALIFAT:

Meaning:

Khalifat refers to the leadership of the muslim community after the Prophet Muhammad, symbolizing stewardship (Khalifa) of Allah's command on earth.

Concept: The caliph (khalifa) is tasked with implementing Islamic law (shariah) and leading the community according to Islamic principles.

ALIGNMENT WITH MODERN DEMOCRACY:-
The concept of khilafat differs from modern democracy as it emphasizes

leadership based on Islamic legitimacy rather than popular vote alone.

Source of Law (Shariah):-

LITERAL MEANING:

Shariah is Islamic law derived from the Quran and sunnah (Prophet Muhammad's teachings and practices).

ROLE IN GOVERNANCE:

Shariah guides all aspects of life and governance in an Islamic political system, shaping laws in morality, justice, economics etc.

ALIGNMENT WITH MODERN DEMOCRACY

Shariah is a divine-based legal framework, contrasting with man-made laws in secular democracies. Some Muslim-majority countries blend Shariah with elements of modern legal system.

Q3:-

ISLAM AS A PIONEER OF HUMAN RIGHTS ENSURING HUMAN DIGNITY:

Islam is often considered a pioneer in emphasizing human dignity and rights rooted in Quran and the teachings of Prophet Muhammad. The core of

Islamic teachings emphasize the inherent dignity (karama) of every human being, as stated in the Quran: "We have honored the children of Adam". (Quran 17:70).

Basic ^{human} Rights Granted by Islam:

1. Right to Life:

Islam emphasizes the sanctity of human life: "Whoever kills an innocent soul... it is as if he had killed all of humanity." (Quran 5:32).

2. Right to Dignity and Honor:

Islam protects human dignity and prohibits humiliation or oppression.

3. Right to Justice:

Islam stresses justice and fairness in dealings with all people.

4. Right to Property:

Islam recognizes and protects the right to own property.

5. Right to Freedom of Religion:

"There is no compulsion in religion". (Quran 2:256).

COMPARISON WITH MODERN INTERNATIONAL HUMANITARIAN RIGHTS:

- **SIMILARITIES:** Both emphasize the protection of life, dignity and justice.

Islam's emphasis on no compulsion in religion aligns with modern principles of religious freedom.

DIFFERENCES IN INTERPRETATION AND APPLICATION:

• Scope of Rights:

Modern international rights often emphasize individual freedoms and equality in ways that may differ from traditional Islamic interpretations (e.g. gender equality, LGBTQ+ rights).

• Source of Rights:

Islamic rights are based on divine revelation (Quran and sunnah) while modern international rights are rooted in secular, human-made declarations (e.g. UDHR).

• Punishment and Hudud Laws:-

Some Islamic legal traditions include specific punishments (hudud) for crimes like theft or adultery, which may contrast with modern human rights perspectives on punishment.