



ISLAMIC STUDIES

Complete Solved Past Paper

Part-I (MCQs) & Part-II (Detailed / Essay Questions)
English & Urdu — Fully Solved with CSS-Standard Explanations

- ◆ All 20 MCQs solved with detailed explanations
- ◆ All 7 Part-II questions answered in full CSS style
- ◆ Bilingual — English and Urdu questions included as in the original paper
- ◆ Structured, examiner-friendly headings and key points

“Read! In the name of your Lord who created” — Surah Al-Alaq, 96:1



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Islamic Studies • CSS 2026 Edition

About This Solved Paper

This is a fully solved edition of the **Islamic Studies** paper of the **CSS Competitive Examination 2026** (Federal Public Service Commission, Pakistan), prepared for **scholareye.xyz**. Every MCQ of Part-I is reproduced exactly as in the original paper (in both English and Urdu), followed by the correct answer and a CSS-level explanation. Every question of Part-II is reproduced in full (English and Urdu) and answered with a complete, structured model answer.

- Part-I: 20 MCQs, compulsory, 20 marks (1 mark each), no negative marking.
- Part-II: 7 subjective questions of 20 marks each; candidates attempt only FOUR in the actual exam — all seven are solved here for complete preparation.

Q1. Who is the author of the book “The Reconstruction of Religious Thought in Islam”?

(A) Allama Shibli

(B) Allama Iqbal ✓

(C) Syed Moudodi

(D) None of these

Correct Answer: (B) Allama Iqbal

Explanation: “The Reconstruction of Religious Thought in Islam” is a collection of seven lectures delivered by Allama Muhammad Iqbal at Madras, Hyderabad and Aligarh (1928–29) and published in 1930. It is regarded as the most systematic attempt to reconstruct Islamic philosophy and theology in the light of modern knowledge.

تشکیل جدید الہیات
اسلامیہ کے مصنف کا
نام ہے ؟

علامہ شبلی (A)

علامہ اقبال (B)

سید مودودی (C)

ان میں سے کوئی نہیں (D)

Q2. According to the Mufasssirin, what is meant by ‘Fi Sabilillah’ in the heads of Zakat?

(A) Jihad ✓

(B) Welfare

(C) Hospitals

(D) None of these

Correct Answer: (A) Jihad

Explanation: Among the eight heads of Zakat mentioned in Surah At-Tawbah (9:60), classical Mufasssirin (commentators) generally hold that ‘Fi Sabilillah’ primarily refers to Jihad in the way of Allah — i.e., financing those engaged in striving/fighting for the defence and propagation of Islam.

مصارف زکوٰۃ میں فی

سبیل اللہ سے

مفسرین کیا مراد

لیتے ہیں؟

(A) جہاد

(B) رفاہ عامہ

(C) شفاخانے

(D) ان میں سے کوئی نہیں

Q3. During the Hudaybiyyah diplomacy, under whose protection did Hazrat Usman Ghani (RA) enter Makkah?

(A) Hazrat Saeed bin Zaid (RA)

(B) Hazrat Abbas (RA)

(C) Hazrat Saeed bin Aas (RA) ✓

(D) None of these

Correct Answer: (C) Hazrat Saeed bin Aas (RA)

Explanation: When Hazrat Uthman (RA) was sent as an envoy to Makkah before the Treaty of Hudaybiyyah, he entered the city under the tribal protection (jiwar) extended by the family of Sa'id bin al-'As of Banu Umayyah, in keeping with the Arab custom of 'amaan' (safe conduct) for kinsmen, which shielded him from Quraysh reprisal. Of the given options this is closest to the historically recorded protector, hence (C).

حدیبیہ سفارت کے
موقع پر حضرت عثمان
غنی رضی اللہ عنہ
کس کی پناہ لے کر
مکہ داخل ہوئے؟

حضرت سعید بن زید (A)

حضرت عباس (B)

حضرت سعید بن عاص (C)

ان میں سے کوئی نہیں (D)

Q4. Who is the author of the book on Seerah titled ‘Khutbat-e-Madras’?

- (A) Allama Shibli
- (B) Allama Shabbir Ahmad Usmani
- (C) Qazi Sulaiman Mansor Puri

(D) Syed Sulaiman Nadvi ✓

Correct Answer: (D) Syed Sulaiman Nadvi

Explanation: ‘Khutbat-e-Madras’ (Lectures of Madras) is a compilation of Syed Sulaiman Nadvi’s lectures on the Seerah of the Holy Prophet (PBUH), delivered in Madras and later published as a book, admired for its scholarly and analytical treatment of the Prophet’s biography.

سیرت طیبہ پر مشتمل
کتاب خطبات مدراس
کے مصنف ہیں:

- (A) علامہ شبلی
- (B) علامہ شبیر احمد عثمانی
- (C) قاضی سلیمان منصورپوری
- (D) سید سلیمان ندوی

Q5. According to Holy Quran, in which matter are men and women equal?

(A) Reward (Ajar) ✓

(B) Deeds

(C) Inheritance

(D) None of these

Correct Answer: (A) Reward (Ajar)

Explanation: Surah Al-Ahzab (33:35) and Surah An-Nisa (4:124) declare that righteous men and women receive equal reward from Allah for their good deeds, establishing spiritual and moral equality between the sexes irrespective of the difference in their social roles.

قرآن کے مطابق کس

چیز میں مرد و زن

برابر ہیں؟

(A) اجر

(B) عمل

(C) وراثت

(D) ان میں سے کوئی نہیں

Q6. According to which Surah, the killing of one human being is equal to the killing of all mankind?

- (A) Al-Anfal
- (B) Al-Ahzab
- (C) Al-Touba

(D) Al-Maida ✓

Correct Answer: (D) Al-Maida

Explanation: Surah Al-Ma'idah, verse 32, declares that whoever kills one soul unjustly, it is as though he had killed all mankind, and whoever saves a life, it is as though he had saved all mankind — a verse revealed with reference to the law given to the Children of Israel but of universal application.

کس سورت کے مطابق
ایک انسان کا قتل
تمام انسانیت کے
قتل کے برابر ہے؟

- (A) الانفال
- (B) الاحزاب
- (C) التو
- بہ
- (D) المائدہ

Q7. Who is the author of ‘The Clash of Civilizations’?

- (A) Henry Kissinger
(B) Arnold J. Toynbee
(C) Kenneth Clark

(D) Samuel P. Huntington ✓

Correct Answer: (D) Samuel P. Huntington

Explanation: Samuel P. Huntington first put forward the thesis in a 1993 Foreign Affairs article and expanded it into the 1996 book ‘The Clash of Civilizations and the Remaking of World Order’, arguing that post-Cold War global conflict would be driven primarily by cultural and civilizational fault lines rather than ideology or economics.

تہذیبوں کا تصادم
کس مصنف کی کتاب
ہے؟

- (A) ہنری کسنجر
(B) آرنلڈ جے ٹوئنبی
(C) کینتھ کلارک
(D) سیموئیل پی ہنٹنگٹن

Q8. Which Islamic organization was established in the year 1969?

(A) PLO

(B) OIC ✓

(C) LAS

(D) None of these

Correct Answer: (B) OIC

Explanation: The Organisation of Islamic Cooperation (originally the Organisation of Islamic Conference) was founded in Rabat, Morocco, in 1969 following the arson attack on Al-Aqsa Mosque, to foster solidarity and safeguard the collective interests of Muslim states.

کس اسلامی تنظیم کا

قیام 1969ء

میں لایا گیا؟

پی ایل او (A)

او آئی سی (B)

ایل اے ایس (C)

ان میں سے کوئی نہیں (D)

Q9. In which school of thought is the principle of ‘Istehsan’ most extensively applied?

(A) Maliki

(B) Hanbali

(C) Shafi

(D) None of these ✓

Correct Answer: (D) None of these

Explanation: Istihsan (juristic preference) is a principle most extensively developed and applied within the Hanafi school of fiqh founded by Imam Abu Hanifah. Since Hanafi does not appear among the given options, the correct choice is ‘None of these’ (the Maliki school instead relies chiefly on the related but distinct concept of Istislah/Maslaha Mursalah).

کس مکتب فکر میں

استحسان سے استفادہ

کا رجحان زیادہ

پایا جاتا ہے؟

(A) مالکی

(B) حنبلی

(C) شافعی

(D) ان میں سے کوئی نہیں

Q10. Which status of the Prophet Muhammad (PBUH) has been most prominently highlighted in the Holy Qur'an and Sunnah?

(A) Merchant

(B) Warrior

(C) Teacher ✓

(D) None of these

Correct Answer: (C) Teacher

Explanation: The Quran repeatedly describes the Prophet's mission in terms of teaching — 'yu'allimuhum al-Kitaba wal-Hikmah' (2:151, 62:2) — i.e., teaching the Book and Wisdom and purifying the believers, making 'Teacher (Mu'allim)' the status most consistently emphasised across revelation and prophetic practice.

قرآن و سنت میں

پیغمبر اسلام کی کس

حیثیت کو زیادہ

نمایاں کیا گیا ہے؟

(A) تاجر

(B) مجاہد

(C) معلم

(D) ان میں سے کوئی نہیں

Q11. Polygamy is allowed for a man under which condition?

(A) Health

(B) Wealth

(C) Justice ✓

(D) None of these

Correct Answer: (C) Justice

Explanation: Surah An-Nisa (4:3) permits plural marriage strictly on the condition that the husband can deal justly among his wives, while verse 4:129 warns that perfect justice is extremely difficult — effectively making equitable treatment (‘adl) the governing condition rather than a mere permission.

مرد کے لیے ایک سے

زائد نکاح کرنے کو

کس شرط سے مشروط

کیا گیا ہے؟

(A) صحت سے

(B) مال سے

(C) عدل سے

(D) ان میں سے کوئی نہیں

Q12. In the final major address to the Ummah, what type of equality did the Prophet (PBUH) emphasize?

(A) Human ✓

(B) Economic

(C) Legal

(D) None of these

Correct Answer: (A) Human

Explanation: In the Farewell Sermon (Khutbah Hajjat-ul-Wada), the Prophet declared all human beings equal 'like the teeth of a comb', stating that no Arab has superiority over a non-Arab, nor a white over a black, except through piety — an affirmation of fundamental human equality.

امت کے نام آخری
بڑے خطاب میں آپ
صلی اللہ علیہ وسلم
نے کس قسم کی
مساوات پر زور دیا؟

انسانی (A)

معاشی (B)

قانونی (C)

ان میں سے کوئی نہیں (D)

Q13. Which act of worship highlights the universality of Islam?

(A) Prayer (Salah)

(B) Fasting (Sowm)

(C) Pilgrimage (Hajj) ✓

(D) None of these

Correct Answer: (C) Pilgrimage (Hajj)

Explanation: Hajj gathers Muslims of every race, language, colour and nationality in one place, in identical Ihram, performing identical rituals — a visible, annual demonstration of the universality, equality and unity of the worldwide Muslim Ummah.

کون سی عبادت اسلام
کی عالمگیریت کو
اجاگر کرتی ہے؟

(A) نماز

(B) روزہ

(C) حج

(D) ان میں سے کوئی نہیں

Q14. According to Almighty Allah, what is the basis of being most honored?

(A) Taqwa (Piety) ✓

(B) Generosity

(C) Service to humanity

(D) None of these

Correct Answer: (A) Taqwa (Piety)

Explanation: Surah Al-Hujurat (49:13) states that the most honoured among people in the sight of Allah is the one with the most Taqwa (God-consciousness), replacing tribal, racial or lineage-based notions of honour with a purely moral and spiritual criterion.

اللہ کے نزدیک

زیادہ معزز ہونے کی

بنیاد کیا ہے؟

(A) تقویٰ

(B) سخاوت

(C) خدمتِ خلق

(D) ان میں سے کوئی نہیں

Q15. The verse (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) states:

- (A) Respect for humanity
- (B) Human dignity
- (C) Responsibility ✓**
- (D) None of these

Correct Answer: (C) Responsibility

Explanation: ‘Inni ja‘ilun fil-ardi khalifah’ (Al-Baqarah 2:30) establishes man as Allah’s vicegerent (Khalifah) on earth — a position of trust (Amanah) that carries the responsibility of stewardship and accountability, rather than a mere honorific status.

آیتِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ
خَلِيفَةً سے واضح
ہوتا ہے:

- (A) احترام آدمیت
- (B) عظمتِ انسانی
- (C) ذمہ داری
- (D) ان میں سے کوئی نہیں

Q16. Which is considered the first battle led by the Prophet (PBUH) in Islamic history?

(A) Buwat

(B) Badar

(C) Abwa ✓

(D) None of these

Correct Answer: (C) Abwa

Explanation: According to Ibn Hisham's Seerah, the first expedition (Ghazwa) personally led by the Prophet was Ghazwa-e-Abwa (also called Waddan) in Safar, 2 A.H., undertaken to intercept a Quraysh caravan; no fighting actually took place. Badr, fought later the same year, was the first full-scale armed battle.

اسلامی تاریخ کا

پہلا غزوہ کیا شمار

کیا جاتا ہے؟

(A) بواط

(B) بدر

(C) ابواء

(D) ان میں سے کوئی نہیں

Q17. What was the greatest obstacle in the enforcement of law which the Prophet (PBUH) removed through his practical Sunnah?

(A) Fear

(B) Discriminatory law ✓

(C) Favoritism

(D) None of these

Correct Answer: (B) Discriminatory law

Explanation: In the case of the Makhzumi woman's theft, the Prophet declared: 'Even if Fatimah, daughter of Muhammad, had stolen, I would have cut off her hand' — abolishing the pre-Islamic practice of discriminatory law that exempted the elite while punishing the weak, and establishing equality before law for every citizen.

قانون کے نفاذ میں
بڑی رکاوٹ کیا تھی،
جس کا آپ صلی اللہ
علیہ وسلم نے عملی
سنت سے خاتمہ کیا؟

خوف (A)

امتیازی قانون (B)

طرف داری (C)

ان میں سے کوئی نہیں (D)

Q18. When one person provides capital and the other provides labor and both share profit and loss, what is it called?

(A) Mudarabah ✓

(B) Partnership

(C) Insurance

(D) None of these

Correct Answer: (A) Mudarabah

Explanation: In Mudarabah, one party (Rab-ul-Maal) provides the capital while the other (Mudarib) provides labour and expertise; profit is shared according to an agreed ratio, while financial loss is borne by the capital provider alone (absent negligence or misconduct by the Mudarib).

جب ایک فرد کا
سرمایہ ہو اور
دوسرے کی محنت اور
نفع و نقصان میں
دونوں شامل ہوں، تو
اسے کیا کہتے ہیں؟

(A) مضاربت

(B) شراکت

(C) انشورنس

(D) ان میں سے کوئی نہیں

Q19. What was the common central point of the message of all the Prophets?

(A) Monotheism ✓

(B) Hereafter

(C) Finality of Prophethood

(D) None of these

Correct Answer: (A) Monotheism

Explanation: Every Prophet, from Adam to Muhammad (PBUH), invited humanity to the worship of One God, as the Quran affirms in 21:25: 'We did not send any Messenger before you without revealing to him that there is no god but Me, so worship Me alone.' Tawheed is thus the shared axis of all prophetic teaching.

انبیائے کرام کی
دعوت کا بنیادی
مشترکہ نکتہ کیا
تھا؟

(A) توحید

(B) آخرت

(C) ختم نبوت

(D) ان میں سے کوئی نہیں

Q20. How many basic conditions are required for a Hadith to be regarded as authentic?

(A) 4

(B) 5 ✓

(C) 8

(D) 3

Correct Answer: (B) 5

Explanation: Five conditions are required for a Hadith to be classed as Sahih (authentic): a continuous chain of narration (Ittisal-us-Sanad), integrity/uprightness of every narrator ('Adalah), precision of memory (Dabt), absence of irregularity ('Adam-ush-Shudhudh), and absence of any hidden defect ('Adam-ul-'Illah).

کسی حدیث کے صحیح
ہونے کی بنیادی
شرائط کتنی ہیں؟

(A)4

(B)5

(C)8

(D)3

Provide a comparative and critical analysis of the human rights granted by Islam with those enshrined in the Universal Declaration of Human Rights (UDHR).

Maximum Marks: 20

اسلام کے فراہم کردہ انسانی
حقوق کا عالمی منشور انسانیت
سے موازنہ اور تنقیدی جائزہ
پیش کریں۔

Model Answer (CSS Standard)

Introduction

Islam granted a comprehensive charter of human rights fourteen centuries ago — through the Qur'an, the Sunnah and, most explicitly, the Farewell Sermon (632 CE) — more than 1,300 years before the United Nations adopted the Universal Declaration of Human Rights (UDHR) in 1948. A comparative study shows striking convergence in substance but a fundamental divergence in source, permanence and enforcement philosophy.

Common Ground

Both frameworks affirm: the right to life and security of person; equality before law; the right to justice and fair trial; freedom of belief and expression within limits; the right to own property; the right to privacy and protection of honour; and the right to basic livelihood. Islam's rights are found scattered through verses such as Al-Isra 17:33 (sanctity of life), Al-Hujurat 49:13 (equality), and An-Nisa 4:135 (justice).

Distinctive Character of Islamic Human Rights

1. Divine origin: Islamic rights are granted by Allah, hence permanent, non-negotiable and not subject to repeal by parliaments or referenda, unlike UDHR rights which rest on human consensus and remain amendable.
2. Rights tied to duties and accountability: every right in Islam corresponds to a duty, and violation is answerable both in this world and before Allah in the Hereafter — an inbuilt moral enforcement mechanism absent in a purely secular charter.
3. Balance of individual and collective good: Islam places individual liberty within the framework of family, community and public morality (e.g., restrictions on individual freedom where it damages social fabric), whereas the UDHR's liberal individualism gives near-absolute priority to personal autonomy.
4. Comprehensive scope: Islamic rights cover spiritual, moral and economic dimensions (right to Zakat, inheritance, dignified burial) not addressed by the UDHR.

Areas of Tension — Critical Analysis

Certain UDHR provisions sit uneasily with Islamic law, notably Article 18 (freedom to change one's religion), Article 16 (marriage without distinction as to religion), and provisions increasingly read to cover matters that conflict with Islamic family law and morality. Conversely, critics of the Islamic framework point to gaps between the ideal and the practice in many Muslim states — weak implementation, authoritarian misuse of religious law, and uneven application of women's and minority rights. The UDHR benefits from an international enforcement architecture (treaty bodies, courts) that the Islamic framework, being diffused across sovereign states, currently lacks.

Attempts at Reconciliation

The Cairo Declaration on Human Rights in Islam (1990), adopted by the OIC, represents a formal attempt to state human rights within an Islamic framework while responding to the UDHR. It affirms shared values but subjects certain rights to the Shari'ah, illustrating the ongoing effort to harmonise universal human-rights discourse with revealed law.

Conclusion

Islam and the UDHR converge substantially on core human dignities, but Islam's rights are rooted in divine revelation and moral accountability, giving them a permanence and a this-worldly-plus-next-worldly enforcement that a purely secular declaration cannot offer. A critical, honest approach requires Muslim states to close the gap between the Shari'ah's ideals and their actual practice, while engaging constructively with international human-rights discourse.

In the light of plight of Indian and Kashmiri Muslims, discuss the justification and demands of the Two-Nation Theory.

Maximum Marks: 20

بھارت اور کشمیر میں اہل
اسلام کے موجودہ حالات کو
مدنظر رکھتے ہوئے دو قومی
نظریہ کی حقانیت اور تقاضوں
کو زیر بحث لائیں۔

Model Answer (CSS Standard)

Introduction — Defining the Two-Nation Theory

The Two-Nation Theory holds that Muslims and Hindus of the Subcontinent are not merely two religious communities but two distinct nations, possessing separate civilizations, cultures, personal laws, social customs, historical heroes and world-views, and therefore require separate political destinies. Its intellectual seeds lie in the work of Sir Syed Ahmad Khan, its philosophical shape was given by Allama Iqbal in his 1930 Allahabad Address, and its final political articulation came in the Lahore Resolution of 1940 under the Quaid-e-Azam.

Civilizational Basis

The two communities differed fundamentally in script, language register, dietary law, marriage and inheritance law, festivals, artistic and architectural traditions, and concept of sovereignty (divine law versus caste-based social order) — differences too deep to be absorbed into a single unitary nationalism.

Vindication Through the Plight of Indian Muslims

Post-partition history is cited as vindicating the Theory's core fear — that Muslims would be reduced to a vulnerable minority under a majoritarian nationalism. Evidence commonly advanced includes: recurring communal violence (Partition riots, the 1992 Babri Masjid demolition, the 2002 Gujarat riots, the 2020 Delhi riots); legislative measures perceived as targeting Muslim citizenship and identity (the CAA-NRC framework); the socio-economic marginalisation documented in India's own Sachar Committee Report (2006), which found Muslims lagging behind on education, employment and representation, in some indices behind even Scheduled Castes; and the rise of Hindutva-oriented majoritarian politics.

The Kashmir Dimension

Jammu and Kashmir remains an internationally recognised disputed territory under UN Security Council resolutions (e.g., Resolution 47 of 1948) calling for a plebiscite that has never been held. The unilateral abrogation of Article 370 in August 2019, the subsequent domicile-law changes viewed as demographic re-engineering, prolonged communication blackouts, and the continued application of laws such as AFSPA amid reports of human-rights violations are presented as a direct contemporary illustration of a Muslim-majority population denied its right to self-determination — the very predicament the Two-Nation Theory sought to forestall.

Demands Flowing From This Analysis

Implementation of the outstanding UN resolutions on Kashmir and a free, impartial plebiscite; international monitoring and protection of the human rights of Kashmiris; constitutional and legal safeguards for the rights, security and equal citizenship of Muslims within India; and diplomatic pressure through the OIC and UN human-rights mechanisms.

Conclusion

The continuing insecurity of Indian Muslims and the unresolved Kashmir dispute are presented by proponents as historical vindication of the Two-Nation Theory's central premise, and as the enduring rationale for Pakistan's foreign-policy commitment to the Kashmir cause and to the protection of Muslim minority rights in the region.

Explain how Western civilization has influenced Islamic civilization. Discuss the measures to protect Muslim societies from the negative impacts of Western culture.

Maximum Marks: 20

اسلامی تہذیب کو مغرب نے
کیونکر متاثر کیا ہے؟ وضاحت
کیجیے۔ مغربی تہذیب کے مسلم
معاشرے پر منفی اثرات سے بچاؤ
کی تدابیر پر تبصرہ کیجیے۔

Model Answer (CSS Standard)

Historical Background

The encounter between Islamic and Western civilizations intensified from the eighteenth to the twentieth century through colonial expansion, whereby European powers introduced their systems of education, law, governance and economy into the Muslim world, displacing many indigenous institutions.

Areas of Western Influence

- Education: secular curricula and Western-style universities gradually overtook the traditional madrasah system.
- Law: civil and criminal codes largely modelled on European law replaced Shari'ah courts in most Muslim states, Shari'ah being retained chiefly in family law.
- Politics: the nation-state, parliamentary democracy and, in many cases, secularism were adopted as the organising principle of governance.
- Economy: interest-based banking and capitalist market structures became dominant.
- Society and culture: Western dress, media, individualism and changing family patterns increasingly shape urban Muslim life; English/French became languages of the elite.

Positive and Negative Impacts

On the positive side, the encounter brought advances in science, technology, literacy and women's access to education. On the negative side, it produced cultural alienation and an identity crisis among youth, weakened religious observance, promoted consumerism and media-driven moral relaxation, eroded the joint-family system, and marginalised Shari'ah in public law.

Measures to Protect Muslim Societies

1. Integrate modern and religious knowledge in a single educational stream (the 'Islamization of Knowledge' project associated with Ismail al-Faruqi) rather than running parallel, disconnected systems.
2. Develop strong indigenous media producing wholesome, values-based content as an alternative to unfiltered foreign media.
3. Strengthen the family institution through religious education and community support rather than leaving it exposed to consumerist individualism.
4. Practice selective, critical adoption of Western science and technology while filtering out incompatible social values — benefiting from the useful and guarding against the harmful.
5. Encourage contemporary Ijtihad so Islamic law can respond confidently to modern issues instead of appearing rigid or irrelevant.
6. Promote local language, art and culture alongside global engagement to preserve identity.

Conclusion

A policy of critical, selective engagement — absorbing beneficial knowledge while safeguarding core religious and cultural values — offers Muslim societies the best path between total rejection of modernity and uncritical assimilation of Western culture.

What are the rational arguments for the existence of Allah? Explain the impacts of the belief in monotheism on human life.

Maximum Marks: 20

وجودِ باری تعالیٰ پر عقلی
استدلالات کیا ہیں؟ عقیدہ
توحید کے انسانی زندگی پر
اثرات واضح کیجیے۔

Model Answer (CSS Standard)

Introduction

Belief in the existence of Allah is not merely a matter of blind faith in Islam; the Qur'an repeatedly invites human reason and observation of the created order ('tafakkur', 'ta'qqul') as a path to certainty of belief.

Rational / Philosophical Arguments

1. Cosmological argument (Dalil al-Hudooth): everything contingent in existence requires a cause; the universe, being contingent and originated, requires a Necessary Being (Wajib-ul-Wujud) as its uncaused cause — developed by Muslim theologians such as Al-Kindi and Al-Ghazali.
2. Teleological argument (Dalil-un-Nizam — the argument from design): the precision, order and fine-tuning observed throughout the universe, from the orbits of celestial bodies to biological systems, point to a purposeful Designer, echoing Al-Imran 3:190-191.
3. Argument from causality / first cause: an infinite regress of causes is philosophically untenable, necessitating a First Cause that is itself uncaused.
4. Moral argument: the near-universal human moral sense (fitrah) — an innate recognition of right and wrong — points to a transcendent moral lawgiver.
5. Qur'anic invitation to the 'signs' (Ayat) in nature and within the self (Fussilat 41:53; Adh-Dhariyat 51:20-21) as continuous, empirically observable evidence.

Impact of Tawheed on Human Life

- Psychological: liberates the individual from fear of multiple 'masters' and superstition, producing inner peace, contentment and a clear sense of life's purpose.
- Moral: belief in Allah's constant watchfulness (Ihsan) sustains ethical behaviour even in private, beyond the reach of human law.
- Social: Tawheed abolishes hierarchies based on race, caste or wealth, since all are equally servants of the One God, fostering genuine human equality and the unity of the Ummah.
- Political: sovereignty ultimately belonging to Allah places a moral check on absolute human authority, discouraging tyranny.
- Economic: trust in Allah as Ar-Razzaq (the Sustainer) discourages greed, hoarding and exploitative dealing, encouraging honest earning and generosity.
- Environmental: man's role as Khalifah under a Creator fosters responsible stewardship rather than reckless exploitation of resources.

Conclusion

Islam presents belief in Allah as both rationally defensible and practically transformative — Tawheed is not an abstract dogma but the organising principle that shapes the believer's psychology, morality, social conduct, politics and economics.

Explain the concept of accountability in the Islamic system. Demonstrate with examples that the practices of the Khulafa Rashidun in this perspective set the highest standard.

Maximum Marks: 20

اسلامی نظام میں احتساب کا
تصور بیان کریں۔ مثالوں کے
ساتھ ثابت کیجیے کہ احتساب کے
متعلق خلفائے راشدین کا طرز
عمل بہترین معیار ہے۔

Model Answer (CSS Standard)

The Concept of Accountability in Islam

Islam builds a two-tiered system of accountability: Ukhwawi (accountability before Allah in the Hereafter, Surah Az-Zilzal 99:7-8) and Duniyawi (accountability in this world, before the community and the law). The Prophet's Hadith — 'Each of you is a shepherd and each of you is responsible for his flock' — makes every position of authority, however small, answerable. Key principles include: equality of ruler and ruled before the law, transparency in the public treasury (Bait-ul-Maal), consultation (Shura) in decision-making, the citizen's right to question the ruler, and institutions such as Hisbah (public accountability/ombudsman).

Hazrat Abu Bakr (RA)

In his inaugural address as Caliph, Abu Bakr (RA) said: 'Obey me as long as I obey Allah and His Messenger; if I disobey, you owe me no obedience' — formally conditioning the ruler's authority on lawful, accountable conduct from the very first day of the Caliphate.

Hazrat Umar (RA)

Umar's rule is the classical model of Islamic accountability: he publicly answered a citizen's question about the extra cloth in his garment before delivering a sermon; he recorded and monitored the personal wealth of his governors before and after their appointment (Muhasabat-ul-Ummal); he dismissed governors, including senior companions such as Sa'd bin Abi Waqqas, upon receiving public complaints; and he personally patrolled Madina at night to check on the welfare of ordinary citizens, famously carrying provisions himself to a needy family.

Hazrat Uthman (RA) and Hazrat Ali (RA)

Even amid the political turbulence of Uthman's later Caliphate, the very fact that the public felt entitled to demand answers from the Caliph illustrates the entrenched precedent of accountability. Hazrat Ali (RA), as Caliph, once sued a Jewish citizen over a lost shield in an ordinary court, appeared as an equal litigant before Qazi Shuraih, and accepted the judgment against himself — a powerful demonstration that the ruler is subject to the same law as the ruled.

Contemporary Relevance

These precedents underlie the modern principles of asset declaration by public officeholders, an independent judiciary, freedom of the press to question government, and anti-corruption accountability institutions.

Conclusion

The Rashidun Caliphs institutionalised a standard of self-accountability and public answerability of power that remains, in principle, unmatched by many modern systems of governance, and continues to serve as the ideal reference point for accountability in an Islamic polity.

Examine the causes of sectarianism and polarization in the Muslim World. Suggest solutions in the light of Islamic teachings.

Maximum Marks: 20

مسلم دنیا میں فرقہ واریت اور
پولرائزیشن کے اسباب کا جائزہ
لیجیے۔ اسلامی تعلیمات کی
روشنی میں ان کا حل تجویز
کیجیے۔

Model Answer (CSS Standard)

Causes of Sectarianism

1. Historical: early political disputes over succession to the Caliphate (Khilafah) later hardened into distinct theological and juristic identities.
2. Geopolitical exploitation: regional rivalries have repeatedly used sectarian identity as a proxy for political and strategic conflict.
3. Religious illiteracy and extremism: literalist and exclusivist interpretation, and a culture of takfeer (excommunication), deepen division.
4. Media and social media: unchecked propagation of hate speech and sectarian narratives amplifies polarisation.
5. Absence of a unified religious educational standard, allowing sectarian seminaries to propagate mutually hostile narratives.
6. Colonial legacy of 'divide and rule' policies that entrenched communal and sectarian fault lines.
7. Socio-economic deprivation and weak governance, which sectarian actors exploit to recruit and mobilise.

Islamic Teachings on Unity

The Qur'an commands: 'Hold fast, all together, to the rope of Allah and do not become divided' (Al-Imran 3:103), and warns against those who split their religion into sects (Al-An'am 6:159). The Prophet's Hadith describes the believers as one body, where the pain of one part is felt by the whole.

Suggested Solutions

1. Emphasise the large common ground (Muttafaq ‘alayh) among schools of thought while tolerating legitimate differences in secondary matters (furu‘).
2. Promote structured intra-faith and inter-sect dialogue, on the model of the Amman Message (2004), which recognised the validity of the major Islamic schools of thought.
3. Reform religious education toward a unified core curriculum that teaches respect for diversity within the Ummah.
4. Enact and enforce legal measures against sectarian hate speech and incitement.
5. Strengthen state oversight of the religious narrative and reform seminary (madrassah) curricula and funding transparency.
6. Address the socio-economic grievances that sectarian actors exploit through governance reform and equitable development.
7. Encourage responsible media and the deliberate promotion of counter-narratives of unity.

Conclusion

Sectarianism in the Muslim world is a product of interlinked historical, political, educational and socio-economic factors; its remedy likewise requires a combined religious, educational, legal and political response grounded firmly in the Qur'anic command to unity.

What are the challenges for the 'institution of family and its role' in the present era? Discuss them in the light of Islamic teachings.

Maximum Marks: 20

موجودہ دور میں خاندان کے
ادارے اور اس کے کردار کو کیا
مشکلات درپیش ہیں؟ ان کو
اسلامی تعلیمات کی روشنی میں
زیر بحث لائیں۔

Model Answer (CSS Standard)

Contemporary Challenges to the Family Institution

- Rising divorce rates and delayed marriage due to economic pressure.
- Shift from joint to nuclear family, weakening extended-kinship support.
- Widening generational gap and erosion of parental authority.
- Influence of media and social media promoting individualistic, consumerist values at odds with family cohesion.
- Dual-income pressures creating role conflict and reduced quality time for children.
- Neglect of elderly parents as nuclear households become the norm.
- Digital distraction reducing meaningful family interaction.
- Decline in the religious and moral upbringing of children amid competing secular influences.
- Rising family litigation over inheritance and marital disputes.

Islamic Teachings on Family

The Qur'an describes marriage as a source of tranquility, love and mercy between spouses (Ar-Rum 30:21). It lays down clear, balanced rights and responsibilities for husbands, wives, parents and children; commands the maintenance of kinship ties (Silat-ur-Rahim); prescribes a detailed inheritance system to secure the economic welfare of family members; offers explicit parenting guidance, as in Luqman's counsel to his son (Luqman 31:13-19); commands kindness and respect toward parents, especially in old age (Al-Isra 17:23-24); and provides a built-in mechanism for resolving marital conflict through mediation and arbitration (An-Nisa 4:35).

Response in the Light of Islamic Teachings

1. Revive pre-marital counselling grounded in Islamic teachings on the rights and duties of spouses.
2. Use Zakat and Bait-ul-Maal-type welfare mechanisms to relieve the economic pressures that delay marriage or strain households.
3. Encourage responsible media that reinforces family values rather than eroding them.
4. Strengthen religious education emphasising the Qur'anic vision of family rights and duties from an early age.
5. Develop community and mosque-based support and counselling structures for families in distress.
6. Treat the care of elderly parents as a religious obligation, supported where needed by social policy.
7. Balance modern economic necessity with deliberate, protected family time, guided by the Islamic work ethic.

Conclusion

The family, described in Islam as the basic unit of a healthy society, faces serious pressures in the modern era; reviving the Qur'anic and Prophetic vision of family rights and responsibilities, combined with practical, contemporary support measures, offers the surest path to preserving this institution.