

ENTRANCE TEST-2025

SCHOOL OF SOCIAL SCIENCES

ISLAMIC STUDIES

Total Questions : 60

Question Booklet Series

A

Time Allowed : 70 Minutes

Entrance Test Roll No. :

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Important Instructions for Candidates :

1. Candidates shall compulsorily use only **blue/ black ball point pen**. In no case gel/ink pen or pencil should be used.
2. Compulsorily write your **entrance test roll number** in the space provided at the top of this page of the question booklet.
3. Fill up the necessary information in the spaces provided on OMR Answer Sheet including **Question Booklet Number** and **Question Booklet Series**.
4. OMR Answer Sheet has an original copy and a candidate's copy glued beneath it at the top. While making entries in the original copy, candidate should ensure that the **two copies are aligned properly** so that the entries made in the original copy against each item are exactly copied in the candidate's copy.
5. All entries in the OMR Answer Sheet, including answers to questions, are to be recorded in the Original Copy only.
6. **Choose only one correct/most appropriate response** for each question among the options A, B, C and D and darken the circle of the appropriate response completely. Incompletely darkened circle is not correctly read by the OMR scanner and no complaint to this effect shall be entertained.
7. **Do not darken more than one circle of option for any question. A question with more than one darkened response shall be considered wrong.**
8. **There will be negative marking for wrong answers. Each wrong answer will lead to deduction of 0.25 marks per wrong answer from the score.**
9. Only those candidates who obtain positive score in Entrance Test shall be eligible for admission.
10. Do not make any stray mark on the OMR sheet as this may lead to errors while scanning.
11. OMR answer sheet must be handled carefully and it should not be folded or mutilated, as in such case it will not be properly evaluated by the scanning machine.
12. Use of Electronic gadgets like calculator, mobile, smart watch, blue tooth etc. is strictly prohibited.
13. Rough work, if any, should be done on the blank sheets provided with the question booklet.
14. Ensure that the OMR Sheet is signed by the Examinee as well as by the invigilator.
15. At the end of the examination, fold the OMR Sheet along the crease on the top and tear off the top strip to separate the Original OMR Sheet from the Duplicate Copy.
16. Compulsorily hand over the **Original OMR Answer Sheet** to the invigilator.
17. Candidate's can retain duplicate copy of the OMR, Question Booklet and Admit Card.
18. If any of the information in the Response Sheet/Question Paper has been found missing or not mentioned as stated above, the candidate is solely responsible for that lapse.
19. Any deficiency on the OMR shall be the responsibility of the candidate himself/herself.

1. One part of the desert land of Arabia is called :
 - (A) Peninsula
 - (B) al-Nufud
 - (C) Tihama
 - (D) Shimmar
2. The Arabs during the *Jahiliyah* times worshipped :
 - (A) female deities very rarely
 - (B) generally one God
 - (C) even the sun and the moon
 - (D) al-Hubal only
3. An open proclamation (inviting the people to Islam) made by Prophet Muhammad (SAW) in 613 CE was :
 - (A) meant to persuade the Quraysh to accept the Faith
 - (B) to motivate the leaders of *jahiliyah* Arabs
 - (C) to introduce the message of Islam to elderly persons of Makkah
 - (D) to convince the leaders of the Quraysh to embrace Islam
4. Hudiabiyyah treaty that took place between the Prophet (SAW) and the Quraysh of Makkah :
 - (A) is related to Makkah life of the Prophet (SAW)
 - (B) turned to the advantage of the Quraysh
 - (C) resulted ultimately in the victory of the Muslims
 - (D) was merely to seek consent for performing Hajj in the following year
5. *Khilafah* in Islam :
 - (A) is merely a political institution
 - (B) is a comprehensive institution meant to regulate social life of the Muslims in its totality on Divine guidelines
 - (C) forms an authoritarian rule
 - (D) does not recognise people's opinions
6. The department of revenue was first introduced in the Khilafah under :
 - (A) 'Uthman
 - (B) Abu Bakr
 - (C) 'Umar Farooq
 - (D) 'Ali bin Abi Talib
7. One of the achievements of Mu 'awiyah's rule was :
 - (A) his little consideration of public opinion
 - (B) conquest of North Africa
 - (C) his spending extravagantly on construction of palaces
 - (D) his nominating Yazid as his successor
8. A new central department established by the Umayyad government was :
 - (A) *Diwan al-Rasail*
 - (B) *Diwan al-Jund*
 - (C) *Diwan al-Kharaj*
 - (D) *Diwan al Khatim*
9. The establishment of the Abbasiyyah rule was mainly due to :
 - (A) the authoritarian rule of Umayyad
 - (B) rise of hatred between the Arabs and the Iranians including tribal feuds within the Arabs
 - (C) commission of severe injustices under the Umayyad rulers
 - (D) personal weaknesses of early Umayyad rulers
10. One feature of the Abbasiyyah 'golden age' is represented in the institution of *Biat al-Hikmah* that was established by :
 - (A) al-Mansur
 - (B) 'Umar ibn Abdul Aziz
 - (C) Harun Rashid
 - (D) al-Mamun

11. Translation movement during the Abbasiyyah rule became instrumental to :
- transmit Greek knowledge to the Muslim world
 - develop merely skills of literary translation
 - make merely a comparative study of knowledge
 - give priority to philosophical knowledge
12. _____ is regarded as a leader in medical science that was developed by the early Muslims.
- Jabir ibn Hayyan
 - Muhammad ibn Zakaria Razi
 - ‘Umar ibn Khayyam
 - Ibn Haytham
13. In the establishment of Muslim rule in Spain in 756 CE Abdul Rehman al- Dakhil had :
- support of the Abbasiyyah rulers
 - hardly any popularity in Spain prior to its conquest
 - got support of the Berber tribes
 - not made a serious effort on his part
14. Abdul Rehman III was a great ruler of Muslim Spain chiefly:
- because he subdued even some northern Christian states
 - on account of his establishing justice and welfare
 - for his having the title of ‘Abdul Rehman-i-Azam’
 - because he was ‘amir’ of the people
15. Nur al-Din abu Ishaq al-Bitruji who wrote *Kitab al Hay’ah* is :
- known for his contribution to the knowledge of medicine
 - considered among the last Spanish astronomers
 - considered a strong follower of Aristotelian model
 - more popular for his reviving the Greek astronomy
16. In Spain, Ibn Abd Rabih (Abu ‘Umar Ahmad bin Muhmmad) was mainly :
- known for his great knowledge in theology
 - a poet
 - popular for his multiple literary contribution
 - famous for his fiqh writings
17. The Holy Qur’an as Revelation (*wahi*) falls in the category of :
- wahi-i matlu*
 - wahi- i ghayr matlu*
 - fitri wahi*
 - wajdani wahi*
18. *Muhkamat* verses of the Qur’an :
- have ambiguity in them
 - mostly all clearly decided verses
 - not concerned with legal rulings
 - are not self explanatory
19. One of the basic principles of tafsir is to :
- have knowledge of logic
 - have deep insights in *israiliyat*
 - to be equipped with knowledge of Arabic along with rules of its language
 - have knowledge of all modern sciences
20. *Mutwatir* Hadith is :
- that is transmitted by at least two narrators in every generation
 - that is transmitted by three transmitters in every age
 - transmission of a Successor from the Prophet(SAW) directly dropping the Companion from the *isnad*
 - report of a large number of narrators whose agreement upon a lie is inconceivable

21. Fiqh as a specific science of Islam is :
- (A) to understand spiritual and ethical doctrines of Islam
 - (B) to discover practical laws of Shari'ah through its detailed evidences
 - (C) meant to understand merely the basic beliefs of Islam
 - (D) exclusively to study schools of Islamic jurisprudence
22. *Qiyas* :
- (A) is forming a new law liberally
 - (B) is not related to *ijtihad*
 - (C) refers to deducing an Islamic ruling by using analogical reasoning
 - (D) is not a source of expansion of Islamic law
23. The Companions contributed much to the early development of fiqh :
- (A) as they were the first generation of Islam
 - (B) by memorizing the Qur'an
 - (C) as they have to face people of the other faiths
 - (D) by giving decrees on the new social issues
24. The juristic differences among the popular schools of fiqh are :
- (A) due to their not adhering to basic principles of Islam
 - (B) due to their basic ideological conflicts
 - (C) of superficial nature
 - (D) of fundamental nature
25. One main factor for the emergence of *ilm al-kalam* was :
- (A) the Muslim's focus on firm adherence to Faith
 - (B) the Muslims' engagement with newly converts to Islam who wanted clarifications/elaborations about beliefs and basic principles of Islam
 - (C) to reject Greek logic
 - (D) to rely on Greek sciences
26. The Jabbariyyah school of thought :
- (A) believe that man is little helpless in his actions
 - (B) view that man has some freedom
 - (C) believe that man has no freedom of his own and is subject to God's determination
 - (D) met hardly any criticism from *ulama* of the time
27. The Mu'tazilah are described as thorough rationalists because they :
- (A) believe that 'good' and 'evil' are rationally founded categories
 - (B) are deniers of Divine revelation
 - (C) believe in the attributes of God
 - (D) view rationalism as an ordinary argument for truth
28. al-Kindi propounds reconciliation between religion and philosophy as :
- (A) both are important subjects
 - (B) both refer ultimately to the same reality
 - (C) both are entirely different fields
 - (D) religion is dependent on philosophy
29. By 'Tasawuuf' in Islam is meant :
- (A) people who used to wear woollen dress for piety
 - (B) following a way to escape from the worldly affairs
 - (C) the path that aims to purify ones self (*tazkiya nafs*)
 - (D) a way that is dictated by spirituality and not by the Shari'ah
30. In its early stage of development (200-400 AH) Tasawuuf was :
- (A) much influenced by wrong practices
 - (B) almost an outcome of non Arabic speaking scholars
 - (C) hardly a righteous path
 - (D) characteristic of righteous path adhering to the Shari'ah

31. Junaid Baghdadi regards sobriety (*sabr*) as a principle of tasawwuf because it :
- is related to *sukr*
 - indicates soundness of ones spiritual state in relation to God
 - it annihilates the hidden potential of an individual
 - is least liked by the theologians
32. According to Shaykh Abdul Qadir Jilani mystical state of *fana* (annihilation) :
- forms the first stage of spiritual development
 - forms the final stage of spiritual development
 - is related to the individual's strife for his basic needs and avoiding sins
 - seeks reliance on God
33. Islam has already entered in Kashmir before Ranchan's embracing this religion because :
- there existed special Muslim preachers
 - Harsha had recruited Turkish Muslim soldiers in his reign
 - the rulers were liberal
 - trade relations with the Muslims existed in a good deal
34. In Kashmir during the early 12th century, people :
- were religiously much forward
 - were commonly subject to heavy taxes and other injustices by some rulers
 - witnessed social equality
 - were highly conscious of their moral conduct
35. In spite of his many other aspects of good governance, Sultan Zian al Abidin :
- hardly liked Sanskrit literature
 - was not in favour of patronizing vocational learning
 - was indifferent to *ulama*
 - promoted much the religious freedom and coexistence
36. During the Sultanate rule in Kashmir paper making craft :
- was yet to introduce
 - had been introduced with government patronage
 - existed from its very beginning
 - had not been learnt from its foreign experts
37. Mir Sayyid Ali Hamadani is known in Kashmir for his :
- strong conflicts with the local rulers
 - promoting the Shafi'i *madhhab* here
 - role in preaching Islam - its spiritual and practical ethics including its learning
 - indifference to Ibn Arabi's sufi thought
38. Shaykh al -Alam's sayings (*kalam*) :
- preach asceticism
 - propound purity of Faith and universal good
 - represent good relations with the local rulers
 - depict ancient mysticism
39. Shaykh Yaqub Sarfi :
- was simply a sufi scholar
 - was more confined in his poetic works
 - had both religious and political role in Kashmir
 - had not any association with the Mughal court
40. On art and literature of medieval Kashmir, influence of Iran is found because :
- a number of artists and scholars of it visited Kashmir
 - Muslims of Kashmir were very fond of Iranian culture
 - Kashmiri Muslims had yet to develop their artistic and literary works
 - local Muslims liked much to learn Persian and Iranian sciences

41. In Shah Wali Allah *khilafah 'ammah* :
- is Divinely ordained *khilafah*
 - is a general type of *khilafah* that can be established by the Muslims at any point of time in history
 - has hardly an ideological character
 - is not having any trait of *de facto* khalifah
42. Sir Syed Ahmad Khan had a broader intellectual vision of Islam as he :
- sought harmony between religion and science
 - was in favour of revolt against the British
 - wanted to promote education in vernacular
 - was indifferent to the modern education
43. One of the valuable achievements of Darul Ulum, Deoband is its :
- refutation of modern education
 - old type of curriculum
 - scholarship in tafsir literature
 - exclusive emphasis on Hanafi fiqh
44. Nadwat al Ulama, Lucknow has made highly distinctive contribution in :
- fiqh literature
 - Sirah and Islamic history writing
 - promoting Urdu journalism
 - Tafsir literature
45. *Miyar al Haq* of Syed Nazeer Husian Dehlvi is :
- on *fatawa* literature
 - a work of academic standard relating to multiple issues of fiqh and Hadith
 - is not liked by Maulana Azad
 - hardly having contents as per its title
46. Apart from his specific sufi thought Ahmad Raza Khan Bareilvi is known for his extensive :
- works on jurisprudence
 - writings on comparative theology
 - political treaties
 - interest in modern science
47. In the modern South Asia, Maulana Muhammad Ashraf Thanvi is regarded as an influential Islamic scholar mainly because he :
- wrote *Tafsir Bayan al Qur'an*
 - excelled in each of the fields of religious sciences and attempted at the spiritual reform
 - wrote commentary on Maulana Rumi's *Mathnavi*
 - had least political interest
48. Maulana Azad finds basis of his concept of 'composite nationality' the :
- Indian ancient culture
 - Western democracy
 - Madinan pact of Prophet Muhammad (SAW)
 - Arab culture
49. One of the basic political teachings of the Qur'an is :
- monarchy
 - equality before law
 - following the modern democracy
 - infallibility of the existing ruler
50. The concept of *al-madinah al-fadhilah* (ideal state) has been given by :
- al-Mawardi
 - al-Ghazali
 - al-Farabi
 - Nizam al-Mulk Tusi
51. Islamic Sociology is :
- a phenomenological study of society
 - the study of a social phenomenon from an Islamic world view frame-work
 - scientific study of social relationships of human beings
 - investigation of a social phenomenon rationally

52. 'Asabiyah', a unifying social force, has been developed in Muslim sociological thought by :
- al-Kindi
 - al-Farabi
 - al-Ghazali
 - Ibn Khaldun
53. History in Islam is :
- solely a material phenomenon
 - not governed by factors which are of immediate utility but by forces internal or external which have more permanent utility
 - least ideological
 - recognises value neutrality
54. Ibn Ishaq's Sirah of Prophet Muhammad :
- is based mainly on the authentic narrations collected directly from the *Taba'in*
 - touches merely *maghazi* of the Prophet (SAW)
 - has its first part full of authenticity
 - even the *Muhadithun* of his time have full agreement on its authenticity
55. In Islam wealth :
- is mainly for capitalism
 - essentially is a divinely created economic source and human beings are its trustees
 - is only earned by one's efforts
 - is meant for spending liberally
56. A partnership in which the financier cannot interfere in management except when there is a clear violation of the terms of agreement, is called :
- murabah*
 - musharakah*
 - mudharibah*
 - muzar'ah*
57. By *dawah* in Islam is meant :
- call for interaction
 - calling people towards the way of Allah (His religion)
 - dialogue of understanding
 - discussions on mutual issues of Faith
58. Islamic psychotherapy is of much significance as :
- it treats physical health of an individual
 - it studies human behaviour in religious way
 - treats mental health problems by various soothing spiritual methods
 - provides rational methods to treat the mental problems
59. In pluralistic societies *dawah* should :
- be in a liberal way
 - be mainly at intellectual level
 - follow a systematic planning keeping intellectual and cultural background of diverse people in consideration
 - be almost in academic way
60. One of the prominent *dawah* organization in India is :
- Fiqh Academy, Delhi
 - Tablighi Jama'at founded by Maulana Muhammad Ilyas
 - Darul Musanifin, Azamgarh
 - Muslim Personal Law Board, Delhi

ROUGH WORK

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Total Questions : 60
Time Allowed : 70 Minutes

Question Booklet Series

A

Roll No. :

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Instructions for Candidates :

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1. Who was the *shaykh* (spiritual mentor) of Khwaja Mu'in al-Din Chishti^{RA}?
 (A) Abū Ishāq Shāmī^{RA}
 (B) 'Abd al-Qādir Jīlānī^{RA}
 (C) 'Uthmān Harūnī^{RA}
 (D) Mawdūd Chishti^{RA}
2. The doctrine of sobriety (*Sahw*) in *tasawwuf* is attributed to :
 (A) Bayazid Bistāmī^{RA}
 (B) Husayn ibn Mansur al-Hallāj^{RA}
 (C) Junayd Baghdādī^{RA}
 (D) None of the above
3. Sayyid Sharf al-Din 'Abd al-Rahman Bulbul Shah^{RA} came to Kashmir during the reign of :
 (A) Suhadeva
 (B) Jagadeva
 (C) Rajadeva
 (D) Simhadeva
4. Kashmir came under Muslim rule in :
 (A) 11th Century
 (B) 12th Century
 (C) 13th Century
 (D) 14th Century
5. The tenure of the reign of Sultan Sikandar Shahmiri is :
 (A) 1389-1413
 (B) 1389-1433
 (C) 1369-1413
 (D) 1369-1424
6. Zaina Lanka, an artificial Island built by Sultan Zainul Abidin (Budshah), is located in the middle of :
 (A) Dal Lake
 (B) Mansar Lake
 (C) Wular Lake
 (D) Gadsar Lake
7. Which of the following books is NOT written by Mīr Sayyid 'Alī Hamdānī^{RA}?
 (A) *Dhakhirat al-Muluk*
 (B) *Al-Awrad al-Fathiyyah*
 (C) *Futuh al-Ghayb*
 (D) None of the above
8. Shaykh Nūruddīn (Nund Rishi)^{RA} was born at :
 (A) Charar-e Sharif
 (B) Qaimoh
 (C) Aishmuqam
 (D) Lolab
9. *Matlab al-Talibin*, a commentary on the Qur'ān, was authored by :
 (A) Shaykh Ya'qūb Sarfī^{RA}
 (B) Mīr Sayyid 'Alī Hamdānī^{RA}
 (C) Shaykh Hamzah Makhdum^{RA}
 (D) Shaykh Ahmad Sirhindi^{RA}
10. The influence of Iran on Kashmir was such that the latter came to be known as :
 (A) *Iran-e Kabir*
 (B) *Iran-e Jadid*
 (C) *Iran-e Azim*
 (D) *Iran-e Saghir*

11. Muhammad ibn 'Abdul Wahhāb was born in :
 (A) 1703
 (B) 1713
 (C) 1707
 (D) 1727
12. Hasan al-Banna' belonged to the Hasafī branch of _____ Sufī Order.
 (A) Tijaniyya
 (B) Kubrawiyyah
 (C) Shadhiliyyah
 (D) None of the above
13. Islamic Revolution of Iran (1979) led to the overthrow of which dynasty in Iran ?
 (A) Safavis
 (B) Qajars
 (C) Afsharids
 (D) Pahlavis
14. The Young Turks launched a revolutionary movement against the regime of Ottoman Sultan :
 (A) Abdul Majid
 (B) Abdul Hamid-II
 (C) Murad
 (D) Salim
15. Who is known as the pioneer of modern education of Muslims in India ?
 (A) Sir Syed Ahmad Khan
 (B) Ashraf Ali Thanawi
 (C) Allamah Iqbal
 (D) Abdul Majid Daryabadi
16. Jamia Millia Islamia was established in 1920 at :
 (A) Delhi
 (B) Aligarh
 (C) Kanpur
 (D) Azamgarh
17. Jamaluddin Afghani engaged _____, the French historian and philosopher, in a famous debate concerning the position of Islam regarding science.
 (A) August Comte
 (B) Rousseau
 (C) Ernest Renan
 (D) Voltaire
18. *Payam-e-Mashriq*, a philosophical-poetical work, was written by Allamah Muhammad Iqbal in response to the German scholar :
 (A) Goethe
 (B) Kant
 (C) Hegel
 (D) Marx
19. Which of the following terms is not included in the political vocabulary of the Qur'ān ?
 (A) *Shura*
 (B) *Ulu al-Amr*
 (C) *Khilafah*
 (D) *Jamhuriyyat*
20. *Al-Ahkam al-Sultaniyyah* was written by :
 (A) Al-Mawardi
 (B) Al-Farābī
 (C) Al-Ghazzālī
 (D) Al-Rāzī

21. Which of the following is an essential principle of Islamic economics ?
- Prohibition of casteism
 - Prohibition of wine consumption
 - Prohibition of *Ribah* (usury)
 - Prohibition of adultery
22. _____ is also known as *Zakat al-Ard*.
- Kharaj*
 - Jizyah*
 - Ushr*
 - None of the above
23. The book *Introduction to Sociology : An Islamic Perspective* is written by :
- Farid al-Attas
 - Said Nursi
 - A R Momin
 - Colin Turner
24. Which medieval Muslim scholar is known as the father of Sociology ?
- Ibn Hazm
 - Ibn Khaldun
 - Ibn Taymiyyah
 - Ibn 'Arabi
25. The book *Masalih al-Abdan wa al-Anfus* that discusses diseases related to both body and soul was written by :
- Ibn Sina
 - Abu Zayd Balkhi
 - Abbas Haly
 - Ibn Rushd
26. Who is known as the father of modern Islamic Psychology ?
- Malik Badri
 - Amber Haque
 - I.R. Faruqi
 - None of the above
27. According to Islamic cosmology, the universe is a product of :
- Evolution
 - Big Bang
 - Divine Creation
 - None of the above
28. Muhammad ibn Musa al-Khwarizimi was a famous Muslim :
- Mathematician
 - Zoologist
 - Botanist
 - Physician
29. A.P.J. Abdul Kalam is known as the :
- Birdman of India
 - Godman of India
 - Missile Man of India
 - All of the above
30. The Association of Muslim Scientists and Engineers was founded in :
- 1959
 - 1969
 - 1979
 - 1989

31. Which country is located at the southern tip of the Arabian Peninsula ?
 (A) Oman
 (B) Yemen
 (C) Kuwait
 (D) Bahrain
32. Which of the following objects of veneration in *Jahiliyya* Arabia was an animal ?
 (A) *Lat*
 (B) *Manat*
 (C) *Uzza*
 (D) *Bahlrah*
33. *Hilf al-Fudul*, a pact of chivalry, in which the Prophet Muhammad (ﷺ) participated in his early life, was made at the house of :
 (A) Abu Talib
 (B) Abu Bakr^{RA}
 (C) Abdullah ibn Jud'an^{RA}
 (D) Zubair ibn Awwam^{RA}
34. The *Qur'anic Surah* that was revealed in the context of the Pact of Hudaibiyyah is :
 (A) *Surah al-Fath*
 (B) *Surah al-Hujurat*
 (C) *Surah al-Qamar*
 (D) *Surah al-Anfal*
35. Hadrat Abu Bakr^{RA} was appointed to the institution of *Khilafah* through :
 (A) *Bay'at*
 (B) Voting
 (C) War
 (D) Heredity
36. Who was appointed as the governor general by Hadrat 'Umar^{RA} and substituted for Khalid ibn-Walid^{RA} ?
 (A) Zayd ibn Thabit^{RA}
 (B) Mu'awiyah ibn Abi Sufyan^{RA}
 (C) Abu 'Ubaydah ibn al-Jarrah^{RA}
 (D) Mughirah ibn Shu'bah^{RA}
37. Hadrat 'Umar ibn 'Abd al-'Aziz undertook the official compilation of *Hadith* through :
 (A) Imam Malik
 (B) Sa'id ibn Musayyib
 (C) Sa'id ibn Jubayr
 (D) Abu Bakr ibn Muhammad ibn Hazm
38. Which Umayyad ruler established the Bureau of Registry for the preservation of official documents ?
 (A) Mu'awiyah-II
 (B) Mu'awiyah-I
 (C) Yazid-I
 (D) 'Abd al-Malik ibn Marwan
39. *Al-Hashimiyyah*, a courtly residence in *al-Anbar*, was built by :
 (A) Abu al-Abbas al-Saffah
 (B) Abu Ja'far al-Mansur
 (C) Harun Rashid
 (D) Mu'awiyah-I
40. The Abbasid ruler who is styled as "the middler" is :
 (A) Al-Mansur
 (B) Harun al-Rashid
 (C) Al-Ma'mun
 (D) None of the above

41. The chief librarian of Harun al-Rashid was :
 (A) Yahya Barmaki
 (B) Hunayn ibn Ishaq
 (C) Muhammad ibn Ibrahim al-Fazari
 (D) Fadl ibn Nawbakht
42. *Kitab al-Judari wa al-Hasbah*, a treatise on smallpox and measles, was written by :
 (A) Ali al-Tabari
 (B) Abu Bakr al-Razi
 (C) Ibn Sina
 (D) Abu al-Qasim al-Zahrawi
43. _____ was a series of military campaigns launched by various Christian kingdoms to reclaim the Iberian Peninsula (Spain) from Muslim rule.
 (A) Crusades
 (B) Reconquista
 (C) Convivencia
 (D) All of the above
44. Who is known as the "Falcon of Spain" ?
 (A) Tariq ibn Ziyad
 (B) Musa ibn Nusayr
 (C) 'Abd al-Rahman-III
 (D) 'Abd al-Rahman-I
45. *Al-Muqtabis fi Tarikh Rijal al-Andalus* was written by :
 (A) Ibn Rushd
 (B) Ibn Qutaybah
 (C) Ibn Hayyan
 (D) Al-Maqqari
46. The royal city of Madinah al-Zahra was built by :
 (A) 'Abd al-Rahman-III
 (B) 'Abd al-Rahman-II
 (C) 'Abd al-Rahman-I
 (D) None of the above
47. The mode of the revelation of the Qur'an that was the most exhausting for the Prophet Muhammad (ﷺ) was :
 (A) Revelation through the angel in his angelic form
 (B) Revelation through the angel in human form
 (C) Revelation through dreams
 (D) Revelation in the form of the ringing of the bells
48. The science of the occasions of the Qur'anic revelation is known as :
 (A) *Al-Nasikh wa al-Mansukh*
 (B) *I'jaz al-Qur'an*
 (C) *Asbab al-Nuzul*
 (D) *Amthal al-Qur'an*
49. Who among the following belongs to the Makkan School of *Tafsir* ?
 (A) Muhammad ibn Ka'b al-Qarzi
 (B) Mujahid
 (C) Ibrahim al-Nakha'i
 (D) Hasan al-Basri
50. 'Abd Allah ibn 'Amr ibn al-'As^{RA}, a Companion of the Prophet Muhammad (ﷺ), compiled :
 (A) *Al-Sahifah al-Sadiqah*
 (B) *Al-Sahifah al-Kamilah*
 (C) *Al-Sahifah al-Sahihah*
 (D) *Al-Sahifah al-Shamilah*

51. *Fiqh* is usually defined as the knowledge of :
 (A) The theological aspects of Islam
 (B) The legal aspects of Islam
 (C) The metaphysical aspects of Islam
 (D) None of the above
52. Which of the following is NOT a source of *fiqh* ?
 (A) *Ijmā*
 (B) *I'jaz*
 (C) *Qiyās*
 (D) *Istihsan*
53. Who among the following is included in *Fuqaha' Sab'ah Madinah* (the Seven Jurists of Madinah) ?
 (A) Sa'id ibn Jubayr
 (B) Sa'id ibn Musayyib
 (C) Hasan al-Basri
 (D) 'Ata' ibn Abi Rabbah
54. *Al-Mughni*, a famous book of Hanbali *Fiqh*, is compiled by :
 (A) Ahmad ibn Hanbal
 (B) Ibn Qudamah
 (C) Ibn Taymiyyah
 (D) Ibn al-Qayyim
55. *Ilm al-Kalām* is primarily concerned with :
 (A) The legal interpretation of Islamic rituals
 (B) The rational interpretation of Islamic social teachings
 (C) The scientific interpretation of the Qur'an
 (D) The rational interpretation of Islamic beliefs
56. *Jabariyyah* lay a strong emphasis on :
 (A) Freewill
 (B) Accidental nature of the Qur'an
 (C) Impossibility of Beatific Vision
 (D) Predestination
57. Which of the following books was written by Abul Hasan Ash'ari ?
 (A) *Al-Aqidah al-Wasitiyyah*
 (B) *Al-Aqidah al-Tahawiyyah*
 (C) *Al-Mughni fi Abwab al-Tawhid wa al-'Adl*
 (D) *Maqalat al-Islamiyyin*
58. Which of the following books is the spiritual autobiography of Imām Ghazzālī^{RA} ?
 (A) *Ihya 'Ulum al-Din*
 (B) *Kimiya-e Sa'adat*
 (C) *Al-Mustasfa*
 (D) *Al-Munqidh min al-Dalal*
59. *Tasawwuf* may be defined as :
 (A) *Fiqh* of Islamic society
 (B) *Fiqh* of Islamic polity
 (C) *Fiqh* of Islamic spirituality
 (D) *Fiqh* of Islamic economy
60. Who among the following is famous for the "Doctrine of Selfless Love" ?
 (A) Hasan al-Basri^{RA}
 (B) Junayd Baghdadi^{RA}
 (C) Rabia Basriyyah^{RA}
 (D) Imām Ghazzālī^{RA}