



FOR KUET EXAM PREPARATION

KUET 2023

Question Paper · M.A. Islamic Studies

EXAM	YEAR	TYPE	SUBJECT
KUET	2023	Question Paper	M.A. Islamic Studies

Sr. No.

ENTRANCE TEST-2023**SCHOOL OF SOCIAL SCIENCES****ISLAMIC STUDIES**

Question Booklet Series

A

Total Questions : 60

Time Allowed : 70 Minutes

Roll No. :

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Instructions for Candidates :

1. Write your Entrance Test Roll Number in the space provided at the top of this page of Question Booklet and fill up the necessary information in the spaces provided on the OMR Answer Sheet.
2. 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.
3. All entries in the OMR Answer Sheet, including answers to questions, are to be recorded in the Original Copy only.
4. Choose the correct / most appropriate response for each question among the options A, B, C and D and darken the circle of the appropriate response completely. The incomplete darkened circle is not correctly read by the OMR Scanner and no complaint to this effect shall be entertained.
5. Use only blue/black ball point pen to darken the circle of correct/most appropriate response. In no case gel/ink pen or pencil should be used.
6. Do not darken more than one circle of options for any question. A question with more than one darkened response shall be considered wrong.
7. There will be '**Negative Marking**' for wrong answers. Each wrong answer will lead to the deduction of 0.25 marks from the total score of the candidate.
8. Only those candidates who would obtain positive score in Entrance Test Examination shall be eligible for admission.
9. Do not make any stray mark on the OMR sheet.
10. Calculators and mobiles shall not be permitted inside the examination hall.
11. Rough work, if any, should be done on the blank sheets provided with the question booklet.
12. OMR Answer Sheet must be handled carefully and it should not be folded or mutilated in which case it will not be evaluated.
13. Ensure that your OMR Answer Sheet has been signed by the Invigilator and the candidate himself/herself.
14. At the end of the examination, hand over the OMR Answer Sheet to the invigilator who will first tear off the original OMR sheet in presence of the Candidate and hand over the Candidate's Copy to the candidate.

SM-29593-A

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ⓧ**[Turn over**

1. Arabia is
 - (A) a land of very little desert
 - (B) the south western peninsula of Asia
 - (C) a small peninsula on the map
 - (D) a land having very high mountains
2. The *jahilyah* Arabs
 - (A) were monotheistic nomads
 - (B) were not superstitious
 - (C) believed in female deities
 - (D) were mainly Bedouin atheists
3. In his early life Prophet Muhammad (SAAS) was
 - (A) hardly doing his job by himself
 - (B) having no interest in trade
 - (C) not having any earning job
 - (D) known for his honest dealings with others
4. One of the main reasons for describing the Treaty of Hudaibiyah as 'a great victory for the Muslims' is that it
 - (A) was an open campaign against the Makkan pagans
 - (B) opened peaceful ways of preaching and practising Islam
 - (C) served the main objective of the Muslims to perform the pilgrimage
 - (D) made the pilgrimage to Makkah obligatory
5. Institution of *Khilafah* in the history of Islam originated
 - (A) to continue the mission of Prophet Muhammad (SAAS) on true lines of Islam
 - (B) mainly to establish a political society
 - (C) merely to continue the dawah mission of the Prophet (SAAS)
 - (D) due to the internal conflicts among the various Arab tribes
6. The khilafah of 'Umar 1 is described as 'modern welfare state' because
 - (A) there were many conquests
 - (B) he made a number of good administrative reforms
 - (C) he divided state in many provinces
 - (D) he was strict in enforcing laws
7. During his rule Amir Muawiyah
 - (A) succeeded in controlling the revolts of the Khawarij
 - (B) could not overcome any internal threat
 - (C) ignored the policy of negotiation
 - (D) proved a weak administrator
8. The departments of *Diwan-i Barid* and *Diwan-i Khatim* during the Umayyad rule
 - (A) became economically an intolerable burden
 - (B) fall in the central administration
 - (C) had not been established
 - (D) fall in provincial administration
9. One factor of the success of establishment of the Abbasid khilafah was
 - (A) ignoring the Shari'ah laws by the Umayyads
 - (B) the unity between north Arab tribes and Mawalis against the Umayyads
 - (C) extensive atrocities of the Umayyad rulers
 - (D) extreme popularity of Abu al- Abbas al-Safah
10. Al-Mansur's period of *Khilafah* was
 - (A) 833 AD to 842 AD
 - (B) 754 AD to 775 AD
 - (C) 750 AD to 754 AD
 - (D) 813 AD to 833 AD

11. *Bait al-Hikmah* was extensively established as a great centre of knowledge by
 - (A) al-Harun
 - (B) al-Mansur
 - (C) Muhammad al-Mahdi
 - (D) Musa al-Hadi
12. The Muslim mathematician whose work is known for introducing Europe science of algebra was
 - (A) Jabir ibn al-Hayyan
 - (B) Umar Khayam
 - (C) Nasir al-Din Tusi
 - (D) Muhammad ibn Musa al-Khawarizmi
13. One of the factors of success in establishing Umayyad/ Muslim rule in Spain was that its
 - (A) founder was a very great warrior
 - (B) founder, Abd al Rehman, enjoyed the support for his descent from the royal dynasty
 - (C) local governor was very weak
 - (D) people had struggled for the revolt against the local ruler
14. Abd al-Rehman III is known as a great ruler of Muslim Spain mainly for
 - (A) spending much of his budget on the army
 - (B) establishing *Madinah al -Zahhrah*
 - (C) expansion of his power
 - (D) establishing justice and peace
15. The astronomer of Muslim Spain whom even Copernicus quoted in his book was
 - (A) Al-Zarqali
 - (B) Ibn Haytham
 - (C) Ibn Rushd
 - (D) Nur al-Din abu-Ishaq al-Butruji
16. was also a poet apart from his contribution to religious sciences (*Dini ulum*) in Muslim Spain.
 - (A) Ibn Rushd
 - (B) 'Umar al-Khayyam
 - (C) al-Zaharawi
 - (D) Ibn Hazm
17. The thought of compilation of the Qur'an in one book came first to
 - (A) Zaid bin Thabit
 - (B) 'Umar 1
 - (C) 'Uthman
 - (D) Abdullah ibn Mas'ud
18. Knowledge of *asbab al- nuzul*
 - (A) is much related to social sciences
 - (B) helps to understand and explain the Quranic revelation
 - (C) is merely related to event information of the Qur'an
 - (D) is only to understand the beliefs in the Qur'an
19. *Mafatih al-Ghaib* falls in the category of
 - (A) *tafsir bi al-ray*
 - (B) *tafsir bi al- riwayah*
 - (C) modern tafsir
 - (D) sufi tafsir
20. During the time of Prophet Muhammad (SAAS)
 - (A) only memorisation of Hadith took place
 - (B) writing down of Hadith was allowed
 - (C) only writing down of the Qur'an was allowed
 - (D) it was very difficult to have access to the knowledge of Hadith

21. 'A person's knowledge of his rights and duties' is definition of fiqh by
 (A) Abu Zahra Misri
 (B) Abu Hanifah
 (C) Al-Ghazzali
 (D) Al-Shafi'i
22. One of the conditions for the validity of ijma' is that
 (A) there must be agreement on any point among the common people
 (B) any difference must not occur among members of the body of ijma' during their deliberations
 (C) it must be a tacit ijma'
 (D) it might have taken place after the death of the Prophet (SAAS)
23. Early development of fiqh is found under the *Sahabah* because they
 (A) preferred it over the other religious sciences
 (B) had memorised the Qur'an
 (C) made their decrees on the emerging problems
 (D) were very liberal in forming the law of Islam
24. Among the popular *madhahib* of fiqh, differences are
 (A) of non-reconciliatory nature
 (B) in fundamentals of Din
 (C) of subsidiary nature
 (D) in Beliefs (*aqa'id*)
25. *Ilm al- Kalam* developed as a discipline to
 (A) understand the Shari'ah law
 (B) answer questions about the Islamic beliefs, raised by non-Muslims or some Muslims, with arguments
 (C) philosophise the teachings of Islam
 (D) to end the rivalries which existed among the early political groups
26. The founder of *Jabariyyah* school of thought is regarded
 (A) one who is of Arab origin
 (B) Ma'bad Jahini
 (C) Wasil bin Ata
 (D) Jahm bin Safwan
27. 'God has attributes which inhere eternally in Him and are in addition to His essence' is the doctrine of
 (A) 'Ash'ariah
 (B) Mu'tazilah
 (C) Jabriyyah
 (D) Qadariyyah
28. The earliest Muslim philosopher who sought reconciliation between religion and philosophy was
 (A) Al-Farabi
 (B) Al-Ghazzali
 (C) Al-Kindi
 (D) Al-Ash'ari
29. By *tasawwuf* in Islam is meant
 (A) asceticism
 (B) renunciation
 (C) admonishing
 (D) *ahsan*
30. In its early development *tasawwuf* termed as a way of
 (A) refuge from society
 (B) rationality
 (C) *zuhd*
 (D) seeking the end of political rivalries

31. Junaid Baghdadi believes
- in the inner behaviour of a sufi as forming the total *tasawwuf*
 - in sobriety and calls intoxication (*sukr*) an evil
 - in both sobriety and intoxication as the positive attributes of a sufi
 - strictly in wearing the sufi dress
32. The conversations of Khawajah Muin al-Din Chisti are compiled in
- Rushd Namah*
 - Mir'al al-Arifin*
 - Nur al- Yaqin*
 - Fawa'id al-Fu'ad*
33. Before the establishment of the Muslim Sultanate in Kashmir (in 1339 AD)
- Muslims had not entered in it
 - a number of Muslims lived in it
 - only newly converted Muslims lived in it
 - no rituals of Islam were practised in it
34. Ranchan, the ruler of Kashmir, converted to Islam
- merely for the political reasons
 - at the hands of Syed Sharaf ud-Din (Bulbul Shah)
 - at the hands of Shah Mir
 - through Shah Na'matullah Farsi
35. The sultan during whose reign Kashmir was raised to a great army power, was
- Sultan Shihab ud-Din
 - Sultan Jamshid
 - Sultan Qutb ud-Din
 - Sultan 'Ala ud -Din
36. The sultan who is known for his great patronage to education and literature in Kashmir, was
- not himself a literary person
 - Sultan Skindar
 - Sultan Zain al -Abidin
 - Ali Shah
37. Mir Sayyid Ali Hamadani's role in Kashmir was
- of a fugitive saint from Persia
 - to introduce merely the Kubrawiyah order
 - not totally liked by its sultans
 - to introduce both the sufi path and the Shar'iah properly
38. Shaikh al- Alam in his poetry awakens his masses about
- meaninglessness of society
 - spiritual life liberally
 - Tawhid. Hereafter, selflessness and justice
 - living life of a recluse
39. Shaykh Yaqub Sarfi is known for his excellence
- in political works
 - mainly in sufi poetry
 - in both religious sciences and poetry
 - in developing cordial relations with the local rulers
40. The influence of Iran on medieval Kashmir society is found
- in following the Persian state system
 - specially in its literature in Persian language
 - in its total transformation towards the Shi'ah theology
 - in its replacement of local language and culture

41. Muhammad ibn Abdul Wahhab succeeded in seeking co-operation of Amir ibn Sa'ud to
- establish his own political power
 - reform the society in terms of Islamic creed and law
 - make a strict retrogressive society
 - to revolt against the British colonialism
42. The movement of Hasan al-Bana believes in
- anti-modernisation of education
 - religious extremism
 - traditional absolutism
 - change through parliamentary democracy
43. One objective of Islamic revolution of Iran was to
- form a federation of world Islamic nations
 - oppose the westernisation policies of Muhammad Reza Shah
 - marginalise the women education
 - ignore the status of the Sunni jurisprudence
44. Tanzimat is a period in the Turkish history that is known for
- its industrialisation
 - reforms of secular democratic nature
 - preservation of Islamic Turkish culture
 - pan-Islamism
45. Nadwatul 'Ulama, Lucknow is famous for imparting education in
- philosophy of Islamic law
 - vocational courses
 - Arabic language and literature with Islamic orientation
 - science of Hadith
46. Jamia Millia Islamia, Delhi is
- directly a contrast to AMU, Aligarh
 - a semi traditional educational institution
 - a modern developed educational institution
 - not having its vocational courses
47. Jamal ud-Din Afghani was not tolerated by the British colonial power mainly for his
- refutation of Naturalists
 - preaching the unity of the Muslim world
 - revolutionary traditionalism
 - differences with al-Azhar 'ulama
48. Dr. Muhammad Iqbal was a Muslim thinker who
- had not enough knowledge of modern philosophies
 - propounded the universal vision of Islam in his works
 - was in favour of modern materialism
 - was little interested in the Indian spiritual legacy
49. The Qur'an instructs about 'conduct of affairs with consultation'
- is directly related to sovereignty of Allah
 - that prescribes the establishment of state
 - that signifies the democratic spirit of Islamic state
 - is meant to form the community
50. The term, *al-madinah al-fadilah* forms a category of state in the political thought of
- al-Mawardi
 - al-Ghazzali
 - Ibn -Khalidun
 - al-Farabi
51. Payment of zakah by the wealthy in Islam is to
- ensure full economic equality
 - provide economic security to poor and destitute
 - prevent people from becoming wealthy
 - eradicate love for earning wealth

52. The contract where one person invests capital and other becomes entrepreneur and the profit is shared as per agreed terms and the loss is borne by the capitalist, is called in Islamic banking
- ijarah*
 - mudaribah*
 - musharikah*
 - murabihah*
53. Islamic sociology is the study of society
- to know its function at various levels
 - in a liberal way
 - to understand the culture scientifically
 - in both ideological and empirical way
54. Ibn Khaldun's social thought explains
- merely about primitive societies
 - how bedouin/village and sedentary society are formed
 - the spirituality of cultures
 - the decline of Muslim civilization
55. Islamic Psychology is the study
- of mystical ways of an individual being
 - of spiritual side of man
 - what is good for man
 - of human behaviour with reference to submission to God
56. Islamic Sociology is the emerging discipline of Social Sciences that
- have only one-sided approach of social issues
 - can examine the present problems in a holistic way
 - is very little useful for its taking things superficially
 - takes the problems merely as a material phenomenon
57. 'And it is He who created the night and the day, and the sun and the moon. Each of them is floating in its orbit' is translation of verse 33, Al-Anbiya
- explaining that worship is to God alone
 - that refutes drastically modern science of heavenly bodies
 - that is related to science of solar system in Islam
 - that exclusively addresses to the Makkan pagan's wrong faith
58. Jabir ibn Hayyan is known for
- classification of knowledge
 - 'theory of balance'
 - knowledge in Jurisprudence of his school
 - critique of Greek sciences
59. A.P.J. Abdul Kalam, the great aerospace scientist of India
- got in the later years of his life exclusively engaged in Indian political establishment
 - was in favour of retaining ethical values in the development of science in India
 - liked little to motivate the youth of India
 - was merely interested in development of technological knowledge
60. The Islamic World Academy of Sciences (IAS) is a non-profit organisation that
- is meant to have merely policy decisions about Islamic scientific development
 - focuses on promoting socio-economic development of the Muslim world
 - mainly aims at promoting the development of science and technology in OIC member countries
 - does not publish any of its journal

ROUGH WORK**SM-29593-A****8**
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