

SHORT QUESTIONS FOR FINAL TERM EXAM

ISLAMIC STUDIES 201

Question No: 51 (Marks: 5)

Justify that Islam gives unique rules of using toilet.

Rules

A Muslim must first find an acceptable place away from standing water, or people's pathways or shade.^[4] They are advised that its better to enter the area with the left foot,^[5] facing away from the Al-Qiblah.^[1]

While on the toilet, one must remain silent. Talking, answering greetings or greeting others is forbidden.^[1] When defecating together, two men cannot converse, nor look at each other's private parts, and especially not handle each other's private parts.^[6] A man should not touch his private parts with the righthand,^[7] only his left.^{[8][9][10][11][12][13]}

The Islamic prophet Muhammad specified that one should use an odd number of stones (preferably three) to cleanse the anal orifice after defecation and then proceed to a different location to wash it with water. Use of toilet paper in place of stones is now acceptable, but washing with water is still needed for ritual purity.^[14] When leaving the toilet, one is advised to leave with the right foot,^[5] and also say a prayer - "Praise be to Allah who relieved me of the filth and gave me relief."^[1] This is similar in concept to the prayers said by orthodox Jews when leaving the toilet in which they thank god for the openings used to defecate/urinate

Question No: 52 (Marks: 10)

Justify that Islam gives great esteem to Mother.

the Muslim woman has a very important role as mother. The status and value attached to parents in the Muslim world is very high. A woman becomes complete when she becomes a mother. Enjoying her power of creativity and grade of superiority over man, she experiences those precious feelings and senses, which nature gives only to woman. There is no doubt that as a mother, she is superior to man and is the nucleus of her family!

Noble Qur'an says:

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word. And make yourself submissively gentle to

them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little." Noble Qur'an (17:23-24)

One day a man came to see the Prophet Muhammad, peace and blessings be upon him and his progeny. It seemed that he was trying to solve something but couldn't quite work it out. So he asked the Prophet Muhammad, peace and blessings be upon him and his progeny. "Tell me, O Prophet of Allah! I have many relatives and many friends whom I love, and whom I wish to care for and help. But I often find it difficult to decide which of them has the greatest claim upon me? Which of them should come first?" The Prophet Muhammad, peace and blessings be upon him and his progeny replied immediately, "Your mother should come first and before all others."

The man was very pleased to have this clear guidance from the Prophet Muhammad, peace and blessings be upon him and his progeny. But of course there were all his other relatives and his friends, so he asked again: "And after my mother, who has the greatest claim upon me?" The Prophet Muhammad's, peace and blessings be upon him and his progeny reply this second time surprised him. "Your mother!" he said again.

The man wondered why the Prophet Muhammad, peace and blessings be upon him and his progeny was repeating himself. Perhaps he had not spoken clearly, the man thought, so he asked the question again, "What I want to know is, after my mother, who has the greatest claim upon me? Again the Prophet Muhammad, peace and blessings be upon him and his progeny said "your mother!"

Question No: 53 (Marks: 10)

_____ Holy
prophet Muhammad (PBUH) never took revenge on his own behalf from anyone. Discuss in detail.

Another great quality of the prophet Muhammad (PBUH) was that *he (PBUH) never took revenge on anyone for personal reasons and always forgave even his staunch enemies.* A'isha(RA) said that **God's Messenger (PBUH) never took revenge on his own behalf on anyone.** She also said that **God's Messenger (PBUH) was not unseemly or obscene in his speech, nor was he (PBUH) loud-voiced in the streets, nor did he (PBUH) return evil for evil, but he (PBUH) would forgive and pardon.** The people of the Quraish rebuked him, taunted and mocked at him, beat him and abused him. They tried to kill him and when he escaped to Medinah, they waged many wars against him yet when he (PBUH) entered Makkah victorious with an army of 10,000, he did not take revenge on anyone He forgave all Even his deadliest enemy Abu Sufyan, who fought so many battles, was forgiven, and anyone who stayed in his

house was also forgiven The leaders of T'aif, who engaged scoundrels to throw stones at him when he (PBUH) visited that town in order to invite them to Islam, were also forgiven Abdullah bin Ubayy, leader of the hypocrites of Medinah, was forgiven Muhammad (PBUH) offered his funeral prayer and prayed to God for his forgiveness The Qur'an mentions this incident in these words: "And never (O Muhammad) pray for one of them who dies, nor stand by his grave Lo! They disbelieve in God and His Messenger (PBUH), and they died while they were evil doers". Abdullah bin Ubayy worked all his life against Muhammad(PBUH) and Islam and left no stone unturned in bringing him into disrepute and in trying to defeat his mission. He withdrew his 300 supporters in the battle of Uhud and almost broke the backbone of the Muslim. He had engaged in intrigues and acts of hostility against the Prophet (PBUH) of Islam and the Muslims. It was he who raised the incident Of if k through his allies to discredit God's Messenger (PBUH) by spreading scandal about his wife, A'isha

"Lo! They who spread the slander are a gang among you Deem it not a bad thing for you; nay, it is good for you Unto every man of them will be paid that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom"[Qur'aan 24:11]

"An Abyssinian slave, who killed Hamza, Muhammad's (PBUH) uncle, in the battle of Uhud, and after the victory of Makkah embraced Islam and came to him, was forgiven. The wife of Abu Sufyan had cut the chest of Hamza and torn his liver and heart into pieces in the battle of Uhud She quietly came to the Prophet (PBUH) and accepted Islam. He recognised her but did not say anything. She was so impressed by his magnanimity and stature that she said, "O God's Messenger, no tent was more deserted in my eyes than yours; but today no tent is more lovely in my eyes than yours"

Question No: 54 (Marks: 10)

Who are the recipients of Zakat? Elaborte

1.Fuqaraa

Translated as the 'poor' or 'needy', these people have some money, but not sufficient for their everyday needs.

2- al-masaakin

Translated as 'the destitute', these are people who do not have anything, and who are in need of asking others for food, clothing and shelter.

3.'Amil zakah

These are the alms collectors, people who the authority employs to collect zakat. The authority gives them a fee for their work, which includes collecting, recording, guarding, dividing and

distributing zakat.

4. Muallaf

Zakat can be used to attract the hearts of those who have inclined towards Islam. It includes those who have just become Muslim, or those whose circumstances are so desperate they fear turning to crime if they are not helped,

5. Riqab(slaves)

The riqab are people in bondage or slavery. Zakat can be used to buy the freedom of such a person. Many people living in poor countries suffer from economic slavery at the hands of local landlords, rich industrialists, and multinational corporations that exploit natural and human resources.

6. Gharimun (debtor)

These are the debtors, people burdened by debts because of personal needs or social necessity. These people are given zakat if they do not have enough money beyond their basic needs to repay debts. Help is also provided to those who may have landed themselves in debt as a result of social obligations such as supporting an orphan or renovating a school.

7. Fi sabilillah

This means 'in the path of God' and pertains to anyone struggling for a righteous cause, including expenditure towards the promotion of Islam and for all charitable purposes.

8. IbnuSabil

Traditionally, the wayfarers are travellers stranded in a foreign land in need of money. These people can receive zakat, if the purpose for travelling is lawful.

Question No: 29 (Marks: 3)

Describe the acts which can be included in worship (ibbadat) ?

In Islam, any good act done in the spirit of worship is an act of worship. Such acts as removing a stone from the road, teaching a child the alphabet, or even washing the dishes after a family meal, are acts of worship if done in the Name of Allah.

More formal types of Islamic worship include:

Salat, the formal five-times-per-day prayer.

Sawm, fasting from first light to sunset.

Zakat, paying a portion of one's financial holdings to the poor.

Hajj, pilgrimage to Makkah during the Islamic month of Dhul-Hijjah.

Dua, supplications offered during or separately from salat.

Athkar, phrases from the Holy Qur'an and ahadith recited twice daily.

Thikr, phrases from the Holy Qur'an and ahadith used in conversation, and recited after salat.
Sadaqah, doing a good deed (including donating money) in the spirit of worship.
Reading and/or studying the Holy Qur'an, ahadith, or seerah (biography.)
Dawah, teaching about Islam.

Question No: 30 (Marks: 3)

What is the meaning of Roza?

Ans: Fasting means willing abstinence from eating, drinking and satisfaction of certain demands of the flesh, from predawn to sunset. The relationship of patience to faith is like that of the head to the body. Allaah has enjoined upon this ummah fasting for one month of the year, in order to draw closer to Allaah, to avoid that which Allaah has forbidden, to get used to being patient, to bring the nafs (self) under control, to compete in generosity and to demonstrate cooperation and mutual compassion. Allaah says (interpretation of the meaning):
"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)"[al-Baqarah 2:183]

Question No: 31 (Marks: 5)

Highlight the Islamic theory of worship.

The concept of worship in Islam differs from that found in other religions. In general, worship is understood to mean the observance of certain rituals: praying, fasting, giving charity, and other "good" works. In Islam, however, worship is much more-it is one's entire life. As many Muslim scholars have said: "Worship is an all-inclusive term for those internal and external sayings and actions of a person that are pleasing to Allah." In other words, worship is that which is done in obedience to Allah's will, which obviously includes rituals but goes far beyond to the realms of one's beliefs, social activities, and personal contributions to one's society and fellow human beings.

Question No: 32 (Marks: 5)

What is difference between physical worship and fiscal worship?

Question No: 29 (Marks: 3)

What are the categories of religious teachings?

Question No: 30 (Marks: 3)

Brifly define the term "Zakat".

Zakāt "[alms giving](#)", one of the [Five Pillars of Islam](#), is the giving 2.5% of one's possessions (surplus wealth) to [charity](#), generally to the poor and needy. It is often compared to the system of [tithing](#) and [alms](#), but it serves principally as the [welfare](#) contribution to poor and deprived [Muslims](#), although others may have a rightful share. It is the duty of an [Islamic community](#) not just to collect zakat but to distribute it fairly as well.

Question No: 31 (Marks: 5)

What do you mean by practical law of Islam?

ANS: the term "practical law" is used in islam for ibadat or worship.
The word Ibadat as taken out from the word Abd (A Servant of God) and Abd is the second name of servant, so we can say that a service for anyone is called Ibadat or Divine.service means a job for anyone and prefer the command of master in every affair.

Question No: 32 (Marks: 5)

Explain the manners which should be followed by Zakat payers?

First, to get to know all the rules and principles of Zakat and cultivate sincerity of purpose.
Second, to take good care to spend it on what seem to be the most deserving and legitimate parties and objects, that is, parties and objects in spending on which there is the hope of the greatest reward from God.

Third, to hate the idea of having bestowed any favour on the person to whom it is given away, nor to look down upon him in any way on that account, but on the other hand, to feel genuinely obliged to him because it was through his agency that one was enabled to acquit oneself of the duty properly and well, and to acknowledge it ungrudgingly by word and deed.

Fourth, to call up the convictions to the mind, while giving away the Zakat, as in the case of Namaz, that God is present here, there and everywhere, seeing all and observing everything: He is watching this act of mine, as well as the intent that is operating behind it, and it is in His presence and by His command that I am doing this little service to a servant of His.

If the Zakat begins to be paid in the manner and spirit indicated above, its beneficial results can be experienced in this very existence; such abundance and prosperity will be witnessed in trade and agriculture that men will be astounded.

Question No: 41 (Marks: 5)

Explain briefly that Allah alone is authorized to make any modifications in the universe according to His will.

ANS: Thus, He is the sustainer of the world. He gave from to everything and he looks after them. He makes alteration and changes in their conditions and character. He has predetermined every detail and has placed such proofs in each atom of this universe that every person with sufficient reason can trace Him and seek guidance from him. This is the second dogma of faith and it is obligatory to accept it and believe it.

someone declares before You that Allah alone is the creator of this universe and He alone is the sustainer of everything. Would you accept him as a believer just because of his declaration? Nay, this declaration alone is not enough to be a believer, because many nations of the antiquity made this declaration. The idolators of the Quresh, whose fetishism the prophet Muhammad repudiated and those against whom he waged Jihad, also declared Allah the God of Gods and never denied his existence.

Question No: 42 (Marks: 5)

What is distinction between Salat and other forms of worship.

ANS: Namaz pre –eminent because it plays the most effective role in the realization of the objectives associated with worship .This will also explain the numerous conditions that are attached to it e.g., the cleanliness of body , the cleanliness of dress, the cleanliness of the ground on which it is offered and Wazu. The distinctive merit of the Namaz, hence lies in this that it reflects fully the Sovereignty and Over lordship of God as well as His lovability and

Elegance, In its form it portrays the complete submission of man to his Master, in its spirit it is filled altogether with the essence of the joy, the tenderness and the rich melancholy of love .It is Namaz alone which unites in itself so successfully the two seemingly apposite aspects.

Question No: 41 (Marks: 5)

What is the literal and technical meaning of worship?

ANS: Literal Meaning of worship

The word Ibadat as taken out from the word Abd (A Servant of God) and Abd is the second name of servant, so we can say that a service for anyone is called Ibadat or Divine.service means a job for anyone and prefer the command of master in every affair.

Technical meaning of worship

For the very respect of anyone take choice of deep kindness with whole heartedly is called obedience.

Question No: 42 (Marks: 5)

Explain the following hadith:

“Hearing and obeying are the duties of a Muslim, in what he likes and dislikes, as long as he is not ordered to commit a misdeed. If he is ordered to commit a misdeed, then he is not to hear and not to obey”.

Question No: 41 (Marks: 5)

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Question No: 42 (Marks: 5)

Muslims have many sects? Analyze in the light of hadith. Do

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_____ Do
Muslims have many sects? Analyze in the light of hadith.

"The Jews have been split up into seventy one sects, the Christians into seventy –two sects, and the Muslims will be split up into seventy –three sects" (jami, at –Tirmidhi.) In this connection it may be mentioned that in Arabian usage the number 70 very often stands for "many," and does not necessarily denote that actual, arithmetical figure. So the Prophet obviously intended to say that the sects and divisions among the Muslims would be very many, even more than those among the Jews and Christians.

Question No: 41 (Marks: 5)

_____ Explain that Knowledge is being misused to promote immorality.

Question No: 42 (Marks: 5)

_____ Describe an incident of honesty from islamic history.

Early Muslims were honest down to earth. There was a Muslim 'Wali', Dahb Ibn Al Waleed. He had made a point to make sure that the source of their (Rizk) livelihood was honest and lawful. The incident shown below is an eye opener indeed.

Once his mother gave him milk to drink. He enquired about its source of milk supply, the price etc. His mother told him every thing. Still he refused to drink on the plea that the pasture on which the goat had grazed was the one upon which Muslims had no right whatsoever. He told his mother that, "Verily God is Merciful and Compassionate and bestows his compassion upon us and I (The Wali) cannot soil His compassion with sin".

Question No: 43 (Marks: 10)

_____ Describe 10 points regarding Neighbor’s rights.

Neighbor's rights:

Islam pays attention to the issue of neighbors, whether they are Muslim or not, because of the interests served by that in making the nation like one body. The Prophet (peace and blessings of Allah be upon him) said: 'Jibreel kept on enjoining the good treatment of neighbors to the extent that I thought that he would include neighbors as heirs.'" (Agreed upon. Narrated by Muslim,)

Among the rights of one neighbor over another as affirmed by Islam are the initiation of greetings, visiting him if he is sick, offering condolences if calamity befalls him, congratulating him at times of joy, overlooking his mistakes, concealing his faults, bearing his annoyance with patience, giving him gifts, lending him money if he needs it, lowering one's gaze from looking at his womenfolk, and guiding him to that which will benefit him in his religious and worldly affairs. The Prophet (peace and blessings of Allah be upon him) said: "The best of companions with Allah is the one who is best to his companion, and the best of neighbors with Him is the one who is best to his neighbor." (Narrated by al-Bukhari)

Concerning neighbors' rights, Allah says: (interpretation of the meaning):

"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side..." [al-Nisaa' 4:36]

Islam warns against annoying one's neighbors or treating them badly. The Messenger (peace and blessings of Allah be upon him) explained that this would lead to being deprived of Paradise: "He will not enter Paradise from whose harm his neighbor is not safe." (Agreed upon. Narrated by Muslim,).

In order to achieve the common interest, Islam gives rights to the ruler over his subjects and to the subjects over their ruler, and its gives the husband rights over his wife and the wife rights over her husband, and there are other just rights, which Islam has enjoined.

Question No: 44 (Marks: 10)

What is the difference between Knowledge and Information? Explain with an example.

Information refers to data that has been given some meaning by way of relational connection for example a banking application can determine how a particular account balance increased by returning the record of the credit that occurred to that account using data stored in a database somewhere, so 'information' would have been retrieved about that transaction

Knowledge is the concise and appropriate collection of information in a way that makes it useful. Knowledge refers to a deterministic process where patterns within a given set

of information are ascertained. We can also positively say that when a person memorizes some information about something, then they have knowledge about it. That knowledge will have some useful and even applicable use to them but even if that's the case, that knowledge doesn't in itself provide for integration such as would infer further knowledge. Take the example of elementary school kids who memorize knowledge of the multiplication table (times table), for instance like the result of 3 times 3 is 9 ($3 \times 3 = 9$), because they have amassed knowledge of the table. However, the kids will not be able to respond positively when asked the result of 2300×150 as that entry isn't in the table. It takes true analytical ability and the ability to reduce it to empirical factual knowledge, not just some memorized set of knowledge.

Question No: 45 (Marks: 10)

Enlist and explain different kinds of Man on the topic of anger in the light of Hadith?

Once at the time of Asr (Middle prayer) in a speech to the people the Messenger of Allah said: "Adam's sons have been created of different types. There are some who get angry late and very soon return to normal. Some people become wrathful soon and soon they return to normal, and some people become angry late and are also late in returning to normal, that is the return to normalcy is according to the speed of getting angry.

Be careful. Some people get angry soon and they return to normal late. Listen, the best people among these are those who get angry late and immediately repent, and the worst among these are those who get angry soon, but are very late in coming to normal.

Listen, among these there are some who repay the loan in a better way, and also demand in a good way. Some people are lazy in repaying, but good in demanding. Some demand in a bad way and repay in a good way, i.e. they have one good quality and one bad quality. Some people prove to be bad in demanding and in repaying too.

Listen carefully, the best among these are those who are good in demanding and also good in repaying, and the worst are those who are bad in both the things. Keep in mind; anger becomes a spark in the heart of Adam's son. Do you not see that at the time of anger a man's eyes become red, and his nostrils become enlarged. If any one feels these signs in him, he should be glued to the earth." (Tirmizi)

Question No: 43 (Marks: 3)

What

is the definition of forgiveness?

To free or pardon (someone) from penalty

To free from the obligation of (a debt, payment, etc.).

Question No: 44 (Marks: 3)

Give

a hadith (translation) on Verbal Honesty.

. One of the most significant forms of honesty today is verbal honesty, which means being absolutely truthful and sincere when uttering a word or a statement. Allah's Messenger, (SAWS) once told Mu'az Ibn Jabal, "Hold this!" pointing to his tongue. Mu'aath asked, "Are we responsible for what we say?" The Prophet, (SAWS) said, "Are people not turned around in Hellfire, with their nostrils (or their faces) to the ground, only as a consequence of (what they say with) their tongues?" (Ahmed and Tirmidhi).

Question No: 45 (Marks: 3)

What is Holy Prophet (PBUH) said in his address on the occasion of the Farewell Hajj about security of life and property?

In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said; "Your lives and properties are forbidden to one another till you meet your Lord on the day of Resurrection." The Prophet has also said about the zimmi (the non-Muslim citizens of the Muslim state): "One who kills a man under covenant (i.e., zimmi) will not even smell the fragrance of Paradise."

Question No: 47 (Marks: 5)

What

is meant by Universal Brotherhood?

Universal Brotherhood

As understood in the Esoteric Philosophy, and which is a sublime natural fact of universal Nature, does not signify merely sentimental unity, or a simple political or social co-operation. **Its meaning is incomparably wider and profounder than this.** The sense inherent in the words in their widest tenor or purport is the Spiritual Brotherhood of all Beings; particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men, as well as all beings, both high and low and intermediate, spring forth from the inner and spiritual Sun of the universe, as its hosts of spiritual rays. We all come from this one source, that spiritual Sun, and are all builded of the same life-atoms on all the various planes.