



جامعة السلطان الشريف علي الإسلامية
UNIVERSITI ISLAM SULTAN SHARIF ALI
SULTAN SHARIF ALI ISLAMIC UNIVERSITY

**CENTRE FOR THE PROMOTION OF KNOWLEDGE
AND LANGUAGES**

FINAL EXAMINATION

SEMESTER 1, ACADEMIC YEAR 2016/2017

Course Code : PE0307
Course Title : English for Islamic Studies
Course Level : HND (Dirrasat Islamiyyah)
Time : 2 Hours

STUDENT NAME :

STUDENT ID :

FACULTY :

Instructions : This paper is divided into THREE sections. Answer ALL sections in this paper.

Section A : Grammar (15 marks)

Section B : Reading. Answer ALL parts in this section (25 marks)

Section C : Writing. This section has THREE questions. Answer ONE question from this section (10 marks)

SECTION A: GRAMMAR (15 marks)

Read the interview dialogue below and CIRCLE the correct answer.

Interviewer: Do you like to learn English?

Adriane : Yes, I like to learn English but sometimes I (1) _____ (feel) nervous when (2) _____ (speak) English.

1. a. felt b. feels c. feel d. feeling
2. a. speak b. speaks c. spoke d. speaking

Interviewer: (3) _____ you want to meet English (4) _____ (speak) people?

3. a. are b. do c. does d. would
4. a. speaking b. speaker c. speech d. speaks

Sang-Woo: No, I don't want to meet English speaking people but I do like to (5) _____ (work) in groups.

5. a. working b. works c. work d. worked

Interviewer : Do you always need grammar rules to learn English?

Adriane: Yes, I do need grammar rules and I also try new ways of (6) _____ (learn) grammar.

6. a. learn b. learnt c. learns d. learning

Interviewer : Do you learn (7) _____ speaking and listening in English?

7. a. with b. by c. to d. in

Sang-Woo: Yes, I do and I prefer (8) _____ learn slowly, step by step.

8. a. do b. to c. towards d. for

Interviewer : Do you usually learn by reading and writing?

Adriane: Yes, I do prefer reading and writing to listening and speaking.

Interviewer : With whom (9) _____ you usually learn English with?

9. a. does b. do c. doing d. don't

Sang-Woo: I learn English (10) _____ second language speakers like myself.

- 10.a. as b. with c. for d. along

Interviewer: (11) _____ teaches you English?

- 11.a. whom b. who c. whose d. what

Adriane: I learn English from my English Coordinator.

Interviewer: (12) _____ materials do you usually use when (13) _____ (learn) English Language?

- 12.a. whom b. who c. whose d. what

- 13.a. learns b. learnt c. learn d. learning

Sang-Woo: I often use the materials given by the lecturer.

Interviewer: With (14) _____ do you always practice your English with when you are not learning it?

- 14.a. what b. when c. who d. whom

Adriane: I practice English with my friends.

Interviewer: (15) _____ it enough to develop your language proficiency?

Adriane: Yes, it is.

- 15.a. does b. do c. was d. is

SECTION B: READING COMPREHENSION (25 Marks)

Read the following passage and answer the questions that follow:

Exemplary Behaviour and Call to the people

At the time of the prophet, all over Arabia, there was chaos and lawlessness, feuds, deadly rivalry, theft among other crimes were the widespread. War between tribes, vendetta and murder were common happenings. Life, property and honour were nowhere safe.

It was into such a hostile atmosphere that Islam came and Allah commanded the Prophet Muhammad to spread his word to all the people. But it was not an easy task, due to the confusion and darkness that Arabia was surrounded in. As you already know, Makkah at this time was the centre of idol-worship and most of the inhabitants were addicted to bad influences such as lying, thieving, cheating and other kinds of vices. But when Islam came, it rejected idolatry as well as all forms of immorality which were rampant among the Quraish.

The people of Arabia obstructed all efforts of the Prophet to preach Islam with all means at their command, including torture, economic boycott and physical violence. But the Prophet as commanded by Allah, went to the various tribes, addressed them, introduced Islam to them and won support, even though slowly.

It was the personal example of the Prophet Muhammad that proved the best support for the spread of his message. Being a merciful and charitable man with concern, sympathy and compassion for the weak, the orphan, the poor and oppressed he set such an example for his followers in his behaviour and God fearing qualities (*taqwa*) that they became ever more convinced of their faith and ever more anxious to adhere to his teachings. The noble, the rich, the weak, the deprived and the oppressed all entered into the fold of Islam. Muhammad led his followers by way of example and so the cause of Allah and His Prophet spread as men and women adopted the faith in wave upon wave. Allah commanded the Prophet to proclaim Islam openly and to bring his revelations to the public:

'Warn, Oh Muhammad, your near relatives. Extend your gentle protection to all those who following your footsteps and obey you. As for those who disobey,

proclaim your denial of their doings...Proclaim what you are commanded and turn away from the polytheists'

Muhammad invited his kinsmen to a banquet at home and tried to talk to them about Islam, but his kinsmen were not ready to listen. Then, he directed his call to the Makkans as a whole. One day he climbed to the top of Mount Safa and called out 'O people of the Quraish! If I were to tell you that I see an enemy force on the other side of the mountain, would you believe me?' They answered, 'Yes indeed, for we trust you, and we have ever known you to tell a lie.' Muhammad then said, 'know then that I am a warner and that I warn you of a severe punishment. O people of Makkah! Allah has commanded me to warn you, my nearest kinsmen, that I can guarantee that there is no God but Allah.' Abu Lahab, an uncle of the Prophet Muhammad, sharply criticized him at this and later the other Makkans who opposed Muhammad ridiculed him and incited their poets to attack Muhammad in their poetry. But neither the rancour of Abu Lahab nor the hatred of other opponents in the Quraish prevented the spread of Islamic call among the people of Makkah.

Frustrated, they went to Abu Talib to put pressure on his nephew not to preach his religion. But the Prophet Muhammad said to his uncle, Abu Talib: 'O uncle! By Allah the Almighty I swear, even if they put the sun in my right hand and the moon in my left so that I may refrain from this cause, I shall not do so until Allah has justified it or caused me to perish in the process.'

The Makkans indulged in false propaganda against the Prophet and Islam, trying their best to keep the people away from the Prophet. But this only created in the people a greater urge to find out more about him, which resulted in many people accepting Islam. They then shunned Idolatry and led a life of piety, honesty and trustworthiness. They avoided all sorts of immorality. But those who accepted Islam risked their lives and their properties. The Quraish tortured and prosecuted them with extreme cruelty and also made offers of wealth and prosperity to tempt them to leave their faith.

Those who were powerful when they converted to Islam, received the protection of their tribe and families. But those who had no such support were prosecuted by the Makkans. They used to be caught hold of at noon under the blazing Arabian sun, made to lie on the hot sand, and weighed down by heavy stones. Khabab bin Al Harish was laid on his back on red hot coals and Bilal was put to all sorts of torture. Many died under torture but no one surrendered and

left their faith. When the torture of the Makkans continued relentlessly, the Prophet directed the Muslims to migrate to Abyssinia whose ruler Negus was known for his sense of justice and fair play. The migrants who settled down in Abyssinia found themselves in a new home free to worship Allah in their own way. The Quraish in Makkah were apprehensive that any open practice of their religion, especially *solat* and loud recitation of the Quran by the Muslims, would continue to have a disastrous effect on the members of their tribe. Therefore, they made it impossible for the Muslims to carry out their religious duties openly. All kinds of tortures were reserved for the Prophet in the attempt to persuade him to give up his faith. Dirt and offal (*najis*) were thrown at him, he was made to walk over thorns and muck. Abuses were hurled at him and he was called mad, a magician and a rebellious poet. He was boycotted, starved and beaten. The Prophet and his family stayed in a state of siege for three years. They were reduced to eating leaves and softened scraps of leather. It was at this time that the *Miraj* took place and the command for offering the 5 daily *solat* was made compulsory for the Muslims by Allah.

The Founding of Divine Rule

When Islam became dominant, the Prophet sent preachers to new lands to teach people about Islam and its tenets.

When preachers were dispatched or sent to various areas, the Prophet told them, 'Work with a tolerant spirit, do not act by force, but give glad tidings to the people; do not arouse hatred. Be cooperative, for you will meet people who have been used to other religions. When you go to them, first invite them to accept *tauhid* and prophet hood; when they accept that, tell them they are duty bound to say their *solat* five times a day. After that tell them that *zakat* too is obligatory upon them, so that in taking from the rich, you may give to the poor. And when they accept *zakat* as a duty, do not take the best they have. Be careful! The oppressed may curse you! There is nothing to stop their approaching Allah with their grievances.'

This was the foundation on which was based the divine rule and *Khilafat* of *Rasulullah*. The real purpose of the Prophet's ordainment was the issue of a call to accept Allah, the reform of morals and the establishment of piety. The management of the affairs of state was to maintain law and order in the interests of the effective propagation of Islam. The Prophet sent his governor

and *walis* to distant parts of the country, but all matters within Madinah were dealt with by him personally. He also looked after peace agreements with other people, prevention of tribal feuds, and payment to delegations, issue of laws, punishment of criminals etc.

The Prophet used to be asked religious questions to which he would furnish answers. There was never any delay in his responses. Whenever, wherever a question was asked, he gave a reply. These *fatwas* or rulings were an essential part of his religious duties. All cases pertaining to Madinah were decided by him while, for the outlying regions, he appointed *Qadis*. For all written matters, a regular department was established and a number of companions were entrusted with the relevant duties. Letters to the head of state, instructions for officials, agreements with non-Muslims, orders for the tribes - all were part of the duties entrusted to this department. Zaid bin Thabit was the person mainly responsible for the working of the department. Most of the Prophet's visitors came in connection with the teachings of the faith. Bilal was especially deputed to look after them. The Prophet also used to look after the various needs of the guests personally, and would ask Bilal to arrange funds. If he did not have enough funds, he would borrow and then repay the debts when funds were available. Whatever presents the Prophet received personally went into these funds.



PART 1: TRUE OR FALSE (5 m)

Skim the passage and write TRUE or FALSE in the column below:

a.	The people of Arabia created situations which were favourable for the Prophet Muhammad to preach Islam.	
b.	Abu Talib was the father of the Prophet Muhammad.	
c.	The Prophet's uncle Abu Lahab was soft and kind-hearted towards the Prophet.	
d.	Hamza was an uncle of the Prophet Muhammad.	
e.	The Prophet Muhammad forced people to accept Islam.	

PART 2: MATCH THE COLUMNS (4m)

Scan the passage and write the correct letter in the space below:

COLUMN A		COLUMN B	
a.	Hamza		An uncle of the prophet who was a sworn enemy of Islam.
b.	Bilal		An uncle of the prophet who was martyred at the Battle of Uhud.
c.	Abu Lahab		The adopted son of the prophet.
d.	Zaid		A muezzin of Masjid an-Nabawi.

PART 3: COMPREHENSION (6m)

Answer the following questions by circling the correct answer.

1. What is the main idea of the passage titled: *Exemplary Behaviour and Call to the People*?
 - a) Having a bad character will influence the people around you
 - b) Force people to behave better by calling them
 - c) Set a good example and people will follow you
 - d) If you behave well, you do not need to call people to follow you

2. Which of the following does NOT describe Arabia before the advent of Islam? (1m)
- a) Full of corruption.
 - b) Endangering the lives and property of the people.
 - c) People got along with each other.
 - d) People worshipped idols.
3. Which of the following is NOT an example of how the Prophet Muhammad helped to spread Islam? (1m)
- a) He exhibited good characteristics to the people
 - b) He was merciful and charitable to the orphan
 - c) He showed sympathy and compassion for the weak
 - d) He commanded his people to proclaim Islam
4. What kinds of torture were the Muslims subjected to by the Makkans? (1m)
- a) They were made to lie on the hot sand with heavy stones weighing them down
 - b) They were made to exile to another country
 - c) They were subject to heavy fines
 - d) They were put in prison
5. Which of the following does NOT include what the Prophet taught the preachers who went to preach Islam? (1m)
- a) To be tolerant and lenient
 - b) To give news of the tortures of hell
 - c) To first invite them to accept *Tauhid* and then reform their moral behavior
 - d) To observe the obligatory duties of Islam.
6. Describe how the various matters relating to governance and preaching were taken care of by the Prophet. (1m)

- a) All matters pertaining to Madinah were dealt with Qazis, while matters in the outlying parts of the country were dealt by the Prophet personally.
- b) The Prophet sent his governor and *walis* to distant parts of the country, but all matters within Madinah were dealt by him personally.
- c) The Prophet deputed Zaid bin Thabit to be in charge of matters related to preaching.
- d) The Prophet deputed Bilal to be in charge of matters related to funds and written matters.

PART 4: VOCABULARY (10m)

Match the following words used in the passage with its meaning by writing the word in the space provided. Answer only TEN of the words given. Two extra words are given in the box below.

Vice	Delegations	Reform	Ordainment
Propaganda	Polytheists	Revelations	Tidings
Persecute	Feud/ Vendetta	Dominant	Tenets
Oppress	Exemplary	Siege	Rancour
Denounce	Compassion	Kinsmen	Obstruct

1. _____ : An obstruction or barrier
2. _____ : conflict / fight
3. _____ : Feeling of hatred, bitterness or resentment
4. _____ : relation / relatives
5. _____ : To prevent
6. _____ : kindness and consideration
7. _____ : to harrase or torment someone
8. _____ : a person who ascribes partners to Allah
9. _____ : Some imperfection, fault or weakness
10. _____ : Publicity or hype, normally misinformation
11. _____ : a disclosure, to expose
12. _____ : To describe an influential leader
13. _____ : Principles or rules

14. _____ : news or information
15. _____ : Decree
16. _____ : To improve or become better
17. _____ : Handing over of assignments to someone
18. _____ : an excellent model

SECTION C: WRITING (10 MARKS)

There are THREE questions in this section. Choose and answer ONE question from this section. Your answer should not be more than 250 words.

1. Write an autobiography of yourself. Write about your past achievements, what you are doing now to achieve your goals and dreams and your future plans and hopes for the future.
2. Write a journal entry of an inspiring Islamic gathering that you have attended. Explain what the gathering was for, who were present, what happened and how you felt.
3. Narrate a story with the following hadith as a moral to the story:

*A'isha (Radhiallahuanha) narrates that Rasulullah (SAW) said:
'Indeed, the most perfect believer in faith is one who has the best manners
and is the kindest to his family'*

(Tirmidhi)

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