**100 sample questions on Mohammedan Law**

**1. Religion taught by the Prophet Mohammed is**

(a) Islam

(b) Mohammedan

(c) Muslim

(d) all the above.

**2. System developed by the Muslim doctors is**

(a) Mohammedan law

(b) Fiqh

(c) Muslim law

(d) all the above.

**3. Which of the following is Arabian virtue**

(a) hospitality

(b) fortitude

(c) manliness

(d) all the above.

**4. Muta under Mohammedan law means**

(a) a temporary marriage

(b) a permanent marriage

(c) a joint venture marriage

(d) an illegal marriage.

**5. Muta marriages are allowed today by the**

(a) Sunnite Schools of Mohammedan law

(b) Shiites Schools of Mohammedan law

(c) Ithna Ashari School of Mohammedan Law

(d) all the above.

**6. Muta marriages are considered to be illicit by**

(a) Sunnite School of Mohammedan law

(b) Ismailis

(c) Zaydis

(d) all the above.

**7. Islam in Arabic means**

(a) submission to the will of God

(b) deliberate adoption of a new faith

(c) adoption of the faith of Islam

(d) all the above.

**8. Religion of Islam is essentially**

**(**a) monotheistic

(b) polytheistic

(c) paganistic

(d) either (b) or (c) and not (a).

**9. Strict monotheism is the creed of**

(a) Jews

(b) Christians

(c) both Jews and Christians

(d) neither Jews nor Christians.

**10. Hadith**

(a) are the very words of God

(b) are the traditions of the Prophet - the records of his action and his sayings

(c) are the dictates of secular reason in accordance with certain definite principles

(d) all the above.

**11. According to Shariat the kinds of religious injunctions are**

(a) nine

(b) seven

(c) five

(d) three.

**12. Formal sources of Islamic law are**

(a) two

(b) four

(c) six

(d) seven.

**13. Islamic law is formally contained in**

(a) Koran

(b) Hadith

(c) Ijma & Giyas

(d) all the above.

**14.** **Originator of the Modern theory of Islamic law is**

(a) Ignaz Goldziher

(b) Bergstrasser

(c) Sahacht

(d) Shafi.

**15. Shariat Act, 1937 came into operation on**

**(a)** 7th January, 1937

**(b)** 7th April, 1937

**(c)** 7th July, 1937

**(d)** 7th October, 1937.

**16. Mohammedan law applies to**

(a) all persons who are Muslims by birth

(b) all persons who are Muslims by conversion

(c) all persons who are Muslims either by birth or by conversion

(d) all persons who are Muslims by birth only and not to Muslims by conversion.

**17. According to the Shariat, if one of the parents is a Muslim, the child is to be treated as**

(a) a Muslim

(b) belonging to the religion of the father

(c) belonging to the religion of the mother

(d) belonging to the religion mutually agreed by the parents.

**18. In India, if one of the parents is a Muslim, the child is to be treated as**

(a) belonging to the religion of the mother

(b) belonging to the religion of the father

(c) belonging to the religion mutually agreed by the parents

(d) a Muslim.

**19. Marriage in Islam is**

(a) a contract

(b) a sacrament

(c) a contract as well as a sacrament

(d) either a contract or a sacrament.

**20. Islamic law provides for**

(a) monogamy

(b) unlimited polygamy

(c) controlled polygamy

(d) bigamy.

**21. In Mohammedan law marriage is a**

(a) contract for the legalisation of intercourse and the procreation of children

(b) contract for the procreation of children

(c) contract for legalisation of intercourse

(d) contract for different forms of sex relationship.

**22. Essential requirements of Muslim marriage are**

(a) ijab

(b) qabul

(c) both ijab and qabul

(d) either ijab or qabul.

**23. Witnesses to the marriage have been provided under**

(a) Hanafi law

(b) Shiite law

(c) both (a) and (b)

(d) neither (a) nor (b).

**24. Marriage under Hanafi law must be**

performed before

(a) two witnesses

(b) three witnesses

(c) four witnesses

(d) six witnesses.

**25. Shiite law provides that**

(a) marriage must be performed before one witness

(b) marriage must be performed before two witnesses

(c) marriage must be performed before one male & one female witness

(d) for the marriage witnesses are not necessary.

**26. For a valid Muslim marriage**

(a) offer and acceptance must be at the same time

(b) offer and acceptance must be at the same place

(c) offer and acceptance must be at the same time and place

(d) offer and acceptance may be at different times and at different places.

**27. Under Mohammedan law legal**

incompetency to marriage means

(a) minority

(b) unsoundness of mind

(c) both minority as well as unsoundness of mind

(d) only unsoundness of mind & not minority.

**28. In cases of legal incompetency in**

Mohammedan law

(a) the guardians can validly enter into a contract of marriage on behalf of their wards

(b) the guardians of a female only can validly enter into a contract of marriage on behalf of the female

(c) the guardians of a male only can validly enter into a contract of marriage on behalf of the male

(d) the guardians cannot validly enter into a contract of marriage on behalf of their wards.

**29. In Muslim law, the majority is attained at**

(a) the age of 12 years

(b) the age of 9 years

(c) the age of 18 years

(d) the puberty.

**30. A marriage entered into by a girl while she has not attained puberty under Muslim law is a**

(a) valid marriage

(b) void marriage

(c) voidable marriage

(d) either (a) or (c).

**31. A marriage contracted by the guardian of a girl, while she has not attained the puberty is a**

(a) valid marriage

(b) valid marriage but the minor girl has a right to repudiate the marriage on attaining majority

(c) void marriage

(d) either (a) or (c).

**32. Option of puberty means**

(a) a Muslim minor girl married during minority by a guardian has a right to repudiate such marriage on attaining puberty

(b) a Muslim minor girl married during minority by a guardian has no right to repudiate such marriage on attaining puberty

(c) a Muslim minor girl married during minority by a guardian has a right to repudiate such marriage on attaining puberty only with the permission of the court

(d) a Muslim minor girl married during minority by a guardian can repudiate such marriage with the consent of her husband.

**33. 'The option of puberty' can be exercised by the female before attaining the age of**

(a) 21 years

(b) 18 years

(c) 15 years

(d) either (a) or (b) or (c).

**34. Consummation of marriage before the age of puberty**

(a) deprives the wife of her option of puberty always

(b) deprives the wife of her option of puberty only under certain circumstances

(c) does not deprive the wife of her option of puberty

(d) either (a) or (b).

**35. Option of puberty is lost**

(a) on consummation after attaining puberty

(b) on non-repudiation of marriage before attaining the age of 18 years

(c) both (a) and (b)

(d) only (b) and not (a).

**36. Option of puberty is available to**

(a) wife only

(b) husband only

(c) wife and husband both

(d) only wife and not husband.

**37. Husband married during minority**

(a) has the same right to dissolve the marriage, but there is no statutory period within which he must exercise such right

(b) has the same right to dissolve the marriage, and has to exercise that right before attaining the age of 15 years

(c) has the same right to dissolve the marriage and has to exercise that right before attaining the age of 18 years

(d) has the same right to dissolve the marriage and has to exercise that right before attaining the age of 21 years.

**38. Husband married during minority loses his**

right to repudiate the marriage on

(a) payment of dower

(b) cohabitation after attaining majority

(c) either (a) or (b)

(d) neither (a) nor (b).

**39. Mere exercise of the option to repudiate the marriage**

(a) severes the marital tie

(b) does not severe the marital tie

(c) may severe the marital tie if consented to by the other party

(d) either (a) or (c).

**40. Zina in Mohammedan law means**

(a) Sexual intercourse not permitted by law

(b) sexual intercourse permitted by law

(c) fornication or adultery

(d) both (a) and (c).

**41. Offsprings of 'Zina' are**

(a) illegitimate and can be legitimated by acknowledgement

(b) illegitimate and cannot be legitimated by acknowledgement

(c) legitimate

(d) either (a) or (c).

**42. In Mohammedan law, a marriage may be**

(a) sahih

(b) fasid

(c) batil

(d) either (a) or (b) or (c).

**43. Main limitations to the capacity of a Muslim to marry are**

(a) three

(b) five

(c) seven

(d) eight.

**44. A Muslim can marry any number of wives not exceeding**

(a) four

(b) three

(c) two

(d) one.

**45. A Muslim can marry any number of wives not exceeding four. If a Muslim marries a fifth wife, such a marriage shall be**

(a) valid

(b) irregular

(c) void

(d) either (a) or (c).

**46. If a Muslim woman marries a second husband, such a marriage shall be**

(a) valid

(b) irregular

(c) void

(d) either (b) or (c).

**47. Offsprings of a Muslim woman marrying second husband shall be**

(a) legitimate

(b) illegitimate but can be legitimised by subsequent acknowledgement

(c) illegitimate and cannot be legitimised by any subsequent acknowledgement

(d) either (a) or (b).

**48.Muslims belonging to different schools of Mohammedan law**

(a) may intermarry freely with one another

(b) cannot intermarry freely with one another

(c) cannot intermarry at all

(d) can intermarry with one another only with the consent of the Qazi.

**49. 'Kitabi' and 'Kitabiyya' refer to**

(a) a man and a woman respectively

(b) a woman and a man respectively

(c) a woman

(d) a man.

**50. In India, the terms 'Kitabi' or 'Kitabiyya' applies to**

(a) Christians

(b) Jews

(c) both Christians and Jews

(d) only Christians and not Jews.

**51. A man in Hanafi law can marry**

(a) a Muslim woman

(b) a Kitabiyya

(c) either (a) or (b)

(d) only (a) and not (b).

**52. A man in Shiite law can marry in the nikah**

(a) a Muslim woman

(b) a Kitabiyya

(c) either (a) or (b)

(d) only (a) and not (b).

**53. A Muslim man cannot marry**

(a) a Muslim woman

(b) a Jews

(c) a Christian

(d) an idolateress or a fire-worshipper.

**54. Marriage of a Muslim man with an idolateress or a fire-worshipper shall be**

(a) void

(b) irregular

(c) valid

(d) either (b) or (c).

**55. A Muslim woman can marry**

(a) a Muslim man

(b) a Kitabi

(c) either (a) or (b)

(d) both (a) and (b).

**56. Marriage of a Muslim woman with a non- Muslim shall be**

(a) valid

(b) irregular

(c) void

(d) either (a) or (b).

**57. On the apostasy of one of the parties to the marriage, a Muslim marriage**

(a) stands dissolved automatically

(b) remains valid

(c) becomes irregular

(d) stands dissolved after the decree of the court.

**58. In Muslim Law marriage with a woman prohibited by reason of blood relationship is**

(a) valid & the issue legitimate

(b) irregular & the issue legitimate

(c) void but the issue legitimate

(d) void and the issue illegitimate.

**59. A marriage of a Muslim man with his niece or great niece is**

(a) void

(b) irregular

(c) valid

(d) muta.

**60. A Muslim is prohibited from marrying his sister who is related to him**

(a) by full blood

(b) by uterine blood

(c) a consanguine

(d) all the above.

**61. A marriage of a Muslim with a woman prohibited by reason of affinity shall be**

(a) irregular

(b) void

(c) valid

(d) either (a) or (b).

**62. A Muslim can marry the**

(a) descendant of a wife, if the marriage with that wife has not been consummated

(b) descendant of a wife, if the marriage with that wife has been consummated

(c) descendant of a wife irrespective of whether the marriage with that wife has been consummated or not

(d) descendant of a wife only with the leave of the Qazi.

**63. A marriage with foster relations is**

(a) prohibited absolutely

(b) permitted absolutely

(c) prohibited generally except certain foster relations

(d) either (b) or (c).

**64. A marriage forbidden by reason of foster age is**

(a) irregular

(b) void

(c) valid

(d) either (a) or (c).

**65. With whom amongst the following a valid marriage can be contracted**

(a) foster-son's sister

(b) foster-brother's sister

(c) foster-sister's mother

(d) all the above.

**66. With whom a valid marriage can be contracted by a Muslim**

(a) ascendants or descendants of his wife

(b) the wife of any ascendant or descendant

(c) either (a) or (b)

(d) neither (a) nor (b).

**67. A Muslim can contract a valid marriage with**

(a) his consanguine or uterine sister

(b) his niece

(c) both (a) and (b)

(d) neither (a) nor (b).

**68. Unlawful conjunction arises when a Muslim marries two wives who are related to each other by**

(a) consanguinity

(b) affirmity

(c) forsterage

(d) either (a) or (b) or (c).

**69. A Muslim is prevented from marrying his wife's sister**

(a) during the subsistence of marriage with his wife

(b) after the death of his wife

(c) after the divorce of his wife

(d) all the above.

**70. Under Hanafi law, disregard to the bar of unlawful conjunction renders the marriage**

(a) valid & issues legitimate

(b) irregular & issues legitimate

(c) void & issues illegitimate

(d) void but issues legitimate.

**71. Shia law does not provide for**

(a) valid marriage

(b) irregular marriage

(c) void marriage

(d) either (a) or (b) or (c).

**72. Marriages which are irregular under the Sunni law, under the Shia law, the same are**

(a) void marriages

(b) valid marriages

(c) voidable marriages

(d) either valid or void as decided by the Qazi.

**73. A Muslim marriage is void when the prohibition against marriage is**

(a) perpetual and absolute

(b) temporary and relative

(c) either (a) or (b)

(d) both (a) and (b).

**74. An irregular marriage can be terminated**

(a) by the wife

(b) by the husband

(c) either by the wife or by the husband

(d) only by the husband and not the wife.

**75. An irregular marriage can be terminated**

(a) before consummation

(b) after consummation

(c) either before or after consummation

(d) only before consummation & not after consummation.

**76. An irregular marriage can be terminated**

(a) by saying 'I have relinquished you'

(b) by divorce

(c) by the intervention of the court

(d) by either (a) or (b) or (c).

**77. In an irregular marriage, the wife**

(a) is entitled to dower if the marriage is consummated before termination

(b) is entitled to dower if the marriage is not consummated before termination

(c) is entitled to dower irrespective of whether consummated or not

(d) not entitled to dower at all.

**78. A wife of an irregular marriage is**

(a) not bound to observe the iddat at all

(b) is bound to observe the iddat in case of death of the husband

(c) is bound to observe the iddat in case of divorce

(d) is bound to observe iddat in case of death of the husband or divorce if the marriage is consummated.

**79. In an irregular marriage, the duration of iddat is**

(a) four courses

(b) three courses

(c) two courses

(d) one course.

**80. An irregular marriage**

(a) creates mutual rights of inheritance between husband and wife, if the marriage is consummated

(b) creates mutual rights of inheritance between husband and wife, if the marriage is not consummated

(c) does not create mutual rights of inheritance between husband and wife, irrespective of whether the marriage is consummated or not

(d) does not create mutual rights of inheritance between husband and wife, if the marriage is not consummated.

**81. In the absence of a direct proof of a valid marriage, a presumption of a valid marriage arises**

(a) where there is a prolonged and continuous cohabitation as husband and wife

(b) where a man acknowledges the woman as his wife

(c) where a man acknowledges the issue of the union as legitimate

(d) either (a) or (b) or (c).

**82. Which of the following is not a legal effect of a valid Muslim marriage**

(a) status of woman changes and she is subjected to the husband's school of law

(b) status of woman does not change and she is subject to her own pre-marital school of law

(c) neither the husband nor the wife acquires any interest in the property of the other by reason of marriage

(d) Mutual rights of inheritance are established.

**83. A Shia male cannot contract a muta marriage with**

(a) a Mohammedan woman

(b) a Christian woman

(c) a fire-worshipper woman

(d) any other religion.

**84. A Muslim woman can contract a muta marriage with a**

(a) Mohammedan

(b) Kitabi

(c) a fire-worshipper

(d) either (a) or (b) or (c).

**85. A valid muta marriage must**

(a) prescribe the period of cohabitation

(b) specify the dower

(c) both (a) and (b)

(d) either (a) or (b).

**86. A marriage contracted as muta, shall be void**

(a) if prescribes the period of cohabitation but does not specify the dower

(b) if does not prescribe the period of cohabitation but specifies the dower

(c) both (a) and (b)

(d) only (b) and not (a).

**87. A marriage contracted as muta specifying the dower, but not prescribing the period of cohabitation**

(a) shall be void

(b) may operate as a permanent marriage

(c) shall be presumed to be for a period of one year

(d) shall be presumed to be for a period of three years.

**88. A contract of muta marriage can be put to an end by the husband**

(a) by divorce

(b) by hiba-i-muddat

(c) by both (a) and (b)

(d) by either (a) or (b).

**89. During the term of muta marriage**

(a) husband has a right to divorce

(b) wife has a right to divorce

(c) husband and the wife both have a right to divorce

(d) neither the husband nor the wife has a right to divorce.

**90. In a muta marriage, the wife**

(a) has a right to leave the husband before the expiry of the term

(b) has a right to leave the husband before the expiry of the term only with the permission of the Qazi

(c) has a right to leave the husband before the expiry of the term only with the permission of the court

(d) has no right to leave the husband before the expiry of the term.

**91. A muta marriage is dissolved**

(a) ipso-facto by the efflux of the period

(b) by death

(c) by hiba-e-muddat

(d) either (a) or (b) or (c).

**92. On consummation of a muta marriage, the wife is entitled to**

(a) Half dower

(b) full dower

(c) double dower

(d) no dower.

**93. If a muta marriage is not consummated, the wife is entitled to**

(a) no dower

(b) one third dower

(c) half dower

(d) full dower.

**94. If the husband puts to an end the muta marriage by way of hiba-e-muddat**

(a) wife is entitled to full dower

(b) wife is entitled to double dower

(c) husband has a right to deduct the proportionate part of the dower for the unexpired period

(d) husband has a discretion to fix and give the dower according to the circumstances.

**95. In case the wife leaves the husband before the expiry of the term of the muta marriage**

(a) wife is entitled to full dower

(b) wife is entitled to half dower

(c) husband has a discretion to fix and give the dower according to the circumstances

(d) husband has a right to deduct the proportionate part of the dower for the unexpired period.

**96. On the expiry of the term of muta marriage the wife is**

(a) not bound to observe iddat

(b) bound to observe iddat if the marriage has been consummated

(c) bound to observe iddat if the marriage has not been consummated.

(d) bound to observe iddat irrespective of whether the marriage has been consummated or not.

**97. No iddat is necessary, in case of a muta marriage**

(a) where the marriage has not been consummated

(b) where the husband puts to an end the contract of marriage by hiba-e-muddat

(c) where the wife leaves the husband before the expiry of the term of cohabitation

(d) all the above.

**98. Period of iddat prescribed in cases of dissolution of muta marriage is**

(a) four courses and 10 days

(b) four courses

(c) three courses

(d) two courses.

**99. If there is evidence of the term for which the muta marriage was fixed and cohabitation continues after that term**

(a) cohabitation after the expiry of the term shall be void

(b) muta marriage stands extended for the whole period of cohabitation

(c) children conceived during the extended period shall be illegitimate

(d) both (a) & (c) are correct.

**100. 'Dower' under the Mohammedan law has been defined as a sum of money or other property presented by the husband to be paid or delivered to the wife in consideration of marriage by**

(a) Robertson Smith

(b) Ameer Ali

(c) Justice Mahmood

(d) Hamilton.