

**SULIT**



**BAHAGIAN PEPERIKSAAN DAN PENILAIAN  
JABATAN PENDIDIKAN POLITEKNIK  
KEMENTERIAN PENDIDIKAN TINGGI**

**JABATAN PERDAGANGAN**

**PEPERIKSAAN AKHIR**

**SESI JUN 2016**

**APW7013: USUL FIQH**

**TARIKH : 24 OKTOBER 2016**

**MASA : 08.30 AM - 11.00 AM (2 JAM 30 MINIT)**

---

Kertas ini mengandungi **SEBELAS (11)** halaman bercetak.

Bahagian A: Objektif (20 soalan)

Bahagian B: Esei (3 soalan)

Dokumen sokongan yang disertakan : **TIADA**

---

**JANGAN BUKA KERTAS SOALAN INI SEHINGGA DIARAHKAN**

(CLO yang tertera hanya sebagai rujukan)

**SULIT**

**SECTION B:****ESSAY (60 MARKS)****INSTRUCTION:**

This section consists of **THREE (3)** essay questions.

Answer **TWO (2)** questions only.

**QUESTION 1**

*Hukm Shar'i* is technically defined in Islamic Jurisprudence as “*Communication from the lawgiver concerning the conduct of the mukallaf which consists of a demand, option or declaration*”

CLO2  
C4

(a) Analyse and discuss the above technical definition of *Hukm Shar'i*.

(10 marks)

(b) Compare and contrast between *Hukm Taklifi* and *Hukm Wad'i*.

Support your answer with relevant examples.

(20 marks)

## QUESTION 2

CLO2  
C2(a) Briefly explain the Pillars of *Hukm Shar'i* below.

- i. *Al-Hukm* (3 marks)
- ii. *Al-Hakim* (3 marks)
- iii. *Mahkum fih* (3 marks)
- iv. *Mahkum alaih* (3 marks)

(b) The jurists mention a number of conditions for the existence of obligation (*taklif*). Explain **TWO (2)** from that condition.

(8 marks)

(c) Identify the acquired causes of defective capacity.

(10 marks)

## QUESTION 3

CLO2

(a) Explain the following terms with relevant examples.

- i. *Mandub* and *Mubah* (4 marks)
- ii. *Sabab* and *Syarat* (4 marks)
- iii. *Azimah* and *Rukhsah* (4 marks)

*"And do not eat up your property among yourselves for vanities"*

(Al-Baqarah : 188)

(b) The above verse is explanation about example of prohibited act (*haram*).

Explain the meaning of prohibited act (*haram*) and its different types.

(8 marks)

(c) The schools of *madhazib* were widely spread after the age of *sahabah*. However, the knowledge of *Usul fiqh* did not exist in that age. Discuss the reasons.

(10 mark)

END OF QUESTIONS