



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

**Faculty of Usuluddin  
Semester II, 2018/2019 Academic Session**

**Final Examination  
Question Paper**

**Course Code : UM3004  
Course Name : Tafsir  
Course Level : First Degree  
Time : 3 hours**

**Note (s):**

1. Answer ALL of the following questions.
2. All answers must be written in the answer booklet provided.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**PART ONE (15 MARKS)**

**ANSWER ALL OF THE FOLLOWING QUESTIONS:**

- 1) Define the literal meaning of exegesis. (1 mark)
- 2) What is the definition of exegesis according to al-Zarkasyi? (1 mark)
- 3) Define analytical exegesis technically. (1 mark)
- 4) Explain what is meant by hermeneutics and give an example from the Qur'an. (2 marks)
- 5) Write down in order the steps of analytical exegesis. (2 marks)
- 6) What are the methodological principles of analytical exegesis. (2 marks)
- 7) List down four methodological tools that are applied in analytical exegesis. (2 marks)
- 8) Give two names of famous *mufasssir* together with their books. (1 mark)
- 9) One of the methodological principles of analytical exegesis is to interpret the Qur'an by Qur'an. Give an example. (2 marks)
- 10) Explain the science of Resurrection that we can find in the Qur'an. (1 mark)

**PART TWO**

**QUESTION 1: (15 marks)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۝ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝

*"O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. (27) And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do. (28) There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal. (29) Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (30)"*

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- 1) Give the definition of the underlined words. (2 marks)
- 2) Explain the meaning of the verse “*until you ascertain welcome and greet their inhabitants*” (2 marks)
- 3) Allah mentioned in the Qur’an for us to leave the house if there is no one answering, explain the Islamic etiquettes for this matter. (3 marks)
- 4) Elaborate what is meant by that we can enter houses that are not inhabited. (3 marks)
- 5) Define the meaning of “*Tell the believing men to reduce [some] of their vision*”. (3 marks)
- 6) Why did Allah command the believing men to guard their private parts? (2 marks)

**QUESTION 2 : (15 marks)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ فُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝ إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ، وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝

“O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. (1) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. (2) Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. (3) Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason. (4) And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful. (5) O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (6)

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- 1) What is the name for this chapter and how many verses are there? (2 marks)
- 2) Explain briefly the content of this chapter. (3 marks)
- 3) Give the definition of the underlined words. (2 marks)
- 4) Explain the meaning of the verse “*O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.*” (3 marks)
- 5) Whom did Allah promise to give forgiveness and reward as mentioned in verse 3? (2 marks)
- 6) Explain the reason of revelation for the verse “*And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.*” (3 marks)

**QUESTION 3: (15 marks)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ، الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَّدَ عَلَيْكُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ، الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ، وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ، إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ، وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا بِحُكْمِ ظَنِّهِمْ أَرْبَعًا شَهَادَاتٍ بِاللَّهِ إِنَّهُمْ لَمِنَ الصَّادِقِينَ ، وَالْخَلِيسَةُ أَلَّا لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ، وَيَذَرُونَ عَلَيْهَا آثَامَ الْعَذَابِ أَنْ تَشْهَدَ أَرْبَعًا شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ، وَالْخَلِيسَةُ أَلَّا غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ، وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

*“[This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember. (1) The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. (2) The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers. (3) And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, (4) Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful. (5) And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful. (6) And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars. (7) But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. (8) And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful. (9) And if not for the favor of Allah upon you and His mercy... and because Allah is Accepting of repentance and Wise. (10)*

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- 1) What is the name for this chapter and how many verses are there? (2 marks)
- 2) Explain briefly why this chapter is named *al-Nur*. (2 marks)
- 3) Explain the wisdom behind the revelation of “and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment” (3 marks)
- 4) Discuss the different opinions from scholars regarding the acceptance of repent from the transgressors as mentioned by Allah in verse four. (3 marks)
- 5) Elaborate the meaning and process of *li’an*? (2 marks)
- 6) State the reason of revelation for the verse “And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.” (3 marks)

اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ