



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

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**Final Examination  
Question Paper**

**Course Code : UM3005  
Course Name : Hadith  
Course Level : First Degree  
Time : 3 hours**

**Note (s):**

1. Answer any **FIVE** of the following questions.
2. This paper consists of six pages including the cover.
3. All answers must be written in the answer booklet.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1) A. Please fill in the blank on the following *nas* (text) of hadith:

عن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمَيْتَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
 «.....»  
 إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». (رواه البخاري ومسلم).

*“Actions are (judged) by intentions, so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.”*

(3 marks)

B. What is the meaning of *niyyah* according to the above hadith?

(3 marks)

C. What do you know about the background of the above hadith, please state in brief?

(3 marks)

D. The above hadith emphasizes *ikhlas* (sincerity). Describe in brief (4) ways to attain *ikhlas*?

(3 marks)

2) A. In hadith no. 10 in *Arba'in an-Nawawi*, please define the meaning of “*at-Tayyib*”:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: «إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ  
 أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾ (المؤمنون:  
 الآية 51)، وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ (البقرة: الآية 172) ثُمَّ ذَكَرَ الرَّجُلُ  
 يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَغَدِي  
 بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ» رواه مسلم.

*“Verily Allah the Exalted is pure. He does not accept but that which is pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: “O you Messengers! Eat of the good things and act righteously” [23:51-53]. And Allah the Almighty also said: “O you who believe! Eat of the good things that We have provided you with” [2:167-172]. Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): “O Lord! O Lord!”*

(while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?"

(3 marks)

B. This hadith mentioned about *adab* (manners) of *du'a* (supplication). Please three other explain manners that to be observed in making *du'a*.

(3 mark)

C. In hadith no. 5, Imam Nawawi reported one of the most important hadiths that should be memorized by every Muslim. It is about following Sunnah of the Prophet *sallallahu 'alayhi wasallam*. In your opinion what criterions should be fulfilled to ensure that your action (*ibadah*) is in line with Sunnah?

عَنْ أَحْمَدَ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ: «مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» رواه البخاري ومسلم، وفي رواية لمسلم «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(3 marks)

D: In reference to above mentioned hadith, how do you differentiate between the actions of the Prophet *sallallahu 'alaihi wasallam* which were done for the purpose of *ibadah* and those which were not?

(3 marks)

3) A. In hadith no.6, Imam Nawawi narrated authentic hadith regarding doubtful matters:

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلَا وَإِنَّ حِمَى اللَّهِ بِحَارِمِهِ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ» رواه البخاري ومسلم.

"Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

This hadith was reported by Bukhari and Muslim. Discuss why did Imam Bukhari recorded this hadith in the beginning of the book of Trading (*Kitab al-Buyu'*)?

(3 marks)

B. With reference to above hadith, please discuss why the "heart" is mentioned at the end of this hadith?

(3 marks)

C. Please state what is the *sabab wurud al-hadith* (reason and background of a hadith) of this following hadith:

Abu Hurairah 'Abd al-Rahman bin Sakhr, *radiallahu 'anhu*, reported: I heard the Messenger of Allah, *sallallahu 'alayhi wasallam*, say:

*"Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets."* (Bukhari & Muslim)

(3 marks)

D. According to above hadith, please explain when do questioning encouraged and when it is discouraged?

(3 marks)

4) A. In hadith no. 12 of forty hadith in *Aba'in an-Nawawi* Imam at-Tirmizi reported:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ.

*"Part of the perfection of someone's Islam is his leaving alone that which does not concern him".*

According to Imam Ibn Abi Zayd al-Qairawani as quoted by Ibn Rajab this hadith and three other hadith are the main concept for good manners. Please list out those three hadiths (the meaning or translation only) that are also mentioned in *Arba'in an-Nawawi*.

(3 marks)

B. In order to practice this hadith in the right manner, a true believer should determines things or matters to be concerned. Please state one important matter to be concerned by true believer that would reflects the above hadith.

(3 marks)

C. In hadith no.13, Imam Nawawi brings up on love, mercy and compassion hadith that reported in Sahih Bukhari and Muslim:

*Abu Hamzah Anas bin Malik, radiyallahu 'anhu, who was the servant of the Messenger of Allah, sallallahu 'alayhi wasallam, reported that the Prophet, sallallahu 'alayhi wasallam, said:*

*"None of you truly believes (in Allah and in His religion) until he loves for his brother what he loves for himself".*

What is the term used in Islamic teaching with regard to love, care, and protection? Please give one example of current social issue that you could solve by applying this hadith.

(6 marks)

- 5) A. In hadith no. 15 of forty hadith in *Aba'in an-Nawawi*, al-Bukhari and Muslim reported:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْقَهُ» رواه البخاري ومسلم.  
..... وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ

*"Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honour his neighbour. Let whosoever believes in Allah and in the Last Day honour his guest."*

Please complete the missing nas (text) on the above hadith.

(3 marks)

- B. Please explain and elaborate further on the second part of the hadith (honour his neighbor) and use other hadiths to support your argument.

(6 marks)

- C. Abu Hurairah *radiallahu 'anhu* reported that a man said to the Prophet *sallallahu 'alaihi wasallam*:

*"Advise me! "The Prophet said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry and furious."*

Anger is permissible if the commandments of Allah are violated. What are the criterions you need to take into account if you want to get angry for the sake of Allah?

(3 marks)

- 6) A. Abu Mas'ud 'Uqbah bin 'Amr al-Ansari al-Badri *radiallahu 'anhu* reported that the Messenger of Allah *sallallahu 'alaihi wasallam* said:

*"...If you feel no shame, then do as you wish."* (Bukhari)

Although *haya* (shame) is praiseworthy act but sometimes can be abused. Please discuss and give examples on *haya* that is against Islamic teachings.

(6 marks)

B. How do you interpret the following hadith to achieve the main objective in eliminating or eradicating the *mungkar* (forbidding the evil):

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ  
الإِيمَانِ» رواه مسلم.

(6 marks)

– بالنوفيو، والنجم –