



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

Faculty of Usuluddin
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Final Examination Question Paper

Course Code : UM3005
Course Name : Hadith
Programme : Minor in Contemporary Da‘wah
Time : 3 hours

Notes:

1. Answer **FIVE** of the following questions.
2. This paper consists of five 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) hadith:

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ (the name of the narrator) قَالَتْ: قَالَ رَسُولُ اللَّهِ: «مَنْ مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» رواه البخاري ومسلم.

“Whosoever introduces into this affair of ours (i.e. into Islam) something does not belong to it, it is to be rejected” (Bukhari & Muslim).

(3 marks)

B. In line with 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)

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

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا هَمَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ؛ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاجْتِنَالَهُمْ عَلَى أَنْبِيَائِهِمْ» رواه البخاري ومسلم.

(3 marks)

D. When is asking question lead to such complication and when it is encouraged?
(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 مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ (البقرة: الآية 172) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَعُغْذِي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ» رواه مسلم.

(3 marks)

B. This hadith no. 10 mentioned about *adab* (manners) of *du'a* (supplication). Please give three other manners that to be observed in making *du'a*.

(3 mark)

C. Please complete the missing *nas* (text) of the following hadith:

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ ﷺ وَرِجَالِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « دَعُ » رواه الترمذي والنسائي وقال الترمذي: حديث حسن صحيح.

"Leave that about which you are in doubt for that about which you are in no doubt." (at-Tirmizi)

(3 marks)

D. Give one example on how to implement or apply the above hadith in daily life.

(3 marks)

3) A. In hadith no. 12 of forty hadith in *Arba'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 » حديث حسن، رواه الترمذي.

"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 this hadith and three other hadith are the main concept of good manners. Please list out those three hadiths (the meaning or translation only) that are also in *Arba'in an-Nawawi*.

(3 marks)

B. Regarding above hadith there are few matters to be of concern to a Muslim or believer. Please elaborate two things on this matter.

(3 marks)

C. Mercy and compassion should exist in our treatment of others. This is related to a very important concept in Islam, which called *al-Wala'*. Please define what is *al-Wala'* (you may refer to the following hadith):

عَنْ أَبِي حَمْرَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ خَادِمِ رَسُولِ اللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ » رواه البخاري ومسلم

(3 marks)

D. Do we only show mercy to our Muslim brothers and sisters?

(3marks)

- 4) A. Some people read and understand this hadith in negative way, why do you think they tend to misinterpret this crucial Islamic ruling?

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: «لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ» رواه البخاري ومسلم.

"The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."

(6 marks)

B. Abu Hurairah *radiallahu 'anhu* reported that the Messenger of Allah *sallallahu 'alaihi wasallam* said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْقَهُ» رواه البخاري ومسلم.

Please elaborate on the first part of the hadith (speak good things or be silent), and when you become a listener to a friend having problems what is the best act you should do?

(6 marks)

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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: لَا تَغْضَبْ. فَرَدَّدَ مَرَارًا، قَالَ: لَا تَغْضَبْ. رواه البخاري

How can we handle and deal with anger. Please mention the strategies on controlling anger that related to other hadiths.

(5 marks)

B. When does the act of anger become permissible according to Syari'ah?

(4 marks)

C. Give three important points that we can learn regarding the hadith ("Do not become angry").

(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." (al-Bukhari)

What are the interpretations of the text given by earlier scholars and which of that you find more relevant?

(6 marks)

B. What is the interpretation of the following hadith:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ

الإيمان» رواه مسلم.

(3 marks)

C. In relation to above hadith give three principles of *inkarul munkar* (forbidding what is evil).

(3 marks)

-بالتوفيق والنجاح-