



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

**Faculty of Shariah and Law
Semester II, 2020/2021 Academic Session**

Final Examination Question Paper

Course Code : LS5302

Course Name : Hadith on Islamic Law

**Course Level : Bachelor of Law (LL.B) & Bachelor of
Shariah Law (BSL)**

Time : 3 hours

Note:

Answer ALL questions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QUESTION 1 (15 MARKS)

١ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِي الْبَحْرِ : «هُوَ الصَّهْوَرُ مَاؤُهُ الْحَلَالُ مَبْتَلُهُ» . أَخْرَجَهُ الْأَرْبَعَةُ ، وَابْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَالتِّرْمِذِيُّ ، [وَرَوَاهُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ] .

1. Abū Hurairah (RAA), narrated that the Prophet ﷺ said, "Concerning the sea, its (the sea) water is pure (suitable for performing ablution) and its dead (animals) are lawful (*Halāl* to eat, without any prescribed slaughtering). It is related by the four Imāms" and Ibn Abi Shaibah (the text mentioned above is his). Ibn Khuzaimah and at-Tirmidhī graded it as *Sahīh* (authentic) [it was also reported by Mālik, Shāfi'ī and Ahmad].

Based on the above hadith answer the followings:

1. What are the meaning of 'pure' and 'lawful' in the hadith? (1 mark each)
2. What is meant by water in the hadith? (2 marks)
3. Who are the four Imam? (2 marks)
4. Who's narration is the hadith? (1 mark)
5. What is the occasion of the hadith? (2 marks)
6. What are the types of water? (2 marks)
7. Explain the water that has changed but can be used for cleansing. (4 marks)

QUESTION 2 (15 MARKS)

١٦٣ - عَنْ عَبْدِ اللَّهِ بْنِ غَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَقْتُ الظُّهْرِ إِذَا رَأَيْتَ الظُّلَّ مِثْلَ نَفْسِكَ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ مَا لَمْ تَحْضُرْ وَقْتُ الْعَصْرِ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَحْضُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغْشِ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى حَيْثُ يُشْرِقُ الْفَجْرُ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنَ الشُّبُوحِ إِلَى مَا تَطْلُعُ الشَّمْسُ». رَوَاهُ مُسْلِمٌ.

163. Narrated 'Abdullāh Ibn Amrō RAA: The Messenger of Allāh ﷺ said, "The time of the *Dhuhr* prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of the 'Asr (afternoon) prayer. The time of the 'Asr prayer is until the yellowing of the sun (during its setting). The time of the *Maghrib* prayer is the duration of the twilight. The time of the *Ishā'* prayer is up to the middle of the night,⁶³ and the time of the *Fajr* prayer is from the appearance of the dawn until the time of sunrise." Related by Muslim.

- When and where this hadith was uttered by the Prophet *Sallallahu 'Alaihi Wasallam*? (2 marks)
- How do you apply the hadith on nowadays situation? (3 marks)
- What are the essential requirements (*arkan*) of *Salah*? (3 marks)
- Reciting Surah al-Fatihah is an obligation in *Salah*. What are its conditions? (4 marks)
- State the conditions for *sajdah*. (2 marks)

QUESTION 3 (15 MARKS)

٦٢٣ — عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَتْ مُعَاذًا إِلَى الْيَمَنِ - فَذَكَرَ الْحَدِيثَ - وَفِيهِ : «أَنَّ اللَّهَ قَدْ عَرَّضَ عَنْهُمْ حُدُوقَهُ فِي أَمْوَالِهِمْ فَوَاحِدًا مِنْ أَعْيَانِهِمْ ، فَتَرَدُّ فِي فُقَرَائِهِمْ» . فَتَمَّتْ عَلَيْهِ . وَاللُّغْظُ تَبْخَارِي .

623. Ibn 'Abbās (RAA) narrated that when the Prophet ﷺ sent Mu'ādh ibn Jabal to Yemen (as governor), he said to him: "You are going to a people who are People of the Scripture. Invite them to testify that none has the right to be worshipped but Allāh and that I am His Messenger. If they obey you in this, then teach them that Allāh, the Glorious One, has enjoined five prayers upon them in every day and night (in twenty-four hours), and if they obey you in this, then tell them that Allāh has made it obligatory for them to pay *Zakāh* upon their assets and it is to be taken from the wealthy among them and given to the poor among them." Related by Al-Bukhāri.

- a) Explain the general meaning of the above hadith. (2 marks)
- b) What is zakat? Which part of the above hadith does indicate the obligatory of zakat? (2 marks)
- c) What is the meaning of *muttafaq alaihi* in the hadith? Who is the narrator of this hadith. (2 marks)
- d) What are the objects on which zakat is obligatory? (3 marks)
- e) Discuss to whom zakat is distributed and its application in Brunei Darussalam. (6 marks)

QUESTION 4 (15 MARKS)

Discuss the following rules or matters:

- a) *Salah al-Jama'ah*. (3 marks)
- b) *Tayammum*. (3 marks)
- c) *Nisab* of money. (3 marks)
- d) A hadith on bankruptcy. (3 marks)
- e) *Khulu'*. (3 marks)

بالتوفيق والنجاح