

الاختبار منتصف العام الدراسي لصحيح الإمام البخاري (المنصف الثاني) ، ربيع الثاني

١٤٣٨ هـ ، بيت محمد أكيمي بلاكبرن

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Instructions to Candidates

- Please use lined paper to answer the questions and keep a gap of a line.
- Answer all the questions in sections 1, 2, 3 and 4.
- Answer one question from section 5.
- Questions can be answered in Arabic, English or Urdu.
- Please use black or blue ink.

Information for Candidates

- There are five sections in this paper.
- Read the questions carefully.
- The quality of your writing and use of appropriate grammar and structure will be taken into account particularly for section 5.
- The marks for individual questions are shown in round brackets e.g. (2)
- The total mark for this paper is 100.

SECTION 1 – GENERAL QUESTIONS ABOUT IMAM BUKHĀRĪ AND HIS ṢAḤĪḤ (13)

- Was Imam Bukhārī of Arab descent? (1)
- Which country is Bukhara currently located in? (1)
- What is Imam Bukhārī's grandfather's name? (1)
- List the names of three commentaries of Ṣaḥīḥ Bukhārī and their authors. (6)
- List the names of three teachers of Imam Bukhārī. (3)
- Is there a difference between أخبرنا and حدثنا according to Imam Bukhārī? (1)

SECTION 2 – UNDERSTANDING IMAM BUKHĀRĪ (8)

- Imam Bukhārī has established كتاب المغازي. What is the technical definition of Magāzī and how has Imam Bukhārī used the term here? (3)
- In the book of Magāzī, Imam Bukhārī has outlined other chapters not related to fighting? How is this reconciled? (2)
- Give an example of a chapter in book of Magāzī not directly related to fighting? (1)
- Why is the book of Tafsīr after the book of Magāzī? (2)

SECTION 3 – UNDERSTANDING THE ḤADĪTHS OF ṢAḤĪḤ AL-BUKHĀRĪ (48)

- Outline the story of the battle of Badr in less than 250 words. (10)
- List the names of six companions who participated in the battle of Badr. (6)
- Regarding whom was this verse revealed? (3)

وَقَالَ قَيْسُ بْنُ عُبَادٍ وَفِيهِمْ أَنْزَلَتْ: هَذَا نِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

- Translate the following ḥadīth and outline which 'Abd Allah is being referred to? (3)

عَنْ عَبْدِ اللَّهِ أَنَّهُ أَتَى أَبَا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقَالَ أَبُو جَهْلٍ هَلْ أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ

- Outline at least two meanings of this narration. (4)

إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِنِكَاءِ أَهْلِهِ

- Explain the different views regarding سماع الموقى and the evidences in brief. (6)

- Translate the following ḥadīth (2)

إِذَا كُتِبَ لَكُمْ فَارْزُقُوهُمْ وَاسْتَبْتُوا تَبَلُّكُمْ

- Does the following ḥadīth contravene the rules of Ḥijāb? Outline at least two answers. (4)

عَنِ الرَّبِيعِ بِنْتِ مَعْوِذٍ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَاةَ بَيْتِي عَلَيَّ، فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسَ مِنِّي،

- What does the following ḥadīth prove? Is there any difference of opinion regarding this? Discuss. (10)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ قَتَلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمَوَدِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ

SECTION 4 – MEMORISATION OF THE ḤADĪTHS OF ṢAḤĪḤ AL-BUKHĀRĪ (11)

(a) Fill in the gaps. (2)

لَا تَدْخُلُ ----- بَيْنَنَا فِيهِ ----- وَلَا صُورَةٌ

(b) Write three ḥadīths in Arabic from anywhere in Ṣaḥīḥ al-Bukhārī. (6)

(c) Which companion is being referred to in this narration? (1)

إِنْ تَطْعَمُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَمُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَإِيمُ اللَّهِ إِنْ كَانَ لَخَلِيفًا لِلْإِمَارَةِ

(d) Fill in the gaps. (2)

عَنْ قَيْسٍ، قَالَ رَأَيْتُ يَدَ ----- شَلَاءً، وَفِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ -----

SECTION 5 – JURISPRUDENCE OF ṢAḤĪḤ AL-BUKHĀRĪ - ESSAY QUESTION (20)

Choose from one of the following questions:

- (a) باب قتل كعب بن الأشرف. Critically discuss the jurisprudence of insulting Prophets in the context of this chapter.
- (b) “In Islam, Jihad is only defensive.” Critically evaluate this statement.
- (c) بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ. When did the demise occur? Critically discuss.
- (d) Discuss the methodology of Imam Bukhārī in relation to Tafsīr.

END OF PAPER