

الاختبار منتصف العام الدراسي لصحيح الإمام مسلم بن الحجاج ، ربيع الثاني ١٤٣٨ هـ

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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 and 2.
- Answer one question from section 3.
- Questions can be answered in Arabic, English or Urdu.
- Please use black or blue ink.

#### Information for Candidates

- There are three 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 3.
- 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 MUSLIM AND HIS ṢAḤĪḤ (36)

- (a) Was Imam Muslim of Arab descent? (2)
- (b) Which country is Nishapur currently located in? (1)
- (c) What is Imam Muslim's father's name? (1)
- (d) Would Imam Muslim wear a turban? (1)
- (e) List the names of three teachers of Imam Muslim. (3)
- (f) Why did Imam Muslim not narrate in his Ṣaḥīḥ from Imam Bukhārī? Outline at least two reasons. (4)
- (g) What school of thought did Imam Muslim follow? (2)
- (h) Outline three differences between Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim? (6)
- (i) Is there a difference between أَخْبَرْنَا and حَدَّثَنَا according to Imam Muslim? (2)
- (j) What is the definition of a thulāthī narration? How many thulāthī narrations are there in Ṣaḥīḥ Muslim? (2)
- (k) List the names of three commentaries of Ṣaḥīḥ Muslim and their authors? (6)
- (l) What could be the possible reason(s) behind the numerous Mālikī commentaries of Ṣaḥīḥ Muslim? (2)
- (m) Did Imam Muslim write Abwāb (chapters) in his Ṣaḥīḥ? Outline both views. (2)
- (n) List the names of two books that have the profiles of all the Rijāl (narrators) of Ṣaḥīḥ Muslim. (2)

## SECTION 2 – MUQADDAMAH OF ṢAḤĪḤ MUSLIM (49)

- (a) Is the Muqaddamah part of Ṣaḥīḥ Muslim? (2)
- (b) List two differences between the Muqaddamah and the rest of the book? (4)
- (c) Who is Imam Muslim addressing with the following: (1)

أَمَّا بَعْدُ ، فَإِنَّكَ يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ ذَكَرْتَ

- (d) Translate the following: (5)

ثُمَّ إِنَّا إِنْ شَاءَ اللَّهُ مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ ، وَهُوَ إِنَّا نَعْمِدُ إِلَى جُمْلَةِ مَا أُسْنِدَ مِنَ الْأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقْسِمُهَا عَلَى ثَلَاثَةِ أَقْسَامٍ وَثَلَاثِ طَبَقَاتٍ مِنَ النَّاسِ عَلَى غَيْرِ تَكَرُّارٍ ، إِلَّا أَنْ يَأْتِيَ مَوْضِعٌ لَا يُسْتَعْنَى فِيهِ عَنْ تَزَادِ حَدِيثٍ فِيهِ زِيَادَةٌ مَعْنَى ، أَوْ إِسْنَادٌ يَقَعُ إِلَى جَنْبِ إِسْنَادٍ لِغَلَّةٍ تَكُونُ هُنَاكَ ، لِأَنَّ الْمَعْنَى الرَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجِ إِلَيْهِ يَقُومُ مَقَامَ حَدِيثٍ تَامٍ ، فَلَا بُدَّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ ، أَوْ أَنْ يُفْضَلَ ذَلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أَمَكَّنَ ، وَلَكِنْ تَفْصِيلُهُ رَبَّمَا عَسَرَ مِنْ جُمْلَتِهِ ، فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ مِنْ غَيْرِ حَاجَةٍ مِنَّا إِلَيْهِ فَلَا نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ فَإِعَادَتُهُ بِهَيْئَتِهِ إِذَا ضَاقَ ذَلِكَ أَسْلَمَ اللَّهُ تَعَالَى .

- (e) Briefly outline the definition of the three categories mentioned by Imam Muslim. (6)

- (f) List one example of a narrator for each of the three categories. (3)  
 (g) Which categories did Imam Muslim transmit narrations from in his Ṣaḥīḥ? (4)  
 (h) What is the name of al-A‘amsh الأعمش (1)

- (i) Which Ḥasan is being referred to in the following sentence? (1)

وَفِي مِثْلِ مَجْرَى هَوْلَاءِ إِذَا وَازَنْتَ بَيْنَ الْأَقْرَانِ كَابِنِ عَوْنٍ وَأَيُّوبَ السَّخْنِيَّانِيَّ مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْخُمْرَانِيَّ  
 وَهُمَا صَاحِبَا الْحَسَنِ

- (j) List three words/phrases to describe a fabricated narration. (3)  
 (k) List three signs of fabricated narrations. (3)  
 (l) List names of three books that deal with fabricated narrations. (3)  
 (m) Translate the following and explain its meaning in brief (3)

إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً أَوْثَقَهَا سُلَيْمَانُ يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا

- (n) Analyse the following sentence and answer the questions below:

قَالَ يَا أَبَا إِسْحَاقَ إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَفَاوِزَ تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمُطِيِّ وَلَكِنْ لَيْسَ فِي  
 الصَّدَقَةِ اخْتِلَافٌ

- (o) Who is قال referring to? (1)  
 (p) Translate and explain the first part of the response. (2)  
 (q) Explain the second part of the response and outline the context for it and the different views of the scholars (4).  
 (r) Fill in the gap and explain the response of Ḥārith (3)

قَالَ عَلَّقَمَةُ قَرَأْتُ الْقُرْآنَ فِي سِتِّينَ فَقَالَ الْحَارِثُ الْقُرْآنُ ----- الْوَحْيُ أَشَدُّ

### SECTION 3 – UNDERSTANDING IMAM MUSLIM - ESSAY QUESTION (15)

Answer **one** of the following questions:

- (a) Imam Muslim writes in his Ṣaḥīḥ: إنما وضعت ههنا ما أجمعوا عليه. Critically evaluate this statement.  
 (b) “According to Imam Muslim, it is not permissible to use weak narrations even for matters of virtue.” Critically evaluate this statement outlining the view of Imam Muslim and the views of other scholars.  
 (c) Critically evaluate the following statement of Imam Muslim outlining the views of the scholars regarding the issue and who Imam Muslim is referring to:

وَقَدْ تَكَلَّمْتُ بَعْضُ مُنْتَحَلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلِ لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذَكَرَ فَسَادِهِ  
 صَفْحًا لَكَانَ رَأْيًا مَتِينًا وَمَذْهَبًا صَعِيحًا.

END OF PAPER