

## *Lesson 9 Review Questions*

### *Part A — Short Answer*

1. Define *takhṣīs* linguistically and technically.
  2. What are the two pillars of *takhṣīs*?
  3. According to the Ḥanafīs, why must the specifying proof not come after the general expression?
  4. Why do the Ḥanafīs not consider connected elements (like exceptions) to be *takhṣīs*?
  5. What is the difference between a general text that has not been specified and one that has?
  6. Why can a general text that has never been specified not be restricted by solitary ḥadīth?
  7. Give an example of *al-mukhaṣṣiṣ* and *al-mukhaṣṣaṣ* from the Qur'an.
  8. Why does a general text become probabilistic (*ẓanni*) after specification?
- 

### *Part B — True / False*

1. *Takhṣīs* changes the meaning of a text after it was established.



2. The majority considers general expressions to be definitive (qaṭ'ī).
  3. The Ḥanafīs treat connected exceptions as part of the same sentence.
  4. Once specified, a general text can be further specified using ḡannī evidence.
  5. The form “افعل” always indicates permissibility.
- 

### ***Part C — Application***

1. Given the verse

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا)

.Identify the ‘āmm expression and discuss whether specification is possible –

2. Analyze the phrase:  
“Every student must attend — except Ahmed.”  
According to the Ḥanafī approach, is this specification? Why or why not?
3. Explain the relationship between *takhṣīṣ* and *naskh* according to the Ḥanafīs.