

FEATURES OF THE QURAN

Past Paper Questions

| Discuss the most important features of the teachings in the Qur'an about:

- Allah in Himself
- Allah in His relation to His Creation
- The Messengers of God

| Allah in Himself

The Holy Quran describes and elaborates details about the nature and attributes of Allah. It deals with this theme in a remarkable, concise and convincing manner. Sometimes certain symbolic expressions and parables have been used for this purpose. Such as, Surah An Nur describes Allah as a 'light'. **"Allah is the Light of the Heavens and the earth."** (Nur: 35)

Moreover, the Holy Quran mentions a vast range of attributes of Allah that cannot be possessed by His creation. Surah Hashr states, **"Allah is He, than whom there is no other god the Sovereign, the Holy One, the Source of Peace (and Perfection). The Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme..."** (Hashr: 23)

Beside this, the oft repeated theme is that of Allah's Unmatchable power, **"Verily, when He intends a thing, His command is "Be" and it is!"** (36:82)

| Allah in His relation to His Creation

The Holy Quran is replete with descriptions of Allah's relationship with His creation. It teaches that He Alone is the Sustainer and to Him all creation will be brought back on the Day of Judgement. Man is helpless and utterly lost without his submission to the Lord of Mankind. It is He Who has provided for all the things that mankind needs to survive in this world. The Holy Quran categorically warns about bringing an end to world by the Almighty Allah. Surah Al-Qariah all gives detailed description of Qiyamah.

The Holy Quran stresses on the need of developing and strengthening our relationship with Allah by identifying Him and then worshipping none except Him. It repeatedly encourages people to use their minds in order to see what is the true meaning of the world. And it constantly argues that the universe is made by Allah, Who is the Lord of the worlds; it is not a place that has come into being by accident or chance.

| The Messengers of God

The Holy Quran categorically outlines the mission of a Messenger, **"It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religions..."** (sura AsSaf: 9)

A number of Surahs gives narrations of His selected Messengers while many have been named after different Prophetic Messengers. They include Hazrat Nuh, Ibrahim, Hud, Yousuf, Yunus and Muhammad.

There is also a description of special prophetic signs granted to the Prophet Musa, Isa and others. Such as, about Hazrat Musa the Holy Quran states, **"Move your hand into your bosom, and it will come forth white without stain."** (Surah Al-Qasas)

About Jesus, the Holy Quran says, **"...And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave."** (Surah Al-Maida)

Most importantly, the Holy Quran declares the finality of the Holy Prophet by terming him as the **"Seal of Prophets"** in this verse: **"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things."** (Ahzab:40)

History & Importance of the Holy Quran

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FEATURES OF THE QURAN

Past Paper Questions

| Outline the distinctive features of the Holy Qur'an.

Following are the some distinctive features of the Holy Qur'an:

- Holy Quran is the Word of Allah Almighty
- It is a complete code of life
- It is universal guidance for all times
- The Holy Quran is immutable
- Holy Quran narrates moralistic stories
- It discusses unseen things
- The Holy Quran is free from contradictions and conflicts
- It unveils scientific facts and laws
- The Holy Quran is the fundamental source of the Islamic laws and the system of worship

| Discuss the main teachings of the Holy Qur'an.

Holy Quran contains instructions regarding the relationship of children with their parents, of husbands with their wives, of the treatment to be observed with orphans, widows, the needy and the poor, ones' neighbours and wayfarers. It teaches social ethics and lays the moral principles according to which one must mould his character. It further outlines principles which serve as a solid foundation stone for the establishment of a civil society. Holy Quran very finely covers the basics of the beliefs of Islam, the Unity and Oneness of Allah, how a person will be rewarded or punished, and the existence of Heaven and Hell etc. moreover, it teaches an individual effective ways to govern his private life in a manner which incurs the pleasure of Allah.

The Holy Quran gives a detailed account of why and how man was created, the type of life that earns Allah's good pleasure, the forms of worship. It provides a description of moral excellence, ways to remain mentally and physically healthy, and how to deal with problems, emergencies, and various people in society. It also contains signs of scientific facts, knowledge related to daily life, social problems, they Day of Judgement, Paradise and Hell, and many other issues. In other words, the Holy Quran provides all of the basic knowledge that people may need at any time.



History & Importance of the Holy Quran

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SOURCE OF ISLAMIC LAW

Past Paper Questions

Q: How is the Holy Quran employed in working out the Islamic law?

Q: Explain how the Quran is used by legal experts in establishing the Shari'a.

The Holy Quran, is the word of **ALLAH**, it contains the most comprehensive divine guidance for entire humanity. The Holy Quran provides a complete code of life. It gives teachings for all aspects of life. It gives news about things we cannot otherwise know. The Holy Quran, as it is the direct revelation from **ALLAH**, is also the primary source of Islamic laws. Thus it is natural that whenever we decide to know any Shariah law we seek it in the Holy Quran first. In other words, it is the first medium through which we get to the Shariah Laws. It is also an authority for the authenticity of other three sources of Shariah laws.

In the Holy Quran there are verses about Laws that govern the behaviour and actions of legally capable persons. Only these verses fall within the scope of the science of Shariah law and they are thoroughly discussed in it. These verses deal both commandments about worship, such as prayer, *"O you who believe! When you prepare for prayer, wash your faces and your hands to the elbows; rub your heads, and wash your feet to the ankles."* (Al-Ma'ida 5.6) and the commandments which deal with laws governing affairs of the people including financial affairs, *"Allah has permitted trade and forbidden usury."* (Al-Baqara 2.275), about crime and punishment, *"We set down in [the Torah] for them: 'Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal'. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself."* (Al-Ma'ida 5.45)

Besides, the Holy Quran also elaborates judicial laws such as giving verdict, evidence and promise, system of government i.e. nature of relations of the ruler and masses and their rights and responsibilities, financial affairs of a Muslim state i.e. about the income, expenditures and rights of poor on the rich etc. and the relationships of a Muslim state with other states i.e. about limits and nature of the relations in war and peace, and the asylum seekers etc.

The study of the Holy Quran shows that the detail of all commandments is not there in it. It mostly deals with the rules and principles, which help in establishing Shariah laws. These principles state that law should be formulated with mutual consultation of jurists and it should be based on justice. The punishment must not be either greater or lesser than the crime. The duties and the responsibilities after the treaties and contracts must be fulfilled and The Shariah laws must not be harsh and difficult to follow.

Beside these basic principles some of the laws have been briefly mentioned in the Holy Quran. Such as laws for zakat, retaliation and regarding sale, purchase and interest. And there are few detailed laws as well. They include the law of inheritance, and some of the punishments of Hudud etc.

Holy Quran is the final authority for all Muslims. And the laws described in it are final. Legal experts frequently refer to these when they set out the best way of life for their people.

History & Importance of the Holy Quran

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SOURCE OF ISLAMIC LAW

Past Paper Questions

✓ Explain why Muslims regard Holy Quran as the fundamental source of Islamic law.

- Holy Quran is the word of ALLAH
- The Holy Quran is an invitation and guidance to everyone in the world
- It gives teachings for all aspects of life
- It gives news about things we cannot otherwise know.

The Holy Quran, without a least shadow of doubt, is the word of **ALLAH**, it contains the most comprehensive divine instructions for entire humanity. The Holy Quran will constantly guide the humanity till the Day of Judgment. It contains all the knowledge of science, history and manners. It had given birth to different fields of learning. It tells us the past and even the future of this universe. The Holy Quran provides a complete code of life. Its commandments cover social, economic, political and moral teachings. It teaches man his relation with his God as well as his duties and responsibilities as a ruler and as a subject and guides him to lead a peaceful and serene life. In short Holy Quran not only deals with all major aspects of life but also gives news about things we cannot otherwise know.

The Holy Quran, as it is the direct revelation from **ALLAH**, is also the primary source of Islamic laws. Thus it is natural that whenever we decide to know any Shariah law we will seek it in the Holy Quran. In other words, it is the first medium through which we get to the Shariah Laws. It is also an authority for the authenticity of other three sources of Shariah laws.



O LEVEL ISLAMIYAT BY SAQIB MUHAMMAD KHAN
History & Importance of the Holy Quran

- - Significance
- - verses
- - Rules & Regulations
- - Conclusion

- Q: Trace the major stages in the compilation of the Qur'an in the time of the caliphs Abu Bakr and Uthman.
- Q: Explain how was the Holy Quran brought into its present form after the demise of the Holy Prophet ﷺ?

STAGE: 2 |

After the Holy Prophet's demise, Abu Bakr ﷺ became Caliph. In the battle of Yamama against the false prophet musailma, several reciters of the holy Quran were martyred. Hazrat Umar suggested that the Holy Quran be Compiled in a book form so pieces of it would not be lost. Hazrat Abu Bakr ﷺ assigned this task to Zaid bin Sabit, who had learned to write from a captive in Badr and his dialect was that of the Quraish. He was also the chief scribe of the Holy Prophet ﷺ.

The Quran too was in the same dialect. He would go in search of the Suhufs, ask the person whom he had got it from whether he had written it as soon as the Holy Prophet ﷺ has recited. When he received the affirmative, he would make two Hufaz as witnesses and write it in his book keeping the order in mind. He himself was a Hafiz, but he wanted to make sure that the Quran was compiled accurately. In this way, he compiled the Quran into a book form. This was called a Mashaf.

Hazrat Zaid handed this to Abu Bakr ﷺ. After Abu Bakr's demise it was passed on to Hazrat Umar ﷺ and then to Hazrat Hafsa, the Mother of faithful.

STAGE: 3 |

In Hazrat Usman's caliphate the Muslim Empire expanded beyond Arabia. Those whose mother tongue was not Arabic were mispronouncing the words of the Holy Quran and writing them the wrong way. Hazrat Usman feared that if this was not checked upon, the meaning and message of the Holy Quran would be distorted.

He then called upon Zaid bin sabit, Abdullah bin zubair, Saad bin Aas and Abdul Rehman bin Haris and made Hazrat Zaid head of a committee assigned to make standardized copies of the authentic Quran with accents and punctuation so enabling others to read it correctly. The Mushaf under Hazrat Hafsa's care was brought and copied. Seven copies were sent to centers around the Islamic Empire. He called for all inauthentic Quran and burnt them. Teachers were also sent and schools opened to teach reading of the Holy Quran.

In this way the Holy Quran was compiled. It is the same undistorted and completed Quran that we fourteen hundred years later, read nowadays under Allah's Protection.

STAGE: 2 | CALIPHATE OF HAZRAT ABU BAKR ﷺ

The Quran was compiled during Hazrat Abu Bakr's caliphate

- In the battle of Yamamah, 70 Huffaz died fighting against false prophet Musailma, Hazrat Umer ﷺ persuaded Hazrat Abu Bakr ﷺ to compile the Holy Quran
- Hazrat Zaid bin Sabith ﷺ was appointed for this task
- With the help of other prominent Huffaz the first authentic script was prepared
- It passed to Hazrat Umer ﷺ and then to his daughter Hazrat Hafsa (may Allah be pleased with her)
- The 1st script also called Mus'haf-e-Hafsa

STAGE: 3 | CALIPHATE OF HAZRAT USMAN ﷺ

People were made to recite Quran in the Quraish dialect during Hazrat Usman's Caliphate

- The new converts in Iraq and Syria, recited the Holy Quran in different ways and disputed over it.
- Hazrat Usman ﷺ asked Zaid bin Sabit ﷺ to prepare new copies based on the authentic and original version kept with Hazrat Hafsa (may Allah be pleased with her)
- Fresh copies were circulated in all major cities
- All other unauthentic version were destroyed by burning
- Hazrat Usman ﷺ is known as Jami-al-Quran, the one who brought the Muslims around to a uniform reading of the Quran
- Thus, the Holy Quran was saved for all ages to come

Compilation of the Holy Quran

(+ Scribe)

23rd Tuesday

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STAGE: 1 | ✓ How was the Holy Quran collected during the Prophet's lifetime?

During the Prophet's life, the Holy Quran was revealed in piece meal over a period of twenty-three years. The first revelation came in the cave of Hira when Angel Jibrail came and recited chapter 96, Verses 1 -5 of the Qur'an and declared Holy Prophet Muhammad's ﷺ Prophethood. In the next 13 years in Makkah and 10 years in Madina, the entire Holy Quran was received by the Holy Prophet ﷺ through Angel Jibrail.

The Holy Prophet ﷺ would memorize the verses and recite them to his companions. Several of the companions memorized them as they were also repeated in prayers. They are called 'Hufaz'. Those who were able to write, wrote them on any loose sheet (Suhuf), bones, leaves and barks they could find, they were called scribes. There were a total of 40 scribes Abu bakr, Umar & Usman are few to mention. The scribes would also place the Verse or chapter accordingly as the Holy Prophet ﷺ would tell them under the Divine guidance.

In Makkah the main scribe was Hazrat Ali and in Madina Zaid bin Sabit ﷺ. The verses were repeatedly checked by the Holy Prophet ﷺ as he would recite them often, while praying and preaching. Every Ramadan, he himself would recite in the presence of Jibrail to verify the accuracy, and recited them in the special Taraviah prayers, in Ramadan. As a chapter was entirely revealed, the secretaries classified the notes under the personal supervision of the Holy Prophet ﷺ and made a fair copy.

In the last Ramadan of his life, the Holy Prophet recited the Quran twice, once to Jibrail alone and once in the presence of Zaid who checked his own memory, text and arrangement too.

In his last sermon Holy Prophet ﷺ asked the Muslims whether he had delivered the message and received an answer in the affirmative. He then received the last revelation which said: **"Today I have completed this religion and chosen for you, Islam as a way of life."**

In this way the Holy Prophet ﷺ left the Quran in the minds and hearts of people and on loose sheets.

STAGE: 1 | LIFE OF THE HOLY PROPHET ﷺ

I. The Quran is the only revealed scripture in its original form

- a. Not a slightest change was made
 - b. Allah took responsibility for its protection
- "Lo! We have revealed the Reminder (Quran) and We verily are its Protector" (15:9)**

II. The Quran was preserved during the life time of the Holy Prophet ﷺ

- a) Memorized by many companions
- b) Written down on shoulder bones of camel, flat tablet of stone, animal skin, date palm leaves by truthful scribes as dictated by the Holy Prophet ﷺ
- c) Surahs and verses were arranged by the Holy Prophet under the guidance of Hazrat Jibrail
- d) However, it was scattered

Six Authentic Books of Hadith

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Q: Name the six collections of Ahadith and discuss their main features.

Jame, Sunan, Musanaf

1. Sahih Al-Bukhari (194-256 A.H.)

It was compiled by Imam Muhammad bin Ismail Al-Bukhari. It is considered to be the most authentic book after the Holy Quran. In this compilation, Imam Bukhari displayed a great critical ability and the most scrupulous accuracy. The total number of 'Ahadith in this book is 9082 (which was selected out of 600,000 Ahadith). However, many of them were repeated with different 'Isnad. Without repetition, the number goes down to 2602.

2. Sahih Muslim (204-264 A.H.)

It was compiled by Imam Muslim bin Hajjaj, and this is considered second only to the Sahih Bukhari. These two collections, Sahih Al-Bukhari and Sahih Muslim, are collectively called Al-Sahihain, the Two Most Authentic Collections. Any tradition accepted by both Bukhari and Muslim has been termed as agreed upon. Out of 300,000 Hadith collected, only 9200 traditions were selected by him which are recognized as absolutely Sahih.

3. Sunan Abu Daud (202-275 A.H.)

It was compiled by Imam Abu Daud. He collected 50,000 Ahadith, out of which he selected 4800 absolutely authentic Ahadith. It took him twenty years to complete his book. He adopted the method of arranging Ahadith under different topics.

Sunan also

4. Jam'e Tirmidhi (209-279 A.H.)

It was compiled by Abu 'Isa-Al-Tirmidhi. He was the first man to determine the names, surnames, and title of the narrators of traditions and tied to fix the degree of their reliability by inventing peculiar names of each tradition. (The work is divided into 50 chapters (Kutub) and contains 3,956 Ahadith.

5. Sunan Ibn Majah (209-273 A.H.)

It was compiled by Imam Muhammad bin Yazid bin Majah. This book contains 4,341 Ahadith. It has very little repetition and it is one the best in arrangement of chapters.

6. Sunan Nasai (214-303 A.H.)

It was compiled by Abu Abdur Rehman an Nasai. This book contains 5,662 Ahadith and is divided well into chapters. Imam Nasai is the best evaluator of the narrators of his time.



- Q: Give a brief description of the stages that led to the collection of the Hadith in the six authoritative books (al-shiha ai-sitta)
- Q: What methods were adopted to preserve the Hadith?
- Q: Write a note on the history of the compilation of the Ahadith.
- Q: Discuss the compilation of Hadith in the early centuries of Islam.

FIRST PERIOD:

The first period of the compilation of the ahadis was during the Holy Prophet's ﷺ lifetime. The companions had three methods of learning or preservation of the Hadith; memorization, writing and practice.

The companions always tried to observe the actions of the Holy Prophet ﷺ, remember his sayings and then apply what they saw, to their own practices in their everyday lives.

Abu Hurairah used to write what he heard ^{from} the Holy Prophet ﷺ in a book form and more than 5000 ahadis were attributed to him. Similarly, Hazrat Ali had a booklet containing traditions, which concerned the orders, and instructions issued from time to time by the Holy Prophet ﷺ. Hazrat Abdullah bin Umar wrote every word of the Holy Prophet's ﷺ speech and more than 2000 Ahadis were attributed to him. Hence, during this time more than 10,000 Ahadis were collected.

During this period, companions acted and wrote what the Holy Prophet ﷺ said individually.

1st Period 1st Century - During the lifetime of the Holy Prophet ﷺ

- Memorization
- Individual writing of the Hadith in booklets

SECOND PERIOD:

The second period of the compilation was after the Holy Prophet's ﷺ death. New converts wanted to hear about him and therefore the companions were the first source of information, who narrated to their successors (Tabaeen).

Umar bin Abdul Malik gave the official orders that the ahadis should be compiled. Therefore many scholars prepared many collections of the ahadis and various methods were adopted in its arrangement. The first method was by tracing them to each companion despite the theme. It is called Musnad, the titles of the their chapters are Musnad of Abu Bakr, Musnad of Abu Hurairah, Musnad of Aisha, and a famous compilation by Imam Ahmed Bin Hanbal.

The second category was by grouping the ahadis into chapters and sub-chapters according to their theme. The best known compilation of this type is Al-Muwatta by (Imam Malik and Al-Musannaf of Imam Abd-Al-Razzaq). The compilers introduced each ahadis with its own 'Isnad' (series of authorities). But they did not discriminate between the authentic and less authentic ahadis, and so they were mixed up.

2nd Period 2nd Century - After the death of the Holy Prophet ﷺ

- Companions adhered to the Prophet's commandment and imparted the knowledge to 'Tabeien' (communicated to the successors)
- Official collection of Hadith was ordered by Hazrat Umar bin Abdul Aziz (Umar II)
- Hadith was traced to each companion (was put together under their name) e.g. Musnad of Ayesha
- Ahadith were grouped into chapters and subchapters according to their topic e.g. Al-Mawatta
- Series of authorities appeared who may be called narrators or transmitters/ Muhaddis for each Hadith this was known as Isnad (chain).

Compilation of Hadith

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THIRD PERIOD:

The third period began with the death of the companions. Muslims had to rely on the communications of the successors, who narrated to the 'Tab-i-Tabaeen' or 'Successors of the Successors'. This was the Golden Age of the ahadis. Reciting and memorizing traditions was considered to be a privilege and soon a great number of them had been collected. Ahadis could be authentic or lesser authentic and so the early authorities included only those ahadis which they considered to be genuine. The ones suspected to be fabricated were rejected. They said that the text should have no conflict with the Quran or with more reliable ahadis, the Isnad must be full and unbroken while the narrator must be known for his memory, piety and knowledge.

It was originally Ismail Al-Bukhari's idea to compile the authentic ahadis. He gathered 600,000 of them out of which more than 7000 were added to his work – it took him sixteen years to compile. He was followed by a number of other scholars such as Imam Muslim ibn Hajjaj. The collections by Bukhari and Muslim are held in great esteem and are known as the two 'Sahih' – i.e. the two collections recognized as absolutely authentic.

Abu Daud, author of Al-Sunan, Al-Tirmizi, author of Al-Jami, Al-Nisai, author of Al-Sunnah and Ibn-e-Majah author of Kitab -al-Sunnah. These four works along with Bukhari and Muslim became widely recognized in the Muslim world as six leading books called, 'Al Kutub Al Sitta', or the 'Six Sahihs'.

In the last period, many other scholars compiled new collections. Their contents were taken from the six books and rearranged in various ways until it was felt that all the ahadis circulating orally had been reduced to writing.

Hence the Hadis literature became exceedingly rich and finally came to the state, as we know it today, it is a guide for all Muslims.

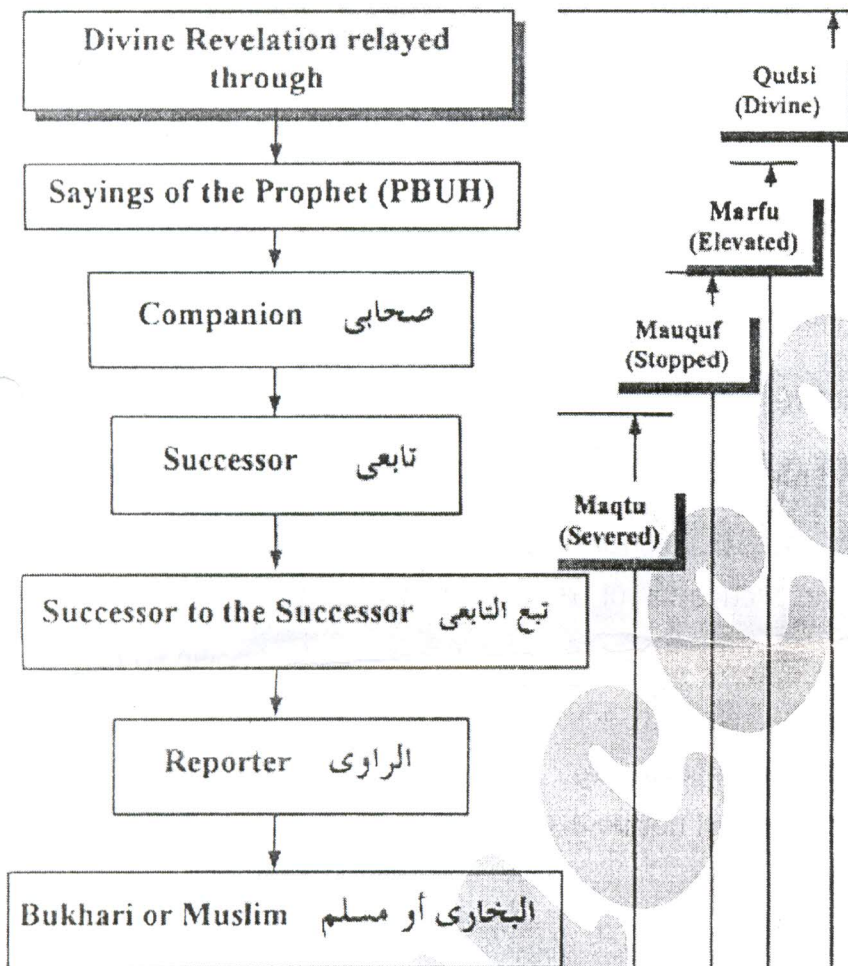
3rd Period 3rd Century - (Golden Period)

- The text was scrutinized
- Isnad was scrutinized
- All such text was rejected which was suspected as fabricated
- Only those Hadith were included in the compilations which were believed to be genuine
- Each Hadith was graded in terms of the degree of reliability; 2 degrees: Sahih (authentic) and Zaeef (weak) which resulted from some weakness in the text or in the Isnad
- The Hadith should have no conflict with the Holy Quran or with any other reliable Hadith
- The Isnad must be full and unbroken
- Each narrator mentioned in it must be known for his knowledge, piety, memory
- Hadith from all over the Muslim world was collected
- All the collected Hadith were scrutinized and books were compiled on those traditions which were recognized as absolutely correct (six authentic compilations)
- Books; Sahih, Bukhari, Muslim, Al Sunan, Al Jamih, Ibne Majah
- All Hadith circulation orally were reduced into writing
- (New collections were compiled by many scholars and content was taken from the six books and arranged in different ways)

AS PER AUTHORITY/NARRATOR

Four types of Ahadith can be identified as per the final authority, i.e. where they originate

1. **Qudsi - Divine;** a revelation from Allah; relayed with the words of the Holy Prophet ﷺ.
2. **Marfu - elevated;** a narration from the Prophet ﷺ, e.g. I heard the Prophet ﷺ saying...
3. **Mauquf- stopped;** a narration from a companion only, e.g., we were commanded to...
4. **Maqtu' – severed;** a narration from a successor.



AS PER AUTHENTICITY

Four types of hadith can be identified as per authenticity, i.e. with respect to its chain or text

- 1) **Sahih** (The Authentic)
These are absolutely correct Ahadith having no weakness in its chain of transmission (isnad) and the text (Matn)
- 2) **Hasan** (The Good/ Approved)
These are like Sahih Ahadith (quite reliable). However, they are lower in status to them because of a slight weakness in its chain as compared with a Sahih Hadith.
- 3) **Da'eef** (The Weak)
These Ahadith have some problem in either the chain of transmission (i.e. a narrator had a weak memory or have been a liar or have not met the person he is narrating from) or in its contents (that may differ the basic Islamic teachings.)
- 4) **Mau'doo** (The Fabricated)
A false Hadith made up. It has no place in the authentic collections of Ahadith.

Judging the Authenticity of a Hadith

imp. types + compilation

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The compilers of the six authentic books applied a very strict criterion in selecting the traditions for their books. They checked the chain of narrators as well as the text.

Examining the Narrators / Isnad

1. The Chain of narrators must stretch back to the Holy Prophet ﷺ.
2. The Narrator must be a sane Muslim adult who has never committed a major sin and is known to avoid even the minor sins too.
3. The Narrator must be known for his knowledge, piety, memory and trustworthiness.
4. He should not have been accused of committing a crime.
5. He should not have spoken against other reliable persons.
6. He should be careful and intelligent, and must have shown responsibility in the narration or writing of the Hadith.
7. The name, nickname, title, parentage and occupation of the narrator should be known so his entire biography can be investigated.
8. If a narrator referred his Hadith to a narrator, the two should have lived in the same period and must have met each other.

Ahadis from a child, insane and Non-Muslims will not be accepted

Examining the Text of a Hadith (Matn)

1. The teachings of the Hadith should not be contradictory to the teachings of the Holy Quran or the basic teachings of Islam.
2. It should not go against common sense or normal experience of people.
3. It should not be contrary to Ahadith already accepted as authentic (Sahih).
4. It should be in the classic Arabic language, the tongue spoken by the Holy Prophet ﷺ.
5. It should have any modern words that did not exist at the time of the Holy Prophet ﷺ.
6. It should not contain expressions that the Holy Prophet ﷺ cannot be expected to use.

Life & Importance of Holy Prophet ﷺ

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Model of Excellence

Past Paper Questions

Explain how Muslims can apply the Holy Prophet's ﷺ examples to their lives. [4]

Muslims today can put into practice the golden examples set by the Holy Prophet ﷺ. Muslim traders can demonstrate their true love for the Holy Prophet ﷺ by acting uprightly and honestly. They should never indulge in the (cursed practice of adulteration in food or medicinal items.)

The Muslim Ummah today needs to be firm and steadfast in its mission of inviting others to Islam. They may feel being mocked or ridiculed but they should remember the example set by the Holy Prophet ﷺ in this regard. — *general muslim.*

The leaders of the Muslim states have a lot to learn from the Holy Prophet's ﷺ leadership qualities. They should treat the non-Muslim subjects with love and honour in order to win their hearts. They should make efforts to discourage any insulting attitude towards their non-Muslim subjects. — *leaders.*

The significance of the Holy Prophet's example may be summed up in the Quranic verse from Surah Al-e-Imran: **"Say (O Muhammad): If you truly love Allah, follow me; Allah will love you and forgive your sins; for, Allah is Oft-forgiving, most Merciful."** — *Important.*



O LEVEL ISLAMIYAT BY SAQIB MUHAMMAD KHAN

Life and Importance of the Holy Prophet ﷺ

Classification of Hadith

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There are two major classes of the Hadith:

- 1) **Hadith Qudsi** (Statement of Allah said by the Holy Prophet ﷺ)
- 2) **Hadith Nabavi** (Statements of the Holy Prophet ﷺ)

Main Features of Hadith Qudsi & Hadith Nabavi

Hadith Qudsi

- 1) Words & Meaning both from Allah
- 2) Starts with "Allah says"
- 3) Few in number-Less than 1000
- 4) Topic regarding Man-God Relationship, Hereafter, Tauheed or Worship.
- 5) They are only Sayings

Hadith Nabavi

Words of the Holy Prophet ﷺ & Meaning from Allah

Starts with "the Prophet said" etc

They are over 100,000

They have a wide range of topics

They can be Sayings or Actions

6) Allah says Fasting is for me and I will reward it.

7) Holy Prophet said "Actions are judged by intentions".

Types of Hadith Books

1. Al-Jami' means Comprehensive

A book covering all aspects of the Sunnah is called Jami. It includes Hadith concerning biography of the Holy Prophet, moral issues, belief, Tafsir, distinctive features/qualities of the Holy Prophet, his companions, his tribe etc.

2. Al-Musnad

Abu Hurairah, Musnad Abu Bakr, Ayesha, Musnad Imam Hanbal

Musnad is a kind of collection in which Ahadith are arranged according to the names of the narrators.

3. Al-Sunan (Musanaf)

In this collection, Hadith were recorded according to their subject. (Particularly the Islamic Law, Timj, Ibn-Majah, Sunan Abu Dawud, etc (Subject matter))

4. Al-Mu'jam

In this collection, Hadith are arranged according to alphabetical listing sometimes as per the names of the companions, or according to the region.

5. Al-Mustadrak (mustadrak of Hakim)

In this collection, the author has included in his book the Hadith which were not included due to one reason or the other, even though the transmitters fulfilled the conditions laid down by the scholars for the acceptance of the Hadith.