

ISLAMIC RELIGIOUS EDUCATION

FORM 3 SIMPLIFIED VERSION

QUICK REVISION NOTES

*An Updated Well-Organized Detailed Revision Notes for the
Current Form 3 Syllabus.*

SERIES 1

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ORIGINAL NOTES

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Chapter 1

QURAN

Preservation of Quran

The preservation of Quran has been done in the four phases

1. Preservation of the Quran during the time of the prophet (saw)
2. Preservation of the Quran during the time of Abu-Bakr (RA)
3. Preservation of the Quran during the time of Uthman (RA)
4. Preservation of the Quran today

Preservation of the Quran during the time of the prophet (saw)

- The Quran was revealed to the prophet through 23 years of prophet hood
- Whenever problem arose or whenever Allah wanted to give the prophet and his followers special advise, He would send angel Gibreel with a part of the Quran, which he would recite to the prophet
- The Quran was not revealed all at once in its complete form, like the earlier books of revelation, but in portion.
- The prophet (saw) passed on the Quran to his companions before he died.
- The verses of Quran were preserved in the heart of the Muslims as well as written down.
- Since people entered Islam at different points, only few of them heard the all of the Quran directly from the prophet
- Some companions were able to memorize it better than others.
- When the prophet died the whole Quran was not written in one complete book
- Quran was recorded on various pieces of writing materials and kept in the possession of different followers of the prophet (saw). Each had a portion but none of them had all.

Ways used by the prophet (saw) to make sure that Quran is memorized and recorded

1. The prophet used to recite loud the various parts of the Quran in prayers. In that way, his followers used to hear parts of the Quran daily.
2. Everyone who entered Islam would be taught parts of the Quran, which he would have to use in the daily prayers.
3. Those who had memorized the Quran would teach the others.

4. The prophet informed his followers that the best of them were those who learned and taught the Quran. This encouraged them to make even greater efforts to memorize the Quran and teach it to others.
5. Those who were able to read and write the Quran were told by the prophet to write down various sections of the Quran as they revealed
6. The prophet would tell his scribes the order of the Quran in which they should record the verses.

Factors which facilitated the memorization of Quran

1. The companions had a strong memory and sharp minds
2. Being illiterate, they were forced to depend so much on committing things to memory.
3. Their love for the prophet made them also to love the book of Allah. Hence committing it to memory.
4. The eloquence of the Quran and their admiration for such language played a big role in making them commit the Quran to memory.
5. The various sayings of the prophet encouraging memorization of Quran and warning those who forget it.
6. The command on recitation of the Quran in prayers and spending the night doing so also played a big role.

Scribes of the prophet (the writer of revelation)

1. The four guided caliphs
2. Zeid bin Thabit
3. Ubayy bin Kaab
4. Muawiyah bin Abi-Sufyan
5. Zubeir bin Awaam
6. Amri bin Aas
7. Mughira bin Shubah
8. Khalid bin Walid
9. Abdallah bin Rawah
10. Thabit bin Qays

Preservation of the Quran during the time of Abu-Bakr (RA)

- During the battle of Yammama (11A.H/633A.D) many of the companions who were good recites and memorizers of the Quran were killed
- Umar (RA) took note of the this situation and therefore suggested to Abu-Bakr (RA) that precaution should be taken to preserve the Quran in writing before the Huffaz (memorizers) die out.
- Abu-Bakr entrusted Zeid ibn Thabit ((RA) with the task of coordinate the efforts of preservation of the Quran.
- Zeid started locating Quran materials and collecting it from parchments, scapula, leaves of dates and palm and from memorizers.
- The committee after speculation and confirmation they produce the final copy of the Quran.

Quranic materials were easily put into book form due to the following reasons

1. All the chapters of Quran were already in written form, though not compiled in one book.
2. A large number of the companions knew the order of the Quran and its arrangement
3. The order of the verses within each chapter had already been fixed by the prophet as guided by angel Jibreel
4. Large number of Muslims had memorized the Quran in the order taught by the prophet himself.
5. Large portion of the Quran were also available with the companions on loose materials.

The task of preservation and compilation was accomplished due to the following reasons

1. The Quran was continuously recited
2. The whole text of the Quran used to be recited from beginning to end of Ramadan.
3. The written bits of the Quran were available
4. Reliable companions who know the Quran thoroughly by heart were able to contribute, check and verify the compiled text

Why was Zeid chosen to compile the Quran?

1. He was of the best among the memorizers of the Quran
2. He was one of the best recites of the Quran
3. He was one of scribes of the prophet
4. He was present during the last revelation
5. He had qualities such as honest, piety, firm religious inclinations and strong and sharp memory

Zeid's system in compiling the Quran

1. He accepted what has been recorded in front of the prophet.
2. He accepted what was committed in memory
3. He accepted what was committed in memory on condition that the companion heard it directly from the prophet
4. He only accepted written records where two witnesses availed themselves

a. Preservation (standardization) of the Quran during the time of Uthman (RA)

Circumstances that has led to standardization of the Quran

1. The expansion of the Muslim state beyond the borders of the Arabian Peninsula during the time of Umar
2. Many non-Arabs who spoke other languages accepted Islam and learned the recitation of the Quran from early Muslims
3. The Quran was revealed to the prophet in seven different Arabic dialects and early Muslims taught the Quran and recited the Quran in its readings.
4. In the Muslim Provinces, some Arabs began to boast that their dialects were superior to that of others.
5. When new Muslims made mistakes in their recitation of the Quran, it was sometimes difficult to tell whether it was really an error or whether it was one of the seven readings, which were taught by the prophet.
6. These problems eventually became a source of confusion in Muslim provinces outside Arabia.
7. One of the companions of the prophet by the name Hudhyfah bin Yaman noticed the confusion while he was in Iraq and feared that it may lead to break up of the Muslim nation and the changing of the Quran. He informed caliph Uthman (RA)
8. Uthman (RA) realized the seriousness of the situation and called the major companions together in order to find solution to the problem.
9. They decided to make official copies of the Quran from the one which was kept in the house of Hafswa bint Omar
10. Uthman ordered Zaid bin Thabit, Abdillah bin Zubeir and Saad bin Al-Waqas to reproduce the manuscript (mashaf) from standard copy
11. They made many copy, Uthman returned the original manuscript to Hafswa (RAA)
12. Uthman sent a copy to every Muslim province and ordered that all other Quranic materials be burnt.

13. Each city had instruction to produce adequate copies for the use of its people

Reasons for standardization of Quran

1. People were reading Quran in their own ways
2. Expansion of the Islamic state
3. Conversion of non-Arabs to Islam
4. To bring uniformity in recitation
5. To protect the Quran from interpolation
6. For easier understanding and reading of the Quran
7. To make available for future use
8. To unite the Muslims
9. People were reading Quran in their own ways
10. Expansion of the Islamic state
11. Conversion of non-Arabs to Islam
12. For easier understanding and reading of the Quran
13. To make available for future use
14. There was need to have a universal copy for all Muslims so that they are unified.

Role Uthaman played in the standardization of the Quran

1. He introduced the official standard of the Quran
2. He wrote Quran in Arabic Quraysh dialects
3. He burnt all the other written Quranic materials
4. He prevented disputes between Arabs and non-Arabs
5. He sent a copy to every Muslim province and ordered that each city had to produce adequate copies for the use of its people

Diacriticalization of the Quran

- Diacriticalization means putting signs to differentiate the pronunciation of words. It is putting of kasra, fatha, dhuma and sukun
- During the time of the prophet the scribes used to write the Quran without vocalization and even without dots which differentiated the various Arabic letters
- The expansion of Islamic state brought in many non-Arabs. Hence recitation of the Quran was very difficult for them without dots and vocalization

- In order to facilitate the reading of the Quran for those who didn't know Arabic arose, it was decided during fifth Umayyad dynasty caliph Abdul Malik bin Marwan that the vowel like of kasra, fatha, shadah, dhumma and sukun be put on the consonants. Al- Hajaj ibn Yusuf did this work.

Preservation of the Quran today

1. Many Muslims have memorized the Quran. There are many Tahfidh centers in every locality where Muslims live
2. Distribution of printed copies of the Quran
3. Quran reading competitions are held in many areas in Kenya today, this play major role in encouraging memorization of the Quran
4. Quran has been translated into many languages
5. Quran has also been recorded in Audio and Video materials which can be played back.
6. Radio broadcasting today also plays an important role in preserving and relaying the Quran to many Muslims.
7. Quran memorizers are highly respected by the society. These memorizers are highly in demanding during Taraweh Prayers in Ramadan
8. The availability of copies of the Quran at the Muslim's homes as well as in the mosque where they can always be get access to it
9. Muslims recite the Quran in prayers
10. In some Muslims countries like Libya, those who memorize the Quran are automatically considered the same as University graduates and are paid equivalent salary once they are approved

Surah An- Nur

Introduction

- The surah was revealed in Medina
- It contains 64 verses
- An-Nur (the light takes its name from verse 35)
- It contains important injunctions on personal and social matters, with special emphasis on family life

Historical background

- After the victory of Badr, Islamic movement gained strength day by day; so much that by the time of the battle of trench it had become so strong that the united force of enemy failed to crash it.
- The enemies having failed to defeat Islam in the battlefield, they chose the moral front to carry the conflict
- These enemies realized that the purer and noble character of the prophet and his followers were capturing the hearts of the people.
- A vicious case of slander was made on the honour of Hadrat Aisha, the wife of the prophet, in connection to the incident, which occurred while she was returning from the campaigns against Banil-Mustaliq
- This attack was severe and the main background of this surah.

Themes of suratul-Nur

1. The power of Allah
2. Marriage security
3. Qualities of believer
4. Islamic manner on visitation
5. Islamic manner of walking
6. Rules of hijab/code of a dress for Muslim women
7. Etiquette of the mosques

Teachings of the Surah An- Nur

1. The chapter laid down prescribed punishment for Zina (illicit sex), 100 lashes for the adulterer and adulteress to be administered in public
2. The chapter also laid down prescribed punishment for slandering chaste person i.e. making false accusation against chaste person
3. The details for Lian are also being prescribed in this chapter. This is a state where a husband accused his wife of committing fornication but cannot come up with proof (4witnesses) he can swear Lian (the oath of condemnation) as Allah commanded. This means that he brings her before the Imam and states what he accusing her of. The ruler than asks him to swear four times and fifth one he is supposed to invoke a curse in himself if he lies.

4. The surah also referred to the incident concerning Aisha, when the people of slander and falsehood among the hypocrites made their accusation against her and spread lies about her. Allah proved her innocent to perfect the honor of His messenger (saw).
5. Allah also discipline the believers who spread the evil talk and slander against Aisha
6. There is a further command to think well of people I.e. if something unbecoming mentioned about good people.
7. Allah warned those who hear evil talk, believe it to same extent and start to spread it, that they will face severe punishment.
8. The surah argues people to uphold the ties of kinship with relatives who are needy or who migrate for the sake of Allah
9. The surah further discusses the etiquette of seeking permission of entering houses. The believers have been commanded not to enter houses other than their own until they had asked permission three times and to give greetings of salaam.
10. The surah also commands the believers to lower their gaze from forbidden things i.e. not looking at the opposite sex and to protect their private parts against illegal sex.
11. The surah deals with rules of Hijjab. This is command to believing women, to distinguish them from the women of Jahilliyyah and deeds of pagan
12. The surah also mentions category of people whom a woman is permitted to show them her adornments. These are: husband, father, husband`s father, sons, husband`s sons, brother, brother`s sons, Muslim women, slaves, men who are free from sexual desires and infant or small children before they get sense of sex.
13. The surah also mentions the etiquette of women walking in the street. They are to avoid walking in such manner as to attract the attention of opposite sex by stamp their feet so that men could hear their anklets ringing.
14. The surah commands us to marry. However, for those who do not find the means they are advised to keep themselves chaste until Allah give them means out of His grace.
15. The surah also commands masters to grant their slaves a contract of emancipation as longer as it is for their good. Slave women should not be forced into prostitution. Rather than the master is advised to help with money out of his own resources in order to enable the slave to earns his or her liberty.
16. The surah mentions virtues and etiquette of the mosques. The mosques are the house of Allah where He is alone is worshipped.

17. The surah also mentions the attitude of believers they offer prayers, give Zakat and obey the messenger (saw) and the treachery of the Hypocrites and non-believers was also dealt with in the surah.

Teachings of Quran on visiting one another

1. Muslims should ask for permission before entering houses
2. On prohibition times no visitation should be conducted i.e. before Fajr at noon and after Isha
3. The asking for permission is done thrice
4. One should not stand right at the door but just aside
5. If no one answers the knock they should leave without any murmuring
6. If one is welcomed he should greet the members of the house
7. One should confine the secret of the house to the public
8. On visiting should be for the mission called not eye marking every item and step in the house

Teachings of Quran on the power of Allah

1. Allah is the one who revealed Holy Quran to mankind and specified boundaries of Islamic religion as a proof for His existence
2. Allah is the most merciful to His servants as if not for His mercies, mankind will be in a great torment.
3. Allah is all knowing, all wise as He hears good and bad
4. Allah is often forgiving as any servant repents, He is ready to accept
5. Allah is just as He pays accordingly, in fact relevant to the deeds
6. Allah is light of the heavens and hearth and so He guides to His light one He wishes
7. Allah is the provider as He provides without measure to whom He wills
8. To Allah belongs the sovereignty of the Heavens and Earth as what is engulfed in between the two, glorify Him and He is aware
9. Allah causes day and night to succeeded each other
10. For those who disobey Allah, He has a painful torment for them

Teachings of Quran on Marriage security

1. Sexual purity is very essential in Islam as adulterer and adulteress proves established, must be flogged 100 lashes without any mercy unto them
2. Adulterer marries adulteress and not any other, as thy rhyme

3. Those who practice slander must be given 80 lashes and their testimonials are entirely rejected until they repent to Allah
4. If the husband accuses his wife for zinaa and he has no 4 eyed witnesses, then he will take 4 oaths and the 5th will be, if he is wrong and she is right let the curse of Allah be upon him.
5. The same to the but the 5th oath will be if she is wrong and her husband is right, let the wrath of Allah be on her
6. Those who practice adultery will have a painful torment before Allah if not repent
7. Issue of poverty as valid ground for marriage cancellation should arise as Allah will enrich them with His bounty
8. Those who find no means to finances for marriage are advised to keep themselves chaste until Allah open doors for them.
9. The forcing for slave girls to prostitution is forbidden in Islam and punishable before Allah
10. Allah will forgive those chaste slaves for they have been forced to prostitution

Teachings of Quran on Qualities of believer

1. Believers fear Allah and the Day of Judgment
2. They have no mercy when awarding Hadd punishment
3. They will not marry adulteress or be married by adulterer
4. They repent to Allah every time and do not repeat the mistakes
5. They take into consideration the warnings of Allah
6. They do not believe the devil neither do they follow him
7. They pardon, forgive and love Allah most
8. They lower their gaze and protect their private parts
9. They confirm the hearsay before taking any action
10. They glorify Allah in the mosques at every time
11. Trade and worldly leisure do not divert them from Allah
12. They obey and accept the prophet's call and judgment
13. They visit one another and exchange good hopes

Assignments

1. Discuss the circumstances that led to the standardization of the Quran
2. Explain the ways in which the Quran has been preserved
3. List down and explain teachings of Surah An-Nur

4. Outline the themes of suratul-Nur
5. What does diacriticalization of the Quran means?
6. Explain why it was necessary to preserve the Quran
7. Explain the preservation of the Quran :
 - a) during the time of the prophet (saw)
 - b) during the time of Abu-Bakr (RA)
 - c) during the time of Uthman (RA)
 - d) today
8. discuss Islamic teachings on participation and watching of the following:
 - a) beauty competition
 - b) swimming and athletic competition
 - c) dancing taarab and other music
9. list down the advantages of diacriticalization of the Quran
10. what role did Zaid bin Thabit play in revelation of the Quran
11. what role did Uthman play in standardization of the Quran
12. give 5 reasons as to why there was a need to have a standard version of the Holly Quran
13. what are the teachings of Quran on visiting one another
14. discuss the following themes of suratul-Nur
 - a. The power of Allah
 - b. Marriage security
 - c. Qualities of believer

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Chapter 2

HADITH

Types of hadith

They are two types of Hadith

Hadith Nabawi

- This is a Hadith whose wording and meaning are from the prophet.
- It has the following characteristics “Umar said that the prophet (saw) said “the reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for”

Hadith Qudsi

- This is Hadith whose wording is from the prophet but the meaning is directly from God. It has the following characteristics. Abuhurah reported that the prophet said Allah said “I am the one who is not in need of any partner. If anyone carries out an action in which he associate with Me someone else, I will leave him with what he has associated with Me”

Differences between Hadith Nabawi and Hadith Qudsi

	<u>Hadith Nabawi</u>	<u>Hadith Qudsi</u>
1	The meaning and wording is from the prophe	The meaning is from Allah but the wording is from the prophet
2	Before the “matn” (actual wording) there is the phrase “The prophet said”	Before the “matn” (actual wording) there is the phrase “The prophet said and Allah said”
3	They are more in number	They are less in number
4	Deals in various matters in religion i.e. halal, haram and shariah	Deals with certain major issues i.e. faith and moral or etiquettes
5	There are some which are weak (dhaif)	There is no weak Hadith
6	Has many compilation	Compiled in one book
7	They are classified into three classes i.e. sahih,Hassan and Dhaif	They are not classified

Features of Hadith Qudsi

1. They are pure or holy Hadith
2. They are the sacred sayings of Allah which are not part of the holy Quran
3. They are the report from the prophet (saw) where he relates what God said
4. In Hadith Qudsi Allah speaks in the first person through the prophet (saw)
5. They are few in number
6. They are directly attributed to Allah
7. They were inspired to the prophet through a dream

Subject matter of Hadith Qudsi

1. Affirmation of doctrine of the unity of Allah
2. The majesty of the creator and His uniqueness
3. Proper discharge of religious observances
4. Attachment of proper standards of morality
5. Good behavior towards other people
6. Self-dedication to the cause of Allah
7. Preparation for the Day of judgement

Differences between the Quran and Hadith Qudsi

	<u>Quran</u>	<u>Hadith Qudsi</u>
1	It was inspired to the prophet through angel Jibreel	It was inspired to the prophet inform of dream
2	It is recited in prayers	It is not recited in prayers
3	By reciting the Quran one is rewarded	By reciting Hadith Qudsi one is not rewarded
4	It is a living miracle that is not challenged or changed up to the present	This is not the case with Hadith Qudsi
5	Collection and preservation of the Quran was done earlier	It was done much later
6	Many companions (Swahaba) have memorized the Quran	Only few Swahaba have memorized Hadith Qudsi
7	The Quran contains code of conduct for a Muslim	Hadith Qudsi talks on a certain major issues in Islam

Test to determine the authenticity of Hadith

1. The Hadith must quote what was said or done by the prophet
2. The narrator must have been present when the reporting, action or saying took place or have heard from someone who was present.
3. The text must be in Arabic
4. The chain of narrators must be complete and traced to the prophet (saw)
5. It must be proved that the narrators in the chain must have met each other and lived in the same period
6. The narrators must have been well known for their honesty competence and knowledge
7. The Hadith must conform to the teachings of the Quran and should not contradict it in any way
8. The Hadith should not contradict the accepted and well known teachings of the prophet
9. It should not promise large rewards for very minor acts
10. It must not show disrespect to the house of the prophet or the companions
11. It must to a large extent be acceptable to the mind and principles of life and not contrary to reason
12. It must be in agreement with other Hadiths on the same subject
13. It must not promote an individual or a group for personal interests or ambitions
14. The Hadith should not contain the date, minute and details of the future events
15. The narrator must not held any unique religious view of his own

Test to determine the authenticity of the sanad(chain of narrators) of Hadith

1. The chain of narrators must be complete and traced to the prophet (saw)
2. The narrators must have been well known for their honesty competence and knowledge
3. It must be proved that the narrators in the chain must have met each other and lived in the same period
4. The narrator must have been present when the reporting, action or saying took place or have heard from someone who was present.
5. The narrator should not be accused of any crime
6. The narrator must have not spoken from his imagination
7. The narrator must not held any unique religious view of his own
8. The narrator must have been a person who rarely commits mistakes
9. The narrator must be pious Muslim
10. The first reporter must have been a Swahaba (companion of the prophet)

Test to determine the authenticity of the matn (text) of Hadith

1. The Hadith must quote what was said or done by the prophet
2. The text must be in Arabic
3. The Hadith should not contradict the accepted and well known teachings of the prophet
4. The Hadith must conform to the teachings of the Quran and should not contradict it in any way
5. The Hadith should not promise large rewards for very minor acts
6. The Hadith must not show disrespect to the house of the prophet or the companions
7. The Hadith must to a large extent be acceptable to the mind and principles of life and not contrary to reason
8. The Hadith must be in agreement with other Hadiths on the same subject
9. The Hadith must not promote an individual or a group for personal interests or ambitions
10. The Hadith should not contain the date, minute and details of the future events

Classification of Hadith

Hadith can be classified into four: Sahih, Hassan, Dhaif and Maudhu

Hadith Sahih (sound)

- This is Hadith whose source is known and whose men are well known for their reliability and accuracy.
- It has continuous Isnad (chain of narrators).
- Can be used in legal and religious matters

Conditions for Hadith Sahih

- a) Continuity of Isnad (chain of narrators) to the prophet (saw)
- b) All the reporters must be trustworthy
- c) All the narrators must have a strong memory
- d) The reporter should not be irregular in his reporting of the Hadith i.e. his Hadith should not differs from others who are accepted to be more reliable than him
- e) The reporter should be free from unbearable defects especially in the science of Hadith i.e. making a Hadith which is Mursal (the link between the chain of narrators and the prophet is missing) to be Mausool (the link between the chain of narrators and the prophet is complete)

Hadith Hassan (approved)

- This is Hadith which has the qualification of Hadith Sahih, except that one of its narrators might have had a slight weakness i.e. a fault in memory.
- Can be used in legal and religious matters

Conditions for Hadith Hassan

- a) Continuity of Isnad (chain of narrators) to the prophet (saw)
- b) One of its narrators might have had a slight weakness i.e. a fault in memory
- c) The biography of one of narrators is not known by the Muhadith
- d) The Hadith doesn't contradict the fundamental teachings of Islam
- e) A group of weak Hadith can make Hassan

Hadith Dhaif

- This is Hadith which lacks the conditions found in Hadith Sahih and Hassan
- It is Hadith narrated by persons whose character is not well known or having a disparaged character i.e. telling lies

Conditions for Hadith Dhaif

- a) The hadith lacks the continuity in the chain of narrators
- b) if narrators lack integrity in his narration
- c) One of the narrators known to be a liar
- d) The chain of narrators cannot be traced to the prophet (saw)
- e) It contradicts the fundamental teachings of Islam

NB: These Hadith should only be used in enhancing virtues and preaching on condition that:

- a) The weakness should not be very strong and lies should not be party of Hadith
- b) It should be known and believed that it is only use as a precaution and not a confirmed matter
- c) It should be made clear to the reader or listener that this Hadith in use is Dhaif

Hadith maudhu (forged/ false hadith)

- These are false or invented hadiths

Reasons for fabrication (invention) of Hadith

1. Political reasons i.e. to praise their leaders or regime
2. Ignorance of religious and the love to encourage good deeds
3. Deliberately/intentionally to distort the truth

4. For pride to be seen as knowledgeable in the science of Hadith
5. Defending and supporting their sectarian's views (Madhab)
6. As a way of seeking favours from a king/ruler/caliph
7. To create confusion among the Muslims
8. Tribalism and racism
9. Stories for preachers
10. Loyalty to a certain teacher

Importance of classification of Hadith

- a) To establish the authenticity of Hadith
- b) Guide the Muslims on matters of shariah
- c) To establish the degree of acceptability of Hadith
- d) To encourage the Muslims to adopt the Sahih Hadith
- e) To guide against infiltration of forged and false Hadith
- f) To help the Muslims in knowing type of Hadith to accept or reject

Ilmul- Hadith and Ilmul-Rijal

Ilmul- Hadith

It is the science of Hadith which deals with collection and the study of text of Hadith

Ilmul-Rijal

It is the science of men, which deals with the biography of transmitters of Hadith

The role of Ilmul-Rijal in the development of Hadith

- a) It exposed the weakness of the inventors of false Hadith
- b) It leads to the emerging of many branches of knowledge such as History and Biology
- c) It led to the rise of six scholars of Hadith (sihahih sita)
- d) It determine the authenticity of Hadith
- e) It prevents the compilers from attributing falsehood to the prophet (saw)
- f) It determines whether Hadith should be classified as Sahih, Hassan or Dhaif

Sunni and Shia collection of Hadith

Sihahul sittah (the six genuine collections of Hadith)

Sunni Muslims have six collections of Hadith which are graded as the most authentic ones “the six genuine collections”(sihahul –sittah). These are:

1. Sahihul Bukhari
2. Sahihul Muslim
3. Sunnan Attirmidhi
4. Sunan Abu daud
5. Sunan An Nasaai
6. Susan Ibn Majah

NB

1. The collection took the names of their compilers
2. Sahihi Bukhari is considered as the most outstanding among all books of Hadith; followed by Sahih Muslim
3. The two Imams (compilers Bukhari and Muslim) sometimes are referred to as Ashykhani (the two eminent scholars)
4. Al-Muwatta of Imam Malik is highly placed by some scholars being next to Sahihul-Bukhari and Sahih Muslim
5. Musnad Imam Ahmed is also highly placed, although this two are not included in the six genuine collections.

Imam Bukhari

Birth

- His full name is Abu Abdallah Muhammad bin Ismail bin Ibrahim Ibnul Mughirah bin Bardezbah (Persian name means a garden)
- He was born on Friday after the prayers on 13th Shawal 194 A.H (810 CE). His birth place at Bukhara (from which is name of Bukhari is derived) in the territory of Khurasan (now Uzbekistan)

Upbringing

- His grandparents were Persian origin who worshipped fire.
- The first to embrace Islam among them was Mughirah
- His father died when Bukhari was very young. His pious religious mother took care of him
- He lost his sight when he was very young. His mother prayed hard for him, Allah answered her prayers and Bukhari was able to see again.

Search of knowledge

- Bukhari was very much interested in Hadith
- His mother was sent him to study Islamic education and she made sure that he received the best.
- On his part, he proved himself to be outstanding and have a strong retentive memory
- He did not record the Hadith taught in the school the way his colleagues did, but he memorized them, yet his classmate used to correct their Manuscripts from his recitation by heart. This was the case when he was 10 years old.
- At eleven, he was able to correct the recitation of a well-known traditionalist in a big congregation of theologians
- He became master of Hadith at sixteen
- When he was eighteen, he compiled a book relating the judgment of the prophet`s companions.

The dream

- One of his teachers (Ishaq), requested Bukhari to compile Hadiths, and Bukhari loved the Idea.
- One night when he was a sleep, he saw in his dream the Holly prophet. His dream was interpreted as an Indication that he should undertake the work of selecting the true Hadith from false ones.
- Al-Bukhari from that time devoted himself to the compilation of Hadith. He traveled throughout the Muslim world for about 40 years looking for this knowledge.

Travels

- Bukhari made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Baghdad
- b) Syria
- c) Egypt
- d) Saudia

- e) Basrah
- f) Kufah
- g) Khurasan

His teachers

- a) Ali bin Abdillah Al-Hafidh
- b) Imam Ahmad bin Hanbal
- c) Imam Abu Yaaqub Ishaq bin Yaaqub Annaisapuri

His book (Sahih Bukhari)

- He collected 300,000 Hadiths (some put it at 600,000) and of which he knew by heart 220,000 out of this he choose 7275 Hadiths (as the most authentic) in his book. This does not mean the rest were fabrications, but many were repetitions with different chains of narrators
- Sahih Bukhari consists of 9 volumes and it is divided into 97 chapters.
- He wrote over 20 other books
- Three factors that prompted Bukhari into compiling Hadiths are :
 1. He was not satisfied with the books of Hadith which existed, because they included unreliable Hadiths
 2. It was the wish of his teacher Ishaq bin Ibrahim, who advised his student (Bukhari) to compile authentic Hadiths.
 3. He had a dream of the prophet (saw) where he saw himself standing next to the prophet, whom he was fanning.
- It took him 16 years to complete his collection of Hadith into his book

Methods used by Imam Bukhari in collection and compilation of Hadith

1. He travelled widely in his effort to collect from as many source as possible.
2. Among the collected Hadith used he to select sound Hadith for compilation
3. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory
4. In some cases he used personal conscience or judgment to decide Hadith that should be compiled
5. He used to perform wudhu and prayed two rakats before recording Hadith
6. He divided his book into chapters and topics
7. He repeated a particular Hadith several times in his book whenever he felt that the Hadith was relevant.

8. He included in his book the prophet`s commentaries on some Quranic verses
9. He used different chains of narrators to present the same text with slight variation
10. He was cautious in classifying Hadith he preferred to use the phrase “it`s Isnad is sahih”
11. He would not accept Hadith unless the two narrators in the chain of narrators met and lived together in the same period.

Death

- Imam Bukhari died in a village called Khartanak near Samarkand on 30th Ramadan 256 A.H (870CE) at the age of 62
- Great scholars accepted him as an authority. That is why it is said “sahihul Bukhari is most accurate book after the book of Allah (Quran)

Imam muslim

Birth

- His full name is Abul- Hussein Muslim bunul- Hajjaj bin Muslim Al-Qushyiry Al-Nisapuri
- He was an Arab but was born at Nisapuri in Persia 204 A.H (819 CE). It was in the same year that Imam Shaffii died.

Search of knowledge

- He excelled in various branches of Arabic literature which he studied at an early age
- He started attending Hadith lecturers when he was 14 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:
 - a) Baghdad
 - b) Syria
 - c) Egypt
 - d) Saudia
 - e) Basrah
 - f) Kufah
 - g) Khurasan

His teachers

- a) Yahya bin Yahya Al- Khurasan
- b) Ahmad bin Hanbal
- c) Ibnu Mansur
- d) Imam Bukhari

His book (Sahih Muslim)

- He collected 300,000 Hadiths out of this he choose 9000 Hadiths, after thorough examination he maintained only 4,000(as the most authentic) in his book. This does not mean the rest were fabrications, but many were repetitions with different chains of narrators.

Methods used by Imam Muslim in collection and compilation of Hadith

1. He travelled widely in his effort to collect from as many source as possible.
2. Among the collected Hadith he used to select sound Hadith for compilation
3. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory
4. In some cases he used personal conscience or judgment to decide Hadith that should be compiled
5. He divided his book into chapters and topics
6. He repeated a particular Hadith several times in his book whenever he felt that the Hadith was relevant.
7. He included in his book the prophet`s commentaries on some Quranic verses
8. He used different chains of narrators to present the same text with slight variation
9. He was cautious in classifying Hadith he preferred to use the phrase “it`s Isnad is sahih”
10. He would accept Hadith although the two narrators in the chain of narrators met and did not live together in the same period.

Death

- He died on Sunday evening but was buried on Monday 5 days before Rajab 261 A.H (816 CE) at the age of 57. He was buried at Nisabur.

Imam Abu-Daud

Birth

- His full name is Suleiman bin Ash`ath Ibn Ishaq bin Bashir Assajistany.
- He was born in Sajistan in Persia in 203 A.H (816 CE)

Search of knowledge

- He travelled to many places in search of knowledge of hadith
- he started attending Hadith lecturers when he was 20 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Syria
- b) Egypt
- c) Saudia
- d) Basrah
- e) Kufah
- f) Khurasan

His teachers

- a) Ibnu Abu- Shybah
- b) Qutybah binSaid
- c) Muslim bin Ibrahim

His book (sunanan Abu-Daud)

- He collected 500,000 Hadiths out of this he choose 4,800 Hadiths, (as the most authentic) in his book.
- Jurist have acclaimed that this book is very authentic one next to sahih of Imam Bukhari and Mulsim
- It took him 20 years to compile this work

Methods used by Imam Abu-Daud in collection and compilation of Hadith

1. He choose Hadith then included all those Hadiths which were similar to it
2. He arranged the book according to the topics of Fiqhi and Shariah
3. He pointed out any Hadith which had a lot of doubt and the one which he said nothing on them were sahih
4. He preferred Hadith which had weak Isnad (chain of narrators) than opinions (qiyas) of others.
5. He travelled widely in his effort to collect from as many source as possible.
6. Among the collected Hadith he used to select sound Hadith for compilation
7. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory

Death

- He died in Basrah (Iraq) in the month of Shawal 275 AD (887 CE) at the age of 72.

Imam Al-Tirmidhi

Birth

- His full name is Abu Isa Muhammad bin Issa bin Thawrah bin Musa bin Dhahak Attirmidhi
- He was born in 209 A.H (822 CE) in Tirmidhi (in Khurasan)

Search of knowledge

- He started attending Hadith lecturers when he was 20 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Hijaz
- b) Wasit
- c) Baghdad
- d) Basrah
- e) Kufah
- f) Khurasan

His teachers

- a) Qutybah bin Said
- b) Ishaq bin Musa
- c) bukhari
- d) sufiyan bin Waqii

His book (sunanan Al-Tirmidhi)

- His book contains 3956 Hadiths
- The book also known as Al-Jamu Al-Kabir but popular known as sunan Attirmidhi

Methods used by Imam Attirmidhi in collection and compilation of Hadith

1. He mentioned Isnad of Hadith and explained its status whether Sahih, Hassan or Dhaif
2. He mentioned as many Swahaba as possible who narrated same Hadith or similar Hadith
3. He would coat difference opinions of the jurists on Hadith and why they accept or reject
4. He would mention Hadith which contradict one another on the same Issue
5. He travelled widely in his effort to collect from as many source as possible.

6. He mentioned Hadith which translate the Quran and which also shows the status of the Quran

Death

- He died on Monday 13th Rajab 279 AH (892 CE) in Tirmidhi at the age of 70.

Imam An-Nassai

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