

Islamiat Chapter 4 (Introduction to the Quran and Hadith)

Q.1: What are the names of the Holy Quran? Write down the incident of the first revelation in detail.

Answer:

The Holy Quran:

The Quran is a Book of Guidance. The Holy Quran was presented to Prophet Muhammad (Sallallahu 'alaihiwa Salaam) through angel Jibreel alaihissallam. The Quran was given to Prophet Muhammad (Sallallahu 'alaihiwa Salaam) by Allah in the month of Ramadan. The Surahs, which were revealed in Makkah, were called Makki surahs while the surahs, which were revealed in Madinah, were known as Madani surahs.

DIFFERENT NAMES OF THE HOLY QURAN:

The scholars have discussed different names of the Holy Quran. In Kitab-ul-Burhan, 55 names of the Holy Quran, derived from verses of the Holy Quran, have been discussed. A few of these names are listed below:

Al-Kitab:

The only book among all the books in the world which deserve to be called a book is the Holy Qur'an.

2. Al-Furqan:

Which can distinguish between truth and falsehood.

3, Noor:

Which shows light and guidance.

4. Shifa:

Which can provide spiritual shifa and message of health.

5. Tazkira:

A source of warning and advice.

6. Al-Ilm:

A source of knowledge and vision.

7. Al-Bian:

Which explains every matter.

Similarly, Allah has described certain qualities of the Quran. For example:

1. **Hakeem:** Containing wisdom.

2. **Majeed:** Sublime.

3. **Mubarak:** Blessed.

4. **Al-Aziz:** Possessing great prestige.

5. **Mubeen:** Which elucidates guidance.

6. **Karim:** Having noble qualities.

FIRST REVELATION:

When Hazrat Muhammad (S.A.W.) was forty years old the revelation of the Quran begun upon him. During this part of his age, he spent most of his time in solitude. He went to the Ghar-e-Hira for prayers. One day when he was busy in his prayers in the cave, Hazrat Jibraeel Ameen appeared at the cave and asked Hazrat Muhammad (S.A.W.) to read. The Holy Prophet told him

that he was illiterate. This question and answer was repeated three times. The fourth time Hazrat Jibraeel Amin seized the Prophet and pressed him and then released him. After this, he read these five verses of Surah Al-Alaq.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Translation:

Proclaim! (Or read) in the name of thy Lord and Cherisher, Who created.
Created man, out of a (mere) clot of congealed blood. proclaim! And thy
Lord is most bountiful. He who taught (the use of) the pen. Taught a man
that which he knew not.

(Surah Al-Alaq 1-5)

The beginning of revelation overwhelmed him. He started shivering and returned home. He told all about this to his wife Hazrat Khadija-Tul-Kubra (R.A.). She comforted him with these words, "Allah will never fail you. You bring the relatives closer together. You share the difficulties of other people. You offer wealth to the beggars and are hospitable". In fact, these words of Hazrat Khadija (R.A.) serve as a lesson for all the Muslims. If anyone adopts these qualities Allah will bless him with success in practical life and free him from all difficulties.

Q.2: Write down the characteristics of Makki and Madani Surahs?

Answer:

The Quran was revealed over 23 years of the lifetime of the prophet Muhammad (PBUH). Prophet Muhammad (PBUH) lived in Makkah for 13 years (610 - 622 C.E.) and in Medinah for 10 years (622 - 632 C.E.). The prophet (PBUH) was 40 years old when the first surah was revealed in Makkah. The Surahs in the Quran are categorized in two ways; Makki and Madani. The Surahs that are revealed before Prophet Muhammad (PBUH) migrated to Media are called Makki Surahs. [There is some difference of opinion about the definition of Makki and Madani Surahs. Makki Surahs are mostly revealed in the city of Makkah (some are revealed in Mina, Arafat, and other places). The other Surahs are called Madani Surahs.

MAKKI SURAHs:

The Holy Prophet (S.A.W.) spent the first thirteen years of his prophethood in Makkah. During this period he had to face great difficulties. The people known to him turned against him and did not care to listen to the message for Tauheed. They suffered from the evil of shirk. They decided after long deliberation that they would not accept his message but will oppose him tooth and nail. They spread thorns in his way. When the Holy Prophet (S.A.W.) recited the Holy Qur'an the shouted so that the people may not listen to the Holy Qur'an. They persecuted the people who embraced Islam. This period of thirteen years was a period of great difficulties and troubles. During

this period the Surahs of Holy Qur'an revealed upon the Holy Prophet (S.A.W.) contained a message of patience. Besides this, the topics relating to the oneness of Allah, prophethood, the life in the world hereafter have been dealt with. He was ordered to migrate to Madina after thirteen years.

Characteristics of Makki Surahs:

1: The Makki Surahs mainly deal with the doctrine of monotheism (Tawheed), the emphasis is on La Ilah Illa Allah (there are no gods but Allah). These Surahs call strongly for worshipping only one God and opposing the general polytheistic belief of the people of Makkah. Medini Surahs mainly deal with action or the implementation of faith.

2: These Surahs gave details on the attributes of God and His supreme power, the prophet-hood of Muhammad (PBUH) and the reality of the Day of Judgment. This is illustrated often by relating stories of past people and prophets and what happened to them when they rejected the monotheistic message.

3: As the people of Makkah were masters of the classical Arabic language, Prophet Muhammad (PBUH) considered this Qur'an is the word of God and a miracle and challenged the Arabs of Makkah to bring a similar chapter like the Qur'an. Thus, the chapters of Makkah in addition to the monotheistic tone had a secondary objective of being a literal, rhetorical and linguistic challenge for Arabs. This is evident in the selection of strong words, phrases and Arabic constructs in Makki verses.

4: Makki Surahs emphasized Man's relationship with God, while Medini Surahs emphasize man's relationship with a fellow man and lay down rules and regulations for social and moral conduct.

5. Makki Surahs denounce the hard-heartedness and arrogance of the leaders of the Quraish by repeating the word Kalla (never).

6. They contain verses exalting the Majesty of Allah followed by injunctions or persuasion to perform Sajdah.

MADNI SURAHS:

After Hijrat when the Holy Prophet (S.A.W.) when I arrived in Madina, the situation was quite different. A number of people in Madina had embraced Islam before his arrival. After Hijrat when a small group of Muslims led by the Holy Prophet reached Madina, the Holy Prophet set up an Islamic State with the help of Muhajireen and Ansars. During this period the Surahs and verses of the Holy Qur'an revealed were meant to meet the new needs of the situation. These Surahs pertain to the social, economic and political problems. In addition to these topics, the emphasis was laid on spending wealth in the way of Allah, an exercise of justice, business dealings and compulsion of Jihad.

Roza, Zakat, and Hajj were made compulsory. The Holy Prophet (S.A.W.) spent ten years in Madina. During this period many verses and Surahs of the Holy Qur'an were revealed on different occasions. During this period Muslims fought many battles with the non-believers. The first battle with the

non-believers is called Ghazwa-e-Badr and the last battle was Ghazva-e-Tabook.

Characteristics of Madani Surahs:

Following are some of the stylistic and subject characteristics of Madani surahs:

- 1: Mention of 'Jihad' and detailing on its rulings.
 - 2: Details of Islamic jurisprudence and legal system as well as laws governing the family, money transaction, international law, and acts of worship.
 - 3: Mention of 'hypocrisy' and dealing with hypocrites.
 - 4: Verses that used to start with "O people" in Makki Surahs now starts with "O you who believe"
 - 5: Long verses
 - 6: Easy vocabulary
 - 7: Arguments with the 'people of the Book' i.e., Jews and Christians.
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Q.3: Describe the detail of the last Pilgrimage of the Holy Prophet (PBUH).

Answer:

Year 10 A.H. The Islamic Calendar is considered to be one of the most significant years for three reasons. Firstly, this was the year when the Prophet delivered his Last Sermon during his farewell pilgrimage to Mecca.

Secondly, this was the year where a number of deputations came to the Prophet to announce their Islam as well as their tribes. Thirdly, it was the golden period of Islam when multitudes of people embraced the faith by accepting the message of the Prophet.

Prophet Muhammad undertook his farewell pilgrimage in the year 10 A.H. His farewell pilgrimage to Mecca is one of the most significant historical events in the minds of Muslims, for it was the first and last pilgrimage made by Prophet Muhammad, as well as being the model for performing the fifth pillar of Islam, the Hajj.

Prophet Muhammad's final sermon was delivered during the Hajj of the year 632 C.E., the ninth day of Dhul Hijjah, the 12th month of the lunar year, at Arafat, the most blessed day of the year. There were countless Muslims present with the Prophet during his last pilgrimage when he delivered his last Sermon.

The Final Sermon:

After praising, and thanking God, the Prophet, may the mercy and blessings of God be upon him, said "O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today."

"O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the

goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds. God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. God has Judged that there shall be no interest and that all the interest due to Al-Abbas ibn Abd'el Muttalib shall henceforth be waived..."

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve of, as well as never to be unchaste."

"O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means."

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

“O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.”

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people."

Thus the beloved Prophet completed his Final Sermon, and upon it, near the summit of Arafat, the revelation came down:

"This day have I perfected your religion for you, completed My Grace upon you, and have chosen Islam for you as your religion..." (Quran 5:3)

Even today the Last Sermon of Prophet Muhammad is passed to every Muslim in every corner of the world through all possible means of communication. Muslims are reminded about it in mosques and in lectures. Indeed the meanings found in this sermon are indeed astounding, touching upon some of the most important rights God has over humanity, and humanity has over each other. Though the Prophet's soul has left this world, his words are still living in our hearts.

Q.4: Write a note on the following:

Answer:

1. PRESERVATION OF THE HOLY QURAN:

Allah has Himself promised to preserve the Holy Quran:

Allah says:

"We have, without doubt, sent down the message; and we will assuredly guard it (from corruption).

In this verse, Allah has made three points. First, this book has been revealed by Allah. This means that this is not an ordinary book, but has been revealed by Allah for the guidance of mankind.

Second, this is a book of Zikr. Zikar means advice, i.e., this book has been revealed to advise the people with the intention of their welfare.

Third, it has been declared that Allah is responsible for the preservation of this book. This means that no tampering, alteration or suppression of any portion of this book is possible. Other divine books have been subjected to tampering and alterations. However, the Quran is intact in its original form; even after the passage of centuries. Its language, eloquence and its contents exist without any change. The Holy Quran contains guidance for mankind for all times to come. It is for all ages and all races of mankind. The power of government cannot suppress its teachings. Allah has fulfilled His promise to preserve the Holy Quran. This fact has been acknowledged by the Muslims as well as non-Muslims. Allah says in the Holy Quran:

"Love not thy tongue concerning the Quran to make haste therewith. it is for us to collect it and to promulgate it. but when We have promulgated it, follow thou its recital (as promulgated). Nay more, it is for us to explain it (and make it clear)."

The Holy Prophet (S.A.W.) ensured that the contents of the Holy Quran should be committed to memory and writing. That is why a large number of the companions of the Holy Prophet (S.A.W.) learnt the Holy Quran by heart. In addition to this, the contents of the Holy Quran were recorded on slabs, palm leaves, and the shoulder bone of the camel.

2. EDITING OF THE HOLY QURAN:

The present order of the Surahs of the Holy Quran is **tauqifi**. This means that the Holy Prophet (S.A.W.) has arranged the content; of the Holy Quran

according to the commands of Allah. When a Surah was revealed the Holy Prophet (S.A.W.) himself instructed the scribes to write the Surah in question before or after some particular, Surah. When ayat were revealed he directed to record the same in a particular Surah. In view of this practice, the Muslims believe that editing of the Holy Quran has been made under the will of Allah. Among the scribes of Wahi are included the four caliphs.

The Prophet (S.A.W.) under divine instruction made the arrangement of the Surahs and verses. Whenever a verse was revealed, the Prophet (S.A.W.) would send for his scribe and direct him to place the revealed material in such and such Surah before or after such and such verse.

The Prophet (S.A.W.) used to memorize the Quran after it was revealed. According to Sahih Bukhari, the angel Jibraeel used to recite the Quran with the Prophet (S.A.W.) once a year, but he recited it twice with him in the year the Prophet (S.A.W.) died.

The Prophet (S.A.W.) encouraged the companions to memorize the Quran. A large number of companions are reported to have memorized it during the lifetime of the Prophet (S.A.W.).

Q.5: Write a note on the following:

Answer:

1. COLLECTION OF THE HOLY QURAN AND ITS WRITING DURING THE PERIOD OF HAZRAT ABU BAKR SIDDIQUE :

During the lifetime of the Holy Prophet (S.A.W.), the Holy Quran did not exist in a single book form. Its contents were recorded in different articles. In the time of Hazrat Abu Bakr Siddique (R.A.), the need arose to compile it in book form. During his caliphate, the Muslims fought a war with Muselima Kazzab who claimed to be a prophet. The army sent to crush him consisted of a large number of Huffaz-e-Quran. A large number of them were martyred during the war. The Muslims won 'the war' but it was felt that the death of Huffaz-e-Quran might not affect the preservation of the Holy Quran. Therefore, Hazrat Abu Bakr Siddique entrusted the work of the compilation of the Holy Quran to a famous Qari and Hafiz, Sahabi Zaid Bin Sabit who also served as a scribe of Wahi during the period of the Holy Prophet. He completed this task with great diligence. This manuscript of the Holy Quran remained with Hazrat Abu Bakr Siddique (R.A.). After his death, it was in the custody of Hazrat Umar (R.A.) and after his death, it was passed on to Hazrat Hafsa. Hazrat Usman (R.A.) got many copies of this manuscript prepared under his supervision during his caliphate and sent the same to the different parts of his empire.

Zaid bin Sabit (R.A.) reported, Abu Bakr (R.A.) sent for me after the casualties of the warriors of Yamamah. Omer bin Khattab (R.A.) was near him, Abu Bakr (R.A.) said, "Umar (R.A.) came to me, he said people have suffered heavy

casualties in the battle of Yamama, among those who committed Quran to memory, and I fear that there will be casualties among the readers of the Quran in different places, many things of the Quran will be lost, and I consider it (proper) that you should pass order for the collection of the Quran. I said to Umar, (R.A) how shall I do something, which the apostle of Allah did not do? Umer (R.A.) did not cease to repeat it to me until Allah opened my breast for that", Abu Bakr (R.A.) said... so search for the Quran and collect it. I said, "By Allah, if you had put the task of taking away a certain mountain, it would not have been heavier to me than what you have ordered, I (added) said." How dare you do something, the Apostle of Allah has not done. Abu Bakr (R.A.) said, "By Allah this is good". Abu Bakr (R.A.) did not cease to repeat it to me till Allah opened my breast..." (Bukhari)

2. STYLE OF THE HOLY QURAN:

The style of the Holy Quran is very appealing and charming. When it is recited the people are attracted to listen to it. There is a great effect in its contents. It deeply touches the heart and mind of its listeners. Its verses contain vast meanings. People have spent their ages writing the Tafseer of this book. This process is still going on. The style of the Holy Quran is quite different from otherworldly books. It addresses man directly and calls upon him to follow the right path. This book is free from all kinds of shortcomings. The Muslims have been reciting the only Quran for centuries. This is proof that this is a divine book which cannot be changed.

3. QUALITIES OF THE HOLY QURAN:

The Holy Quran possesses certain qualities which have made it immortal. It is not possible to enumerate all the qualities. However, a few qualities are described as under:

1. The Holy Quran is the true book. Its message and teachings contain truth. It contains very solid arguments and proofs. Allah says:

"Alif Laam Raa. (this is) a book, with verses basic or fundamental (of established meaning), further explained in detail, from one who is wise and Well-Acquainted (with all things)."

The arguments are very solid and convincing and lead us to the truth. These are free from any contradiction. There is consistency in the topics dealt with in the Holy Quran. Allah says:

"Had it been from other than Allah, they would surely have found therein much discrepancy."

2. This book guarantees the success of those individuals and nations who believe in it truly and sincerely and who follow its commands. Through this book, they can win prestige and distinction in this world. This fact has been expressed by Hazrat Umar in these words;

"Through this book, Allah Taala will ensure the rise of many nations as well as the downfall of some."

Under the influence of the Holy Quran, the life of the Hazrat Umar was changed altogether. Hazrat Umar belonged to the middle-class section of the

Quraish and he used to attend the goats of his father as a shepherd. After embracing Islam, Hazrat Umar displayed great qualities of leadership. He was the founder of an empire greater than the empires of Rome and Iran. He has laid down the guiding principles of statecraft which is a source of pride for all the world. Although he was the head of a great state yet he was extremely pious and noble. It is a fact that a person who closely follows the Holy Quran will be blessed with prestige and honor. On the other hand, a person who ignores the teachings of the Holy Quran will face degradation and destruction. In his famous poem, SHIKWA Iqbal has also expressed similar feelings and views.

3. The Holy Quran has a great influence on the human heart and mind, feelings, desires and tendencies. It performs a vital role in the reformation and chastisement of human character and personality. The recitation of the Holy Quran creates a tenderness in our hearts as well as develops the blessings of determination and conviction.

Q.6: What is the meaning of Hadith and describe the status of hadith.

Answer:

Meaning of Hadith:

The Holy Quran is the last divine book revealed upon Hazrat Muhammad (S.A.W). He was the preacher and the teacher of the Holy Quran. Therefore, he read out the entire Holy Quran to the people. He made them write it and learn it by heart. He explained the meanings of the Holy Quran and himself followed the orders and teachings of the Holy Quran to serve as a model for the Ummah. The life of the Holy Prophet (S.A.W.) is, in fact, a practical interpretation of the Holy Quran. The sayings, actions, and statements of the Holy Prophet (S.A.W.) are called Hadith. The Arabic word Hadith means conversation or sayings. The Holy Prophet (S.A.W.) communicated the teachings of the Holy Quran through his conversation or actions. He explained the contents of the Holy Quran and sometimes acted upon these teachings for the guidance of his followers. Sometimes his followers expressed their ideas or performed certain actions. The Holy Prophet (S.A.W.) remained silent and made no comments. In this way, these actions also became a part of Din, because they were not objected to by the Holy Prophet (S.A.W.)

The collection of all this is called Ahadith.

THE RELIGIOUS STATUS OF HADITH:

What is the religious status of Hadith? To understand this, the following positions of the Holy Prophet must be kept in view which have been highlighted in the Holy Quran.

1. The Holy Prophet is a perfect model of human behavior for all the believers:

"He has indeed in the Apostle of Allah a beautiful pa (conduct) for anyone whose hope is in Allah and the final Day, and who engages much in the praise of Allah."

2. His obedience is compulsory:

"So believe in Allah and His Apostle, the unlettered prophet, who believed in Allah and His Words. "

3. If the Holy Prophet (S.A.W.) gives us something we should take it and if he forbids something we Should shun it.

"So take what the Apostle assigns to you, and deny yourselves that which he withholds from you."

4. It is compulsory for all the Muslims to obey the Holy Prophet (S.A.W.).

"O ye who believe! obey Allah and obey the Apostle."

5. The right path can be found by obeying the Holy Prophet (S.A.W.).

"If you obey him, ye shall be on the right guidance."

The above verses of the Holy Quran show that all the instructions given by the Holy Prophet (S.A.W.) to his followers, all explanation made by him 'to interpret the Holy Quran, the things declared Halal and Haram by him and the decisions made by him to settle disputes all pertained to religion or Shariah. Apart from this, his whole life is the best model for the Ummah to follow. It is compulsory for every believer to follow his orders. In case he

forbids a thing the believers must give it up. In short obedience of the Prophet is, in fact, the obedience of Allah. Allah says in the Holy Quran:

"He who obeys the Apostle, obeys Allah."

This means that as it is compulsory to obey Allah it is also compulsory and necessary to obey Hazrat Muhammad (S.A.Z). Obviously, orders regarding Din are contained in the Holy Quran but the explanation of these orders, details and practical observance can be made only with the help of the sayings, actions, and model of the Holy Prophet (S.A.W.). Without this knowledge proper obedience of the Holy Prophet is impossible.

Q.7: Write in detail about the three phases of the compilation of Hadith.

Answer:

This is an established fact that certain companions of the Holy Prophet (S.A.W.) had recorded the Hadith of the Prophet. As you have read that the Holy Prophet (S.A.W.) himself dictated many orders, and instructions. It is clear that the work of compilation of hadith had been taken up during the lifetime of the Holy Prophet and not in 2 A.H. as the Orientalists say. In the early period of Islam collections of Hadith were available. Among these collections, Saheefa Sadiqa of Hazrat Abdullah bin Ammer Bin Al-Aas is very famous. Similarly, the Sahifa compiled by Hazrat Ali contained many orders

and issues. The most important Sahifa was Abu Huraira, which has been quoted by his student Hamam bin Munaba. 'This Sahifa is important that it has reached us as quoted and compiled by Hama, bin Munaba. This Sahifa was traced and verified a few years before two identical manuscripts were found, one in Berlin and the other in Damascus. Further, this Sahifa has been reproduced without any change in Musnad of Imam Ahmad. Most of the Hadith of this Sahifa are included in different chapters of Sahih Bukhari. In this way, modern research has brought to light many letters and documents of Hazrat Muhammad (S.A.W.). Among these the invitations to Maquqas of Egypt and Nijashi are famous.

THE FIRST PHASE OF COMPILATION OF HADITH:

Those who memorised the hadith were mainly Abu Huraira, Abdullah bin Amr, `Aieshah and Anas bin Maalik. The traditions were compiled from them by their students; the following are compilations of that period:

1. Sahifa Sadiqa compiled by `Abdullah bin `Umar
2. Sahifa Sahiha compiled by Hamam bin Munabah from Abu Huraira
3. Collection of Aisha compiled by Urwa bin Zubair from Aisha (R.A.) .
4. Book of Jabir by Jabir bin `Abdullah
5. Collection of Anas bin Maalik
6. Collection of `Abdullah bin 'Abbas
7. Sahifa Sa'ad bin Abdullah
8. Collection of Ali (R.A.)

9. Letters, laws, and treaties which were dictated by the Holy Prophet (S.A.W.) himself and were preserved in his time.

THE SECOND PHASE OF COMPILATION OF HADITH:

As a matter of fact compilation of Hadith was taken up in the first century A.H. However, it is also a fact that the people of Arabia kept the record of every matter through their memory and did not like to keep written records. The reasons for this were that Arabs had a very sharp memory and they wrote only to refresh their memories. At the close of the century in the year 99 A.H. Khalifa Umar bin Abdul Aziz realized that most of the companions of the Holy Prophet (S.A.W.) had passed away. He was concerned that this might not adversely affect the knowledge and subject of Hadith. Therefore, he issued an order to all the scholars in different Countries to collect and compile the Hadith of the Holy Prophet. In compliance with this order Imam Shaibe of Kufa, Imam Zahri of Madina and Imam Makhul of Syria compiled collections of the Hadith. Similarly, at the end of the first century great Iamma, Tabeen fully participated in the collections and compilation of Hadith.

In the second century A.D., this process further flourished. Along with, Ahadith the description of Fatawa and sayings of the companions, Ahl-i-Bait and Tabeen were collected and compiled. The most renowned books among these are Al-Asar' of Imam Abu Hanifa, Moeta of Imam Malik and Jamay of Imam Sufian Suri. During this century, Fiqa Hanfi and Fiqa Malki were

compiled in the light of these Ahadith and descriptions which were followed by the companion and Tabeen.

THE THIRD PHASE OF COMPILATION OF HADITH:

In the third century, Ilm-e-Hadith made much progress. Mohadeseen reached every corner of the world in search of Hadith. They separated reliable Hadith from the unreliable ones. The accurate reference to the narrator of Ahadis was established. Isma-til-Rijal was compiled; Cross-examination and scrutiny to establish the authenticity of Hadith became an art. During this period valuable books like Sihab-i Sitta were produced.

During this period not only the traditions of the Prophet (s.A.W.) were collected but also the verdicts and sayings of the followers of the Companions, and that of the house of the family of the Prophet (S.A.W.) was also carried out. The outstanding works of this period were:

- Al Muatta by Imam Malek bin Anas
- Kitab Al-Athar by Imam Abu Hanifa
- Al-Musanaf by Imam Razzak
- Jami Thauri by Imam Sufyan al-Thawri
- Kitab Al-Kharaj by Imam Yousaf
- Musnad Ahmad Bin Hanbal by Imam Ahmad Hanbal
- Al-Maghazi by Waqidi

The Hanafi and Maliki schools of legal thought were formulated during this period in the light of the Hadith. Imam Abu Hanifa founded the school of

deduction or Qiyas. The legal decisions were drawn by him by deductions from the Quran, Hadith, and Ijma (consensus of opinion).

By the end of the second century, the other two Imams is Shafi'i and Imam Ahmad Bin Hanbal also flourished.

Q.8: Write the names of Sihah-e-Sitta and their authors together with the year of their deaths.

Answer:

Below is given a list of Sahah-e-Sittah, the most authentic and valuable six books on Hadith and their authors:

1. **Sahih Bokhari** by Imam Abu Abdullah Muhammad bin Ismail Bokhari (d. 256 A.H).
2. **Sahih Muslim** by Imam Muslim bin Hajjaj bin Muslim Qashairi (d. 261 A.H).
3. **Jami At-Tirmizi** by Imam Abu Isa, Muhammad bin Isa, Al-Tirmizi (d. 279 A.H).
4. **Sunan Abi Dawood** by Imam Abu Dawood Sulaiman bin 'Ash'as (d. 275 A.H).
5. **Sunan An-Nisai** by Imam Abu Abdur Rahman Ahmad bin Shoaib bin ali Al-Nisai (d. 303 A.H).
6. **Sunan Ibne Majah** by Imam Abu Abdullah Muhammad bin Yazeed Ibn Majah Al-Qazweeni. (d.273 A.H)

Q.9: Write the names of Usool-e-Arbaa and their authors together with the year of their deaths.

Answer:

The following four books "Usool-e-Arbaa" are among the most authentic books on Hadith for the followers of Fiqh-e-Ja'ffari:

1. **Al-Kafi** by Abu Ja'far Mohammad bin Yaqub Alkleeni. (d. 339 A.H.)
2. **Mun la Yahdruhul-Faqih** by Abu Ja'far Muhammad Ali bin Babwaiyh Qumi. (d. 381 A.H.)
3. **Al-Istibsar** by Abu Jafar Muhammad bin Al-Hasan Toosi. (d. 460 A. H.)
4. **Tehzib-ul-Ahkam** by Abu Jafar Muhammad bin Al-Hasan Toosi. (d. 460 A. H.)

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