



**1. It was due to the expansion of the Islamic Empire that the collection of Hadith became eminent. Discuss.**

- The candidate is supposed to explain the factors which led to increased need to collect Hadith starting with expansion of the Islamic empire.
- After the Muslim conquest of a vast area of the world including; Persia, Syria, Egypt, Spain and others.
- They were faced with challenges of making proper decisions on administrative and individual matters and all functions of the state.
- Muslim leaders resorted to consultation regarding the ways and practice of the prophet.
- The right people to get such informed non were the companions of the prophet who were scattered all over the Muslim world.
- The collection of Hadith therefore became eminent as a way of making Muslim leaders effective and relevant.
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***Other factors included;***

- The significance of Hadith in the propagation of religion.
- The need to provide solutions to daily Moslems especially after the death of the prophet.
- The need to hold high the position of the prophet.
- The desire to explain the Quran.
- Death of the companions of the prophet due to wars and natural causes.
- The need to protect the traditions of the prophet from forgery.
- The need to reserve Hadith for future generation.
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**12 X 2+1= 25**

## 2. Analyse the contribution of Imam Bukhar to the development of the science of Health.

A candidate should give the role of Bukhar in preserving and purifying Hadith.

- Bukhar's real name was Abu Abdallah Muhammad bin Ismail bin Ibrahim bin Mughirah bin Bardazabih Al Bukhar.
- He was born in a slave family at Bukhara in 194 or 830 AD.
- As a young boy, he had strong intellect, sharp retentive memory and a great capacity for hard work.
- He began the study of Hadith at an early age of eleven and by 17 he had already collected a number of Hadith.
- He started his several journeys in search of Hadith from Makkah where he had gone for pilgrims.
- Travelled widely in the Muslim world in search of knowledge in addition to Hadith collection.
- He visited most of the centers of learning throughout his forty years of Hadith work.
- It was his practice to go nearly every traditionalist and learned men to get whatever information they had from the prophet.
- He was very pious, generous and honest.
- He collected hadith with utmost strictness.
- He did not succumb to the earthly desires at the expense of getting a genuine hadith.
- He collected hadith from only pious men and honest ones and he doubted one's piety he would not take a hadith from him.
- Bukhari collected 600,000 traditions, memorized 220,000 and recorded only 7275 of them.
- He always embarked on hadith recording or general study of the subject after getting ablution and offering two rakats to seek Allah's guidance.
- Whenever he left that an explanation or comment or a particular hadith was necessary, he clearly marked it as his own to avoid confusing his words with that of the prophet.
- He did not accept any Hadith unless when all narrators were reliable.
- He also had to get proof that all narrators had met each other in their succeeding narrations.
- Bukhar's sahih is compiled in nine volumes with transactions in different languages.
- A summarized version of these nine volumes was compiled by all Imam Zainud Din Ahmad bin. Abdul Lalif Al Zabidi translated in English by Dr. Muhammad Muhsin Khan.
- Bukhar's work on Hadith which required a careful study of almost all individuals he came across in the Isnad led to another work known as al Tarikh al Kabir.
- This book contains biographies of over 40,000 traditionalists
- It was Imam Bukhari who developed the canons for criticizing Hadith and classification of Hadith.
- He died in 256 AH / 878 at a place near Samarkand at the age of 62.

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$$16 \times 1\frac{1}{2} + 1 = 25$$

3. **“The companions of the prophet who risked their lives for the sake of the prophet, spent all their wealth for his mission, left their homes and went into exile for the cause of Islam could not have fabricated falsehood on the messenger of Allah. What then led to this unpleasant development in the history of Hadith?”**

A candidate is required to give the factors which led to fabrication of Hadith.

- Political difference especially between the Rigidities Umayyad and to the small extent the Sunni Muslims.
- Theological differences especially between the Shiites, the Whawarij the Mutazilites Asharites etc.
- Racism and Tribalism  
The Shu'ubiyah movement was inhibited by non Arabs and expressed hatred for Arabs and their arrogance using all available means of communication including fabrication of Hadith.
- Loyalty to an Imam  
Some of the followers of the founders of the four Sunni schools of thought fabricated Hadith praising their Imams and minimizing others.
- Stories for preachers. Realising that the masses enjoy strange catch their attention yet others came with health intended to make people sad, depressed and helpless
- Juristic differences.  
Some fanatics of schools of law in order to popularize the teaching of their scholars fabricated Hadith e.g. “whoever raises hands in prayers his salat is invalid.
- Ignorance of religion and desire to encourage good deeds.  
Hadith were fabricated to encourage people to do good in order to get rewards from Allah.
- Getting access to palaces.
- The fabricators supply wanted to get access to palaces and enjoy special privileges from the leaders.
- For example Ghinyath bin Ibrahim fabricated a Hadith in praise of a dove which was a favoured bird to Caliph Muhammad al Mahdi Al gave the fabricator 10,000 Dirhams.

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4. (a) **Discuss the general classification of Hadith.**

A candidate should give the different classes of hadith.

Hadith refers to sayings, actions and silent approvals of the prophet which had a religious bearing.

Hadith therefore can be classified as.

Qaul – sayings

Fiel – Deeds, actions or practices of the prophet.

Taqiril – Silent approvals.

Hadith is further classified as

Qudsi – sacred hadith and

Nabawi – prophetic traditions

***Other classes include;***

Maqbul – accepted and

Mardud – Objectionable – rejected

Maqbul has two classes;

Sahili – Sound, accurate or spotless

Hassan – refers to a hadith which is fair. It has most of the feature of salih hadith to only that its reporters were people whose memorizing power was less than 80%.

Mardud is further subdivided into:

Dhawf – weak hadith mainly because of broke chain of narrators and

Mauthu – forged.

There other classes which are also important include:

Mutawatir – and Ahad

Mutawatir is a hadith reported by many people at different stages i.e. from three upwards.

Ahad is a hadith reported by few people from three down wards.

8 X 1<sup>1</sup>/<sub>2</sub> +1= 13

(b) In what ways did the classification affect the science of Hadith?

- It led to identification genuine Hadith to be used.
- Helped to get the source for consultation.
- Helped in the detection of forged Islam.
- Helped in trapping the detractors of Islam.
- Gave way for the emergence of Islamic law.
- Helped in ranking of Hadith according to their value.
- Simplified the teachings of Islam.
- Led to omission/ loss of some good hadith.
- Reduced the scope of the broad source of Islamic law.
- Undermined the efforts of would be compilers of Hadith.
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**6 X 2 = 13**

**5. Explain the basis on which the Muhadithun made their decision to classify hadith as Sahih.**

A candidate should show how the scholars identified Sahih hadith from the rest. Show the conditions which a particular hadith had to be ranked as Sahih.

- The decision by the Muhadithun to classify a hadith as Sahih was based on the following:
  - A hadith must have been in conformity with the teachings of the holy Quran.
  - If it was in line with the universally accepted teachings of the prophet e.g. salat – prayer.
  - If it was in line with reason or common sense.
  - If it was not isolated i.e. being reported by an individual whose reliability was doubted.
- If the report did not contradict historical facts.
- The reporter of such hadith must have had a very high memorizing power above 80%.
- If the hadith had no element of forgery nobody dared to have forged it.
- Each of the narrators in the chain had to be known for his learning and ability to deliver.
- The report must have been free from exaggerations.
- The narrators must have stated that he was present or heard the hadith being altered by the prophet.
- Each of the narrators in the chain must have met at least one person meaning of what he heard.

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***Each of the narrators in the chain must have met at least one person from whom he narrated.***

- Must have been established that the subject of the narration was done, said or silently approved by the prophet.

The hadith must have had a continuous chain of narrators

The narrators of such a hadith must have been pious- practicing Muslim.  
The reporters must not have been a liar

**6. Discuss the characteristics of Hadith Nabawi.**

Hadith refers to the saying, actions and silent approvals of the prophet.

Hadith Nabawi are prophetic traditions whose wording and meaning are from the prophet.

- They explain the Quran.
- Many of them constitute the actions and practices of the prophet.
- They constitute the second source of Islamic law.
- They authentic ones do not contradict with the Quran.
- They can not be recited in prayers.
- They were compiled by the Muhadithun.
- They are prone to forgery.
- They supplement the Quran.
- There are many in number compared to Qudsi.
- They were memorized by senior companions of the prophet and hadith scholars.
- Can be recited without a book.
- Acting by the message of hadith nabawi attracts rewards.
- They were classified under mutawahi and Ahad.
- The prophet was the source of these hadith.
- They have been compiled by the six sound compilers- sihaSittah.
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**16 X 1½ = 25**

**SECTION B**

**7. Assess the role of the prophet and his companion towards the development of Islamic law.**

A candidate should explain the contribution of the prophet and his companions to the development of Islamic law.

- Islamic law started as early as the time of Prophet Muhammad especially with the revelation of the Quran.
- The prophets' role was to explain the verses of the Quran which were not clear to his companions.
- In addition his actions and silent approvals played a role in contributing to the development of Islamic law.
- The prophets' period is divided into two: the median period where much of the laws were Ibadat – intended to improve relationship between man and God.
- While the median period was characterized by both relationship between God and man and that between man and man.

- The prophet supervised the implementation of Islamic law during the Medinan period.
- Being the political and religious leaders the prophet was the referral point of all disputes.
- The major sources of law were the Quran and Hadith.
- He laid emphasis over this during his farewell sermon / address.
- In addition Qiyas was encouraged as a way of solving, problems e.g. the hadith about Muath bin Jabal.
- The prophet said “I judge amongst you by reason in what has not been dealt with by revelation.
- The classification of acts only considered Halal – lawful and Haram- (unlawful)
- He discouraged anyone to work on doubtful issues.
- Consultation was highly encouraged and the prophet on many occasions consulted his companions before any decision was made.
- He drafted the constitution of Madna which provided guidelines in the administration of the Islamic state.
- The constitution provided the rights and obligations of different people in Madina.
- It gave people freedom of worship liberty equality, liberated slaves and women e.t.c.
- Non- Muslims were judged by their own laws unless their cases involved Muslims.
- The prophet emphasized giving the accused the benefit of doubt.
- The companion also contributed greatly to the development of Islam law as seen below;  
The election of Abubakar as the first successor of the prophet was through their consensus (ijuma)
- The compilation of the Quran in a book form systematized the law with Quran as the first source of reference.
- The division of the Islamic state into provinces by Umar improved administration of the Islamic state.
- Introduction of state treasury but AbuBakar and improved by Umar I was yet a development of Sharia.
- Introduction of pay- roll registers greatly improved the welfare of the army and civil servants.
- The land tax- Kharafi improved the land tenure in the Islamic state.
- The office of the judge (Qadhi) was systematized and judges were paid well.
- The punishment for the drunkards was increased from 40-80 strokes of a case.
- Quran and Hadith combined to serve as major sources of Islamic law.
- Qiyas was further developed and practiced by the companies of the prophet.
- Taraweh prayer was turned into a daily congregational prayer during Ramadhan by Umar I
- Deuhow houses were introduced to combat crime.
- Taxes were introduced on houses by uthomem bin Affan.
- The laws governing Jihad were emphasized by Muslim fighters.
- Teachers- missionaries were sent to conquered areas to teach new converts the principles of Islam.
- Ali bin Abutwalil wrote a book of called al Qatadayah.
- The use of arthar- sayings and opinions of the companions came into play.
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8. **Explain the teachings of Islam about the status of the Quran as the first source of Islamic law.**

- Islamic law has four fundamental sources namely Quran, Hadith, Ijuma and Qiyas
- Quran is the book of Allah revealed to man kind through the last and final messenger of God- Muhammad.
- It contains the knowledge imparted by Allah and the guidance for men and women who desire to live righteous lives for all time.
- It is the word of the wise and clear message which allows no doubt.
- It is a rope of Allah by holding firmly unto which individuals and nations achieve salvation.
- It is a remedy that heals all spiritual illments of man, woman and even Jinns.
- It is a constant reminder for all men and women as well as individuals under nations that no more prophets will; come with guidance from Allah.
- It acts as a criterion to choose between truth and falsehood as well as between right and wrong in belief and actions.
- It provides a code of conduct for all believers and is the commandment for them to experience the highest level of happiness.
- Its subject matter is divided into beliefs, legal teachings and stories or parables.
- Of the above categories the legal teachings form the gist of the Quranic legal tradition which beliefs and stories play a secondary and explanatory role.
- The Quran as the primary source of law possesses the highest authority in matter of law.
- All issues on which it has explicit injunctions are themselves explicit and therefore unchallengeable.
- Anything that runs counter to them is considered false because its injunctions cannot be contradicted in any way.
- They are stated in form of verses clearly devoid of any ambiguity.
- Once they are quoted or invoiced in any legal ruling their subject cannot be brought to question.
- There are more than five legal verses in the Quran dealing with a variety of issues.
- The Quran is therefore the first criteria to determine legal actions, conditions and conduct.
- Whatever the Quran declares lawful will ever remain as such for all times.
- The Quran as a primary source of law sanctions the other sources of law i.e. Hadith, Ijuma and Quiyas
- e.g. Q 3:132 Allah says obey Allah and the messenger that you may obtain mercy
- Q 59:7 "...whatever the messenger give you take and whoever he forbids abstain there from.
- Others verses many include;  
Q 2:2, 17:9, 5:47, 4:59, 6:38, 3:31, 33:21, 53:2-4, 33:36, 4:59.

There are also prophetic traditions to that effect.



9. Analyse the contribution of Imam Shafii to the development of Islamic law.

A candidate is required to assess the role of Imam Shafii to development of Sharia Juriprudence.

- His full name is Abu Abdallah Muhammad bin Idis.
- It is said that Imam Shafii was born at Gaza a small town on the Mediterranean Sea.
- While other biographies indicate that he was born at Asqalam which is not very far from from Gaza in the year 150AH / 767 AD.
- He belonged to the Hashimile family/ clan of the Quarash tribe.
- From his early child hood he displayed sharp intelligence and was excellent at memorizing events.
- He was eloquent in speech and very good in poetry and Arabic languages in addition to his legal studies.
- As a child he was always eager to learn the traditional Islamic science, i.e. Quran, Hadith, Fiqhe.t.c.
- He began his studies with the learning of the Quran and by the age of seven he had memorized it.
- He read al Muwattah and by the attained 15 years he had memorized it.
- He studied jurisprudence under two famous scholars i.e. Muslim bin Khalid and Sufijan bin Uyayna.
- He served as an administrator in Yemen at the invitation of the governor during the calpliate of Haroona al Rashid.
- He discussed with Haroona al Rashid several branches of knowledge.
- He taught many people Islamic law.
- He travelled widely and met several people including Haniffi and Mahkite jurists.
- He was always surrounded by many scholars who came to learn Fiqh from him.
- His leading disciples included Rabi bin Sulaiman Abu Yaqub al Riwayate.t.c.
- Whatever was written down by his disciples was read a loud to him and corrects the text.
- He wrote most of the accurate work available in jurisprudence e.g. Kitab al Ummu and Al RI Salah.
- He was known for his sright forwardness and pief. This inspired many people to read his work.
- He emphasized Sunnah as a source of Sharia and the importance of Sunnah in formulating rules of the law.
- He delivered many lecture and had a lot of discussions on jurisprudence which benefited many.
- His school was named after him and millions of Muslims follow his juristic opinconts.
- His schools spread mainly in Yemen, Egypt Syria, South East Asia – Malaysia, Indonesia Philipppines East Africa.
- He made collections from different centers- scope hence he was exhaustive.
- Islamic scholarship has recognized shafii'sroll as the father of Muslim jurisprudence.
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**10. Discuss the characteristics of Halal acts in Islam.**

Acts of Muslims are legally classified into: Faradha, Sunnah, wafib Halal, Haram, mubah and makruch.

Below are the characteristics of Halal acts;

- Halal acts if done for Allah's sake attract rewards.
- Many people hid them boring and push for haram.
- If implemented will create peace and harmony.
- They are usually done in the open with less fear unlike Haram most of them are done while hiding.
- Halal acts lead to personal and national development.
- They are supported to Islamic teachings
- They are altract Allah is mercy here on Earth and in the life hereafter.
- They are attractive to believers.
- They create peace of mined to the individual who done it.
- They increase one's faith.
- They are not very expensive in terms of money they only require faith.
- If one deliberately ignores them many altract a punishment.
- They are not harmful to man.
- If done with a bad intention they do not altract rewards.
- They create confidence in the doer
- They bring an individual closer to Allah.
- They are a major sign of obedience for those implement them.
- May not necessary conform to reason.
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 $16 \times 1\frac{1}{2} + 1 = 25$ 

**11. (a) Discuss the concept sin as taught by Islam.**

- Sin in Islam refers to breaking a religious law or a moral principle through a willful act –deliberately.
- Man was created pure and is born pure but it is the weakness of the soul and Satan that makes him /her commit sin.
- God cautioned man from the very beginning (Adam) not to disobey him.
- He sent messengers to warn to the right path and avoid sinning.
- Prophet Adam and Eve his wife were initially in paradise but were expelled from after disobeying Allah.
- Satan promised to work tirelessly to divert man from the right path and lead him astray.
- Sins in Islam are categorized into major and minor.
- Major sins are seven from a reliable hadith.

- Avoid the seven things; Associating anything with Allah, magic, killing one without a justifiable
- reason, consuming the property of an Orphan, devouring usury, turning back when the army advances and slandering chaste women who are believers but indiscreet.
- Grave sins are only forgiven by repentance.
- While minor sins are forgiven whenever a person does a good deed which cleans off the bad ones.
- Some of the sins attract double punishments here on Earth and in the life hereafter.
- While others only attract punishments on the day of judgment.
- When one does a good the reward is multiplied ten times this is not true with sins.
- For something to be considered a sin the one doing it should not be forced it must be intentional and deliberate.
- Allah promised to forgive all sins except associating him with other things. Q 4:116
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$$8 \times 1\frac{1}{2} = 12$$

(b) Explain the different types of Shirk according to Islam.

Shirk is defined in Islam as ascribing partners to Allah or ascribing divine attributes to others beside Allah.

It also entails believing that the source of power haram and blessings come from others besides Allah.

Shirk is the greatest sin in Islam according to Q 3:13

There are three (3) types of Shirk

- Major shirk
- Minor shirk and
- Hidden shirk

Major shirk includes direct worshipping of other things other than Allah.  
Direct partnership to Allah and giving this special attributes to other things.

Partnership in worship e.g. turning to God in case of danger and he/ she is out of danger he/she subscribes others.

Offering devotion which is meant for God to other things; such as

- Idolatory
- Nature worship
- Trinity
- Miriolyatory
- The doctrine of sonship

Partnership from intention, purpose and determination in acts of worship.

Obeying anything against the order of God.

Shirk mubah- too much love for other things.

Minor shirk – showing off and who are proud.

Hidden shirk – Being inwardly dissatisfied with inevitable condition that has been ordered by Allah.

12x1=1 =13

12. Examine the challenges faced by Muslim Minority countries in their efforts to implement Sharia.

- The fact that Muslims are the minority makes it very difficult to get public support.
- Most of such countries are officially secular states e.g. Uganda, Kenya. People are contented that religion should be separated from politics.
- They are governed by secular constitutions established by colonialism.
- There is very limited freedom of worship although the constitution provides for it.
- Colonial influence which has taken over all political, economic and social sectors cannot give room for Sharia.
- Christianity which is opposed to many teachings of Islam cannot let Sharia prosper.
- The role of Neo-colonialism.
- Secularism.
- Materialism.
- Negative attitude of the international community towards Islam.
- Traditional beliefs and practices/ values.
- Ignorance of many Muslims about Sharia.
- The rate of illiteracy among Muslims is still high.
- Lack of relevant literature to educate the Muslims.
- Lack of qualified people to spearhead Shirk.
- Disunity among Muslims
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12+2+1 =25