**IRE2 MARKING GUIDE UACE**

* (a) Examine the Methods of Hadith collection during the prophets time
* Hadith refers to the sayings, actions and silent approvals of Prophet Muhammad. The methods of hadith collection during the prophets time included the following;
* Memorization, The companions used to listen to every word of the prophet with utmost care
* They used to learn Hadith mostly from the mosques
* When the prophet went away they would recall what they had heard from him.
* The prophet encouraged his companions to memorize Hadith
* The Arabs were gifted with a very high memorizing power hence relief more memorization
* Due to scarcity of uniform writing materials and shortage of interacts memorization  
  became the best option.
* One of the companions of the prophet memorized 12,000 verses before he  
  attained the age of puberty.
* Abu Hurairah who reported the majority of the Hadith did not know how to write but reported many traditions.
* Whereas memorization was one of the most important method in preserving and collecting Hadith its challenge was the death of the memories which would lead to loss of all messages memorized
* Transmission was another method of collecting Hadith during the prophet's time.
* Transmission refers to spreading of Hadith from one place to another from one person to another.
* The fact that all Muslims could not attend the prophets sessions or be with him all the time meant that they had to get information from those who attended prophet's speeches.
* The prophet said; let him who is absent (Bukhar)
* Remember this and report it to those whom you left behind (Muslim)
* Sometimes the prophet would say; Go back to your people and teach them those things (Bukar)
* Transmit from me even though it be one sentence (Bukhur)
* It is reported some people came to the .prophet and demanded teachers, they said,
* Send us men to teach us the Quran and Sunna.
* The prophet prayed for those who transmit his sayings in the following ways; may God bless him who hears my words, keep them, understands them and transmits them (Bukhari)
* He also indicated that his successors are those who report his sayings and instruct men in the same.
* The challenge with transmission of Hadith was that those with poor memory were not in position to report Hadith.
* Others due to poor memorizing power ended up forging hadith.
* Recording/writing was another method whereas this was the most reliable method of

Collecting and preserving Hadith, during the prophet’s time very few people could read and write.

* The prophet also discouraged the recording of Hadith for fear of mixing his words with Allah's messages (Quran)
* The prophet however, granted permission to solve of his companions to write down his savings.
* Lack of uniform and suitable writing materials was a great challenge to the method of writing traditions of the prophet.

(b) Account for the increased need to collect and compile Hadith by the later generations

* Death of Prophet Muhammad
* Expansion of the Islamic Empire
* Availability of uniform and suitable writing materials
* Emergency of forged Hadith
* Increased number of people who could read and write
* Need to preserve Hadith for posterity
* Need to explain different verses of the Quran.
* Desire to hold high the status of the prophet
* Need to use Hadith in solving day to day issues in the Islamic state.
* The revelation of the Quran had ended
* Many people could now find time to concentrate on Hadith afterend of wars
* Desire to get rewards by reporting and compiling Hadith.
* (a) Give the background of Imam Bukhar
* Imam Abu Abdallah Muhammad bin Ismael bin Ibrahim bin Mughira bin Bartnziba Bukhar was born on Friday 1 3th sha wwal 1 94 AH at Bukhara.
* His father Ismael was a scholar of Hadith, who studied hadith under Malik bin Anas,  
  Hammad bin Zaid and Ibn Mubarak.
* He grew up with his mother who educated him and spared nothing in order to provide quality education.
* He inherited a good fortune which he entrusted to some one for partnership
* Bukharis intellectual qualities became noticeable.
* He had great piety and an extremely good memory and devotion to learning.
* He started the study of Hadith at the age of 10. He is believed to have memorized about seventy thousand hadith at a teenage stage.
* By 16 years he had memorized the books of ibin Mubarak and wakil plus the biography of all narrators who took part in the transmission of hadith.
* In 825 AD at the age of 16 he went to mecca with his mother and met great scholars
* At the age of 18 he wrote his first book on the subject of prophets companions and their immediate successors.
* Visited various countries travelled to Damascus, cairo, Basra Mecca madina Bagdad to collect knowledge of Hadith,
* He was extremely charitable in his remarks and opinions about new scholars
* His popularity and greatness inspired jealously in the hearts of reactionary
* Imam Bukhar died in 869 AD at the age of 62 in a small town near smarkand.

(b) Account for the ranking of Sahih Bukhar as the most authentic book of Hadith.

* He was the first of the six sound compilers of Hadith
* He taught many of the six compilers hence they used his methods of collection and compilation.
* He was the most strict of the six compilers of Hadith
* He collected the largest number of Hadith
* He left out many Hadith that failed to satisfy all the conditions set for accepting a hadith.
* He had a very retentive memory which above others.
* He started Hadith from very prominent scholars such as Anas bin Malik
* He travelled widely in search of hadith which made his work very exhaustive.
* He introduced the chapterisation of Hadith which others later followed
* He gave the work of Hadith a lot of respect and first performed two rakats before embarking on the noble work.
* Made wide consultations before accepting any hadith.
* He gave his work to others for peer review to ensure authenticity
* He strictly guarded his work against falsehood.

3. Examine the methods used by the following in the collection and compilation of Hadith

(a) Imam Muslim

* His full name was Abu Huseein Muslim bin Hajjaj al Nisaluri
* He was born in 204AH at a place called Nisuluri.
* He travelled widely in Muslim world in search of Hadith.
* He collected over 300,000 traditions out of that number he compiled 4000 Hadith
* He wrote one of the most authentic book of Hadith called sahil Muslim
* His work was more organized than that of Imam Bukhar.
* He never repeated Hadith
* Arranged his book according to the themes addressed by Hadiths.
* He was very strict in following the criteria of accepting hadith
* His work is just next to that of Imam Bukhar.
* He took greate care in using particular wording in the narrator.
* He taught many students and the most prominent was Musa Bin Haroona.

(b) Nasair

* His name is Abdul Rahman Ahmed bin Ali bin Shuaib bin Bahr bin Sinan.
* He was born in 215 AH. He started his journey of collecting Hadith when he was still young.

Methods

* He collected Hadith which were in agreement with the Quran.
* Collected Hadith that were in line with the traditions of the prophet.
* Travelled widely to verify Hadith with different scholars.
* Never included any baseless Hadith
* Did not include in his book any hadith reported by a person he never trusted.
* He collected some weak Hadith but never explained their weakness.
* Adopted the methods of Bukhar and Muslim
* Never included any hadith if there was controversy between reporters at a particular

stage.

* He took time in search of Hadith and went to many places which enabled him get a

variety of Hadith.

* Tried to be accurate in most of his traditions because he never wanted to be considered a

weak reporter.

* He corrected the mistakes of the early collector.
* He chapterised his work which made it easy to read.
* Made extensive consultations before recording any hadith
* He was not very critical in his collection and targeted authentic traditions.
* He mainly collected Hadith from pious people

1. (a) Examine the factors that led to the fabrications of Hadith.

* The factors for fabrication of Hadith were either intentional or non intential.
* Intentional factors included;
* Desire to destroy Islam
* Need to win back the hearts of the people
* Need to seek popularity from rulers
* Need to support sectarian tendencies
* Desire to become a focus of learning
* Rise of nationalism - love for one's country
* Need to promote selfish interest
* Death of senior companions of prophet
* Death of the prophet who was the source of Hadith
* Need to emphasize certain concepts and ensure that the point was clearly understood.
* Non intentional factors include
* Change of Isnad by mistake
* Maturity without record
* Mistakes made in transmission
* Mixing up of information from teachers by the students
* Weak memorizing capacity
* Guess work
* Including sayings of the companions mistakenly

(b) Explain the basis used by Muhadithun to detect fabricated Hadith

* Basis of detecting forged Hadith
* The Muhadithum basically analyzed the chain of narrators (Ishad) and the content of the  
  Hadith so as to detect fabricated Hadith;
* Chain or Inad
* Checked the Isnad and if found broken then hadith was rejected
* If narrators were not honest
* If it was reported by one person but intended for many people.
* If the narrators had very weak memory
* If the narrators never lived in the same generations
* If some of the reporters were not pious
* A hadith was considered fabricated it its content was;
* Contradictory to the Quran
* Not in line with well-known principles of Islam
* Against historical facts
* Was not similar to phraseology of the prophet
* Promised heavy punishment for minor sins committed
* Promised big rewards for small good deeds
* Had sectarian tendencies.

5. (a) Examine the characteristics of Hadith Hassan

* Has a continuous chain of narrators
* Reported by many people
* Must be in line with the teachings of the Quran
* Must conform to principles of Islam
* Is in line with the historical facts
* Nobody should claim to have forged it.
* Has no exaggerations
* Hadith should be in line with common sense
* The people who reported it must have met.
* Its phraseology should be similar to that of the prophet
* Reported by pious people
* Slightly below sahih in terms of authenticity
* Not highly guarded against forgery to the level of Sahih.

(b) Explain the significance of classification of Hadith.

* + - Helped to distinguish forged hadith from accurate and sound one
    - Helped to determine the strength of any hadith
    - Helped to identify proper chains of narrators.
    - Ranked Hadith according to their value
    - Facilitated the identification of weak Hadith
    - Simplified the study of hadith
    - Led to loss of many hadith
    - Made some reporter trastrated especially those with weak memory
    - Revived actual practices of the prophet

6. (a) Examine the subject matter of the Hadith al Qudsi

* The subject matter of sacred Hadith is by its nature restricted
* They are confined in particular domains to which they appear best suited
* Affirmation of the doctrine of unity and being on one's guard against polytheism
* Reveals the majesty of the creator and his uniqueness in possessing the qualities of perfection and sublime nature

• Discusses the proper discharge of religious observance with due devotion, humility and lack of self-interest like showing off.

* Covers the attainment of proper standards of morality and virtue
* Kindness towards one's relatives and good behaviours toward people in general
* Talks about self-dedication to the cause of Allah through acceptance of such testing as he has ordained.

• Makes man ready to meet Allah and willingness to give one's life and all that is clear to one in obedience to him.

* Hadith al Qudsi focuses on preparation for the day of judgment with its rewards and punishment.
* Calls for man to do good deeds so as to have hope and Allah's mercy which prevails over his wrath.
* Clarify the meaning of divinity of Allah in various aspects particularly in the field of belief, worship and conduct.

• They rarely go to areas like legislation. Civil, commercial aspects e.t.c

(b) Give the similarities between hadith al Qudsi and Nabawi

* Both hadith Qudsi and Nabawi were said by the prophet
* They constitute the second source of Islamic law.

• Cannot be recited in prayer

• Were preserved and compiled by Muhadithum

• The wording was by the prophet

* They have attributes of divine inspiration
* Attempts were made to forge both of them
* They provide guidance to mankind
* Ignoring any of them does not make one a disbeliever.
* A candidate should show how the prophet and his companions contributed to

the development of Islamic laws.

* The prophet explained unclear verses of the Quran
* Continued flow of message/ laws from Allah solved many problems.
* Meccan revelation's focused on monotheism
* Medinan revelations covered both relationship between man and God and between meur and man
* Prophet Muhammad acted as a referral for all disputes
* The major sources of Islamic law were Quran hadith
* Qiyas was also encouraged by the prophet
* Halal and haram were the main classes of legal acts
* Consultation was used to solve problems
* Drafting of madina charter in 622AD provided many solutions to existing problems
* Non-Muslims within the Islamic state judged by their own laws.
* Prophet encouraged giving he accused benefit of doubt
* The companions brought a truly Islamic system of government
* Issues were solved discretionary by the companions
* Election of caliph Abubakar was a result of general concesesus
* Compilation of the Qunui was a vital move.
* Umar developed Islamic administrative law
* Land tax was introduced
* Pay role registers were introduced

• Qiyas was further developed

* Qadbis/judges .stalled judging cases
* Collection and dissemination of Hadith gained momentum
* Grand mothers were offered a share from the deceased.

• Standardization of Quran ensured the authenticity and purity.

* Increasing the number of lushes for the drunkard from 40 to 80 –
* Taraweh prayer became part of Ramadhan activities in congregation

8. (a)Discuss the concept Qiyas as a source of law

* Qiyas means judging by comparison
* It may also mean analogical deduction It's a legal principle used to arrive at a logical

conclusion of certain laws

* It is resorted to when Quiran and Hadith are silent.
* The issue in question should Me resemble one discussed by the other sources
* It is based on knowledge of the Quran and Hadith
* It was introduced by Abu Hanifah during the Abbasid
* It is also based on four pillars
* The original subject
* The new subject
* Effective cause common to both subjects
* Rule arrived at by Qiyas

Conditions under which Qiyas is applied include the following;

* Must be in conformity with the teachings of the Quran
* Must be strictly based on the Quran Hadith and Umar
* Abu Hanifah introduced Qiyas as a measure to curb their excessive thinking and keep them on check

(b) Give the teachings which qualify Qiyas as the fourth source of Islamic laws

* + Q4:59" and those in authority
  + Q 29: 43 " and those similitude we strike them for the people but more understands them save those who know.
  + Q3: 164 indicates that Allah teaches people the scripture and wisdom deep knowledge
  + Q9: 122 Allah talks about gaining sound Knowledge in Islam which facilitates analogy-  
     (Qiyas )
  + The fact that it was supported by the founders of the sunn schools of law makes it binding
  + The prophet approved of it as indicated in the Hadith when Math bun jabal was being sent

to yemen.

* + Are they equal those who know and those who do not know?
  + There are signs for those who reflect
  + The above verses encourage thinking reasoning and drawing conclusion after critically analyzing issues.
  + The companions of the prophet caliphs umar and Ali based on analogy (Qiyas) to increase the   
    punishment for drunkards.
  + Umar bin Khattab wrote to Abu Musa he told him to study similar cases and evaluate them by analoghy- Qiyas

2:171,7:179,8:22,25:44,3:189-190

1. Discuss the detailed classification of acts in Islam

* Acts of Muslims are legally classified into the following categories.
* Faradha acts which Allah requires one to do
* Its performance attracts rewards and its rejection in punishable
* Faradah can be further looked at as follows;
* Time restricted obligatory act whether an act is personally obligatory or communally obligatory
* Ability to do something is also important those. who are able should encourage others to do
* Amount required also matter
* An act may be a specific obligation or obligation to choose certain alternatives
* Second class is sunna practice of the prophet
* Its performance attracts rewards its neglect does not lead to punishment
* There two types
* Emphasized sunnah muaqadal
* Emphasized sunnah ghair mauaqadah .
* Superlatively recommended acts considered part of individuals perfections
* The permissible acts mubah
* Offensive acts makrah
* Wajib compulsory duty imposed upon Muslim not to the level of Faradha
* Halal permitted in Islam e.g trading, eating e.t.c
* Haram prohibited or unlawful whoever does it attracts punishment and its omission is an act of worship e.g stealing, Zina, Murder.

10. Analyze the contribution of the Hamblite School of Islamic jurisprudence

* Imam Abu Abdullah Ahmad bin Muhammad bin Hambal was birnin .
* Marw on 20th Rabit awwal 164 AH
* He began the study of Hadith at the age of 16
* He became a great muhadith, he is said to have memorized over a million hadith
* He preferred to base most of his juristic openious on Hadith
* He acquired knowledge from strong sources the most prominent being Imam
* The hamblite school contributed greatly to Islamic law as shown below;
* Collected and compiled may hadith which were used by the suita-siha
* Taught many people hadith which promoted the growth of Juriprudence.
* The school challenged the mutazilites who wanted to replace Hadith with personal reasoning
* The school gave a lot of time to the work of Sharia which led to production of dependable disciples.
* The founder refused to join politics for fear of compromising the divine laws
* Disciples were sent to many places to teach the Muslims about Islamic principle
* Efforts were made by the Hambali school collect Hadith from reliable narrators.
* Ahmed bin Hambal and his students gave many public lectures which inspired many people to invest in learning jurisprudence.

1. (a) Discuss the causes of human sacrifice in Uganda

* Human sacrifice refers to the killing of human beings in order to please the gods and  
  acquires materials gains.
* Below are some of the causes
* Economic hardships and frustrations
* Massive level of unemployment
* Exposure to very dirty films/ movies which inspire people to kill others
* Lack of faith weak religious base
* Involvement in witchcraft
* Interpersonal conflicts
* Weak judicial system
* Hostile environment in which many people live
* Poor upbringing which leads to creation of merciless people
* Loss of hope in formal religious groups
* Habits
* Unjust leadership
* Lack of formal and informal education
* Gender based violence

(b) Explain the teachings of Islam against the above evil practice

* Teachings of Islam against human sacrifice
* One man's murder is considered the murder of all human race Q5: 35
* Do not kill a soul which Allah has made sacred Q6: 151
* One who kills a believer intentionally will go to hell Q4: 93
* Do not kill your children out of fear of poverty Ql 7:31
* The prophet said*;*
* Your blood is made completely forbidden upon one another. (Bukhar)
* A believer remains within the scope of his religion as long as he does not kill any one  
  unlawfully. (Bukhar)
* Allah may forgive every sin except in case of one dies a muslirik or one who kills a  
  believer intentionally (Abu Dauda Ibn hibbar)
* If two Muslims fight and one kill the other both will go to hell.
* None of you should remain in a place where a man is being killed unjustly? (Tabarani)
* Be aware let it not happen after me that you begin to take each other's lives and be it the  
  category of unbelievers.

1. Examine the challenges encountered in trying to apply sharia in Uganda.

Sharia refers to the ideal code of conduct or pure way of life which aims at regulating the relationship between God and Man.

* Modernity which has taken over many Muslim
* Absence of strong Muslim scholars
* Western influence over Uganda
* Limited freedom of worship
* Desire for personal property
* Existence of strong opposing from the Christians
* Disunity among Muslims
* Government interference
* Lack of Islamic literature to equip the Muslims
* Concentration on western Education at the expense of Islamic education