

No 1

Hadith comes from the word Haditha which means in a broad sense verbal communication of any kind

Hadith can also mean communication, story, conversation

There are majorly five stages that are involved in hadith collection and compilation as discussed below

1) The period of the prophet 610 -632 AD

- Verbal teaching
- Practical demonstration
- Encouraging memorization
- Written medium
- Encouraging the transmission of his words

2) The period of companion 111-100 A.H/633-732

- There is a need to get evidence to provide justice
- Influx into Islam of large numbers of people who had never seen the prophet himself
- The wonderful success which the Islam achieved within a short time
- The value attached to the religion the prophet had brought was priceless jewel to the companions of the prophet
- Prophet had left with the obligation of disseminating what they saw and heard to those who were absent
- Cultures which were foreign to Islam

3) The period of the followers of the companion

- Written materials became abundant
- Written manuscript informs of pamphlets
- Emergency of great Imam hence schools of thoughts started
- Transmission and memorization

4) The period of the followers of the companion Tabi-a Tobin 201- 300 AH

- Science of Asruai al Rijal
- Science of mustalih al hadith
- Science of fiah al hadith
- Science of hadith al mauduah
- Science of Atraf al Hadith

5) The period between 201-600 AH

- It started from the fifth century of Hijra eve and continues until today
- There was a bridging of Hadith
- Works of commentaries on earlier works have been written

No 2 a

Prophet companions include

- Abu-Huraira
- Would divide his nights into three parts one for sleeping, one for praying and one for studying
- Abdullah ibn Umar
- Anas ibn malik
- Mother of the believers Aishah
- Abdullah ibn Abbas
- Jabir ibn Abdullah
- Abu-said Alkhudri

Methods used by the prophets includes

- Establishment of schools in medina
- Establishment of outside and inside medina i.e., delegates were sent to Adhal and Qura in 3 A.H to Bir Mauna in 4A.H to Muzra and to Yauan and Hadramout in 9 A.H

- he directed people to pass knowledge to others
- creation of incentives for teachers and students
- prophet used to punish those who refused to be tempted to the education process of Hadith
- companions used to record Hadith
- companions used to tell the absentees about the prophets' deeds and sayings
- prophet himself was a teacher of his Sunna
- prophets practically demonstrated what he taught: this helped in providing permanent effect of memories
- he encouraged the memorization and companions used to listen to every word of the prophet
- prophets sent letters to kings, rulers, chief tribes and Muslim governors
 - prophets sometimes dictated Hadith to different companions i.e., Ali bin Abu Talib
 - prophets encouraged its transmissions to go from person/place to another

No 2a

- Hadith were compiled after the death of the prophet hence people lacked supreme source of knowledge for the Muslims and wars started
- Islamic states had problem of the enemies of the Islam
- There were hypocrites in Islam
- The death of memorizers of the Quran during the battle of Yauamal
- Illiteracy among the muslims
- White materials eg pens and papers were still inadequate
- There was stiff opposition from prominent
- There was too much controversy among the great memorizers of hadith.
- Compilers / collectors lacked adequate funds to facilitate the exercise
- Some materials from which hadith was written during prophet's time had disappeared
- Different Muslim groups wanted to write hadith in their original languages hence brought differences
- There was difference in narration of the hadith
- There were different memory abilities of the companions
- The negative attitude which Muslims had might have developed towards hadith relative to Quran
- The rewards and punishments promised for those who sought knowledge and those who refused
- There was poor communication system of the time
- Inadequacy of learning material within the school created by the prophet.
- There was lack of commitment among the teachers
- Competition within other religious i.e Christianity

NO 3

- Imam Muslim's full name is Abu-Al-Huseyn Mushin Ibn Al Hajaj ibn Mushin ibn Ward bin kushadh Al Quashing An Naysabur
- He is the leading scholars and memories of prophet's narratives
- He was keen on the shahads as he did not transmit from any narrator except after making sure of line fairness strength of his time i.e abuzarah al raze
- He frequently revises his authenticity
- He was patient in writing as he selected his hadith from among thousands of hadith
- He owned quality of authorship
- He was the leading scholar and memorizers of prophet's narratives and hadith
- He was one of the permanent scholars and vessels of knowledge
- He was one of the memorizers of hadith reported by Muhammad ibn bashshar
- He is the compiler of the sahih, one of the greatest memorizers and leading scholar of hadith
- He compiled a lot of books i.e al-musnad as sahih 'al tamiyilz, kitab al-lal. etc
- He protected the sunnahs of the prophet

- He was righteous, struggle for kearing and was very keen observer.
- He memorised the quran while he was ten and sat down to ask for the hadith when he was 12 years and narrated 220
- He travelled to Islamic countries to seek knowledge and hadith
- He described himself as professor and master of takers /speakers
- He was kissing skeikh bukhan between his eyes

NO 4a).

- Salih hadith was a report deemed suitable to accurately attribute to the prophet (PBUH) "whatever report has its claim continuously linked to upright and precise narrators and its net anomalous nor significantly detected
- There are five criteria which are
- Adaalah -for each narrator of its claim to be upright in character
- Dhabt -for each narrator of its claim to be precise in transmitting its content.
- I hisaal- for each narrator of the claim to be known
- Walh-qadiha-for each hadith to be free from a significant, yet hidden detected within the claim or content of the hadith
- Shaath – for the hadith to not be anomalous due to its claim/ content
- Nobody narrates from their teacher's teacher, I e everybody with n person and heard directly from the person who narrated
- All narrators are trustworthy and righteous
- If there one hadith that conflicts a well-known large body of hadith, it can be rejected
- No hidden defects
- All the narrators in the claim are known to have strong memories and narrate accuracy

NO 4b)

- The desire to destroy Islam
- For good intention
- The desire to be seek popularity from rulers
- The need to support sectarian attitude
- There was a need to become a fears of /ear mint
- To ensure that Saruman reached (preaching)
- There was mixing of information learnt directly from the teacher and that get from other students
- There are those who took a well-known Hadith and gave it a new sand basically as a mistake
- Same scholars learnt books from some authorities but did not record what they learned
- Some teachers lacked sharp, alert/correct memory/record.

NO 5

- Dhait hadith these are weak hadith
- It's that hadith that fail to meet all of the conditions for an acceptable
- It does not meet of the conditions then its rejected hadith and even if it fails to meet even one of the conditions of the acceptable hadith then it's a weak /Dhait hadith
- A weak hadith may contain narrator with poor been accused lying or whose petty is in question
- This hadith has many claims of narrator of the authority of more than adoocen companion including 20 successors
- It's that hadith that does fulfill the condition of the Salih/Hassan hadith
- Dhait hadith is only reliable in excellence not in ruling
- It a weak hadith becomes Alhassan hadith for same reason, it also becomes completely credible
- Dhait, related to halal and haram and related to things like motivation / ad mountain

NO 6

- Both hadith and Quran are from GOD
- Both Quran and hadith are two chief sources of the Islamic law
- Both Quran and hadith are sources of guidance
- Both Quran and hadith are sacred work in Islam which often intersect and complement each other
- Both Quran and hadith regulate the way of the true Muslims established legal and judicial norms and naturally shape the religious beliefs and norms Muslims
- Quran and hadith contain some common points that is quite natural
- Where the Quran is silent an appoints the hadith are refer to
- Quran gives a brief teaching the hadith are referred for farther details
- Hadith interpret the users in Quran

NO 6b

- The differences between Quran and Hadith (hadith Nabawi/ hadith al quads
- A quran is a speech of Allah sent down upon he last prophet through angel Jibreel for the guidance of mankind while hadith means a report about the acts saying confirmations of prophets
- A Quran has no categories but hadith is categorized as hadith Qudsi and hadith Nabawi
- A Quran speaks in general terms and make general statements while hadith being the supreme authority in interpreting the Quran is analytical and clear of God to man, hadith comprises the saying, doings, approvals and attributes of prophet to man
- Reading a Quran is an act of worship and the reader is sure of the words while this is not the case with hadith
- Quran is principally recited in the daily prayers without which one's prayer is not valid while hadith is recited in prayers
- Cleanliness is the primary condition of reading the Quran as set up in the Quran itself where it is not the case with the hadith books
- Quran is authentic on the basis that it was written and recited in its real form as it appears today right from the prophet's time while hadith were compelled many years later
- Quran can be memorized by people uniformly unlike the hadith whose sentences may vary in wording
- Quran is inimitable and unique but not so with hadith quads for there is no assurance for it as is for the Quran
- The arrangement and organization of chapter s and verses of the Quran was done by the prophet under divine guidance but the orders of arrangement of the chapters of hadith were done according to the compilers/their students
- Reading of the Quran took place during the prophet life time, he supervised it and listened to its order of memorization but the writing of hadith was not supervised by him and he often discouraged its writing in fear of mixing it with other words
- Muslims are commanded to listen to the Quran when it is being recited but not so with hadith

No 7 a

- Sharia law is the law that lays down governing principals of spiritual mental and physical behavior that must be followed by Muslims
- The holy Quran, these are direct words of Allah as revealed to and transmitted by prophet PBUH
- The sunnah these are writings documenting the traditions or known as practices of prophet PBUH
- The Ijrua(consensus)
- The cigas(analogy0
- The customs

- The judicial decisions
- The legislation
- Justice equity and good conscience

NO 7 b

- Quran forms the basis for relations between man and God, individuals whether Muslims or non-muslims
- Quran contains the rules by which the Muslims world governed
- Quran acts as reference a specially when one is faced with a particular incident
- Quran helps in the law enforced not to be divorced from morality
- It helps in authenticating other source of laws
- Quran offer a unified kind of the law since its across boarder
- Quran can never be influenced by human kind

NO 8

- Imam Hambat his full name is ahimed bin Muhammed hambal born in the city of bargh dad in the year 780 AD
- His father Muhammad was reputed as a warrior who lived in basirah in Iraq
- His father died at the age of 30 when ibn hambal was still an infant
- The responsibility of bringing him up was thrown on his mother Safiya bint maimunah bint malik al shaibani
- He was intelligent and he learn't hadith literature when he was 16 years
- He travelled extensively searching for knowledge of hadith of the holy prophet and travelled through Iraq, Syria, Arabia
- He was a pious scholar devoted all his life in the service of a hadith and fqih
- He was brave courageous its seen when he was brought in the court in heavy claims but patiently submitted to corporal punishments but refused to deviated from his beliefs
- He wrote many books I e musnad, kitab-us- salat

9).

- Faradha – its obligatory duty which has been ordered by God in the Holly Quran
- When one fulfills such a duty is rewarded but if neglected its punishment
- Its further divided into two
- Faradha aim, it signifies a compulsory duty which an individual must fulfill i.e prayer, zakat, pilgrimage fasting
- Whenever does not perform it is to be punished
- Faradha kifaya its obligatory duty to all Muslims if same members of the community do it now gets a sin but if neglected by all then everyone is liable for a punishment in the hereafter. For example, burying of the dead person
- WA jib – its compulsory duty imposed upon the Muslims
- If it is neglected it may not necessarily incite divine punishment
- For example, washing of a whole body on Friday
- Sunnah i.e Sunnah muakkada, Sunnah gair muakkada
- Halal –it's something permitted by Islam by Islam eg eating game, tracing
- Makkruh it refers to an abominable, improper or detestable but not forbidden thing
- When a thing is makruh its almost haram and should be avoided
- For example, smoking, eating the flesh of animals slaughtered for Christian festivals
- Mubah /jaiz refers to a neutral or indifferent thing its neither forbidden nor detested eg being smart, eating good food
- Haram it's that which the law giver has absolutely prohibited anyone who engages in it is liable to incur the punishment in world and on the hereafter e.g committing adultery, stealing , killing without a justifiable cause

10).

- Zina is the illegal sexual intercourse between a man and woman
- Its composed of Adultery, fornication, incest
- Zina is considered as an evil act which offends the teaching of Islam
- It is forbidden because it's a dangerous act which creates chaos and disorder in the society
- Adultery and fornication are grouped among the major sins in Islam next to silk
- Prophet said that every part of the human body commits zina
- Eye is looking at unlawful persons, hands is touching on lawful persons while legs is going to unlawful places
- If a person forces his/her mind into sex it is also regarded as zina
- People who commits Zina will resurrect on the day of judgement when their legs are tied up on their shoulders strolling them selves
- Prophet said if people continue to commit zina will continue to receive Allah's punishment on earth
- Quran gives a heavy punishment for a married person who commits zina is stoning to death the offender
- Punishment for a person un married who commits zina is flogging the offender one hundred strokes
- If the person committed fornication and was not a slave punishment is 50 lashes
- Its forbidden to curse a person for having committed Zina without giving story evidence

10 b)

- It leads to destruction of the family setup
- It is shameful act and can lead to loss of respect among the people in society 17:32
- It leads to wastage of money
- It's a convenient way of spreading diseases in the society
- It leads to producing of illegitimate children who may become a social problem in society
- It creates a group of people who are socially un acceptable in society
- It can cause traumatic effects and even serious pain
- It may perpetuate indescence in a way of dressing on the laches side
- It breaks the marriage bond
- Its criminal offence which is tried in courts of law and results in imprisonment
- It's a major sin in Islam and carries a strong punishment from Allah
- It leads to a strong enmity and hatred when a person is caught with another person's husband

11).

- polytheism is the verbal/ practical association of any thing with Allah in His person and attributes
- Shirk is the greatest sin in Islam (Q 31:13)
- Prophet grouped shirk among the seven greatest sins
- Prophet cautioned Muslims not to commit shirk even though one is in great danger of death
- In Islam /shirk is an unforgivable crime it remains unpardoned before death
- Quran mentions other forms of shirk Q3 :64
- The belief in the three-god head is prohibited in Islam
- Anything besides Allah being worshipped i.e praying to stones, trees, animals, heavy bodies, tombs, human being are termed as shirk Akbar
- Major shirk involves showing more love to others other than Allah turns that person away from Islam
- Associating partners with Allah by supposing that other things / being possess the same attributes as Allah
- Some people take others as their lords by following their alternative commands (9:31)

- There is worship to show off/ to gain fame /for worldly benefit i.e paying sadaq to praise from people
- There is a shirk alkhaifi which involves blind submission to one's own desires which are contrary to what Islam teaches(25:43)
- Shirk Al-swigal committed by people who like to show off and who are proud, such people think that when they succeed in doing something their intelligence and ability
- It's always seen in societies as people always want to gain fame in face of the masses
- It can also be seen in communal activities such as building schools, mosques more especially at gatherings aimed at fundraising when people pledge to contribute large sums of money but never to be fulfilled
- Shirk Haffi, its type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah
- It's committed by almost everybody particularly in Uganda
- This shirk is hidden and difficult that even the one committing you cannot recognize it
- Prophet said shirk in my ummah is so hidden more than the foot step of a soldier walking on a rock dark in the night
- Ibn Abbas said that this kind of shirk is like when one tells his friends (you and God what you wished is what happened) if it was not so and so
- Such statements are very common in our society which imply that the people will refer to are having supreme power
- Supreme power belongs to Allah alone it's however suggested that he should always recite the following supplication
- "Allahuma inni a'athbika un ushirika bikka shai'an wa ana a'alam wa astagafrika minathanibi ala a'lamu.
- It means that "O God protect me from adding anything to you when I know it and forgive me in sinning what I don't know"

12(a)

- Saudi Arabia, this is due to the 8 commandments in the Arabian Peninsula
- It's bordered by Jordan (North west) Iraq (North) Kuwait (North East) Persian Gulf, Qatar and the United Arab Emirates, Oman (south East) Yemen Aden (south) Yemen (South West) and Red sea (west)
- Saudi Arabia is a kingdom with dynastic rule hence it prohibits the practicing of Shari'ah
- There is no elected government therefore no one has the mandate of the people and no one has the moral authority to influence it
- There is a weak and subdued opposition
- Saudi Arabia has immature Bureaucracy i.e when Ibn Saud took over power and created a kingdom of Saudi Arabia he had no regular civil service/professional administrators
- Saudi Arabia pays little attention to Islamic education hence it has little/no people enough knowledge to hold the banner of Islamic law
- Saudi kings look at modernizing their country on the western countries' standards
- The western world's influence
- The original driving force for the creation of the kingdom was not the protection of Islam but personal prosperity hence it's observed that Ibn Saudi used Wahhabi Muslims were infidels
- The exploration of oil brought riches which the formerly Bedouin people could not manage to control thus everything started taking its own course
- The system of government Saudi Arabia has is inherited from the British
- Laws introduced legalized adultery and fornication gambling and wine drinking, corrupt business and trade
- There is poverty it's because the world is almost governed by western powers using IMF and World Bank as their tools

- The weak military Muslim as some times murder people which make the society to get scared of accepting the Islamic law which they are advocating for
- Failure of the Muslim brotherhood to create a formidable force to force the gov't to introduce shariah
- Many people when they want to achieve their goals which may be nationalistic they use Islam to provide them with a push and there after they abandon it
- The ruling class has always tried to black mail Islam by using, their propaganda
- University graduates have also failed to implement shariah because the great universities have also failed to produce good graduates who can influence others

12(b)

- It's a divine law in that it's the concrete embodiment of the divine will according to man in private and social life
- It's a practical guidance of man kind to live by
- It facilitates justice and benefit for humanity in this life and the hereafter
- It facilitates individual and the community to establish a relationship with God and one another
- The rules of sharia were designed to benefit and protect all members of the society including religious
- Sharia is justice, mercy and benefit according to Ibri al Qayyim(1350)
- It encourages the just and generous treatment of neighbours, the preservation of the environment, caring for the poor and oppressed
- Sharia law protects the vulnerable segment of society
- It teaches best manners and behaviours to make society peaceful and loving
- Sharia applies strict punishment to remove evil from the world i.e it does not divide people on basis of colour, sex etc
- It gives inner peace in heart removing our arrogance show off, miserliness