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ISL202 Notes Lectures 1 to 15

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Lecture 1: Fundamentals of Islam – I

Key Points

- Islam is a complete and practical code of life based on the principles of nature, not on the customs of any particular nation.
- The root of Islam is S-L-M: with a zabar it means peace, harmony and security; with a zair it means obedience, servitude and surrender (Al-Baqarah 2:208).
- All prophets from Adam to Muhammad (PBUH) preached Islam; Islam is the only religion in Allah's sight (Aal-i-Imran 3:19), and no other religion is acceptable (3:85).
- The religion was perfected on Muhammad (PBUH) (Al-Ma'idah 5:3); earlier prophets were sent to particular nations, but he was sent to all mankind (Saba 34:28; Al-A'raf 7:158).
- Religion has three branches: faith, worship and affairs. Belief (Aqd, from Aqada, to tie a strong knot) means firm views on which heart and conscience are satisfied; actions grow from belief like a tree from a seed.
- The articles of faith are: Allah, His angels, His books, His messengers, the Last Day, and destiny (Hadith Jibril; Al-Baqarah 2:177).
- Tawheed, from Wahd (oneness), means believing Allah is One in His Being, attributes, worthiness of worship and actions; Surah Al-Ikhlas gives its most comprehensive concept.
- Effects of Tawheed: protection of self-esteem, humility, peace and contentment, bravery and perseverance, trust (Tawakkul), and avoiding evil.
- Angels (Malaika, from Malak, messenger) are made from light, are invisible to common people, can take different shapes, never disobey Allah; famous ones are Gabriel, Michael, Izrail and Israfil, plus Rizwan (heaven), Malik (hell), Kiraman Katibin (recording deeds) and Munkar and Nakir (questions in the grave).
- The four famous revealed books are: Tawrat to Musa, Zabur to Dawud, Injeel to Isa, and the Qur'an to Muhammad (PBUH); earlier books were abrogated after the Qur'an.
- Distinguishing features of the Qur'an: preserved, living language, universal, complete code of life, miraculous challenge, memorized by millions, supporting wisdom and morality, easy and practical, and the last revealed book.
- Prophets are human, chosen by Allah's bestowment (not earned), innocent, men, worthy of obedience, and trustworthy; Muhammad (PBUH) brought the complete religion, his Sunnah was preserved, his message was practical, and he is the last prophet (Al-Ahzab 33:40).
- Faith in the Prophet (PBUH) requires: believing in him, respecting him, supporting him in religion, and following the light sent with him, i.e. the Qur'an (Al-A'raf 7:157).
- The Hereafter begins after death with Barzakh; Israfil blows the trumpet twice, all people are resurrected and gathered (Hashar), and deeds are judged on the balance;

belief in it strengthens the bond with Allah, responsibility, bravery, fulfilment of rights and strong character.

Solved MCQs

What is the literal meaning of Islam when the letter Seen carries a zabar?

a) Obedience and surrender

b) Peace, harmony and security (Correct)

c) Worship and sacrifice

d) Law and government

Which verse states that Islam is the only religion in Allah's sight?

a) Al-Baqarah 2:208

b) Aal-i-Imran 3:19 (Correct)

c) Al-Ma'idah 5:3

d) Saba 34:28

What is the Arabic word for belief, which literally means to tie a strong knot?

a) Tawheed

b) Ibadat

c) Aqd (Correct)

d) Risalat

Which angel is described in the handout as the guardian of heaven?

a) Malik

b) Rizwan (Correct)

c) Israfil

d) Munkar

Which revealed book was given to Prophet Dawud (A.S)?

a) Tawrat

b) Zabur (Correct)

c) Injeel

d) Qur'an

Short Questions with Answers

Q: What are the three branches of religion mentioned in the handout?

A: Faith, worship and affairs. Faith covers beliefs, worship covers acts like prayer and fasting, and affairs cover the practical dealings of life.

Q: What is the terminological meaning of Tawheed?

A: Tawheed means believing that Allah is One and only in His Being, in His attributes, in being worthy of worship, and in His actions.

Q: Name two effects of the belief in Tawheed on human life.

A: It protects self-esteem, because the believer bows only to Allah, and it produces humility, because accepting Allah as Supreme God removes pride and arrogance.

Long Questions with Answers

Q: Explain the universal character of Islam as presented in Lecture 1.

Islam does not belong to any particular nation. Before the Prophet Muhammad (PBUH), prophets were sent to a particular nation or region, but he was sent as a messenger to the whole world, as the Qur'an says he was sent as a bearer of glad tidings and a warner to entire mankind (Saba 34:28) and as the Messenger of Allah to all people (Al-A'raf 7:158). The handout adds that Islam is not only for humankind but was also revealed for the jinn. Its law is not based on the customs of any nation but on the principles of nature on which man is created, which is why it is presented as a universal and complete code of life.

Q: Describe the distinguishing features of the Holy Qur'an given in this lecture.

The Qur'an is preserved by Allah Himself (Al-Hijr 15:9) and remains in its original text after more than fourteen hundred years, unlike earlier books. Its language, Arabic, is a living language spoken and read across the world. It is universal, addressing all people, and a complete code of life covering political, economic, social, legal and educational fields, so that, as Abdullah bin Abbas said, even a lost shoelace could be looked for in it. It is miraculous: Allah challenged mankind to produce even one chapter like it (Al-Baqarah 2:23) and no one has met the challenge. Millions memorize it, it upholds wisdom and morality, it is easy and practical for the common man (Al-Qamar 54:17), and it is the last revealed book (Al-Ma'idah 5:3).

Lecture 2: Fundamentals of Islam – II

Key Points

- Ibadat comes from Abd (servant) and means servitude; in the dictionary it also means humbleness and humility, and terminologically it is an act done to show respect and humility to one believed to be god.
- Islam is built on five pillars (Bukhari 8): testifying that none is worthy of worship but Allah and Muhammad is His Messenger, offering prayer, paying Zakat, performing Hajj, and fasting in Ramadan.
- Other religions' worship is tied to place and time (churches, gurdwaras, synagogues, temples), but for Muslims the entire earth is a place of worship, and even kindness to relatives, lawful livelihood, truthfulness and avoiding lying, backbiting and obscenity count as worship.

- Monasticism (withdrawal from family and worldly life for worship) is condemned in Islam; the Prophet (PBUH) fasted and broke his fast, prayed at night and slept, and married, saying whoever turns away from his Sunnah has no relation with him.
- Namaz is Persian for 'to bow'; in Arabic prayer is Salat, meaning 'to pray'. It was made obligatory on the occasion of the Ascension, at fixed times, for every Muslim man and woman.
- Prayer is comprehensive (remembrance, Qur'an recitation, Qiyam, Ruku, Sajdah, supplication, glorification, Takbeer), often emphasized in hundreds of hadiths, and is the difference between Islam and disbelief (Abu Dawud 4678).
- Prayer is obligatory in all circumstances (Al-Nisa 4:103), unlike Zakat and Hajj (for the wealthy) and fasting (travellers and the sick are excused); it was the Prophet's last advice along with care for slaves (Ibn Majah 1625), and the first account on the Day of Judgment (Tirmidhi 413).
- Benefits of prayer: it obtains Allah's help, protects from indecency and impiety (Al-Ankabut 29:45), teaches punctuality, teaches equality (ruler and poor stand in one line), and creates brotherhood and compassion.
- Zakat comes from zakaa (to flourish, grow, be clean): a sane, mature, independent Muslim who owns the nisab (7.5 tolas of gold or 52.5 tolas of silver or equivalent cash or trade goods) for one year pays 2.5% annually; it was first made mandatory in 2 Hijri and fully implemented in 9 Hijri.
- Zakat is paid on gold, silver, merchandise, cash, cattle and crops; the zakat on crops is Ushar (a tenth): one-tenth for rain-irrigated land and one-twentieth (nisf Ushar) for land irrigated from wells, ponds or canals.
- Prayer and Zakat are mentioned together in 82 places in the Qur'an; after the Prophet's death, Abu Bakr waged jihad against those who denied Zakat and refused to separate prayer from Zakat.
- Zakat purifies the heart from greed (Al-Tawbah 9:103); hoarders of gold and silver face grievous torment, their wealth heated in Hell to brand their foreheads, sides and backs (Al-Tawbah 9:34-35).
- The eight recipients of Zakat (Al-Tawbah 9:60) are: the poor (faqeer), the needy (miskeen), the collectors, those whose hearts are to be reconciled, slaves, debtors, those in the way of Allah, and travellers.
- A faqeer has some means but not enough for his needs and, out of self-esteem, does not beg; a miskeen does not have even the necessities of life.
- Roza is Persian; in Arabic it is Al-Sawm, 'to stop': refraining from eating, drinking and sensual desires from dawn to sunset; it became obligatory on 10 Shaban 2 Hijri, a year and a half after the Hijrah, and is the third pillar.
- Fasting is obligatory on every adult, sane Muslim (Al-Baqarah 2:185); the sick, travellers and the elderly are allowed to skip it, making it up later or feeding a needy person (fidya) (2:184); its purpose is piety (2:183).

- Breaking a Ramadan fast without allowance or illness cannot be made up even by fasting for a lifetime (Tirmidhi 723); benefits include training in avoiding evil, bearing hardship, feeling others' suffering, punctuality and spiritual strength.
- Hajj literally means intending to visit a place; in Shariah it is attending the Kaaba and performing its rituals on the specific days of Zul-Hijjah; it is the fifth pillar, obligatory in 9 AH (Aal-i-Imran 3:97), and a Sunnah of Ibrahim (Al-Hajj 22:27).
- Three types of Hajj: Tamattu (Ihram for Umrah, untied after Umrah, then Ihram for Hajj), Qiran (Umrah and Hajj with the same Ihram), Ifrad (Ihram only for Hajj).
- Rituals: Ihram at Miqaat (two unstitched cloths; women may wear sewn clothes), Talbiyah, Safa and Marwah (Sunnah of Hajra), stay in Mina on 8 Zul-Hijjah, Wuquf at Arafat on 9 Zul-Hijjah near Jabal Rahmat with the Hajj sermon, night in Muzdalifah (9-10), pelting the three Jamrat in Mina (Sunnah of Ibrahim), sacrifice on 10 Zul-Hijjah (Eid-ul-Adha) followed by shaving/trimming and untying Ihram, Tawaf Afaza/Ziyarat (from the morning of 10 to 12 Zul-Hijjah; without it Hajj is incomplete), and Tawaf Widaa (farewell).
- During Hajj, sexual intercourse, sin and quarrelling are prohibited (Al-Baqarah 2:197); whoever performs Hajj for Allah without sexual relations or evil returns free from sins as if newborn (Bukhari 1521).

Solved MCQs

How many places in the Holy Qur'an mention prayer and Zakat together?

a) 52

b) 82 (Correct)

c) 114

d) 40

What is the nisab for gold given in the handout?

a) 5 tolas

b) 7.5 tolas (Correct)

c) 10 tolas

d) 52.5 tolas

What is the rate of Ushar on rain-irrigated crops?

a) One-twentieth

b) One-tenth (Correct)

c) One-fifth

d) 2.5 percent

In which type of Hajj are Umrah and Hajj performed with the same Ihram?

a) Tamattu

b) Qiran (Correct)

c) Ifrad

d) Widaa

On which date did fasting become obligatory according to the handout?

a) 10 Shaban 2 Hijri (Correct)

b) 1 Ramadan 2 Hijri

c) 9 Zul-Hijjah 9 Hijri

d) 17 Ramadan 2 Hijri

Short Questions with Answers

Q: What is the difference between a faqeer and a miskeen?

A: A faqeer has some wealth and means, but not enough to meet his household needs, and out of self-esteem does not beg. A miskeen does not have even the necessities of life.

Q: Why is prayer described as obligatory in all circumstances?

A: Zakat and Hajj are obligatory only on the wealthy, and travellers and sick people are excused from fasting, but prayer is obligatory on every Muslim at fixed times (Al-Nisa 4:103) and may not be missed.

Q: Name the three types of Hajj and state how they differ.

A: Tamattu: Ihram for Umrah, untied after Umrah, then a new Ihram for Hajj. Qiran: Umrah and Hajj performed with the same Ihram. Ifrad: Ihram worn only with the intention of Hajj.

Long Questions with Answers

Q: Explain the Islamic concept of worship and how it differs from monasticism.

Ibadat comes from Abd, servant, and means servitude performed with humility toward one believed to be god. In Islam this concept is very broad: prayer, fasting, Zakat and Hajj are its main pillars, but the whole earth is a place of worship, and everyday acts done according to Shariah — kindness to relatives, earning a lawful livelihood, speaking the truth, and avoiding lying, backbiting and obscenity — are also worship, so not a single moment of a Muslim's life is free from it. Monasticism, found in religions like Buddhism, means seeking truth through self-sacrifice and abundant worship in solitude, away from family and worldly affairs. Islam condemns this: when three Companions resolved to pray all night, fast always, and never marry, the Prophet (PBUH) replied that although he feared Allah most, he fasted and broke his fast, prayed at night and slept, and married women, and that whoever turns away from his Sunnah has no relation with him.

Q: Describe the importance, obligation and benefits of prayer (Namaz) as given in this lecture.

Prayer is the fundamental element of Islam after belief in Allah and His Messenger. It was made obligatory at the Ascension, at fixed times, for every Muslim man and woman, and it comprehends many acts of worship: remembrance of Allah, recitation of the Qur'an, standing (Qiyam), bowing (Ruku), prostration (Sajdah), supplication,

glorification and Takbeer. It is urged in hundreds of hadiths and marks the difference between Islam and disbelief. It remains obligatory in all circumstances, was part of the Prophet's last advice together with care for slaves, and will be the first account on the Day of Judgment; neglecting it caused the decline of nations (Maryam 19:59) and those who did not pray will say in Hell that they were not among those who prayed (Al-Muddaththir 74:42-43). Its benefits are that it obtains Allah's help, protects from indecency and impiety, makes a person punctual, teaches equality since ruler and poor stand in one line, and creates brotherhood and compassion, making it a complete source of individual and collective reform.

Lecture 3: Holy Qur'an and its sciences – I

Key Points

- The word Qur'an comes from Qira'at (to read); another opinion derives it from Qara (to collect).
- The Qur'an is the Word of Allah revealed to Muhammad (PBUH) in both word and meaning, preserved in the Mushaf, transmitted continuously, and a challenge to mankind to produce anything similar.
- Allama Jalaluddin Suyuti listed 55 attributes/names of the Book in Al-Itqan fi Uloom al-Qur'an; names mentioned in the Qur'an include Al-Qur'an, Al-Furqan, Al-Zikr, Al-Noor and Al-Kitab.
- Ayat literally means a symbol or sign; technically it is a sentence of the Qur'an distinct from the sentences before and after it; the popular count of verses is 6236.
- A Surah is a collection of more than two verses; literally it means elevation and exaltation; there are 114 Surahs; the largest is Al-Baqarah and the shortest is Al-Kawsar.
- The descending (Nuzuli) order is the order of revelation: the first five verses of Surah Al-Alaq were revealed first. The Tawqifi order is the present arrangement: Al-Fatihah at the beginning and Al-Nas at the end.
- Virtues of the Qur'an: learning and teaching it is noble; each letter earns one good deed rewarded tenfold, so Alif, Laam, Meem earn thirty; one occupied with the Qur'an receives a better reward than supplicants; envy is allowed only for one who spends wealth in Allah's way and one blessed with the Qur'an who reads and teaches it.
- The Qur'an was revealed over about 23 years according to circumstances and needs; the Prophet (PBUH) used to repeat verses quickly, and Allah said not to move his tongue in haste because its collection and recitation were upon Allah (Al-Qiyamah 75:16).
- In the Prophetic era many Companions memorized the Qur'an, and a group of scribes of revelation wrote verses down on various objects.

- In Abu Bakr's era, after many Huffaz were martyred at Yamama, Umar advised collecting the Qur'an in one place; Abu Bakr hesitated, saying how could they do what the Prophet had not done, then agreed.
- Abu Bakr formed a two-member committee of Umar Farooq and Zaid bin Thabit, which collected verses from people, researched and verified them, and wrote them in book form, first called the Master Copy and later the Mushaf.
- That Mushaf remained with Abu Bakr, then with Umar, then with Hafsa (daughter of Umar and wife of the Prophet) until Uthman's caliphate.
- In Uthman's era, as Islam spread to Asia and Central Asia, Arabs and non-Arabs differed in recitation; Huzaifa bin Yaman warned Uthman of the fear of conflict among Muslims over recitation.
- Uthman formed a four-member committee (Zaid bin Thabit, Abdullah bin Zubair, Saeed bin Al-Aas, Abd al-Rahman bin Harith bin Hisham) which compiled the Qur'an in the Quraysh dialect and prepared seven identical copies sent to major cities such as Makkah, Syria and Kufa.
- Arabs, proficient in their language, did not need diacritics (zabar, zir, pesh and dots), but non-Arabs did, to avoid misreading; the work of adding diacritics was given to a leading literary expert of the Umayyad period.

Solved MCQs

According to the popular saying, how many verses are there in the Holy Qur'an?

a) 6666

b) 6236 (Correct)

c) 6214

d) 6348

Which Surah is the shortest in the Holy Qur'an?

a) Al-Fatihah

b) Al-Nas

c) Al-Kawsar (Correct)

d) Al-Ikhlas

Which verses were revealed first?

a) First five verses of Surah Al-Alaq (Correct)

b) Surah Al-Fatihah

c) First verse of Surah Al-Baqarah

d) Surah Al-Nas

Who advised Abu Bakr to collect the Qur'an in one place after the Battle of Yamama?

a) Zaid bin Thabit

b) Umar Farooq (Correct)

c) Huzaifa bin Yaman

d) Hafsa

How many identical copies were prepared in Uthman's compilation?

a) Four

b) Five

c) Seven (Correct)

d) Nine

Short Questions with Answers

Q: What is the difference between the descending order and the Tawqifi order?

A: The descending (Nuzuli) order is the order in which the Qur'an was revealed, beginning with the first five verses of Surah Al-Alaq. The Tawqifi order is the present arrangement of the Qur'an, with Al-Fatihah at the beginning and Al-Nas at the end.

Q: Why was the Qur'an compiled in book form in Abu Bakr's caliphate?

A: After many Huffaz among the Companions were martyred in the Battle of Yamama, the Companions feared for the preservation of the Qur'an, so Umar advised Abu Bakr to collect it in one place and a committee of Umar and Zaid bin Thabit compiled it.

Q: Why did the Qur'an need diacritics when it reached non-Arabs?

A: Arabs, being proficient in their language, did not need zabar, zir, pesh and dots to read correctly, but non-Arabs needed them, and without them there was a fear of misreading the Qur'an.

Long Questions with Answers

Q: Describe the compilation of the Holy Qur'an in the eras of Abu Bakr and Uthman.

In Abu Bakr's era, the martyrdom of many Huffaz at Yamama made the preservation of the Qur'an urgent. Umar advised collecting it in one volume, but Abu Bakr hesitated because the Prophet had not done this; he agreed after Umar's insistence and for the Qur'an's protection. A two-member committee of Umar Farooq and Zaid bin Thabit collected verses from the people, researched and verified them, and wrote them in book form, first called the Master Copy and later the Mushaf. It stayed with Abu Bakr, then Umar, then Hafsa until Uthman's caliphate. In Uthman's era, Islam had spread to Asia and Central Asia, and Arabs and non-Arabs differed in recitation. Huzaifa bin Yaman reported the danger of conflict, so Uthman formed a four-member committee — Zaid bin Thabit, Abdullah bin Zubair, Saeed bin Al-Aas and Abd al-Rahman bin Harith bin Hisham — which compiled the Qur'an in the Quraysh dialect and made seven identical copies sent to major Islamic cities such as Makkah, Syria and Kufa. Later, diacritics were added for non-Arabs, who needed zabar, zir, pesh and dots to avoid misreading.

Lecture 4: Holy Qur'an and its sciences – II

Key Points

- The Qur'an is the word of Allah; Allah challenged doubters to produce even one chapter like it (Al-Baqarah 2:23), then ten surahs, then one surah of its merit, and no one has answered the challenge until today.
- Waleed bin Mughira, a leader of Makkah and master of language, admitted his weakness and inability, confessing the Qur'an could not be human speech, otherwise they would have produced speech like it.
- Scientific facts in the Qur'an: the Big Bang and expansion of the universe (Al-Anbiya 21:30); the night, day, sun and moon each floating in its own orbit (21:33); and the stages of human embryo development in the mother's womb.
- Predictions that came true: victory at Badr despite Muslim weakness and enemy superiority; good news of victory before the Treaty of Hudaybiyah, fulfilled in the conquest of Makkah; Rome's domination over Persia within a few years; tidings of caliphate and rule of believers; and preservation of Pharaoh's body after drowning in the Nile as an example (now a helpless mummy).
- Tafsir literally means to open something and explain it clearly; technically it is the science dealing with the meaning, nuances, wisdom, rulings and problems of the Qur'an.
- Two types of exegesis: Tafsir bil Mathur (explanation through narrations from the Prophet, Companions and Tabi'een, e.g. Tafsir al-Tabari) and Tafsir bil Rai (interpretation by a trustworthy, qualified person using other Qur'anic verses, hadiths, Companions' sayings and lexicology, e.g. Tafsir al-Kashaf by Zamakhshari).
- The five basic sources of exegesis are: the Holy Qur'an itself, the Ahadith of the Prophet, the sayings of the Companions and their followers, the Arabic language, and the rules and principles of Shari'ah.
- During revelation, Companions asked the Prophet directly; notable Companions in Qur'anic knowledge were Abdullah bin Abbas, Ali, Ubayy bin Ka'ab and Zaid bin Thabit; after the Prophet's death they migrated to Kufa, Basra and other areas and established circles of the Qur'an.
- Exegesis was first memorized and spread orally; books began to be written in the Umayyad reign; the first regular exegesis is Jami al-Bayan (Tafsir al-Tabari) by Abu Ja'far Muhammad bin Jarir al-Tabari.
- An exegete must be: proficient in Arabic grammar, proficient in rhetoric, well-versed in the principles and rules of Fiqh, proficient in Hadith and its sciences, and well acquainted with the Prophet's biography.

Solved MCQs

What challenge did Allah give regarding the Qur'an in Al-Baqarah 2:23?

a) Produce ten chapters like it

b) Produce only one chapter like it (Correct)

c) Memorize the whole Qur'an

d) Translate it into another language

Who admitted that the Qur'an could not be human speech, though he was a master of language?

a) Abu Jahl

b) Waleed bin Mughira (Correct)

c) Umayya bin Khalaf

d) Abu Lahab

Which of the following is NOT one of the five basic sources of exegesis?

a) The Holy Qur'an itself

b) The Arabic language

c) Greek philosophy (Correct)

d) Rules and principles of Shari'ah

What is the first regular exegesis of the Qur'an named in the handout?

a) Tafsir al-Kashaf

b) Jami al-Bayan (Tafsir al-Tabari) (Correct)

c) Tafsir Ibn Kathir

d) Tafsir al-Qurtubi

Which prediction mentioned in the lecture came true in the conquest of Makkah?

a) Victory at Badr

b) Good news of victory given before the Treaty of Hudaybiyah (Correct)

c) Rome's victory over Persia

d) Preservation of Pharaoh's body

Short Questions with Answers

Q: What is the technical meaning of Tafsir?

A: Tafsir is the science that deals with the meaning, nuances, wisdom, rulings and problems of the Qur'an.

Q: Name the two types of exegesis and give one example of each.

A: Tafsir bil Mathur explains verses through narrations from the Prophet, Companions and Tabi'een, for example Tafsir al-Tabari. Tafsir bil Rai is interpretation by a trustworthy, qualified person using other verses, hadiths, Companions' sayings and lexicology, for example Tafsir al-Kashaf by Zamakhshari.

Q: What qualifications must an exegete possess?

A: He must be proficient in Arabic grammar, proficient in rhetoric, well-versed in the principles and rules of Fiqh, proficient in Hadith and its sciences, and well acquainted with the biography of the Prophet.

Long Questions with Answers

Q: Explain the miraculous status of the Holy Qur'an as presented in this lecture.

The Qur'an is the word of Allah, beyond human conception. Allah challenged anyone who doubted its divine origin to produce a word similar to it, since they were human masters of language: first ten surahs were demanded, then one surah of its merit, and in Al-Baqarah 2:23 only one chapter like it. History witnesses that no one answered the challenge and no one will until the Day of Judgment. Its unparalleled eloquence was admitted even by Waleed bin Mughira, a leader of Makkah and master of language, who confessed his weakness and inability, saying the Qur'an could not be human speech, otherwise they would have produced speech like it.

Q: Describe the scientific facts and future predictions mentioned in the Qur'an in this lecture.

The lecture cites the Big Bang and the expansion of the universe from a shrinking substance (Al-Anbiya 21:30), the motion of the night, day, sun and moon each floating in its own fixed orbit without leaving it (21:33), and the stages of the human embryo's development in the mother's womb as signs of Allah's power. It also lists predictions fulfilled exactly: the Muslims' victory at Badr despite enemy numerical superiority and Muslim weakness; good news of victory given even before the Treaty of Hudaybiyah, although its terms visibly disadvantaged Muslims, fulfilled in the conquest of Makkah when the Prophet and Companions returned as conquerors; the Qur'anic prediction that Rome, defeated repeatedly by Persia, would dominate within a few years; tidings of caliphate and rule for believers during their miserable days, fulfilled under the rightly guided Caliphs and later Muslim rule; and the preservation of Pharaoh's body after his drowning in the Nile, so people may see the man who claimed godhood as a helpless mummy unable to repel even a fly.

Lecture 5: Holy Qur'an and its sciences – III

Key Points

- Surah Al-Hujurat, verse 2: believers must not raise their voices above the Prophet's voice or speak loudly to him as to one another, lest their deeds become worthless without their perceiving it.
- Respect for the Prophet requires speaking with humility, addressing him with good titles rather than just his name, and observing the same etiquette when mentioning

him or discussing hadith; the Qur'an and Sunnah are supreme in all matters, and remembering Allah is of great importance.

- Thabit bin Qais bin Shammas, whose voice was naturally loud, became distressed on hearing this verse, and the Prophet consoled him.
- Verse 3: those who lower their voices before Allah's Messenger are those whose hearts Allah has tested for Taqwa; for them are forgiveness and a great reward. Soft speech is a sign of etiquette, and etiquette toward the Prophet is a sign of piety; without etiquette there is no guarantee even of the slightest faith.
- Verse 4: those who call the Prophet from behind the chambers mostly do not use reason and do not understand his elevated status and the etiquette of reverence.
- Verse 5: if they had patience until he came out to them, it would have been better for them; Allah is Forgiving and Merciful.
- The command of etiquette applies not only in the Prophet's life but also before his grave and in his Mosque until the Day of Judgment; Umar once told two men speaking loudly in the Prophet's Mosque that if they were from Medina he would have punished them.
- Verses 6-8: if a wicked person brings news, verify it, lest you harm people unwittingly and then repent; the Messenger is among you, and if he followed your wishes in many matters you would fall into misfortune.
- Allah has endeared faith to believers, made it beautiful in their hearts, and made unbelief, wickedness and rebellion hateful; such people walk in righteousness. The blessings of prophethood continue today through the Qur'an and the Sunnah, and insisting on one's own opinion despite the Book and Sunnah is ignorance.
- Verse 9: if two parties of Muslims fight, make peace between them; if one commits aggression, fight the aggressor until it returns to Allah's command, then make peace with equity and justice; Allah loves those who do justice.
- It is every Muslim's duty to reconcile warring Muslim parties; the hadith says: help your brother whether oppressor or oppressed — helping the oppressor means preventing him from oppressing (Bukhari 6952).
- Verse 10: all believers are brothers; make peace between your two brothers and fear Allah so that you may receive mercy. Islamic brotherhood is stable and strong, unaffected by colour, caste or geographical boundaries.
- Verse 11: no community should ridicule another, nor women other women, for the ridiculed may be better; do not offend or find fault with one another, nor call each other names; calling someone wicked after embracing faith is an extremely evil name; those who do not repent are wrongdoers.
- Social etiquette is essential for a peaceful society. Mockery has two causes: religious or ideological disagreement, and treating others as inferior and contemptible.
- Lamaz means finding fault in a person's action or movement, e.g. picking jokes, impersonating someone, making gestures, or hurling insults.

- Titles are of two types: good ones (like Siddiq and Farooq) and bad ones (like adulterers, Jews and thieves). Whoever calls a Muslim a sinner or disbeliever when he is not, himself becomes a transgressor or disbeliever.

Solved MCQs

According to Al-Hujurat verse 2, what happens if believers raise their voices above the Prophet's voice?

a) They must pay charity

b) Their deeds become worthless while they perceive not (Correct)

c) They must fast for three days

d) Their prayers are delayed

Whose naturally loud voice made him distressed on hearing verse 2?

a) Umar

b) Thabit bin Qais bin Shammas (Correct)

c) Bilal

d) Zaid bin Thabit

What must believers do when a wicked person brings them news?

a) Accept it at once

b) Verify it before acting (Correct)

c) Ignore it completely

d) Punish the reporter

How does one help an oppressor brother, according to the hadith quoted?

a) By supporting his oppression

b) By preventing him from oppressing (Correct)

c) By fighting for him

d) By leaving him alone

What does Lamaz mean?

a) Praising someone

b) Finding fault in a person's action or movement (Correct)

c) Giving charity secretly

d) Calling by a good title

Short Questions with Answers

Q: What reward is promised to those who lower their voices before the Messenger (verse 3)?

A: Their hearts have been tested for Taqwa, and for them are forgiveness and a great reward.

Q: What should be done if two groups of Muslims fight?

A: Peace must be made between them; if one party commits aggression, the aggressor must be fought until it returns to Allah's command, and then peace must be made with equity and justice.

Q: Give two causes of making fun of others mentioned in the lecture.
A: Religious or ideological disagreement, and treating others as inferior and contemptible.

Long Questions with Answers

Q: Explain the etiquette toward the Prophet (PBUH) taught by Surah Al-Hujurat verses 1-5.
Believers must not raise their voices above the Prophet's voice or speak to him loudly as they speak to one another, lest their deeds become worthless without them perceiving it. They must speak with humility and respect, and address him with good titles rather than merely by name. This etiquette also applies when mentioning him or discussing hadith, and scholars say it remains effective before his grave and in his Mosque until the Day of Judgment — illustrated by Umar telling two men who spoke loudly in the Prophet's Mosque that had they been from Medina he would have punished them. Those who lower their voices are those whose hearts Allah has tested for Taqwa, and for them are forgiveness and a great reward, because soft speech is a sign of etiquette and etiquette is a sign of piety; without it, even the slightest faith is not guaranteed. Those who call him from behind the chambers mostly lack reason and do not grasp his elevated status, and patience until he comes out himself would have been better for them, for Allah is Forgiving and Merciful.

Q: Explain the social teachings of Surah Al-Hujurat verses 6-11.
Verse 6 commands verifying news brought by a wicked person, so that believers do not harm people unwittingly and later regret it; verses 7-8 remind them that the Messenger is among them, that following their own wishes in many matters would bring misfortune, and that Allah has made faith beloved and unbelief, wickedness and rebellion hateful. Verse 9 makes it every Muslim's duty to reconcile two fighting Muslim parties, fighting the aggressor until it returns to Allah's command and then restoring peace with equity, since Allah loves the just; the Prophet explained helping an oppressor brother as preventing him from oppressing. Verse 10 declares all believers brothers, so peace must be made between brothers with fear of Allah in hope of mercy, a brotherhood unaffected by colour, caste or geography. Verse 11 forbids ridicule of any community or of women by women, fault-finding (Lamaz — jokes, impersonation, gestures, insults) and bad nicknames, since the ridiculed may be better and an evil name after faith is extremely evil; those who do not repent are wrongdoers. Together these verses make social etiquette the foundation of a peaceful society.

Lecture 6: Holy Qur'an and its sciences – IV

Key Points

- The body of this section repeats the Al-Hujurat teachings of Lecture 5: respect for the Prophet, humility in speech, and the supremacy of the Qur'an and Sunnah in all matters, with remembering Allah of great importance.
- Thabit bin Qais bin Shammas, whose voice was naturally loud, was distressed by the verse on not raising voices above the Prophet's, and the Prophet consoled him; the Prophet must be addressed with good titles, not merely by name.
- Soft speech before the Messenger is a sign of etiquette and of piety; hearts tested through this etiquette are purified for piety, and without etiquette even the slightest faith is not guaranteed.
- Calling the Prophet from behind the chambers shows lack of reason and failure to understand his elevated status; patience until he comes out would have been better, and Allah is Forgiving and Merciful.
- The etiquette command remains effective before the Prophet's grave and in his Mosque until the Day of Judgment; Umar warned two men speaking loudly in the Prophet's Mosque that had they been from Medina he would have punished them.
- News from a wicked person must be verified, lest people be harmed unwittingly and the believers later repent; the Messenger is among the believers, and if he followed their wishes in many matters they would fall into misfortune.
- Allah endeared faith and made unbelief, wickedness and rebellion hateful; insisting on one's own opinion despite the Book and Sunnah is ignorance, while the blessings of prophethood continue through the Qur'an and Sunnah.
- Two Muslim parties that fight must be reconciled; the aggressor is fought until it returns to Allah's command, then peace is made with equity and justice, for Allah loves the just; helping an oppressor brother means preventing his oppression (Bukhari 6952).
- All believers are brothers, and brotherhood is unaffected by colour, caste or geographical boundaries; peace between brothers and fear of Allah bring mercy.
- No community or women should ridicule others; fault-finding (Lamaz) includes jokes, impersonation, gestures and insults; titles are good (Siddiq, Farooq) or bad (adulterers, Jews, thieves); falsely calling a Muslim a sinner or disbeliever makes the speaker a transgressor or disbeliever.

Solved MCQs

In this section, who was consoled by the Prophet after being distressed by the verse on loud voices?

a) Umar

b) Thabit bin Qais bin Shammas (Correct)

c) Zaid bin Thabit

d) Bilal

According to this section, what does soft speech before the Messenger indicate?

a) Wealth

b) Piety and etiquette (Correct)

c) Knowledge of poetry

d) Old age

What did Umar say to two men speaking loudly in the Prophet's Mosque?

a) He praised them

b) If they were from Medina he would have punished them (Correct)

c) He asked them to lead prayer

d) He ignored them

What is the meaning of Lamaz as given in the text?

a) Giving charity

b) Finding fault in a person's action or movement (Correct)

c) Reciting loudly

d) Travelling for knowledge

Which of the following is given as an example of a GOOD title?

a) Thief

b) Siddiq (Correct)

c) Adulterer

d) Jew (as an insult)

Short Questions with Answers

Q: Why must news brought by a wicked person be verified?

A: So that believers do not harm people unwittingly and afterwards become full of repentance for what they have done.

Q: How long does the command of etiquette toward the Prophet remain effective, according to the scholars quoted?

A: Not only during the Prophet's life, but also before his grave and in his Mosque until the Day of Judgment.

Q: What happens to a person who falsely calls a Muslim a sinner or a disbeliever?

A: If the accused is in fact not a sinner or disbeliever, the one who said it becomes a transgressor or a disbeliever himself.

Long Questions with Answers

Q: Summarize the teachings on the Prophet's status and on Muslim brotherhood found in this section.

The section stresses that the Prophet must be honoured in speech: voices must not be raised above his, he must be addressed with good titles, and soft speech before him is a mark of etiquette and piety, with hearts purified for piety as a result. This etiquette continues before his grave and in his Mosque until the Day of Judgment. Alongside it, the section teaches that all believers are brothers in a bond unaffected by colour, caste or geography: fighting parties must be reconciled, the aggressor resisted until it returns to Allah's command, and then peace restored with equity and justice, since Allah loves the just. Helping an oppressor brother means stopping his oppression. The same brotherhood forbids ridicule, fault-finding and bad nicknames, because the mocked may be better than the mocker, and an evil name after faith is extremely evil.

Q: Explain the rule about news and personal opinion taught in this section.
When a wicked person brings news, believers must ascertain the truth before acting, otherwise they may harm people unwittingly and then regret it. The section adds that the Messenger is among the believers and the blessings of prophethood continue through the Qur'an and the Sunnah; if the Messenger followed the believers' wishes in many matters, they would fall into misfortune. Therefore a person who insists on his own opinion despite the existence of the Book and the Sunnah is ignorant, as if denying the prophetic teachings, while Allah has endeared faith to believers and made unbelief, wickedness and rebellion hateful to them.

Lecture 7: (No material in the handout)

Note: The handout supplied for ISL202 Lectures 1 to 15 contains no Lecture 7. After Lecture 6 (modules 26-28), the text jumps directly to Lecture 8 (modules 33-35); modules 29-32 and any Lecture 7 heading are absent from the extracted text. No MCQs, short questions or long questions have been written for Lecture 7, because doing so would require inventing content that is not in the handout. If the Lecture 7 handout pages are supplied later, this section can be completed from them.

Lecture 8: Holy Qur'an and its sciences – VI

Key Points

- Surah Al-Ahzab verse 40: Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets, and Allah is the Perfect Knower of everything. This verse is a clear proof of the finality of prophethood.
- Khatam means seal, and a seal is the last act done: prophethood and messenger-ship were terminated with the Prophet Muhammad (PBUH).

- Zayd bin Haritha was the Prophet's adopted son, announced as such in the Kaaba before prophethood, and people called him Zaid bin Muhammad; when Zayd divorced Zainab and the Prophet married her by Allah's order, rumours arose that he had married his former daughter-in-law, and this verse clarified that he was not Zayd's (blood) father — an adopted child is not a true child born of one's own blood.
- The Prophet said thirty liars will appear in his Ummah, each claiming prophethood, although he is the last prophet and no prophet will come after him.
- Prophethood is a divine gift with no gradualness: there is no concept of Mahdi, Messiah or shadow prophethood; the Prophet illustrated this by saying that with his arrival the palace of prophethood is completed.
- The Prophet said to Ali: will you not be pleased that you will be to me like Aaron (Harun) to Moses (Musa), but there will be no prophet after me (Sahih al-Bukhari 4416).
- Verses 56-58: Allah and His angels send blessings on the Prophet, and believers must invoke blessings and salutations on him abundantly; those who offend Allah and His Prophet are cursed in this world and the Hereafter with a disgraceful torment prepared for them.
- Those who hurt believing men and women without their doing anything wrong bear the burden of a false allegation and an open sin.
- Durood is the Sunnah of God, so it is not bound by time, unlike the Sunnah of the Prophet in this respect.
- Verse 6: the Prophet is nearer to believers and has a greater claim on them than their own souls, and his wives are their mothers; blood relations have a greater claim on one another in inheritance in the Book of Allah than other believers and Emigrants, except for favours one wishes to do for friends.
- Faith is not complete until one's love for the Prophet is greater than love for others; the Prophet is a greater well-wisher to believers than they are to themselves.
- Verse 21: in Allah's Messenger there is a most perfect and beautiful model for whoever hopes for Allah and the Last Day and remembers Allah abundantly; though revealed about the Battle of Ahzab, the command is general — he must be followed in sayings, actions and circumstances, in worship, society, economy and politics.
- The same meaning is in Surah Al-Hashr (whatever the Messenger gives you, take it) and Aal-i-Imran 3:31 (if you love Allah, follow me); people from every walk of life are addressed, so the Prophet's life is an example for everyone.

Solved MCQs

What does the word Khatam mean in the discussion of Al-Ahzab 40?

a) Crown

b) Seal (Correct)

c) Light

d) Sword

Who was the adopted son of the Prophet mentioned in this lecture?

a) Zayd bin Haritha (Correct)

b) Ali

c) Usama bin Zaid

d) Abdullah bin Abbas

How many liars claiming prophethood did the Prophet say would appear in his Ummah?

a) Ten

b) Thirty (Correct)

c) Forty

d) Seventy

According to verse 56, who sends blessings on the Prophet?

a) Only the angels

b) Allah and His angels (Correct)

c) Only the believers

d) Only the Companions

According to verse 6, who are described as the mothers of the believers?

a) The Prophet's daughters

b) The Prophet's wives (Correct)

c) The mothers of the martyrs

d) The women of Ansar

Short Questions with Answers

Q: What proof of the finality of prophethood is given in Al-Ahzab verse 40?

A: The verse says Muhammad is not the father of any of your men but is the Messenger of Allah and the Last of the Prophets, and Khatam (seal) means the last act, so prophethood ended with him.

Q: What is the position of those who offend Allah and His Prophet (verses 57)?

A: Allah curses them in this world and in the Hereafter, and has prepared a disgraceful torment for them.

Q: What does verse 21 teach about following the Prophet?

A: The Prophet is a perfect and beautiful model for whoever hopes for Allah and the Last Day and remembers Allah abundantly, and he must be followed in all sayings, actions and circumstances, including worship, society, economy and politics.

Long Questions with Answers

Q: Explain how Surah Al-Ahzab verse 40 proves the finality of prophethood, including the background of Zayd bin Haritha.

The verse declares that Muhammad is not the father of any of your men, but is the Messenger of Allah and the Last of the Prophets, and Allah is the Perfect Knower of everything. Khatam means a seal, and a seal is the last act performed, so prophethood and messenger-ship were terminated with him. The background is that Zayd bin Haritha was the Prophet's adopted son, announced in the Kaaba before prophethood, so people called him Zaid bin Muhammad. When Zayd divorced his wife Zainab and the Prophet married her by Allah's order, rumours spread that he had married his former daughter-in-law. The verse answered this by clarifying that he was not Zayd's father in the real sense, since an adopted child is not a true child born of one's own blood. The Prophet further said that thirty liars would claim prophethood in his Ummah although he is the last prophet, that prophethood is a divine gift with no gradualness and no Mahdi, Messiah or shadow prophethood, and that his arrival completed the palace of prophethood; to Ali he said that Ali would be to him as Aaron was to Moses, but no prophet would come after him.

Q: Explain the teachings of Surah Al-Ahzab verses 6, 21 and 56-58.

Verse 6 teaches the Prophet's unique nearness to believers: he has a greater claim on them than their own souls, and his wives are their mothers; blood relations have a greater claim in inheritance than other believers and Emigrants, except for favours to friends. Faith is incomplete until love for the Prophet exceeds love for others, since he is a greater well-wisher to believers than they are to themselves. Verse 21 presents him as the perfect and beautiful model for whoever hopes for Allah and the Last Day and remembers Allah abundantly; although revealed about the Battle of Ahzab, the command is general and covers worship, society, economy and politics, matching the verses 'whatever the Messenger gives you, take it' and 'if you love Allah, follow me'. Verses 56-58 command believers to invoke blessings and peace on the Prophet abundantly, since Allah and His angels send blessings on him, and Durood is the Sunnah of God, not bound by time; those who offend Allah and His Prophet are cursed in both worlds with a disgraceful torment, and those who hurt believing men and women unjustly bear a false allegation and an open sin.

Lecture 9: Hadith and its Sciences – I

Key Points

- Hadith literally means conversation and a new thing; wherever the word is used in the Qur'an it means word or talk (Al-Tur 52:34: 'let them produce a treatise like this if they are truthful').
- Allama Johari: Hadith means speech, whether little or much; its plural is Ahadith.

- Technically, Hadith refers to the sayings, actions and approvals of the Messenger of Allah, and his circumstances and attributes.
- Hadith and Sunnah are synonyms for the Muhadditheen, especially the later ones; Sunnah literally means a walked path, repeatedly walked. Lifting a child during prayer and urinating while standing on some occasions appear in Ahadith but are not Sunnah.
- Kinds of Hadith: Qawli (a saying of the Prophet, e.g. 'Actions are judged by intentions'); Faili (an action, e.g. Nu'man bin Basheer: the Prophet straightened the ranks and began prayer with 'Allahu Akbar', Abu Dawud 662); Taqreeri (the Prophet's silence or approval); Shumail (habits, morals or physical attributes, e.g. Ibn Abbas: the Prophet was the most generous of people, Bukhari 6).
- Taqreeri examples: a man performed the Fajr Sunnah after the obligatory prayer and the Prophet stayed silent; during an expedition the army ate a dead sea fish, Amber, and the Prophet said, 'If there is something leftover, give it to us too.'
- Ilm-e-Usul al-Hadith is the art of knowing the rules by which the Sanad (chain) and Matn (text) are examined and narrators and their circumstances are judged, so that a hadith can be accepted or rejected.
- The subject of Ilm-e-Hadith is the Sanad and Matn of hadith. When examining the text, two things must be kept in mind: nothing against the Qur'an and Sunnah, and nothing against established fact of knowledge and reason.
- Accepted hadith is one it is obligatory to act upon; rejected hadith is one not acceptable to act upon.
- Sahih li-dhatihi (sound in itself) requires five conditions: a connected chain (each narrator received directly from his predecessor); righteous narrators (avoiding major sins, not insisting on minor sins, humble, moral); perfect memory (preserved by writing or memory); not Shadh (nothing contradicting a more reliable narrator's authentic hadith); and no hidden flaw (Illah).
- It is compulsory to follow the Sahih hadith, by consensus of hadith experts, Usul al-Fiqh scholars and jurists; it is a proof of the Shari'ah.
- Sahih li-ghairihi: a Hasan hadith with more than one chain is promoted to Sahih level. Hasan li-dhatihi: a hadith whose narrator is Khafeef al-Zabt (not so good a memory), with the rest of the Sahih conditions. Hasan li-ghairihi: several chains, each slightly weak, whose weakness is compensated by their number.
- Da'if (weak): a hadith whose chain is not connected, or whose narrator lacks character (Adl) or reliable memory; it is weak mainly because of omission of a narrator in the chain, or missing narrator qualities. Ibn al-Salah: a hadith with neither Sahih nor Hasan qualities is weak.
- Matrook (abandoned): a hadith whose narrator lies in common talk and whose narrations the Muhadditheen refused. Mawdu' (fabricated): a narration proven to be a lie attributed to the Messenger.

- The Prophet has interpretative authority: Allah revealed the Qur'an so that he may explain clearly what was sent down (Al-Nahl 16:44); he is the most reliable source for interpreting revelation.
- The Prophet has legislative authority: he enjoins virtues and forbids vices (Al-A'raf 7:157); what Allah and His Messenger declare unlawful must be treated as unlawful (Al-Tawbah 9:29); whatever the Messenger gives, take it, and whatever he forbids, abstain from it (Al-Hashr 59:7); after Allah and His Messenger judge an affair, believers have no choice of their own (Al-Ahzab 33:36).
- Objectives of the Prophet's mission (Al-Baqarah 2:129): recite Allah's revelations, teach the Book and wisdom, and purify people; his word in interpreting the Book is final, and his actions are an example the Ummah must follow.
- The Qur'an uses two terms: obedience (Aal-i-Imran 3:132), related to the Prophet's commands and sayings, and following (3:31), related to his deeds and actions; both are final and obligatory.

Solved MCQs

What is the literal meaning of Hadith?

a) Law

b) Conversation and a new thing (Correct)

c) Biography

d) Prayer

Which kind of Hadith mentions an action of the Prophet?

a) Qawli

b) Faili (Correct)

c) Taqreeri

d) Shumail

What is the subject matter of Ilm-e-Hadith?

a) Only the text

b) Sanad and Matn (Correct)

c) Only the narrators

d) Only the books

How many conditions of a Sahih hadith are listed in the handout?

a) Three

b) Four

c) Five (Correct)

d) Seven

What is a Matrook hadith?

a) A hadith with many chains

b) A hadith whose narrator lies in common talk and whose narrations were refused (Correct)

c) A hadith about manners

d) A hadith recorded by Bukhari only

Short Questions with Answers

Q: What is the difference between Hadith and Sunnah as explained here?

A: Hadith and Sunnah are synonyms for the Muhadditheen, but Sunnah literally means a path walked repeatedly. Some acts mentioned in Ahadith, like lifting a child during prayer or urinating while standing occasionally, are not Sunnah because they were not a regular practice.

Q: What are the five conditions of a Sahih (sound) hadith?

A: A connected chain; righteous narrators; perfect memory; not being Shadh (contradicting a more reliable narrator); and no hidden flaw (Illah).

Q: What is the difference between obedience and following in the Qur'an's terms?

A: Obedience relates to the Prophet's commands and sayings, while following relates to his deeds and actions; both have been declared final and obligatory.

Long Questions with Answers

Q: Explain the kinds of Hadith with examples from the lecture.

Hadith Qawli reports a saying of the Prophet, for example 'Actions are judged by intentions.' Hadith Faili reports an action, for example Nu'man bin Basheer's report that when the Companions stood for prayer, the Prophet straightened the ranks and began with 'Allahu Akbar' (Abu Dawud 662). Hadith Taqreeri reports the Prophet's silence or approval: when a man performed the Fajr Sunnah after the obligatory prayer and explained he had missed it, the Prophet stayed silent; and when the army, out of starvation, ate a dead sea fish called Amber, the Prophet said that if anything was left they should give it to him too. Shumail-e-Nabawi reports the Prophet's habits, morals or physical attributes, for example Ibn Abbas's statement that the Prophet was the most generous of all people (Bukhari 6).

Q: Explain the classification of accepted and rejected Ahadith in this lecture.

An accepted hadith is one it is obligatory to act upon; a rejected one is not acceptable to act upon. Sahih li-dhatihi fulfils five conditions: a connected chain, righteous narrators, perfect memory, freedom from Shudhudh (contradiction of a more reliable narrator), and freedom from a hidden flaw; following it is compulsory by consensus and it is a proof of Shari'ah. Sahih li-ghairihi is a Hasan hadith promoted by having more than one chain. Hasan li-dhatihi has a narrator of weaker memory (Khafeef al-Zabt) with the other Sahih conditions, while Hasan li-ghairihi has several slightly weak chains whose weakness is compensated by their number. A Da'if hadith has a disconnected chain or a narrator

lacking character or reliable memory, mainly due to omission in the chain or missing narrator qualities; Ibn al-Salah defined it as a hadith with neither Sahih nor Hasan qualities. Among rejected narrations, Matrook is one whose narrator lies in ordinary speech and whose narrations scholars refused, and Mawdu' is one proven to be fabricated and falsely attributed to the Messenger.

Lecture 10: Hadith and its Sciences – II

Key Points

- Compilation of Hadith means writing down and preserving the Prophet's hadiths in book form; eleven thousand Companions' names and signs exist in written form today, each conveying some part of the Prophet's sayings, actions and events.
- Umar and an Ansari neighbour attended the Prophet alternately and reported each day's revelation to each other (Bukhari); Anas said they repeated hadiths together until memorized; Abu Saeed Khudri said they listened and wrote while sitting around the Prophet.
- Abu Hurairah said no Companion remembered more hadiths than him except Abdullah bin Amr, who wrote them down while he did not (Bukhari).
- The Prophet commanded writing: to Abdullah bin Amr, 'If it is my hadith, take help with your heart as well as your hand' (Sunan al-Darimi 485); to a forgetful Ansari, 'Take help from your right hand' (indicating writing); to Rafi bin Khadij, 'There is nothing wrong with writing it.'
- When the Quraysh stopped Abdullah bin Amr from writing, saying the Prophet was human and might speak in anger, the Prophet said: 'Whatever you hear from me, write it down. By the One in whose power is my soul, nothing but the truth comes out of my tongue.'
- Dr. Hameedullah states about three hundred letters of the Prophet's era have been compiled; after Hudaybiyah he sent preaching letters to six famous rulers, sealing them with his seal (a silver ring), mentioned in Bukhari and Tabaqat Ibn Saad (vol. 2, p. 29).
- Other written material: decrees for delegations (e.g. three decrees dictated to Muawiyah for Wail bin Hajar); written agreements, including the Treaty of Medina and the Treaty of Hudaybiyah in 6 Hijri written by Ali (one copy with the Quraysh, one with the Prophet); title deeds (e.g. Zubair's estate in upper Swaraq Pura, Tabaqat vol. 2, p. 408); trustees' declarations (e.g. a letter dictated for Amir bin Fahira about trust to Saraqa bin Malik on leather, Bukhari 2, p. 446); and affidavits (e.g. Ada bin Khalid's purchase document, Tirmidhi vol. 1, p. 264).
- In the Companions' era: the Ansari's complaint (Tirmidhi 2714) and Rafi's question are repeated; Abdullah bin Amr's writing is confirmed (Musnad Ahmad vol. 2, p.

126); his book was named Al-Sadiqah (Sahifa Sadiqah), containing hadiths he heard directly with no narrator between him and the Prophet.

- Abu Hurairah narrated 5374 hadiths, including 1500 of the 3000 ruling-related hadiths; at first he did not write, but wrote in the last part of his life, and showed Hasan bin Umayyah al-Dumri a tradition in his written scripture.
- Sahifa Hammam bin Munabbih (original title Al-Sahifa al-Sahiha), by a student of Abu Hurairah, was presented to his teacher, corrected and approved, and contains 138 hadiths; it is contained in Musnad Ahmad except for a few word differences, despite about 200 years between them — proving either that oral tradition can be trusted over 200 years, or that the chain of writing was never interrupted.
- Ibn Abbas narrated 1660 hadiths; his aunt was Maimunah; Kareeb left a camel-load of his books and sent copies to Ali bin Abdullah bin Abbas on request.
- Ayesha narrated 2210 hadiths: 174 agreed upon in Bukhari and Muslim, 54 in Bukhari alone, 69 in Muslim alone, the rest in other books; Abu Musa Ash'ari said the Companions never faced a difficult matter without finding knowledge of it with her, and she explained the reasoning behind decisions.
- Ibn Umar narrated 2620 hadiths; as brother of Hafsa he had access to the Prophet's house.
- Sahifa literally means a spread, written paper, magazine or small book. Abu Bakr compiled about five hundred hadiths and then burnt them, fearing he might die leaving a hadith he heard from a trusted person that was not actually meant, for which he would be responsible before Allah.
- Umar kept a Sahifa in his sword's scabbard; in an inheritance case he wrote the Prophet's decision (a son's or father's collected property is for his family) witnessed by Abd al-Rahman bin Awf, Zayd bin Thabit and another man, and Caliph Abd al-Malik later decided a similar case by that book.
- Uthman also had a collection; Ali sent his son Muhammad bin Hanafia with a book to Uthman, who replied he was free from it, i.e. he already had those commandments (Bukhari 4987).
- Ali compiled hadiths during the Prophet's lifetime and carried the manuscript at his sword's hilt; besides the Qur'an, it was all he wrote from the Prophet: Qisas (retribution), Diyat (compensation), Fidya (ransom), instructions for an Islamic state, rights of non-Muslims, inheritance issues, Zakat on camels of different ages, and orders about the sanctity of Madinah.
- Kinds of Hadith books: Sahih (only Sahih hadiths, e.g. Bukhari, Muslim, Ibn Hibban); Jami (all eight basic topics: Seerah, manners, exegesis, beliefs, commotion, rulings, signs of Doomsday, virtues; e.g. Jami al-Tirmidhi); Sunan (jurisprudential chapters, practical rulings only, from Taharah to Faraiz; e.g. Abu Dawud, Nasai, Ibn Majah, Darimi, Dar Qutni, Bayhaqi, Al-Kubra); Musnad (each Companion's traditions separately, by rank or alphabetically; e.g. Ahmad, Abu Dawud Tayalsi); Arbaeen (forty hadiths on a topic; e.g. Al-Arbain li Ahmad, li al-Nawawi); Juz (one

narrator or a partial issue; e.g. Juz Raf al-Yadayn li al-Bukhari); Mawdu'at (fabricated hadiths; e.g. Ibn al-Jawzi); Mustadrak (hadiths meeting another author's conditions but absent from his book; e.g. Mustadrak of Hakim ala al-Sahihayn).

- Sihah Sitta (the Six Books), also Usul-i-Sitta or Kutb-i-Sitta, are the six books scholars collectively accepted: Sahih Bukhari, Sahih Muslim, Jami Tirmidhi, Sunan Abi Dawud, Sunan Nasai, Sunan Ibn Majah; the first two are Sahiheen, the last four Sunan Arbaa (they contain weak hadiths but are counted as Sahih Sitta for their many authentic ones).
- Sahih al-Bukhari: Muhammad bin Ismail al-Bukhari, Abu Abdullah, 'Amir al-Mu'minin in Hadith', born in Bukhara 13 Shawwal 194 Hijri, died 256; book Al-Jami al-Musnad al-Mukhtasar; 7275 hadiths; most authentic book after the Book of Allah, for his strict Musnad and Marfu' conditions consistently maintained.
- Sahih Muslim: Muslim bin al-Hajjaj, Abu al-Hasan, born 206 Hijri in Nishapur (Khorasan), died 261; book Al-Musnad al-Sahih al-Mukhtasar; 7428 hadiths; second-ranked in Sihah Sitta, superior to Bukhari in arrangement and compilation.
- Jami al-Tirmidhi: Muhammad bin Isa bin Surah bin Musa, Abu Isa, born 209 Hijri in Tirmidh, died 279; 3956 hadiths; features: records hadiths acted upon by jurists, remarks on each hadith's category (Sahih, Hasan, weak, defective), and remarks on narrators' status.
- Sunan Abi Dawud: Sulayman bin Ash'ath bin Ishaq al-Sajistani, Abu Dawud, born 202 Hijri in Sajistan (Sistan, Iran), died 275; 5274 hadiths; exclusive to the Prophet's Sunan and legal rulings, including Sahih, Hasan, weak and rejected traditions; popular among all schools of thought; Hasan bin Muhammad's dream (Bustan al-Muhaddithin 217) showed the Prophet's liking for it.
- Sunan al-Nasai: Ahmad bin Shuaib, Abu Abd al-Rahman, born 214 Hijri in Nasa (Turkmenistan), died 303; 5774 hadiths; also called al-Mujtaba min al-Sunan and al-Sunan al-Sughra; took only Sahih al-Isnad traditions, explained narrator differences and names/kunyas, and followed Muslim's way of connected, authentic hadiths.
- Sunan Ibn Majah: Muhammad bin Yazid bin Abdullah Ibn Majah, Abu Abdullah, born 209 Hijri in Qazwin, died 273; 4341 hadiths; jurisprudential order; discusses following an authority and jurisprudential authenticity; contains Sahih, Hasan, Da'if and other types; hadiths are easiest to find because arranged by their most obvious themes.

Solved MCQs

How many hadiths did Abu Hurairah narrate according to the handout?

a) 2620

b) 2210

c) 5374 (Correct)

d) 1660

How many hadiths are there in Sahifa Hammam bin Munabbih?

a) 138 (Correct)

b) 500

c) 2210

d) 5374

Which book is called the most authentic book after the Book of Allah?

a) Sahih Muslim

b) Sahih al-Bukhari (Correct)

c) Jami al-Tirmidhi

d) Sunan Abi Dawud

How many hadiths does Sahih Muslim contain according to the handout?

a) 7275

b) 7428 (Correct)

c) 5274

d) 3956

Which kind of Hadith book collects each Companion's traditions separately?

a) Sunan

b) Jami

c) Musnad (Correct)

d) Arbaeen

Short Questions with Answers

Q: Why did Abu Bakr burn his collection of about five hundred hadiths?

A: He feared that he might die leaving a hadith he had heard from a person he trusted, but which was not actually meant as he recorded it, and he would be responsible for it before Allah.

Q: What are the six books of Sihah Sitta?

A: Sahih Bukhari, Sahih Muslim, Jami Tirmidhi, Sunan Abi Dawud, Sunan Nasai and Sunan Ibn Majah; the first two are called Sahiheen and the last four Sunan Arbaa.

Q: What did the comparison of Sahifa Hammam bin Munabbih with Musnad Ahmad prove?

A: Despite about 200 years between them, the texts agree except for a few words, so either oral traditions can be trusted even after two hundred years, or the chain of writing of Hadith was never interrupted.

Long Questions with Answers

Q: Describe the compilation of Hadith in the Prophetic era as given in this lecture.

Compilation means writing down and preserving hadiths in book form. Eleven thousand Companions' names and signs exist in written form, each conveying part of the Prophet's sayings, actions and events. The Companions preserved hadiths by alternate attendance and mutual reporting (Umar and his Ansari neighbour), by repeating them together until memorized (Anas), and by listening and writing around the Prophet (Abu Saeed Khudri). Abu Hurairah remembered the most, except Abdullah bin Amr who wrote. The Prophet expressly permitted writing: to Abdullah bin Amr he said to take help from heart and hand; to a forgetful Ansari he said to take help from the right hand; to Rafi bin Khadij he said there was nothing wrong in writing; and when the Quraysh stopped Abdullah bin Amr, the Prophet told him to write everything he heard because nothing but truth came from his tongue. Written material of the era also included about three hundred letters recorded by Dr. Hameedullah, preaching letters to six rulers after Hudaybiyah sealed with a silver ring, decrees for delegations, written agreements such as the treaties of Medina and Hudaybiyah (6 Hijri, written by Ali), title deeds, trustees' declarations and purchase affidavits.

Q: Describe the Sihah Sitta and the distinction of Sahih al-Bukhari.
Sihah Sitta, also called Usul-i-Sitta or Kutb-i-Sitta, are the six Hadith books scholars collectively accepted: Sahih Bukhari, Sahih Muslim, Jami Tirmidhi, Sunan Abi Dawud, Sunan Nasai and Sunan Ibn Majah. The first two are Sahiheen; the last four are Sunan Arbaa, which contain some weak hadiths but are counted among the six because of their many authentic ones. Sahih al-Bukhari was compiled by Muhammad bin Ismail al-Bukhari (Abu Abdullah, 'Amir al-Mu'minin in Hadith'), born in Bukhara on 13 Shawwal 194 Hijri and died in 256; its full name is Al-Jami al-Musnad al-Mukhtasar, and it contains 7275 hadiths. Its distinction is its quality of research: Imam Bukhari set strict conditions — the hadith must be Musnad and Marfu' — and maintained his criteria consistently, which gave his book the status of the most authentic book after the Book of Allah among the Muhadditheen.

Lecture 11: Hadith and its Sciences – III

Key Points

- Hadith of intentions (Umar, Bukhari 1907): 'Actions depend on intentions, and for every person is what he intended.' Migration for Allah and His Messenger counts as such, while migration for worldly gain or to marry a woman counts toward that aim.
- The Qur'an says whoever longs for the Hereafter, strives for it befittingly and is a believer, his struggle will earn recognition (Surah Bani Isra'il).
- Importance of intention: it is the status of the soul in the body; it distinguishes habit from worship; reward depends on good intentions and can be ten to seven hundred times a good deed or even unaccounted; an actual wrong can become good with

intention; good intentions earn reward even in ordinary affairs like eating, drinking, sleeping, walking, collecting wealth, giving gifts and wearing nice clothes.

- Hadith of love (Anas, Bukhari 15): 'None of you will have faith till he loves me more than his father, his children and all mankind.' All reasons for love in the world are found only in the Prophet's person.
- Following the Prophet is impossible without loving him (Aal-i-Imran 3:31: 'If you love Allah, follow me'). Practical requirements of love: Abdul al-Rahman bin Abi Qarad reported Companions smearing the Prophet's ablution water on their faces out of love for Allah and the Messenger; the Prophet said that whoever is happy to love Allah and the Messenger should speak the truth, return trusts to their owners, and be nice to neighbours (Mishkat al-Masabih).
- Hadith of two things (Malik): 'I am leaving two things between you; so long as you hold fast to them, you will never go astray: the Book of Allah and the Sunnah of His Prophet.' The Qur'an is called Habl Allah (the rope of Allah), and whoever obeys the Messenger has obeyed Allah.
- The Qur'an's guidance on most subjects is brief and principled, and Allah placed the detailed explanation on the Prophet (Al-Nahl 16:44); his interpretation was itself from Allah, for he did not speak out of his own desire (Al-Najm 53:3-4).
- Abu Dawud 4604 (Muqaddam bin Ma'di Karb): 'I have been given the Book and, like it, another thing (Hadith) has been given to me.' The Sunnah is therefore like the Qur'an and also revelation, except that the Qur'an's words and meanings are both from Allah, while the Hadith's meaning is from Allah and its words are from Muhammad; he was ordered to convey both equally.
- Hadith of the cloak (Ayesha, Muslim 6261): one morning the Prophet went out wearing a striped cloak of black camel's hair; Hasan came and he wrapped him under it, then Husain, then Fatima, then Ali, and said: 'Allah only desires to take away any uncleanliness from you, O people of the household, and purify you' (Al-Ahzab 33).
- Hadith of understanding (Mu'awiya, Bukhari 71): 'The person with whom Allah intends to do good, He gives him an understanding of religion.' Worldly goods are given to those Allah loves and those He does not, but understanding of religion is given only to one He loves.
- Al-Tawbah 9:122: not all Muslims can go out together, so a party from every group should go forth to acquire deeper understanding of religion and warn their people on return so they guard against sins.
- Ibn Abbas (Tirmidhi 2681): 'The Faqih is harder on the devil than a thousand worshippers.' A jurist defends religion against attacks and resolves differences by finding solutions to conflicting arguments.
- Hadith Jibril (Umar, Muslim 93): a man with very white clothing and very black hair, showing no mark of travel and recognized by no one, sat knee to knee with the Prophet, placed his hands on his thighs, and asked about Islam, faith, doing good, the Hour and its signs.

- Islam, as defined there: testify there is no god but Allah and Muhammad is His Messenger, observe prayer, pay Zakat, fast in Ramadan, and make pilgrimage to the House if one has the means. The questioner confirmed each answer as true, surprising the Companions.
- Faith: believe in Allah, His angels, His books, His apostles, the Last Day, and the decreeing of good and evil. Doing good (Ihsan): worship Allah as though you see Him, for He sees you though you do not see Him.
- The Hour: the one asked knows no more than the one asking. Its signs: a maid-servant begets her mistress (children give parents the status of slaves), and barefoot, naked, poor shepherds compete in raising tall buildings.
- The questioner was Gabriel, who came in human form to teach them their religion; hence the name Hadith Jibril. Pillars of Islam: Kalima Tayyaba, prayer, fasting, Zakat, Hajj. Articles of faith: Allah, angels, divine books, messengers, Hereafter, destiny.

Solved MCQs

According to the hadith of intentions, what determines the value of an action?

a) Its difficulty

b) Its intention (Correct)

c) Its timing

d) Its place

The hadith 'None of you will have faith till he loves me more than his father, his children and all mankind' is narrated by whom?

a) Umar

b) Anas (Correct)

c) Abu Hurairah

d) Ibn Abbas

What are the two things the Prophet said he was leaving behind?

a) Qur'an and Ijma

b) Book of Allah and Sunnah of His Prophet (Correct)

c) Prayer and fasting

d) Makkah and Madinah

In the cloak hadith, who was wrapped under the cloak first?

a) Ali

b) Fatima

c) Hasan (Correct)

d) Husain

According to Hadith Jibril, what is Ihsan?

a) Fasting in Ramadan

b) Worshipping Allah as though you see Him, for He sees you (Correct)

c) Paying Zakat

d) Loving one's parents

Short Questions with Answers

Q: How can an ordinary act like eating or sleeping earn reward?

A: Through a good intention: intention distinguishes habit from worship, and with good intentions even ordinary affairs like eating, drinking, sleeping, walking, collecting wealth, giving gifts and wearing nice clothes earn reward.

Q: What is the difference between the Qur'an and Hadith as revelation, as explained in this lecture?

A: Both are revelation, but the Qur'an's words and meanings are both from Allah, while the Hadith's meaning is from Allah and its words are from Muhammad (PBUH), who was ordered to convey both equally.

Q: What are the two signs of the Hour mentioned in Hadith Jibril?

A: A maid-servant begetting her mistress (children treating parents like slaves), and barefoot, naked, poor shepherds competing with each other in tall buildings.

Long Questions with Answers

Q: Explain the hadith of intentions and the importance of intention.

Umar narrates that the Prophet said: 'Actions depend on intentions, and for every person is what he intended. So whose migration is to Allah and His Messenger, it is to Allah and His Messenger; and whose emigration is for the world to earn it, or for a woman to marry her, his migration is towards them' (Bukhari 1907). The Qur'an similarly says that whoever longs for the Hereafter, strives for it befittingly and is a believer, his struggle will earn recognition. Intention is the status of the soul in the body: it is what turns a habit into worship, and reward depends on it — a good deed may be rewarded ten to seven hundred times or even without account. An actual wrong can become good through intention, and good intentions earn reward even in ordinary affairs such as eating, drinking, sleeping, walking, collecting wealth, giving gifts and wearing nice or extra clothes.

Q: Summarize Hadith Jibril: its story, and its definitions of Islam, faith and Ihsan.

Umar reports that one day, while they were with the Prophet, a man with very white clothing and very black hair appeared, showing no mark of travel and recognized by no one. He sat beside the Prophet, leaning his knees against his and placing his hands on his thighs, and asked about Islam. The Prophet defined Islam as testifying that there is no god but Allah and Muhammad is His Messenger, observing prayer, paying Zakat, fasting in Ramadan, and making pilgrimage to the House if one has the means. The man confirmed each answer as true, which surprised the Companions. Asked about faith, the

Prophet said it is belief in Allah, His angels, His books, His apostles, the Last Day, and the decreeing of good and evil. Asked about doing good (Ihsan), he said it is to worship Allah as though you see Him, for He sees you though you do not see Him. Asked about the Hour, he said the one asked knows no more than the one asking; its signs are that a maid-servant begets her mistress and that barefoot, naked, poor shepherds compete in tall buildings. Afterwards the Prophet told Umar the questioner was Gabriel, who had come in human form to teach them their religion — hence the name Hadith Jibril.

Lecture 12: Hadith and its Sciences – IV

Key Points

- Hadith on children and prayer (Abu Dawud 494): 'When your children are seven years old, instruct them to offer prayers. And when they turn ten years old, punish them for neglecting prayers, and separate their beds.'
- The first lesson in Islam after the testimony of faith is prayer. Parents must teach children the details of prayer from age seven, preferably earlier; teach them the changes that come with age and the etiquette of covering themselves; a sensible child's prayer is valid, and children may stand with parents in the prayer line.
- The Prophet's guidance is that the best gift a father can give his children is to teach them the rules and etiquettes of religion (Jami al-Tirmidhi 1952).
- Hadith of the perfect Muslim (Abdullah bin Amr, Bukhari 10): 'The perfect Muslim is the one from whose hand and tongue other Muslims are safe.'
- Safety from the tongue means refraining from backbiting, lying, foul language, cursing, insulting and giving unsolicited religious rulings (fatwas). Safety from the hand means refraining from physically harming someone, stealing, robbery, rape and violence.
- The tongue is mentioned before the hand because most human harm is through speech, and harm through the tongue is more painful than physical harm. Islam emphasizes peace and safety for all humanity: Islam means the religion of peace, Iman means security, prayer ends with Salam, Muslims greet with 'As-Salamu Alaykum', and the moon-sighting prayer asks for peace and safety (Tirmidhi 3451).
- Mina sermon (Ibn Abbas, Bukhari 1739): on 10 Dhul-Hijjah the Prophet asked the people what day, city and month it was; they answered: a sacred day, a sacred city, a sacred month. The message: people's life, wealth, honour and dignity are sacred in Allah's sight.
- Teaching method: asking questions creates awareness, and silence after questions is the best teaching method because it gathers all attention.
- Ibn Umar: the Prophet, performing Tawaf of the Ka'bah, said how magnificent, sweet-fragranced and sacred it was, yet by Allah, the sanctity of a believer's life,

property and honour is greater in Allah's sight than the Ka'bah's sanctity, and believers should always think well of one another.

- Hadith on wrongdoing and stinginess (Jabir, Muslim 6576): 'Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection. Beware of stinginess, for stinginess destroyed those before you; it incited them to shed each other's blood and make permissible what is sacred.'
- Hadith on changing evil (Abu Sa'eed Khudri, Nasai 5012): 'When any one of you sees something evil, he should change it with his hand. If he cannot, then with his tongue, and if he cannot, then with his heart, and that is the weakest faith.'
- Islam is a social religion, so enjoining good and forbidding evil is commanded; unprevented evil fills the whole society. Changing by hand is for those with authority and power; by tongue for those who know proper advice and preaching; feeling bad in the heart is required from every Muslim.
- Al-Ma'idah 5:63 criticizes religious scholars who did not stop people from bad speech and eating prohibited things. Aal-i-Imran 3:110 gives the Ummah's honour: the best nation raised for mankind, enjoining right, forbidding wrong, and believing in Allah.
- Hadith of the preacher in Hell (Bukhari 3267): on Judgment Day a man will be thrown into Hell, his intestines will come out, and he will circle them like a donkey around a grinding mill; the people of Hell will ask if he did not command good and forbid evil, and he will reply that he commanded good without doing it himself and forbade evil without refraining from it himself.
- Five conditions regarding enjoining good and forbidding evil: (1) do good, command it, avoid evil, forbid it; (2) do good but do not command it, and avoid evil but do not forbid it; (3) command good without doing it, and forbid evil without refraining from it; (4) neither do good nor command it, and commit evil without forbidding it; (5) do not do good and prevent others from it, and do evil and encourage others in it.
- Hadith of five questions (Ibn Mas'ud, Tirmidhi 2416): on Judgment Day man's feet will not move from his Lord's presence until he is asked about five things: his life, how he spent it; his youth, how he passed it; his wealth, how he earned it and how he spent it; and his knowledge, how he acted upon it.
- Life is an examination, not a game; its purpose is worship (Al-Dhariyat 51:56). Youth may be spent in indulgence and disobedience or in worship and following the Qur'an and Sunnah; wealth must be examined for its sources and for moderate versus wasteful spending; knowledge must be acted upon.
- Hadith on moderation (Musnad Ahmad 4269): 'He who adopts moderation will not be needy.'
- Hadith on good manners (Abu al-Darda, Tirmidhi 2133): 'There is nothing placed on the believer's scale on the Day of Judgment more weighty than good manners. Surely Allah dislikes those who are shameless and foul-mouthed.' After faith, good manners are the weightiest virtue; they include smiling, excellent speech and gentleness; the two most disliked traits are indecency and foul language (also Tirmidhi 2003).

Solved MCQs

At what age should children be instructed to offer prayers, according to the hadith?

a) Five

b) Seven (Correct)

c) Ten

d) Twelve

What is the weakest level of faith in changing evil?

a) By hand

b) By tongue

c) By heart (Correct)

d) By wealth

How many things will a person be questioned about on Judgment Day in the hadith of Ibn Mas'ud?

a) Three

b) Four

c) Five (Correct)

d) Seven

What is weightier than everything else on the believer's scale after faith?

a) Fasting

b) Good manners (Correct)

c) Charity

d) Pilgrimage

In the Mina sermon, what did the Prophet declare sacred like the sacred day, city and month?

a) Only the Ka'bah

b) People's life, wealth, honour and dignity (Correct)

c) The trade routes

d) The battlefields

Short Questions with Answers

Q: What are the three levels of changing evil, and who is each level for?

A: By hand, for those with authority and power; by tongue, for those who know the proper way of advice and preaching; and by heart, which is required from every Muslim and is the weakest faith.

Q: Why is the tongue mentioned before the hand in the hadith of the perfect Muslim?

A: Because most of the harm humans cause is through speech, and harm caused through the tongue is more painful than harm caused physically.

Q: What are the five questions of the Day of Judgment?
A: How one spent his life; how he passed his youth; how he earned his wealth; how he spent his wealth; and how he acted upon his knowledge.

Long Questions with Answers

Q: Explain the hadith 'The perfect Muslim is the one from whose hand and tongue other Muslims are safe.'
Narrated by Abdullah bin Amr (Bukhari 10), this hadith defines a perfect Muslim by the safety others enjoy from him. Safety from the tongue means refraining from backbiting, lying, foul language, cursing, insulting, and giving unsolicited religious rulings. Safety from the hand means refraining from physical harm, stealing, robbery, rape and violence. The tongue is mentioned first because most human harm is inflicted through speech, and verbal harm hurts more than physical harm. The lecture extends this to Islam's whole message of peace: Islam is the religion of peace, Iman means security, prayer ends with the greeting of peace, Muslims greet each other with 'As-Salamu Alaykum' at every meeting, and the moon-sighting prayer asks Allah to make the month safe, secure, healthy and Islamically beneficial. The same sanctity of life, wealth and honour was stressed in the Mina sermon, where the Prophet declared them sacred like the sacred day, city and month, and said a believer's sanctity is greater in Allah's sight than even the Ka'bah's.

Q: Explain the three levels of enjoining good and forbidding evil, and the warning for those who preach but do not practise.
Abu Sa'eed Khudri reports (Nasai 5012) that whoever sees evil should change it with his hand; if unable, with his tongue; if unable, with his heart, which is the weakest faith. Islam is a social religion, so this duty is commanded: if evil is not prevented, the whole society becomes filled with it. Changing by hand belongs to those with authority and power, changing by tongue to those who know proper advice and preaching, while feeling evil in the heart is required of every Muslim. Aal-i-Imran 3:110 links this duty to the Ummah's honour as the best nation raised for mankind. The lecture warns against preaching without practice through the hadith (Bukhari 3267) of a man thrown into Hell on Judgment Day, circling his own intestines like a donkey around a mill, who admits he commanded good without doing it and forbade evil without refraining from it. It then lists five conditions: best is to do good, command it, avoid evil and forbid it; then doing good without commanding and avoiding evil without forbidding; then commanding good without doing it and forbidding evil without refraining; then neither doing nor commanding good and committing evil without forbidding it; and worst, not doing good while preventing others, and doing evil while encouraging others.

Lecture 13: Hadith and its Sciences – V

Key Points

- Hadith 18 (Ibn Mas'ud, Shu'ab al-Iman of Baihaqi): 'Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory.'
- After the basic duties of religion (prayer, fasting and other worship), seeking halal sustenance is the main worldly duty; haram sources of sustenance and consuming people's property unlawfully are prohibited.
- The supplications and prayers of those who eat haram are not accepted: the Prophet described a long-distance traveller, dishevelled and dusty, crying 'O my Lord!' while his food, drink and clothing were haram and he was brought up on haram, asking how his supplication could be accepted (Muslim 1686).
- Flesh and blood grown on forbidden things will not enter Paradise; Hell is suitable for it (Tirmidhi 614).
- Hadith 19 (Jabir, Ibn Majah 2144): 'O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take what is permissible and leave what is forbidden.'
- One must believe that provision and death are in Allah's hands (belief in destiny), but this does not stop a person from working; discipline and moderation in striving are required; abundance of wealth is not harmful, but breaking Shariah limits out of greed for wealth causes destruction.
- Hadith 21 (Abu Sa'eed, Tirmidhi 1209): 'The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs.'
- The economy is a basic human need and trade is the best and highest source of livelihood; the Prophet himself took up trade as a profession; honesty and trust are the soul of trade.
- In trade one must speak truth in deals, not praise one's commodity unnecessarily, and deliver it unaltered and unadulterated; Islam prohibits selling defective goods fraudulently, false bids, monopolizing merchandise, hoarding and usurious business.
- In the world's prevailing system, legitimacy is decided by market demand, but in Islam it is decided by religion and Shariah rules; Islam legitimizes economic principles that human ethics allow, serving man's real needs and benefiting him in this world and the Hereafter.
- Hadith 25 (Abu Hurairah, Bukhari 1240): 'The rights of a Muslim for the Muslim are five: to respond to the salaam, visit the sick, follow the funeral processions, accept an invitation, and reply to those who sneeze.'
- If a right is not given, the other may demand it. Initiating the greeting is Sunnah, but responding is the brother's right. Visiting the sick is a right: on Judgment Day Allah

will say, 'O son of Adam! I fell ill and you did not visit me,' and explain that visiting His sick servant is like finding Him with him.

- Attending a funeral is a right and brings additional reward; accepting an invitation (including walima) is a right; when one sneezes, saying Alhamdulillah is Sunnah, listeners have the right to be answered with Yarhamuk Allah, and the sneezer then replies Yahdikum Allah; these manners build strength among Muslims.
- Hadith 28 (Abu Humaid al-Sa'idi, Bukhari 6979): the Prophet appointed Ibn al-Lutabiyya to collect Zakat from the Bani Sulaim tribe; on return he said, 'This is your money, and this has been given to me as a gift.' The Prophet replied: 'Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not, if you are telling the truth?'
- Gifts received due to one's position are another name for bribery; this hadith guides clearly in an age of corruption and bribery.
- Hadith 29 (Abu Hurairah, Bukhari 33): 'The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he promises, he breaks it; if you trust him, he proves dishonest.'
- A hypocrite in belief proclaims Tawheed and Risalah with his tongue but disbelieves in his heart; a hypocrite in practice is the one whose signs this hadith describes.
- Hadith 30 (Anas, Shu'ab al-Iman 4352): the Prophet seldom addressed the people without saying, 'He who is not trustworthy has no faith, and he who does not keep his word has no religion.'
- Trust and faith are linked; betrayal comes from lack of faith; one not bound by a promise can never reach the highest standards of religion; the soul of religion and faith is trust and honesty; the Prophet was titled Sadiq (truthful) and Amin (trustworthy) before prophethood.

Solved MCQs

According to Hadith 18, what is an obligatory duty after the obligatory duties?

a) Seeking knowledge

b) Trying to earn a lawful livelihood (Correct)

c) Building mosques

d) Travelling for trade

What rank does a truthful, trustworthy merchant hold, according to Hadith 21?

a) With the angels

b) With the Prophets, the truthful, and the martyrs (Correct)

c) With the scholars only

d) With the rulers

How many rights of a Muslim over a Muslim are listed in Hadith 25?

a) Three

b) Four

c) Five (Correct)

d) Seven

What did the Prophet say to Ibn al-Lutabiyya about the 'gifts' he received while collecting Zakat?

a) He praised him

b) Why did he not stay in his parents' house to see if gifts would come (Correct)

c) He ordered him to keep them

d) He appointed him again

What are the three signs of a hypocrite?

a) Lying, breaking promises, dishonesty with trusts (Correct)

b) Anger, pride, laziness

c) Eating haram, missing prayer, backbiting

d) Hoarding, monopoly, usury

Short Questions with Answers

Q: Why are the prayers of a person who eats haram not accepted?

A: The Prophet illustrated this with a traveller, dishevelled and dusty, crying 'O my Lord!' while his food, drink and clothing were haram and he was brought up on haram; in such a condition, how could his supplication be accepted? Flesh grown on forbidden things will not enter Paradise.

Q: What are the five rights of a Muslim over another Muslim?

A: To respond to the salaam, to visit the sick, to follow funeral processions, to accept an invitation, and to reply to one who sneezes (Yarhamuk Allah, answered by Yahdikum Allah).

Q: What is the difference between a hypocrite in belief and a hypocrite in practice?

A: A hypocrite in belief proclaims Tawheed and Risalah with his tongue but disbelieves in his heart; a hypocrite in practice is one who shows the three signs: lying when he speaks, breaking promises, and proving dishonest when trusted.

Long Questions with Answers

Q: Explain the Islamic teachings on lawful earning and moderation in seeking provision.

Hadith 18 (Ibn Mas'ud) declares that trying to earn a lawful livelihood is an obligatory duty in addition to the obligatory duties: after prayer, fasting and other worship, seeking halal sustenance is the main worldly duty, while haram sources and consuming people's property unlawfully are prohibited. The seriousness of haram earning is shown by the fact that the prayers and supplications of haram eaters are not accepted — the Prophet described a dusty, dishevelled traveller crying 'O my Lord!' whose food, drink, clothing and upbringing were all haram — and by the warning that flesh grown on forbidden

things will not enter Paradise. Hadith 19 (Jabir) adds moderation: no soul dies until it receives all its provision, even if slowly, so believers must fear Allah, be moderate in seeking a living, take the permissible and leave the forbidden. Belief that provision and death are in Allah's hands does not stop a person from working; it requires discipline and moderation, since abundance itself is not harmful but breaking Shariah limits out of greed destroys.

Q: Explain the five rights of a Muslim and the lesson of the Ibn al-Lutabiyya hadith.
Hadith 25 (Abu Hurairah, Bukhari 1240) lists five rights of a Muslim over another Muslim: responding to the salaam, visiting the sick, following funeral processions, accepting an invitation, and replying to one who sneezes. Initiating the greeting is Sunnah but responding is a right that may be demanded; visiting the sick is a right, illustrated by Allah's words on Judgment Day that visiting His sick servant is like finding Him with him; attending funerals brings additional reward; accepting invitations, including walima, is a right; and the sneezing etiquette is Alhamdulillah by the sneezer, Yarhamuk Allah by listeners, and Yahdikum Allah in reply. These manners build strength among Muslims. The Ibn al-Lutabiyya hadith (Bukhari 6979) complements this social ethic with public honesty: appointed to collect Zakat from Bani Sulaim, he claimed part of the money was a personal gift, and the Prophet asked why he had not stayed in his parents' house to see whether gifts would come if he were truthful. The lesson is that gifts received because of one's position are another name for bribery, a clear guide in an age of corruption.

Lecture 14: Introduction to Islamic Jurisprudence – I

Key Points

- Fiqh: Allama Zamakhshari wrote in Faiq al-Lugha that the truth of jurisprudence is to investigate and discover; in the Qur'an the word is used for understanding and comprehension (Bani Isra'il 17:44: the seven heavens and all in them glorify Allah, 'yet you cannot appreciate their glorification').
- In the dictionary Fiqh means knowing and understanding something; later it came to mean specialized knowledge of religion.
- Two definitions: (1) knowledge of what is beneficial or harmful to man; (2) knowledge of the practical Shariah rules derived from detailed arguments.
- Two types of Shariah rules: original laws (related to belief and prescribed deeds) and by-laws (extracted from the original laws).
- There are four sources of Islamic Shariah law: the Qur'an, the Sunnah, Ijma and Qiyas.
- Usul al-Fiqh (principles of jurisprudence) are the principles, rules and regulations by which a jurist derives rulings from the Qur'an, the Sunnah and other Shariah sources and formulates detailed instructions for daily practical problems.

- Difference: knowing Shariah issues is Fiqh; knowing the rules for deriving them from Shariah evidence is Usul al-Fiqh.
- Importance: humans are social and cannot meet all needs alone; conflicts of interest cause differences, and all civilizations and religions recognize the need for laws to remove differences and establish justice; Islam, a complete code of life, gives laws called Shariah and Fiqh.
- Compilation in the Prophet's period: all jurisprudential matters were tied to the Prophet; Fiqh was not organized and there was no need, because life's necessities were limited; the Prophet performed ablution and prayer before the Companions without explaining what was obligatory or recommended, and they simply saw and followed him.
- Compilation in the Companions' period: after the Prophet's death, conquests brought new civilizations and frequent new problems, so Ijtihad became necessary; Ijma was given systematic form through a committee of competent people, restricted as far as possible from leaving Madinah; what was not explicit in the Qur'an and Sunnah was decided by mutual consultation and acquired the status of law.
- Famous fatwa-giving Companions: Abu Bakr, Umar, Uthman, Ali, Ayesha, Abd al-Rahman bin Awf, Abdullah bin Mas'ud, Ubayy bin Ka'ab, Mu'adh bin Jabal, Zayd bin Thabit and Abu Musa Ash'ari.
- Centres of learning in that period, besides Madinah and Makkah: Kufa, Basra, Syria, Egypt and Yemen; the Tabi'in benefited from these schools, taking guidance from hadiths and the Companions' ijtihad and opinions, and recording works about the Prophet's actions and speeches.
- In the Tabi'in period, Hasan Basri, Makhool in Syria, Ata Khorasani in Khorasan and Saeed bin Musayyib in Madinah led teaching; schools of thought arose; under the Umayyads, Umar bin Abd al-Aziz encouraged hadith compilation and founded a council for Fiqhi problems (the Fuqaha-e-Sab'a); the first book of hadith and jurisprudence, the Muwatta of Imam Malik, was compiled in this period.
- The well-known Tabi'i jurists of Madinah: Ubaidullah bin Abdullah bin Utbah, Urwa bin Zubair, Qasim bin Muhammad bin Abi Bakr, Saeed bin al-Musayyib, Salman ibn Yasar, Kharija ibn Zayd, and Abu Bakr Abd al-Rahman bin Harith bin Hisham.
- From the beginning of the second century Hijri to the middle of the fourth, jurisprudence became a formal discipline; four jurists are most famous and their schools are still practised.
- Imam Abu Hanifa: Nu'man bin Thabit, Abu Hanifa, of Persian origin, born 80 Hijri, died 150; an absolute Mujtahid by consensus of the Ummah; the only Imam among the four who saw Companions and learned from Anas and Abu Tufail; teachers included Hammad, Shaabi, Adi bin Thabit, Musa bin Aisha, Asim bin Sulayman, Ata bin Abi Rabah, Baqir and Jafar.

- Imam Malik: Malik bin Anas, whose grandfather was a Companion; born in Madinah 93 Hijri; began teaching hadith at 17; his Muwatta was very popular in his time; died 179 AH in Madinah, buried in Baqi cemetery.
- Imam Shafi'i: Muhammad, Abu Abdullah, known as Shafi'i; born in Gaza 150 Hijri; his father died in his childhood; his mother brought him to Makkah at age two; at thirteen he came to Imam Malik; he went to Egypt in 199 Hijri and stayed till his death, developing his school; he wrote books himself and had students write them; died in Egypt 204 AH.
- Imam Ahmad bin Hanbal: Ahmad, Abu Abdullah, titled Imam al-A'imma (Imam of Imams); born in Baghdad 164 Hijri; associated with Shafi'i when he came to Baghdad; an excellent Muhaddith and expert in Hadith sciences with unparalleled ability in jurisprudence; teachers included Yahya bin Qattan, Sufyan bin Uyayna and Shafi'i; students included Bukhari, Muslim, Abd al-Razzaq and Waki'; died Friday 241 AH in Baghdad; famous work: Musnad Ahmad.
- First source, the Qur'an: a source is the place from which something is derived; the Qur'an is the first basic source of law for all human beings, the word of Allah revealed to Muhammad and preserved in book form (Sad 38:29; Al-Nisa 4:105).
- Hadith of Mu'adh bin Jabal: sent to Yemen, he was asked how he would judge; he answered: by Allah's Book; if not found there, by the Sunnah; if not found in either, by his own opinion sparing no effort; the Prophet patted his breast and praised Allah for guiding the messenger of His Messenger (Tirmidhi 1238; Abu Dawud 3592).
- Shah Wali Allah (Al-Fawz al-Kabir) categorized the Qur'an's themes into five disciplines: signs of Allah's power; historical stories (Ayyam Allah); the Hereafter (resurrection, Heaven, Hell); Mukhasamat (arguments with Islam's opponents); and Ahkam (commands and prohibitions).
- Details of Ahkam: worship (prayer, fasting, Zakat, Hajj, jihad); society (family life, marriage, divorce, inheritance); matters (trade, affidavits, testimonials, transactions); politics (citizenship, civilization, justice, limits and punishments).
- Second source, the Sunnah: the practical interpretation of the Qur'an presented by the Prophet, who was sent not only as interpreter but also honoured as lawgiver; his commandments are a source of authority the Ummah must follow.
- Third source, Ijma: literally determination and agreement; the agreement of the mujtahids of the Muslim Ummah on a Shariah issue at a point in time; once an era's mujtahids agree, later generations cannot decide against that consensus.
- Ijma began after the Prophet's death: during his life the Companions asked him directly, so no third argument was needed; afterwards, new problems led to the principles of consensus and deduction (analogy).
- Two types of Ijma: Qawli (declared), where each jurist expresses his opinion; and Sukuti (silent), where one mujtahid's fatwa becomes known to others who neither oppose nor support it but stay silent — accepted as authority by the Ahanaf.

- Examples of Ijma in the Sahaba's age: a zakat denier is treated like a prayer denier, i.e. outside Islam, hence Abu Bakr's jihad against zakat deniers; Umar declared the conquered lands of Syria and Iraq as waqf (trust) instead of dividing them among fighters, with the Companions' agreement; Umar ordered 20 rak'at Taraweeh with the consensus and consultation of the great Companions.
- Fourth source, Qiyas: literally to estimate, measure, correspond and equate (as in measuring cloth by a cubit); Dr. Mahmood Ahmad Ghazi defined it as adapting the reason found in the original ruling to another new ruling.
- Qiyas is a special distinction of Islamic jurisprudence: times change and every day brings new problems, and it provides guidance on modern issues.
- Basis of Qiyas in the Qur'an: 'thorough understanding of the Din' (Al-Tawbah); 'So learn a lesson, O people of vision' (Al-Hashr 59:2), where i'tibar means returning something to its likeness; and referring matters to the Messenger and those in command so that those who infer may know (Al-Nisa 4:83).
- Basis in the Prophet's action: when sending Mu'adh bin Jabal and Abu Musa Ash'ari as Qadis and governors of different regions of Yemen, they said that when a ruling is not found in the Sunnah, one case will be speculated on another and the decision closer to truth followed; the Prophet said both opinions were correct (Al-Mahsul 5/52).
- The Khasham woman: her very old father had accepted Islam but could not sit on a horse, while Hajj had become obligatory for him; the Prophet asked: if your father had a debt, would you pay it? She said yes, so he said: then perform Hajj on his behalf.
- A jurist who is right in ijtihad gets a double reward, and if wrong, a single reward (Sahih Muslim vol. 5, p. 133).
- Components of Qiyas: Asl (the original, e.g. the proven prohibition of alcohol); Far' (the inferred, e.g. other intoxicants); Illah (the common cause, e.g. intoxication); and Hukm (the ruling proven for the original, e.g. sanctity/prohibition).
- Ijtihad literally means to strive; in Shariah it is the effort of a mujtahid-level scholar to find a ruling on an issue with no clear ruling in the Qur'an or Sunnah.
- Guiding principles of Ijtihad: no ijtihad where a clear Qur'an or Sunnah ruling exists; otherwise follow previous mujtahids' and righteous people's decisions; otherwise ijtihad by one's own opinion — not opinion at will, but finding similar problems in the Qur'an, Sunnah and past decisions and deciding new issues through analogy or deduction.
- Imam Shatibi: a mujtahid possesses two attributes — full understanding of the Shariah's objectives, and full capability to derive rulings from its sources.
- A mujtahid's qualifications: well-versed in Qur'an and Sunnah; aware of issues already decided by consensus; expert in Arabic language, literature and grammar; and aware of the abrogation of Qur'anic verses and hadiths.

Solved MCQs

How many sources of Islamic Shariah law are listed in the handout?

a) Two
b) Three
c) Four (Correct)
d) Five

Who was born in 80 Hijri and died in 150 Hijri?

a) Imam Malik
b) Imam Abu Hanifa (Correct)
c) Imam Shafi'i
d) Imam Ahmad bin Hanbal

What is the first book of hadith and jurisprudence mentioned as compiled in the Tabi'in period?

a) Musnad Ahmad
b) Muwatta of Imam Malik (Correct)
c) Sahih Bukhari
d) Jami al-Tirmidhi

In Qiyas, what is the common cause between the original and the inferred case called?

a) Asl
b) Far'
c) Illah (Correct)
d) Hukm

According to Imam Shatibi, what are the two attributes of a mujtahid?

a) Wealth and fame
b) Full understanding of Shariah objectives and full capability to derive rulings (Correct)
c) Knowledge of poetry and history
d) Long life and many students

Short Questions with Answers

Q: What is the difference between Fiqh and Usul al-Fiqh?

A: Knowing the issues of Shariah is Fiqh, while knowing the rules for deriving those issues from Shariah evidence is Usul al-Fiqh (principles of jurisprudence).

Q: Name the four sources of Islamic law in order.

A: The Qur'an, the Sunnah, Ijma (consensus) and Qiyas (deduction).

Q: What are the two types of Ijma?

A: Ijma Qawli (declared consensus), where each jurist expresses his opinion, and Ijma Sukuti (silent consensus), where a fatwa becomes known to other jurists who stay silent without opposition or support.

Long Questions with Answers

Q: Describe the evolution of Islamic jurisprudence from the Prophet's period to the four Imams.

In the Prophet's period, all jurisprudential matters were tied to the Prophet himself: Fiqh was not organized and there was no need for it, since life's necessities were limited; the Prophet performed ablution and prayer before the Companions without explaining what was obligatory or recommended, and they simply saw and followed him. In the Companions' period, conquests brought new civilizations and frequent new problems, so Ijtihad became necessary and Ijma was systematized through a committee of competent people, restricted as far as possible from leaving Madinah; whatever was not explicit in the Qur'an and Sunnah was decided by mutual consultation and acquired the status of law. Famous fatwa-giving Companions included Abu Bakr, Umar, Uthman, Ali, Ayesha, Abd al-Rahman bin Awf, Abdullah bin Mas'ud, Ubayy bin Ka'ab, Mu'adh bin Jabal, Zayd bin Thabit and Abu Musa Ash'ari, and centres of learning arose in Madinah, Makkah, Kufa, Basra, Syria, Egypt and Yemen. The Tabi'in then took guidance from hadiths and the Companions' opinions and recorded works; teachers such as Hasan Basri, Makhool in Syria, Ata Khorasani in Khorasan and Saeed bin Musayyib in Madinah led the way, schools of thought arose, Umar bin Abd al-Aziz founded a council for Fiqhi problems (the Fuqaha-e-Sab'a), and the Muwatta of Imam Malik became the first book of hadith and jurisprudence. From the second century Hijri to the middle of the fourth, jurisprudence became a formal discipline, and four Imams became most famous: Abu Hanifa (Nu'man bin Thabit, 80-150, the only one who saw Companions), Malik (Malik bin Anas, born Madinah 93, died 179, author of the Muwatta), Shafi'i (Muhammad, Abu Abdullah, born Gaza 150, died Egypt 204) and Ahmad bin Hanbal (born Baghdad 164, died 241, author of Musnad Ahmad).

Q: Explain the four sources of Islamic law, with the example of Mu'adh bin Jabal.

The four sources are the Qur'an, the Sunnah, Ijma and Qiyas. The Qur'an is the first and basic source: the word of Allah, preserved in book form, whose themes Shah Wali Allah divided into signs of Allah, historical stories, the Hereafter, arguments with opponents, and Ahkam (worship, society, transactions and politics). The Sunnah is the Prophet's practical interpretation of the Qur'an, and since he was also honoured as a lawgiver, his commandments are authoritative. Ijma is the agreement of an era's mujtahids on a Shariah issue; later generations cannot overturn it. It is of two types: Qawli, where each jurist declares his opinion, and Sukuti, where a known fatwa meets with silence, which the Ahanaf accept as authority. Examples from the Sahaba's age include treating zakat denial like prayer denial (hence Abu Bakr's jihad), Umar's declaration of Syrian and Iraqi

conquered lands as waqf, and Umar's order of 20 rak'at Taraweeh by consensus. Qiyas adapts the reason of an original ruling to a new case, with four components: Asl (e.g. alcohol's proven prohibition), Far' (e.g. other intoxicants), Illah (the common cause, intoxication) and Hukm (prohibition). The Mu'adh hadith illustrates the hierarchy: sent to Yemen, Mu'adh said he would judge by the Book, then by the Sunnah, and if neither gave guidance, by his own opinion sparing no effort — and the Prophet patted his breast, praising Allah for guiding the messenger of His Messenger. Similarly, Mu'adh and Abu Musa, sent as Qadis in Yemen, said they would reason from case to case and follow the decision closer to truth, and the Prophet approved both opinions.

Lecture 15: Introduction to Islamic Jurisprudence – II

Key Points

- Distinctions of Islamic jurisprudence: comprehensiveness (all rules needed for society's benefit); permanence (time cannot change it, though ijtihad is possible where no ruling exists); equality (only Islam presents the concept of human equality); applicability and flexibility (for every person, situation and time).
- Equality: 'Surely, the most honourable amongst you in the sight of Allah is he who fears Allah the most' (Al-Hujurat 49:13).
- Applicability: in prayer, one who cannot stand may pray sitting, and if unable to sit, lying down; Hajj and Zakat are obligatory only for those who can afford them.
- Nature: non-Haraj (no hardship) — 'Allah has not placed upon you in the religion any difficulty' (Al-Hajj 22:78) and 'Allah intends for you ease and does not intend for you hardship' (Al-Baqarah 2:185).
- Capacity: 'Allah does not charge a soul except within its capacity' (Al-Baqarah 2:286); jihad is not obligatory for the blind, lame or sick, and Zakat and Hajj are not obligatory unless one can afford them.
- Graduality: Qur'anic commands were not revealed all at once but one by one according to need and situation — on wine: first, 'do not approach prayer while intoxicated' (Al-Nisa 4:43); then, 'in them is great sin and some benefit for people, but their sin is greater than their benefit' (Al-Baqarah 2:219); finally, 'intoxicants, gambling, stone altars and divining arrows are defilement from the work of Satan, so avoid it' (Al-Ma'idah 5:90).
- Why did schools of thought arise despite common sources? All Imams agree on basic beliefs, motives, requirements and obedience to Allah and His Messenger, and on the Qur'an and Sunnah as the main sources; differences are in interpretation of Shariah and its rulings, are minor, and Imams do not excommunicate one another but leave the masses free to accept or reject any opinion.
- Differences in Qur'anic recitations: in the ablution verse (Al-Ma'idah 5:6), two readings are transmitted — Arjulakum (feet washed along with face and hands) and

Arjulikum (masah over head and feet); scholars reconciled them: with socks, masah is applied; with bare feet, feet must be washed.

- Disagreement or forgetfulness: not all Companions were always present with the Prophet, so their knowledge differed. Examples: Abu Bakr did not know the hadith on the grandmother's inheritance share until Mughira bin Shu'ba and Muhammad bin Maslama testified the Prophet gave her one-sixth; Umar did not know the method of seeking permission (saying salam three times) until Abu Musa Ash'ari brought the Ansar's testimony; Abd al-Rahman bin Auf clarified the plague issue by a hadith.
- Doubt in the proof of hadiths: a hadith may be authentic in one Imam's research and not in another's, causing differences. Example: on Tayammum, Umar and Ibn Mas'ud held that in greater impurity (Janabat) without water one may do Tayammum but cannot pray, while Ammar bin Yasir's hadith reports that when he and Umar became defiled while tending camels, he rolled on the ground, and the Prophet said it was enough to strike the ground with both hands, blow over them, and wipe the face and both hands up to half the arms (Abu Dawud 322). Umar told Ammar to fear Allah; Ammar offered never to narrate it; Umar replied that he had his choice.
- Differences in understanding and interpretation: on the day of Ahzab the Prophet said none of the Muslims should offer Asr prayer before reaching Banu Qurayzah; on the way, Asr became due; some waited until arrival, others prayed on the way, saying the Prophet did not mean missing the prayer; when it was mentioned to him, he refuted neither group (Bukhari 4119).
- Shared meanings: some words have several meanings — 'Ain' in Arabic means eye, everything that exists, a favourite thing, gold, and a girl; 'Qara" is used both for purity and for the menstrual cycle. Hence the verse that divorced women wait three quru' (Al-Baqarah 2:228) is understood differently; the verse also forbids concealing what Allah created in their wombs for those who believe in Allah and the Last Day.
- Sectarianism is a negative attitude based on groupthink: people of one creed do not respect others and assert their position through hatred and prejudice; where there is no balance and moderation there is cruelty and brutality, a sign of cruelty and inhumanity.
- Verses against division: 'Do not be of those who divided their religion and became sects, every sect rejoicing over what is with them' (Al-Rum 30:32); 'Hold fast to the rope of Allah, all of you together, and do not generate dissension' (Aal-i-Imran 3:103); 'This is my straight path, so follow it and do not follow other paths, for they will move you away from Allah's path' (Al-An'am 6:153).
- External causes of sectarianism: the Iran-Saudi conflict, the Middle East situation, the American attacks on Iraq and Afghanistan, the Arab-Israeli war, the Iran-Iraq conflict, the situations in Syria and Yemen, and above all the Russia-United States conflict; but the matter is not so simple as to dismiss it as only an external conspiracy.
- Internal state causes: the state protected communal organizations for political purposes; no effective legislation against sectarian organizations (anyone can create

one at any time); no effective policy or institution against the motivational means of sectarianism, especially magazines and social media; no check on meetings of political and religious leaders in Saudi and Iranian embassies or related institutions; no special training for law enforcement agencies for communal conflicts; and the rule of law, an effective tool against communal riots, not being used.

- Religious causes: sectarian narratives, e.g. Shias are kafir because they insult the Caliphs and Companions and believe the Qur'an was altered; Barelvis are polytheists, heretics and grave-worshippers; Deobandis disrespect the Prophet because their elders wrote insulting words; Ahl al-Hadith are Kharijis who disrespect the Prophet, his family and the Imams; and the claim 'our beliefs are true, all other sects are false.'
- Action plan for unity and brotherhood: promote mutual brotherhood by finding common beliefs and actions and ending differences; adopt a positive, non-critical style of preaching instead of controversial and critical; demonstrate real tolerance in practice and apply the Qur'anic philosophy of non-reluctance; establish joint institutions for religious education to resolve misunderstandings; organize modern contemporary education for scholars to eliminate polemical behaviour; and arrange effective spiritual training.

Solved MCQs

Which verse is quoted for human equality in this lecture?

a) Al-Hujurat 49:13 (Correct)

b) Al-Baqarah 2:286

c) Al-Ma'idah 5:90

d) Al-An'am 6:153

What was the FIRST stage of the gradual prohibition of wine mentioned?

a) 'Intoxicants are defilement, so avoid it'

b) 'In them is great sin and some benefit'

c) 'Do not approach prayer while intoxicated' (Correct)

d) 'Wine is forbidden to traders'

In the ablution verse, what is the reconciliation between the two readings Arjulakum and Arjulikum?

a) Always wash the feet

b) Always do masah

c) With socks, masah; with bare feet, wash (Correct)

d) Wash once a week

What share did the Prophet give a grandmother in inheritance, according to the testimony quoted?

a) One-third

b) One-fourth

c) One-sixth (Correct)

d) One-eighth

Which verse commands holding fast to the rope of Allah without dissension?

a) Al-Rum 30:32

b) Aal-i-Imran 3:103 (Correct)

c) Al-An'am 6:153

d) Al-Ma'idah 5:6

Short Questions with Answers

Q: What does 'non-Haraj' mean in the nature of Islamic jurisprudence?

A: Haraj means hardship, and non-Haraj means Allah has placed no difficulty in religion: He intends ease, not hardship (Al-Hajj 22:78; Al-Baqarah 2:185).

Q: Name two internal state causes of sectarianism given in the lecture.

A: The state protected communal organizations for political purposes, and there is no effective legislation against sectarian organizations, so anyone can create one at any time.

Q: What is meant by 'shared meanings' as a cause of disagreement?

A: Some words have more than one meaning — for example 'Ain' means eye, everything that exists, a favourite thing, gold, and a girl, and 'Qara" means both purity and the menstrual cycle — so jurists differ in understanding texts like the 'three quru" of divorced women.

Long Questions with Answers

Q: Explain the distinctions of Islamic jurisprudence: comprehensiveness, permanence, equality, applicability, non-hardship, capacity and graduality.

Comprehensiveness means human needs have been specially considered: Islamic law includes all rules necessary for society's benefit. Permanence means Islamic laws are permanent and time cannot change them, although ijtihad remains possible where no ruling exists. Equality is Islam's unique privilege of presenting human equality: the most honourable in Allah's sight is he who fears Allah most (Al-Hujurat 49:13). Applicability and flexibility mean the law applies to every person, situation and time: one who cannot pray standing may pray sitting, and if unable to sit, lying down, while Hajj and Zakat bind only those who can afford them. Non-Haraj means no hardship has been placed in religion (Al-Hajj 22:78), for Allah intends ease, not hardship (Al-Baqarah 2:185). Capacity means no soul is charged beyond its capacity (Al-Baqarah 2:286): jihad is not obligatory for the blind, lame or sick, and Zakat and Hajj are not obligatory without affordability. Graduality means commands were revealed one by one according to need: on wine, first came 'do not approach prayer while intoxicated' (Al-Nisa 4:43), then 'in them is great sin and some benefit, but their sin is greater' (Al-Baqarah 2:219), and finally

'intoxicants, gambling, stone altars and divining arrows are defilement from Satan's work, so avoid it' (Al-Ma'idah 5:90).

Q: Explain the causes of sectarianism and the action plan for unity given in this lecture.

Sectarianism is a negative groupthink attitude in which one creed disrespects others and asserts itself through hatred and prejudice; without balance and moderation it becomes cruelty and inhumanity. The Qur'an forbids it: do not be like those who divided their religion into rejoicing sects (Al-Rum 30:32); hold fast to Allah's rope together without dissension (Aal-i-Imran 3:103); and follow the straight path, not other paths that lead away from Allah's path (Al-An'am 6:153). External causes include the Iran-Saudi conflict, the Middle East situation, American attacks on Iraq and Afghanistan, the Arab-Israeli war, the Iran-Iraq conflict, Syria and Yemen, and above all the Russia-United States conflict — but it cannot be dismissed as only an external conspiracy. Internal state causes include the state's political use and protection of communal organizations, absence of effective legislation against sectarian organizations, no effective policy against their motivational means (magazines and social media), no check on leaders' meetings in Saudi and Iranian embassies, no special training for law enforcement, and failure to use the rule of law. Religious causes are sectarian narratives that declare other groups kafir, polytheist, disrespectful or Khariji and claim a monopoly on truth. The action plan is to promote brotherhood through common beliefs and actions, adopt positive non-critical preaching, practise real tolerance, establish joint institutions for religious education, give scholars modern contemporary education to end polemics, and arrange effective spiritual training.