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**Islamiyat**  
Textbook for Paper 2

Hammad Ibn Nishat

# The History and Importance of Hadith

## Topics

- Hadith and Sunnah
- The History of Compilation of Hadith
- Types of Hadith Collections
- Methods to Verify the Authenticity of Hadith
- Classification of the Ahadith
- The Major Compilers of Hadith
- The Six Authentic Books of Hadith (As-Sihah As-Sittah)
- The Four Major Shi'a Compilations Hadith (Al-Kutub Al-Arba'ah)
- Major Teachings of the Ahadith
- Use of Sunnah/Hadith in Legal Thinking and its Relationship with the Qur'an, Ijma and Qiyas

## Six Major Collections



**Sahih Al-Bukhari**

**Sahih Muslim**

**Sunan Abu Dawood**

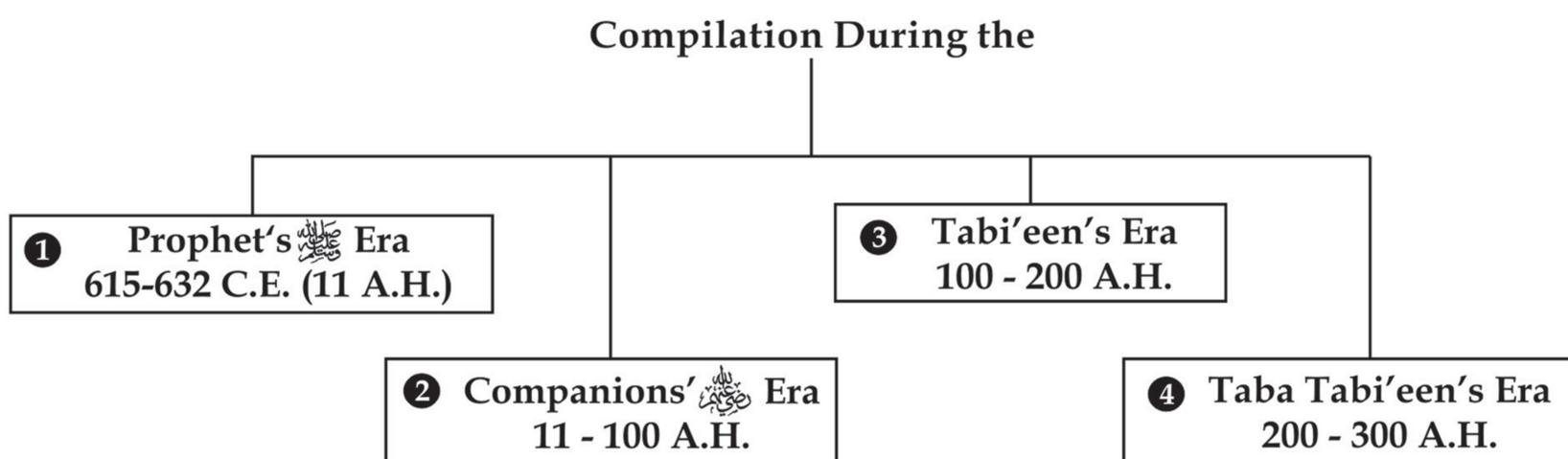
**Sunan An-Nasai**

**Sunan Ibn Majah**

**Jami At-Tirmizi**

Hadith	
Sanad (Chain of Narrators)	Matn (Text)
It is stated in Al-Muwatta of Imam Malik <small>رحمته الله</small> that, Malik informed us: Salamah ibn Safwan az-Zuraqi informed us from Yazid ibn Talhah ar-Rukani that the Holy Prophet <small>ﷺ</small> said,	“Every Deen (religion) has a natural disposition, and the natural disposition of Islam is modesty.”

## The History of Compilation of Hadith



### 1. Compilation During the Holy Prophet's ﷺ Era

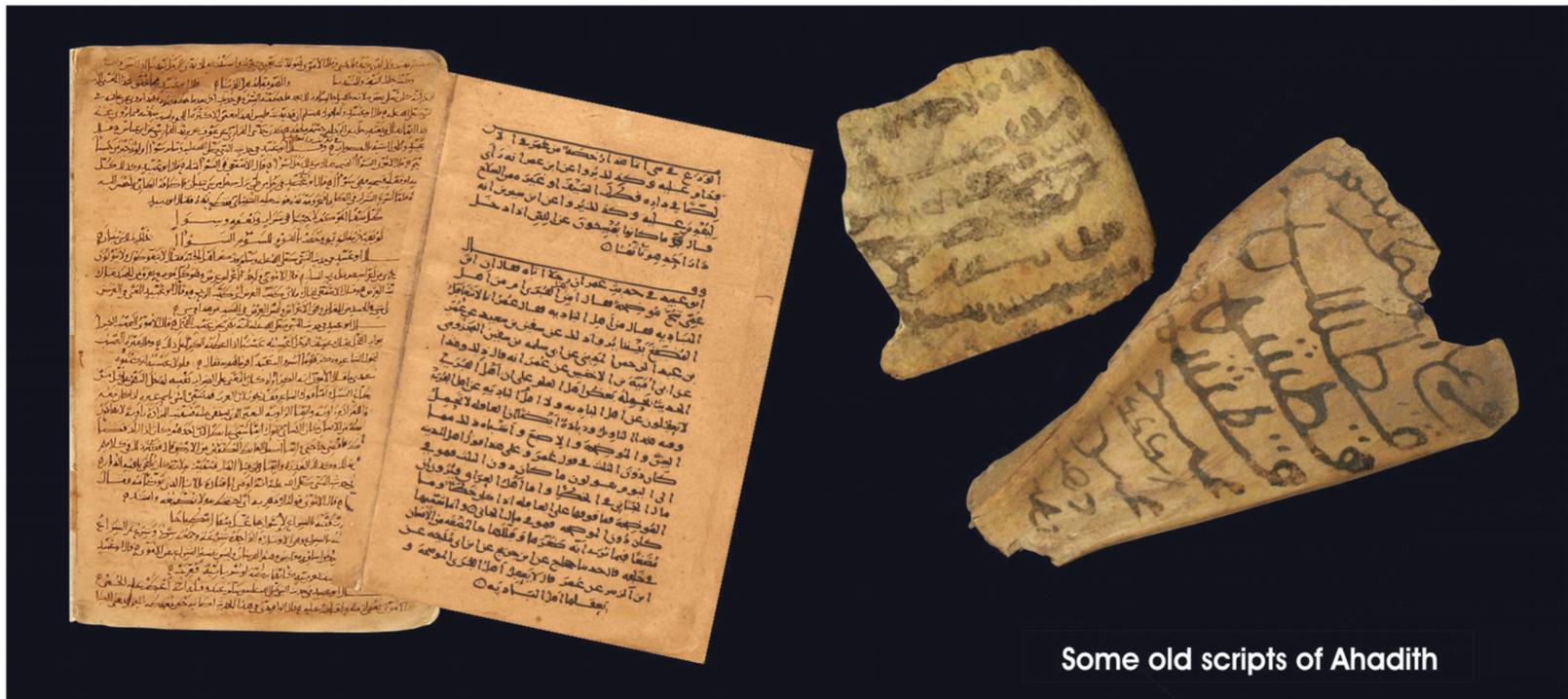
During his lifetime, the Prophet ﷺ would teach his Companions رضي الله عنهم in the following three ways:

- Al Qaul (Verbal Teachings)
- Al Fi'l (Practical Demonstration)
- Al Taqir (Silent Approvals)

#### ● Al Qaul (Verbal Teachings)

The first method involved the Prophet ﷺ repeating important things thrice and then listening to what the Companions رضي الله عنهم learned from him. Ayesha رضي الله عنها relates that Prophet Muhammad ﷺ did not speak rapidly, but enunciated each syllable distinctly so that what he spoke was imprinted in the minds of those who sat beside him\*. His verbal teachings also included all the letters, instructions, treaties and other official documents which he dictated. For example, the Holy Prophet ﷺ sent letters to different kings inviting them to embrace Islam, and he sent written instructions to the Muslim governors, detailing the rules on legal matters.

\* Dr. Muhammad Abdul Hai Aarfi, "The Ways of Holy Prophet Muhammad ﷺ".



Some old scripts of Ahadith

Thus, the Companions رضي الله عنهم of the Holy Prophet صلى الله عليه وسلم started preserving the Ahadith individually, in their personal *Sahifas* but they were not collected or compiled in a book form. These Ahadith were later compiled by the students of the Companions رضي الله عنهم. During that period, Ayesha رضي الله عنها, Ali رضي الله عنه, Abdullah Ibn Umar رضي الله عنهما, Anas bin Malik رضي الله عنه, Jabir bin Abdullah رضي الله عنه and Sa'ad bin Abdullah رضي الله عنه had their own collections of Ahadith.

Ayesha رضي الله عنها was not only known as a good memoriser of Ahadith but also a critic of badly remembered Ahadith. Ali رضي الله عنه used to keep a booklet which contained many traditions, mainly concerning the orders and instructions issued from time to time by the Holy Prophet صلى الله عليه وسلم. Abdullah bin Umar رضي الله عنهما used to write down every word of the Holy Prophet's صلى الله عليه وسلم speech. His compilation was known as *Sadiqa*. These Companions رضي الله عنهم persuaded their children and relatives to follow their practice of writing. Anas رضي الله عنه stressed his children in these words:

**Do you know** ?

*It is mentioned in Sahih Bukhari that regarding his script, Ali رضي الله عنه said:*

*"I have not written anything from the Holy Prophet صلى الله عليه وسلم, except the Qur'an and what is contained in this Sahifa (Script)."*

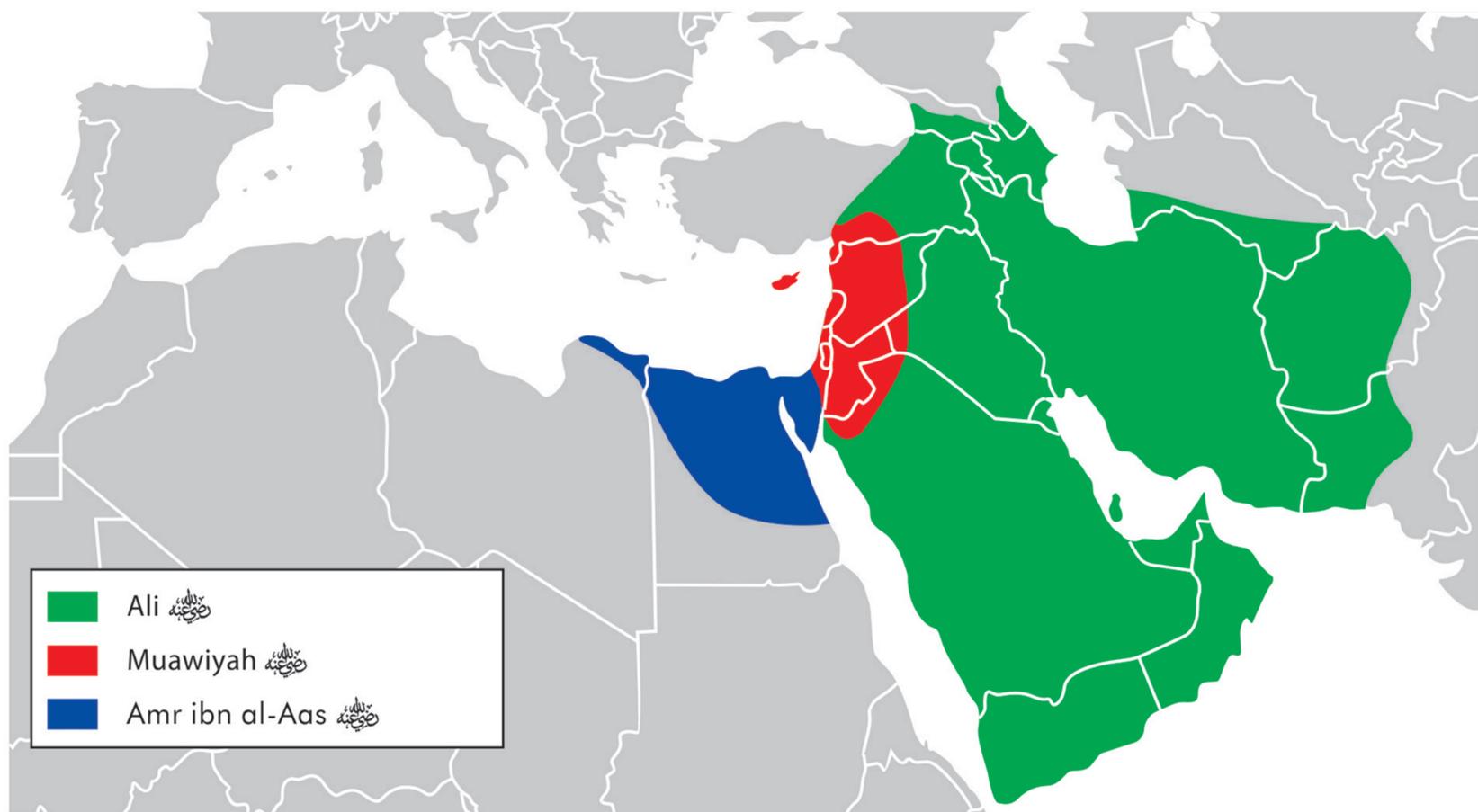
*"O my children, write down the text of Hadith."*

## 2. Compilation During the Companions' رضي الله عنهم Era (11-100 A.H.)

After the death of the Prophet صلى الله عليه وسلم, interest in Hadith literature increased greatly on two accounts. Firstly, the Companions رضي الله عنهم who knew the Hadith at first hand were gradually passing away. Their number continued to diminish day by day. Therefore, people became keener to preserve the precious Hadith literature that had been stored in their

Ali ﷺ was the first to send another peace mission but it failed. Next came a peace mission from Muawiyah ﷺ but that failed too. After that neither side made any further attempt to reach a compromise.

On the last evening of Muharram, Ali ﷺ gave orders to his army to launch an attack on the Syrian army the next morning. Therefore, on the 1st of Safar 37 A.H., the battle began. It went on for a week without a clear gain on either side. On the eighth day, Ali ﷺ himself led a general attack. Tough fighting went on for the whole day and ended at night. Neither side had any advantage. The next day, the fighting began again. Ali ﷺ and his generals made a powerful attack. His army fell upon the opponents with renewed fury.



Areas of the Islamic empire ruled by Ali ﷺ, Muawiyah ﷺ and Amr ibn al-Aas ﷺ.

Muawiyah's ﷺ army reeled under the weight of the attack. The day was clearly going against Muawiyah ﷺ. Hastily, he consulted Amr bin al-Aas ﷺ and made a sign to his men. In a few minutes, the word passed round and up went the leaves of the Qur'an, hanging from the spears of the Syrians, signalling that the Qur'an should be the judge between the two parties. This method was successful and Ali's ﷺ army stopped fighting. Ali ﷺ tried to persuade his men to carry on fighting but a big number of his men refused to listen to him and said that they would not ignore the Qur'an. Ali ﷺ felt helpless and unwillingly he sent word to his advancing party to stop fighting. As Ali ﷺ sent his men to ask Muawiyah ﷺ what he meant by making the Qur'an a judge between them, Muawiyah ﷺ replied that each party should

## The Importance of the Ruling Period of the Rightly-Guided Caliphs ﷺ as Models for the Governments of Today

### The Four Caliphs ﷺ as Political Thinkers

In the speeches of the Rightly Guided Caliphs, we come across many passages which project their political thoughts in the context of Islam. It is surprising that such thoughts expressed fourteen hundred years ago still have an air of modernity about them. One marvels at their profundity.

All the four Caliphs ﷺ believed that the Caliph is the agent of the community, charged with the responsibility to administer its affairs in accordance with the injunctions of Islam. The Caliph should strive to follow in the footsteps of the Holy Prophet ﷺ. He should be a pious and staunch Muslim who should follow the *Shariah* himself and should enforce it upon others. He should have full knowledge of the Qur'an and Sunnah. He should not be covetous or ambitious. Moreover, the people should have easy access to him and he should win their confidence. He should regard governance as a trial, and should take steps to ensure that when weighed in the balance, in the Hereafter, he is not found guilty.

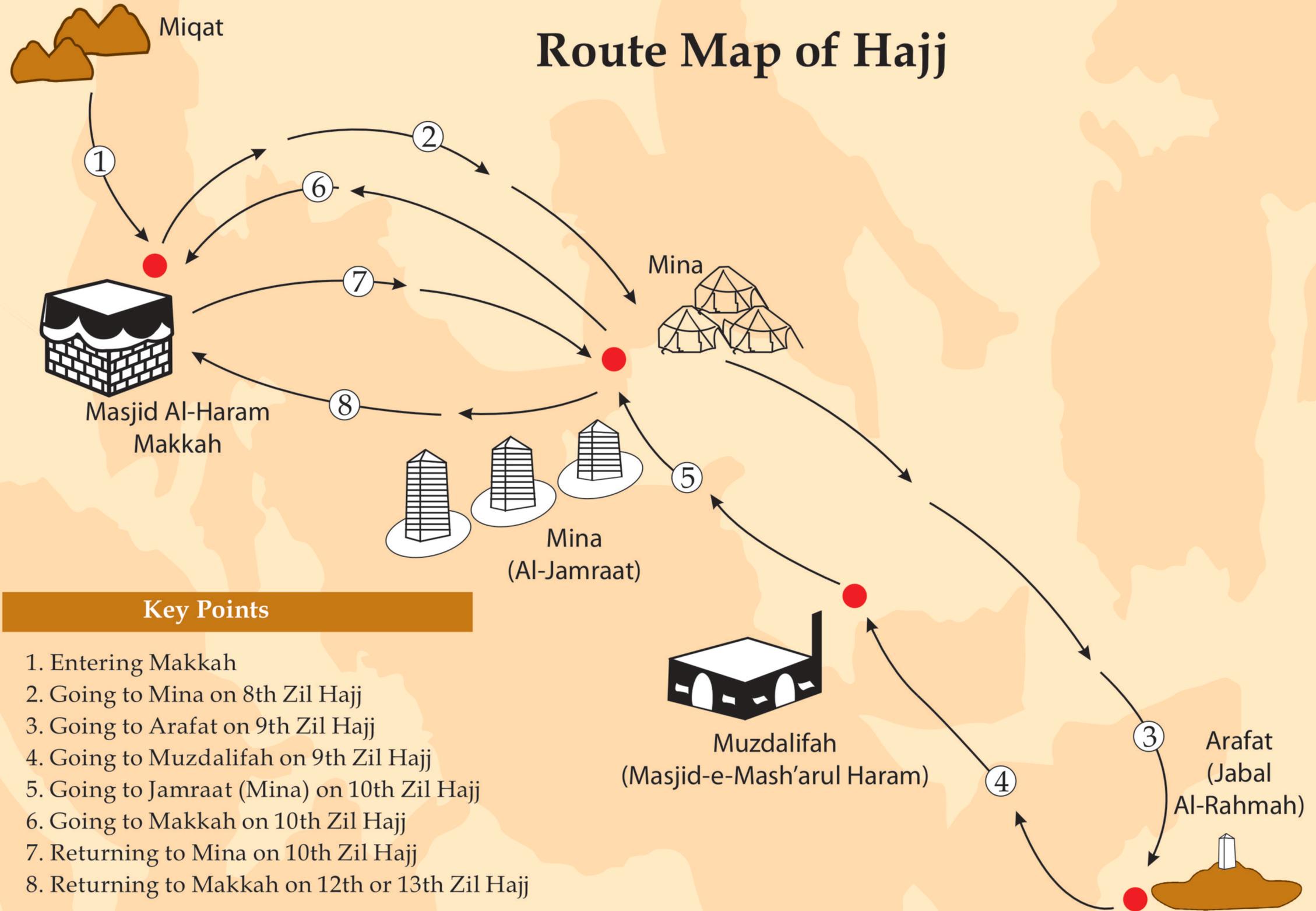
### State and Government

The period of the Rightly-Guided Caliphs ﷺ was the most glorious chapter in the history of Islam which has numerous lessons and guidelines for the later generations to follow. To them, the State was a "Community in action". They defined the government as an instrument of the state, charged with the responsibility of fulfilling the purposes of the state. They conceived the Islamic *Ummah* as "an organic entity", possessing moral and spiritual qualities, and considered that an individual cannot lead his life in isolation and has to live as a part of the *Ummah*, safeguarding the *Huqooq-ul-Abad* (duties of individuals towards his fellow men). This can be done by developing a sense of group solidarity and loyalty, and by each person striving to live in harmony with his fellowmen without encroaching upon or usurping the rights of others. They held that mankind, with all its faults and vices, would survive by a corporate sense of responsibility. As such, a good government should not be merely regulative; it should be reformative as well in its character and application.

### The People

The four Caliphs ﷺ did not consider themselves superior to the common man. Everyone was free to express his ideas and opinions and the people were even free to criticise the Caliph ﷺ as they believed that the government worked for the welfare of the people and should keep them satisfied. The Caliphs ﷺ were particular that the minorities should be

# Route Map of Hajj



## Key Points

1. Entering Makkah
2. Going to Mina on 8th Zil Hajj
3. Going to Arafat on 9th Zil Hajj
4. Going to Muzdalifah on 9th Zil Hajj
5. Going to Jamraat (Mina) on 10th Zil Hajj
6. Going to Makkah on 10th Zil Hajj
7. Returning to Mina on 10th Zil Hajj
8. Returning to Makkah on 12th or 13th Zil Hajj

## Procedure of Hajj-e-Tamatt'u

### Step 1: Enter Makkah City

- Do *Ghusl* and wear *Ihram* garments.
- Make intention to perform *Umrah*.
- Recite *Talbiyah*.
- Avoid forbidden acts of *Ihram*.
- Enter Makkah reciting *Talbiyah*.
- Perform *Tawaf* around Ka'abah i.e. circle the Ka'abah 7 times.
- Offer 2 *Rak'aat* prayer behind *Maqam-e-Ibrahim*.
- Drink Zamzam.
- Now perform *Sa'ee* between *Safa* and *Marwa*.
- Clip hair or shave off head and remove *Ihram* garments.

### Step 2: Go to Mina

- On 8th Zil Hajj, put on *Ihram* garments again and do *Niyat* of Hajj.
- Move towards Mina after *Fajr* Prayer.
- Remain in Mina during the *Tarwiah* Day and offer 5 prayers starting from the *Zuhr* Prayer and ending with the *Fajr* prayer of 9th Zil Hajj.

### Step 3: Go to Arafat

- On 9th Zil Hajj, leave for Arafat after *Fajr* prayer and stay there until sunset.
- Glorify Allah ﷻ, repent and ask Him for forgiveness.
- Listen to the *Hajj Khutba* (if possible)
- Offer *Zuhr* and *Asr* Prayers combined during the time of *Zuhr* Prayer.

### Step 4: Go to Muzdalifah

- Just before *Maghrib*, leave for Muzdalifah.
- Offer *Maghrib* and *Isha* prayers combined (*Isha* is shortened to 2 *Rak'aat* Farz and *Witr*)
- Collect 50/70 pebbles for *Rami*.
- Stay overnight and offer *Fajr* prayer of 10th Zil Hajj.

### Step 5: Return to Mina

- On 10th Zil Hajj, shortly before sunrise, leave Muzdalifah and go back to Mina.
- Perform *Rami* i.e. go to *Jamrat-ul-Aqabah* and stone it with 7 pebbles.
- After stoning, sacrifice an animal (sheep, goat, cow or camel).
- Shave off your head or clip hair (women should cut only a lock of hair).
- Take off *Ihram* garments and wear casual dress.

### Step 6: Go to Ka'abah

- Now go to Ka'abah and perform *Tawaf-al-Ifadah* (*Tawaf-e-Ziyarat*).
- Perform *Sa'ee* between *Safa* and *Marwa*.

### Step 7: Return to Mina

- After completing *Tawaf-al-Ifadah* (*Tawaf-e-Ziyarat*), move towards Mina again.
- Spend the *Tashreeq* days (11th and 12th Zil Hajj) in Mina.
- Each day, after *Zuhr* prayer, stone the 3 *Jamraat*, starting with *Jamrat-ul-Ula* and ending with *Jamrat-ul-Aqaba*.

### Step 8: Return to Makkah

- On 12th Zil Hajj, after stoning the 3 *Jamraat*, go back to Makkah.
- Before leaving Makkah, perform *Tawaf-e-Wida* and offer 2 *Rak'aat* prayer of *Tawaf-e-Wida*.
- Let *Tawaf-e-Wida* be the last thing you do before leaving Makkah.

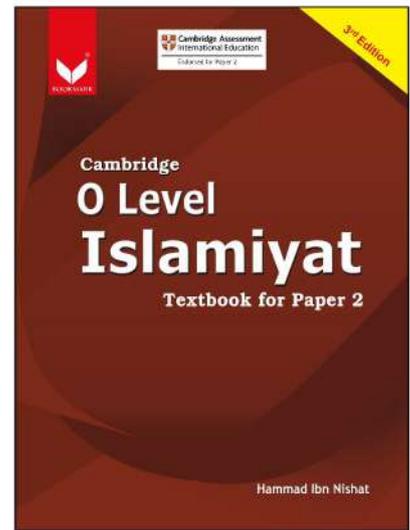
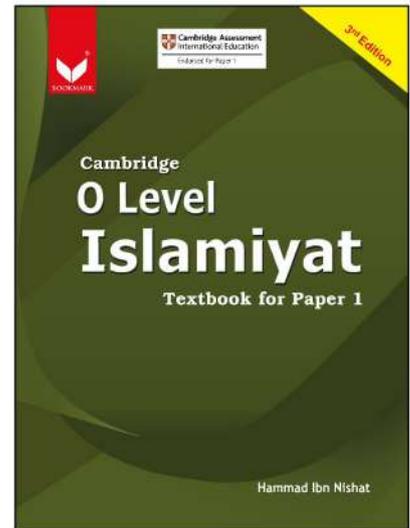
### Return Home

It is preferred to visit Masjid-e-Nabwi in Madinah and offer *Salam* at the grave of the Holy Prophet ﷺ but it is not a part of Hajj.

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