1. What was the predominant mode of transmitting ahādīth at the time of the Prophet (S)?

    A.   Oral transmission.
    B.   Written transmission.
    C.   No transmission of hadīth occurred during the time of the Prophet (S).
    D.   Through formal religious schools.
    E.   Through print media.

2. Which of the following choices is correct about the word "Sahih Sittah"?

    A.   It refers to six books of Imam Bukhārī.
    B.   It refers to six books of Imam Nawawi.
    C.   It refers to collections of hadīth by six main compilers.
    D.   It refers to the last six Juz of the Qur'ān.
    E.   It refers to the collection of hadīth by 4 Khalīfas.

3. According to the lesson, how many broad periods of ahādīth collection can be identified based on the sources of the ahādīth and period when these were collected?

    A.   Three periods.
    B.   Four periods.
    C.   Seven periods.
    D.   Nine periods.
    E.   One period.

4. According to the lesson, which of the periods of ahādīth collection lasted between 200 A.H. and 300 A.H.?

    A.   Period of the companions.
    B.   Period of the Taba Tābi'īn.
    C.   Period of Tābi'īn.
    D.   Period of the Imams.
    E.   Period of the Khalīfas.

5. According to the lesson, which period was the most significant in terms of methodical collection of hadīth and their formal compilation?

    A.   Period during the time of the Prophet (S).
    B.   Period immediately after the Prophet (S) passed away.
    C.   Period between 200 A.H. and 300 A.H.
    D.   Period between 40 A.H. and 100 A.H.
    E.   Period during the time of Rightly Guided Khalīfas.

6. Which of the following choices is correct about the reason why people began to show interest in ahādīth?

    A.   People wanted to know what the Prophet (S) did or did not do about a particular matter.
    B.   New territories were conquered and new circumstances developed making people want to find answers.
    C.   Unique socio-political situations necessitated finding answers from the Prophet (S)'s doings.
    D.   All of the above.
    E.   Only (a) and (b).

7. Which of the following statements is correct about the compilation and collection of ahādīth during the time of the companions?

    A.   Hadīth were extensively compiled and collected.
    B.   Hadīth were extensively compiled by the four Imams.
    C.   No hadīth were collected or compiled.
    D.   Most of the hadīth were compiled into books.
    E.   Hadīth were mostly collected, but not yet compiled.

8. Which of the following choices is correct about the prominent feature of ahādīth collected during the time of the Tābiʿīn?

    A.   The collection was independent in nature.
    B.   The collection was comprehensive.
    C.   The collection was mostly assimilated in other volumes.
    D.   Only (b) and (c).
    E.   Only (a) and (c).

9. In order for a hadīth to be sahih or genuine, which of the following criteria should be met?

    A.   Hadīth should be reliable with an uninterrupted isnad and matn.
    B.   Only a reliable matn is necessary, the isnad is secondary in importance.
    C.   Only the isnad must be reliable, the matn part is not important.
    D.   As long as a hadīth is collected, the isnad or matn is not important.
    E.   As long as some of the narrators are reliable, the particular hadīth can be sahih.