

## ⇒ History and Importance of Hadith:

### • Hadis and Sunnah:-

#### • Hadiths:-

Hadiths refers to the recorded traditions and sayings of Holy prophet, serving as a source of guidance to Muslims. It includes tactics, his actions, his statements. These narratives are detailedly compiled and authenticated, forming a comprehensive collection. Hadith plays a vital role in understanding the finer aspects of Islamic teachings, providing a practical framework for various aspects of personal conduct, ethics, and manners.

#### • Sunnah:-

Sunnah on the other hand, encompasses the broader practices of the prophet, including his way of life, habits and actions. It serves as a model for Muslims to follow in their daily lives, helping them embody the principles of Islam to follow. Sunnah serves as a model for muslim to emulate.

### • Hadis Qudsi and Hadis Nabwi:-

#### • Hadis Nabwi:-

This hadis refers to the saying of prophet and approval of Prophet Muhammad, recorded by his companions. These hadith provide guidance for Muslims in matter of faith, practice and conduct. This hadis is also known as Prophetic Hadis.

#### • Hadis Qudsi:-

These hadis are the divine sayings of Allah which is conveyed through the prophets words.



## Relationships between Quran and Sunnah:

The Quran and Sunnah (The teachings and practices of prophet Muhammad) are two primary source of guidance. The relationship between them is complementary and integral to Islamic understanding and practice.

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The Quran is considered the literal word of God (Allah) revealed to Holy Prophet. It serves as the ultimate and unchangeable source of guidance for Muslims. The sunnah on the other hand, is based on the actions, sayings, and approval of Prophet Muhammad, which provide practical examples how to implement the Quranic teachings in daily life.

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An example of the relationship between Quran and Sunnah is found in the five daily prayers. The Quran instructs Muslims to establish regular prayers, but it's through the sunnah that the specifics of how to perform these prayers including the postures and recitations are detailed. So, the sunnah clarifies and exemplifies the Quranic command regarding the prayer.

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## Types of Hadis:

### Hadis can be classified into:

#### Authentic or Sahih Hadis:

This hadis is said to be Sahih if not contrary to the other ahadis have to these hadis are accepted by the authorities. These hadis have ensured that the chain of narrators (sanad) is reliable. And It sanad is not broken each of this narrators is trustworthy, knowledgeable, have a good memory. That's why these hadith are authentic. Their narrator must be muslim.



## Approved or Hasan Hadis:

This hadis is similar to an authentic hadis except that its narrator or some of its narrators have been found defective in memory in comparison with the narrators of authentic hadis.

## • Weak or Za'ef Hadis:

A hadis is considered to be weak if anyone of its narrator was known to be a liar or known to have a bad memory. If he had not met the person he was supposed to be narrating from or there was a weakness in the text or the sanad then the hadis is said to be weak.

## • Fabricated Hadis:

When a saying or action was attributed to the Prophet (PBUH) which had not done or said then the hadis is said to be fabricated.

## • Structure of Hadis:

- Hadis comprises Isnad (chain of transmitters) and matn (text)
- Isnad validates authenticity with a chain of narrators
- Traditionists prioritize Isnad, treating tradition with identical texts but different Isnads as distinct.
- Isnad observation or scrutiny involves data details of transmitters
- Teachers passed down Isnad information to prevent forgery
- Matn contains the Prophet's words, forming the basis for muslim beliefs and practices.



# COMPILATION OF AHADIS

## • Transmission and Preservation during the Prophet's (PBUH) Life-time.

During the Holy Prophet's (PBUH) lifetime, the Holy ~~Quran~~ Quran provided general guidance on major issues, leaving details to be explained by the Prophet. Instruction on prayer, Zakat, and legal matters were mentioned in the Quran, with the Prophet elucidating specifics.

The need for Hadith (sayings and actions of the Prophet) arose due to the Quran's broad coverage. The Prophet emphasized the transmission of his teachings, instructing followers to convey his words to others. Companions, like Abu Hurairah and Abdullah bin Amr, played key roles in preserving Hadith through memorization and writing.

Various companions, including Hazrat Ali, Hazrat Aisha, Abdullah bin Umar, Abdullah bin Abbas, Hazrat Umar, ~~Abdullah~~ actively contributed to preserving and transmitting the prophet's saying and actions. The compilation of Hadith began during the Prophet's life, with his word viewed as a crucial source of guidance for follower.

## • Collection and Completion after the Prophet's death.

After the death of Holy Prophet, the need for authoritative guidance in interpreting the Quran arose due to religious and political divisions. Companions and associates of the Prophet became key sources for knowledge of ahadis and Sunnah. Individuals like Abu Hurairah, Aisha, and others played crucial roles. As Islam spread, new converts spread and new convert sought information from these sources.

With the passing of the companions, the next generation became the successors, relying on communication to



preserve knowledge. The Umayyad Khalifa Umar II initiated the compilations of written collections of Ahadith. Imam Malik's. Imam Malik Al Muwatta and Imam Ahmed bin Hanbal's work were significant early compilations.

Imam Bukhari, In 3rd Century, distinguished between authentic and less authentic ~~and less~~ compiling the first authoritative collection known as Sahih Bukhari. He rigorously selected 7,397 traditions from over 600,000 arranging them thematically. His objective was to preserve only sound traditions with a continuous chain of narrators. The compilation covers various aspects of life, providing a comprehensive source guidance for Muslims.



## Sahih Imam Muslim:

Imam Muslim's Sahih, compiled around the same time as Sahih Bukhari, contains around 12,000 authentic ahadis out of a massive pool of 300,000. He like Bukhari, deemed ahadis as Sahih only if they had a reliable chain of transmission, aligned with other credible ahadis, and lacked flaws. Muslim's Sahih, highly praised for authenticity, is considered the 2nd most reliable hadith collection after Bukhari's together forming the 'two Sahih's'. Their authority is admired. Ranking only below the Holy Quran.

- Sunnan of Abu Dawud:

Abu Dawud compiled his sunan after meticulously reviewing review 500,000 ahadis, selecting 4,800 over a span of 20 years. He travelled extensively, meeting renewed traditionists to gather the most credible ahadis with documented sources. His collection, unique in assembling ahadis previously uncollected, earned recognition as a standard work among scholars across the Islamic world.

- Sunan of Nasai

Another important work in his category is the sunan compiled by al-Nasai. He travelled widely in search of ahadis and was recognised as a leading traditionist of the day. He produced his Sunan, which he claimed, contained only reliable hadis.



- Jami of Tirmizi

The Principal with regard to the criticism in his collection known as Jami. He extensively travelled, engaging with eminent traditionists like Bukhari and Muslim, gathering a substantial number of traditionists crucial to Islamic ~~code~~ law. The Jami not only categorizes reports by subject but also adopt a more critical approach.

A key aspect of the Jami is Tirmizi's category of hasan hadis, defined as a narration from trustworthy narrators. Supported by multiple chains of authority and in agreement with other reliable narrators. This classification is significant contribution within its collection.

- Sunan of Ibn-Majah.

Ibn Majah compiled his sunnah after studying under prominent traditionist, encompassing 4000 traditions together. With the four sunnah collections and two sahihs, they form the 'Sihah-e-Sittah'. The Six reliable book collection



## Hadis Collections: Musnad and Musannaf

In the early centuries of Islam, hadith collections emerged using two techniques. One method, termed Musnad, relied on sound links tracing back without interruption to the Prophet through companions. These collections prioritize the names of companions, starting with those closest to the Prophet and grouping ahadis under each individual or group, like 'Musnad of Abu Bakr' or 'Musnad of Aisha'.

Imam Ahmad bin Hanbal's Musnad, the most exhaustive, contains over 30,000 ahadis out of around 750,000, covering diverse subjects. It's highly regarded in hadith literature, preserving many unique traditions.

On the other hand, Musannaf collections group ahadis by theme, known as chapters or sub-chapters. For instance, Imam Malik's 'al-Muwatta' is a prominent example, organizing ahadis by topics like purity, prayers, fasting, and more. Other works in this category include al-Musannaf of Imam Abdul Razzaq and al-Sanani's collection.

While Musnad is useful for understanding a specific person's views, Musannaf arrangements suit those seeking answers on particular topics. Notable examples of Musannaf include Bukhari's and Muslim's Sahih, Sunan works by al-Nasai, Abu Daud, Ibn Majah, and Tirmizi's Jami. Despite many authors compiling extensive Musnad or Musannaf works, not all gained widespread recognition.

## Shia compilation of Ahadis

Shia Muslims value hadith as a source of guidance, focusing on ahadis traced back to Hazrat Ali and his twelve male descendants through Hazrat Fatima, as they are deemed inspired teachers transmitting teachings from the Holy Prophet.

They hold four significant works in high regard:

1) **\*\*Al-Kafi fi ilm al-din\*\*** by Muhammad bin Yaqub al-Kulini, known as 'The Sufficient in the Science of Religion,' who passed away in 328 A.H.

2) **\*\*Man la Yahduruhu al-faqih\*\*** by Muhammad Babuya, titled 'He has no Legal Expert Present,' who died in 381 A.H.

3) **\*\*Tahzib al-ahkam\*\*** and **\*\*al-Istibsar\*\*** by Muhammad al-Tusi, respectively meaning 'The Revision of Judgements' and 'The Perspective,' authored by Muhammad al-Tusi, who passed away in 460 A.H. These works hold significant importance within the Shia tradition as authoritative collections of ahadis.



## Significance of Hadis in thought and Action of Islam

The Holy Prophet Muhammad (pbuh) wasn't just a Messenger of Allah who delivered the message; he was also a guide and teacher. He explained Allah's law through words and deeds, ensuring people understood its true purpose. The Quran acknowledges this, emphasizing the Prophet's role in explaining the message to people.

The Quran established general principles, leaving their application in various circumstances to the Prophet. During his mission, the Prophet resolved community issues, sometimes through divine revelations or his own inspired judgment. After his passing, solutions were sought from those closest to him or his faithful companions who could describe his actions in similar situations.

Verses in the Quran emphasize obeying the Prophet, stating that following his way is integral alongside practicing the Quran. The Prophet's Sunnah comprehensively elaborates on the Quran, guiding Muslims in their actions. Many Quranic verses command obedience to the Prophet, highlighting the importance of his teachings.

The Sunnah guided not only communal and social matters but also daily practices and behaviors, down to trivial aspects of private life. Even the Prophet's smallest actions were considered as guidance. His teachings were transmitted from person to person, emphasized by the Prophet himself.

While the Quran contains religious principles, it often lacks specific details. The Prophet, through his actions and explanations, filled these gaps. For instance, while the Quran mentions prayers and charity, it doesn't detail the number of units in prayers or the specifics of charity. The Prophet clarified these through his teachings and actions.

The Quran underscores the Prophet's life as an exemplary pattern. After the Quran, the Prophet's ahadis and Sunnah are considered invaluable sources of guidance for Muslims. Together with the Quran, they serve as the foundation for thought and action in Islam.

## Use of Hadis in Legal Thinking

The Ahadis and Sunnah, the sayings and practices of the Holy Prophet (pbuh), serve as the second source of Islamic jurisprudence after the Holy Quran, holding significant legal importance in Sunni Islam.

Similar to the Quran, the Sunnah legislates by enjoining, prohibiting, setting principles for religious obligations, and clarifying what's lawful and unlawful. It interprets the Quran and elaborates on its brevity.

A hadis or Sunnah either describes a Quranic verse or supplements its command. In cases where the Quran doesn't mention a commandment, the Sunnah stands independently as the basis for legislation. Initially, the Quran served as the sole legal source in Islam. However, as the Muslim empire expanded, encountering complex societies with varied questions, the Quran proved inadequate. This led to inquiries into the practices of the Prophet to address new issues, resulting in the rise of Ahadis, lending a legislative quality to the Prophet's biography for juridical purposes.



The Prophet's immediate successors followed this policy, using Ahadis in legal matters. For instance, Hazrat Abu Bakr and later Umar II referred to the Prophet's actions and sayings when the Quran lacked specific guidance. The companions understood that the Prophet's practices were to be followed when Quranic guidance was absent.

As Islam spread and encountered new cultures, the need to supplement the Quran with the Sunnah arose, particularly in jurisprudence. Ahadis became crucial in establishing legal norms for various aspects of law, from public to family law, property rights, rituals, dietary guidelines, morality, and everyday conduct.

The Holy Prophet was the first legislator of Islam, interpreting the Quranic law and applying it to practical life situations, illustrating the importance and role of Ahadis and Sunnah in guiding legal thinking in Islam.