**INTRODUCTION TO SUNNAH**

* **Meaning and definition of Sunnah;**

According to the dictionary Sunnah means “path” or “manner”. Before Islam the Arabs also used the same meaning of Sunnah. In the holy Quran the Sunnah of Allah also means the manner of Allah (Allah ka tarika).

* **Defining the Sunnah;**

Allama-Ibne-Asirhas defined Sunnah as “such things which the Holy prophet (saw) ordered, those things which He (saw) told to abide from and those things which He (saw)

Preferredfavorite from his own way of life (apne quol-o-fail se pasindida qarar dia) and it is obligatory that these thing should not be mentioned in the Quran these are called Sunnah.

* **Meaning and Definition of Hadis;**

The word “Hadis” has come from the word “tehdis” which means to “give news” (khabar dena).according to many religious scholars the word Hadis has advance meaning and it is the opposite of old .in this way they refer the holy Quran as old and the Hadis of holy prophet (saw) as advance .

* **Defining the Hadis**

Any saying, act or habit of the holy prophet (saw) is called Hadis. Mullah Ali Qari has defined Hadis as that act habit or saying of the holy prophet (saw) which he (saw)

* **Kinds of Hadis**

1. **Hadis-e-quoli**

The saying of the holy prophet (saw) are called Hadis-e-quoli. For example “innamal-u-binnayat”.

1. **Hadis-e-faili;**

It means those habits of the holy prophet (saw) which the Shaba learned. the habits of the holy prophet(saw) his way of life , his way of worship and his manners are all Hadis-e-faili.

1. **Hadis-e-taqriri;**

Hadis-e-taqriri means the work a person did before the holy prophet (saw) or he(saw) was told about it and the holy prophet (saw) disliked it is called or remained silent .in this case the silence of the holy prophet (saw) is considered as an agreement to that point . As the holy prophet (saw) would not remain silent if he (saw) saw the act of an unbeliever and not correct him. (All prophets are different form normal human beings they would immediately stop an inappropriate act.

* **Hadis and Sunnah:**

The teachings of the holy prophet(saw) according to being told are considered as Hadis and his teachings according to being followed are considered Sunnah.it means if anything related to the holy prophet (saw) is being told then it is Hadis and if that thing is being followed according to the prophet’s (saw) manner then it is Sunnah. TheShaba use to say (sun rasool-o-Ulla)”the prophet (saw) has showed us the way” and used to say (hadiisna rasool-u-llah)”the prophet (saw) defined for us “.

* **History of hadis;**

The process of Hadis began with the prophet hood of the holy prophet (saw).it means that he history of Hadis is as old as the history of the prophet’s(saw) prophet hood . according to history of the Hadis it can be divided into three era’s in which the compilation and writing of the Hadis continued and today it is an important source of our guidance like the holy Quran,

* **First era;**

In this era the sahaba used to directly listen to the Hadis from the holy prophet (saw) and examined his way of life this way the Hadis and Sunnah became a part of their life

And was saved by the in written form.

Hazrat Anas (ra) held the office of the Hadis where he had written the Hadis .he says those were the Hadis he had directly heard from the prophet (saw) and written or written then confirmed from the prophet (saw).

Hazrat anas said that most of the time there used to be more than 60 sahaba hearing the hadis from the prophet (saw) at a time and attentively listened to the sayings of the holy prophet (saw) if the holy prophet used to go for some work the sahaba use to memorize what he holy prophet (saw) said and those sayings were memorized such as if they had been produced from their hearts .

Hazrat Abu Huraira had divided the night into three parts one for prayer ,one for rest and one for memorizing Hadis .

After the holy prophet (saw) many sahaba dedicated their lives for compiling and memorizing the sayings of the holy prophet (saw) . Hazrat Abu Huraira had no other hobby other than memorizing the Hadis and telling them to his subjects. One of his subject’shammam bin munabba compiled a collection of Hadis called “sahifahe hammam bin munabba “which he had heard from his teacher.

Hazrat Abdullah bin umero bin alas also dedicated his life for hadis .he used to write hadis during the life of the holy prophet (saw) and He(ra) made a compilation of hadis called “sahifa-tul-sadqat”.

If some sahaba could not attend the prophet’s (saw) gathering due to some work they would take turns with other sahaba in their place for example hazrat umer (R A)used to take turns with his ansar neighbor .One day hazrat umer used to attend the prophet’s (saw) gathering and the other day his neighbor .in this way they used to tell each other about the prophet’s (saw) teachings and then they would preserve the teachings of the prophet (saw).

* **Second era;**

The second era of the Hadis began in the khilafat of hazrat Umer Bin Abdul Aziz. When he became khalifa in 93 (hijri) he wrote to his amil in medinato write the Ahadis of the prophet (pbuh). In this way the compilation of Hadis began on the official level .on this effort of Hazrat Umer Bin Abdul Aziz the Islamic scholars gave him full support especially Hazrat Imam Zehri made a compilation of Hadis. Hazrat Umer Bin Abdul Aziz made multiple copies of it and sent it to different areas.

* **Third era;**

The compilation of Hadis which began in the rule of Hazrat Umer Bin Abdul Aziz had Hadis collected in it in sanad form .in this era Hadis were compiled in different ways for example in compilation of Hadis in “faqhi” way .the famous book of Hadis called “sahisatta” was also compiled in this era.

* **Uloom-ul-hadis;**

There are two uloom related to Uloom-ul-hadis , uloom-ul-rivait and uloom-ul-dariat or it could be said that here are two types of Uloom-ul-hadis ;ilm according to rivait and ilm according to dariat and when a Hadis is considered true according to both uloom then it is considered authentic and genuine.

* **Ilm-ul-Hadis according to Rivayat;**

According to thin to check the authenticity of a hadis it is checked according to the one who reported the hadis .it is checked weather he speaks truth and he has a sound memory for example the hadis from “Muslim” in considered authentic . The basic character of the reporter is checked.

* **Ilm-ul-Hadis-according to Darayat;**

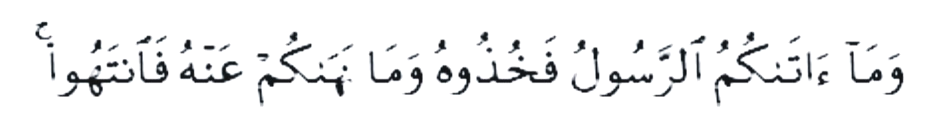
According to this the Hadis is checked weather it makes sense for example if a Hadis is said to be told by the holy prophet (saw) in a large group of Shaba’s and there is only one person who reports the Hadis as authentic then there are doubts about the hadis’s authenticity if the Hadis was told before many people then surly there must be more than one reporter.

* **Legal positon of Sunnah;**

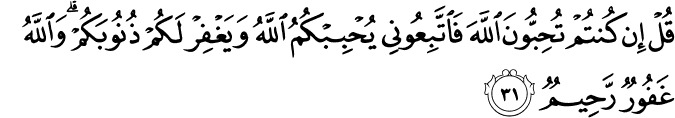
The Quran has given clear instruction on the Ahkam-e-shariat. But the definition of these was not possible without the Hadis. like the Quran has given command to pray , perform hajj and pay zakat but the physical demonstration of the commands has not been given in the Quran .these can only be understood through Ahadis ,for example the Quran has given the command to pray and the holy prophet(saw) showed the way how to pray it means that the commands of the holy Quran could only be obeyed if we follow the teachings of the holy prophet (saw) .that’s why many verses of the holy Quran are about following the holy prophet (saw) some of which are ;(translation)

Image result for surah ali imran ayat 132

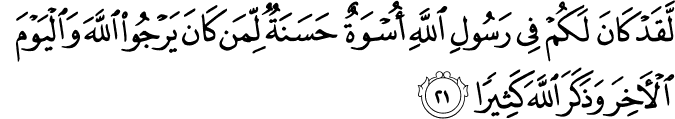
And obey Allah and the Messenger that you may obtain mercy.



And whatever the prophet (pbuh) gives you take it and whatever he forbids refrain from it



O beloved! Say you, 'O people! If you love Allah, then follow me; Allah will love you and forgive your sins and Allah is Forgiving, Merciful.



Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much.

From these holy verses it is it is clear that it is obligatory for Muslim’s to follow the prophet (saw) and his commandments. Which is not possible without the ahadis as the ahadis of the holy prophet (saw) are complete guidance for mankind .according to imam shafi (R A) a person who does not have faith on Sunnah actually has no faith on the holy Quran