**Sources of Sharia**

**Sharia**

**“Shariah is a path set by Allah for those who accept Him, in order to attain success both in the worldly life, and in the hereafter”.**

Why Sharia Laws Are Important?

Muslims believe that the purpose of their creation is nothing but servitude, which is being a servant to the creator of mankind. They also believe that without the guidance of Allah, no one will meet this purpose. Therefore, fulfillment of the servitude mission under the Sharia-compliant laws is following the guidance of Allah.

Sharia laws are abstracted from the following four resources:

1. QURAN: a book of Allah;
2. SUNNAH: the practices of the Holy Prophet Muhammad (Peace be upon him);
3. IJMA: the approval and agreed opinion of the Muslim jurists; and;
4. QIYAS: the analogy from the Quran, Sunnah, and Ijma.

We will take a look at each of these sources of Islamic law.

**QURAN: First Source**

**Definition:**

**We can define the Quran as follows: The speech of Allah which He sent down upon the last Prophet Muhammad , through the Angel Gabriel; in its precise meaning and precise wording, transmitted to us by numerous persons (tawatur), both verbally and in writing.(minahil ul Irfan fi uloom ul quran)**

While there are various proposed etymologies, one is that the word 'Quran' (قرآن) comes from the Arabic verb qaraʾa (قرء, 'to read') in the verbal noun pattern fuʿlān (فعلان), thus resulting in the meaning 'reading'.

Quran is a verbal noun and hence means the ‘reading’ or ‘recitation’. As used in the Quran itself, the word refers to the revelation from Allah in the broad sense [Al-Israa 17: 82] and is not always restricted to the written form in the shape of a book, as we have it before us today.

However, it means revelation to Muhammad only, while revelation to other prophets has been referred to by different names (e.g. tawrah, Injil, kitab, etc.).

so **Other Names of the Quran**

The revelation from Allah to the Prophet Muhammad is referred to in the Quran itself by the name Quran (recitation) as well as by other names, such as e.g.urces.

Furqan (criterion, see 25: 1).

Tanzil (sent down, see 26: 192).

Dhikr (reminder, see 15: 9).

Kitab (scripture, see 21:10).

Other references to the Quran are by such words as Nur (light), Huda (guidance), Rahmah (mercy), Majid (glorious), Mubarak (blessed), Bashir (announcer), Nadhir (warner), etc. All these names reflect one of the various aspects of the revealed word of Allah

**Theme and purpose:**

**The Contents of the Former Scriptures**

All the teachings contained in the former Scriptures that were meant to be of lasting value and importance are included in the Quran. The Quran also gives some specific accounts, although selective, of what the pre-Quranic scriptures contained and it is worthwhile to look briefly at this material:

**A reference to the ‘sheets’ (Suhuf) of Ibrahim and Musa:**

{But those will prosper who purify themselves, and glorify the name of their guardian Lord, and (lift their hearts) in prayer. Nay, behold, ye prefer the life of this world; but the Hereafter is better and more enduring.} (Al-A`la 87: 14-17)

**A reference to the Torah (Tawrah) of Musa:**

**{**It was We who revealed the law (to Moses): therein was guidance and light … We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal, but if anyone remits the retaliation by way of charity it is an act of atonement for himself and if any fail to judge by (the light of) what God has revealed they are (no better than) wrongdoers.} (Al-Ma’idah 5: 47-8)

**A reference to the Psalms (Zabur) of Dawud:**

{And verily We have written in the Psalms, after the Reminder: My righteous slaves will inherit the earth.} (Al-Anbiya 21:105)

**A reference to the Gospel (Injil) of `Isa:**

{… Such is their likeness in the Torah and their likeness in the Gospel like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers that He may enrage the disbelievers with (the sight of) them. Allah has promised, unto such of them as believe and do good works, forgiveness and immense reward.} (Al-Fath 48:29)

**One Basic Message**

The pre-Quranic scriptures, besides carrying the same basic message about Allah, the Master of the worlds, and man, His creation, also brought specific instructions addressed directly to particular communities of people at given points of time in history and in particular circumstances, such as the Jewish or Christian communities.

Revelation before the Quran, and hence scriptures before it, were in many of their details situation-oriented in nature; and therefore confined to their particular frameworks. This also explains the continuity of revelation. With changing circumstances and in different situations new guidance from Allah was required. As long as the revelation and scripture were not completely universal in nature, revelation would not reach its finality.

**The Final Revelation:**

Prophet Muhammad (PBUH) was the last messenger from Allah to mankind, and he brought the final revelation from God to man. Therefore the scripture containing this revelation is the last of the Holy Scriptures.

The basic message of the Quran is the same as the basic message of the previous revelations and books, and the directives and instructions by which it provides guidance for man are of a universal nature. They apply for all times to come and in all situations. This revelation corresponds to man’s position on earthand in history. Man has reached, in his development, the stage when he should apply the universal principles to safeguard his purposeful existence.

Quran is the sacred book of Muslims and is the primary source of the Muslim laws. Allah dictated the Quran through Angle Jibrael, the Angel, to Prophet Muhammad (Peace be upon him). The Quran is a complete code of conduct itself, and it all the areas of human life, such as marriage, rights of relatives and neighbors, economic laws of Islam, and even sleeping and habits. It tells us what Allah wants us to do, from birth to death.

The Quran is the Primary Source of Sharia because it has direct words of Allah. However, when it does not speak directly on a certain subject, Muslims only then turn to alternative

**Process of revelation of Quran:**

According to the Muslim belief and Islamic scholarly accounts, the revelation of the Quran to the Islamic prophet Muhammad began in 610 CE when the angel Gabriel (believed to have been sent by God) appeared to Muhammad (a trader in the Western Arabian city of Mecca, which had become a sanctuary for pagan deities and an important trading center) in the cave of Hira. According to Islamic belief, the revelations started one night during the month of Ramadan in 610 CE, when Muhammad, at the age of forty, received the first visit from the angel Gabriel, reciting to him the first verses of Surah Al-Alaq. Muslims believe that Muhammad continued to have revelations until his death in 632 CE.

According to the Imam Muhammad al-Bukhari (who lived about 250 years after Muhammad), Muhammad's wife Khadija bint Khuwaylid described that the first Quranic revelation occurred when the angel Gabriel visited Muhammad and asked him to recite. Muhammad responded ma ana bīqāre'u, which could be translated into a number of ways: 'I do not read' or 'what am I to read/recite?' or 'I will not read/recite'. Gabriel pressed him "until all the strength went out of me; thereupon he released me and said: 'Read!'" This was repeated three times and upon the third, Gabriel released him and said, "Read in the name of the Sustainer who created humankind from a clot! Read! And your Sustainer is the most Beautiful."[13]: 39–41

After this Muhammad continued to have revelations sporadically over a period of twenty-three years, until shortly before his death in 11/632.[13]: 45

Muslims believe that Gabriel brought the word of God to Muhammad verbatim, and the Quran was divinely protected from any alteration or change. The Quran emphasizes that Muhammad was required only to receive the sacred text and that he had no authority to change it. It is also believed that God did not make himself known through the revelations; it was his will that was revealed.

According to tradition, Muhammad described the experience of revelation:

"Sometimes it is revealed like the ringing of a bell. This form of inspiration is the hardest of them all and then it passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says."[13]: 43

The first method of recording the verses of the holy Qur’an was through memorization. Upon receipt of wahi the Holy Prophet (saw) would immediately commit all passages revealed to him to his memory, which is known as hifz: “…an apostle from God, rehearsing scriptures, kept pure and holy…(98:2) Thereafter he would recite the same to his Companions. Hadrat ibn Mas’ud was the first to recite the Qur’an publicly in Makkah. The Arabs of this time were generally an illiterate nation but were great fans of poetry and tales. Being a predominantly oral culture the Arabs would memorize poems and tales in order to communicate it to others. They had a heightened sense of memory in comparison to other nations. Therefore once the Muslims were taught a passage of the Qur’an they immediately confined it to memory quite easily and this practice was encouraged by the Prophet (saw). Hadrat Uthman bin Affan narrates the Prophet (saw) as saying the most superior amongst the Companions were those who learn the Qur’an and then taught it to others.[24] The same passages were also regularly recited in the five daily prayers, so remembrance of the verses was a daily occurrence. It was also a practice of the Holy Prophet (saw) to listen to Qur’anic recitation from the Companions. Hadrat Ibn Masud (rad) in particular narrates how the Prophet (saw) once shed tears after listening to his recitation of Surah Nisa[25].

During the lifetime of the Holy Prophet (saw) scribes also carefully wrote the passages of the Qur’an on a variety of different writing materials. These varied from pieces of parchment to leather[26] and leaves. However once any passage was recorded the Holy Prophet (saw) would personally check the written records and insure that all the words were correct and in the correct order.

Whenever an ayah was revealed, he (saw) informed the Companions of the name of the relevant Surah and where it was to be placed in the Qur’an. Hadrat ibn Abbas[27] reports that Hadrat Othman bin Affan stated that when the Holy Prophet (saw) received revelation he would call a companion to write it down and then tell them where to place the ayah in the Qur’anic order. Imam Ahmad bin Hanbal [28] reports the narration of Hadrat Othman bin abi-ul-Aas (rad) as stating: “I was once sitting with the Holy Prophet (saw) when he received revelation. Then he lowered his eyes and the Holy Prophet (saw) stated that ‘Angel Gibraeel has come to me and ordered that I should place this ayah[29] with this Surah. Imaam Malik[30] details how the inhabitants of Yemen were sent collected written sheets of the Qur’an (mushaf) by some Muslims with orders given to keep it clean and safe, confirming the writing down of the Qur’an in some for during the Holy Prophet’s (saw) lifetime. The Qur’an also describes itself as a kitab, a book well guarded[31]indicating an organized compilation in some shape.

Since the Holy Prophet (saw) instructed the Companions where to place each ayah, they themselves never interfered in the divine order. Hadrat ibn Zubair (rad) narrates that he asked Hadrat Othman (rad) why he placed one ayah in the Qur’an when another had revoked it. Hadrat Othman (rad) replied that he did not have the authority to change the order, which had been divinely revealed[32].

One has to remember that the Qur’an is not just a book of prayers but a practical guide to life. It instructs man in every sphere, be it on the modes of marriage, the penal system, business codes and ethics as well as the personal sphere of human relationships. As such the holy Qur’an is often termed the “living Qur’an’ due to its continual usage in daily life. So every passage that was revealed to the Holy Prophet (saw) was continually quoted and read, either in the daily prayers or in the daily affairs of life. In this way it was impossible for any mistakes or errors to occur in any of the words or passages as the words of the Qur’an were always in use. It was indeed a living book. Allah (swt) is also the ultimate guarantor and protector of the Qur’an ensuring it to be free from any error and interference:

“We have without doubt sent down the message and We will assuredly guard it (from corruption)”. (Al-Hijr, 15:9)

**Revelation Period and Division of Qur’anic Surahs**

As stated earlier the first revelation of the Holy Qur’an took place on the 16th Ramadhan, A.D 610. The period of revelation spanned 22 years, 2 months and 22 days. There is a traditional division of the surahs between those that were revealed in the city of Makkah, (Makki surahs) and those that were revealed in the city of Madinah (Madani surahs). The following table highlights the split in the revelation period between these two cities:

PERIOD YEARS MONTHS DAYs

REVELATION PERIOD 22 2 22

MAKKI PERIOD 12 5 13

MADANI PERIOD 9 9 9

Out of the 114 surahs revealed, the majority of them were revealed in the city of Makkah. A ‘Makki’ Surah is classified as such if its beginning was revealed in Makkah even if parts of it were later revealed during the Madani phase. Imaam Zarkashi[33] is of the opinion that 85 surahs were revealed in Makkah. Other commentators believe 86 were revealed whilst others give a slightly higher number. Difference of opinion lies regarding whether Surah 1, Al-Fatiha and Surah 83, Al-Mutaffin were revealed in Makkah or Madinah. The Makki Surah’s were revealed over a period approximately lasting 12-13 years, from the first call of Islam up until the Hijrah, migration to the city of Madinah. Most of the Makki Surah’s are shorter in length and deal with concepts regarding Tauheed, oneness of God; good morals and conduct and life in the Hereafter – heaven and hell. The Makki ayah’s also contain passages regarding the Christian and Jewish scriptures, detailing which Prophets have been sent by Allah (swt) in the past.

A ‘Madani’ Surah is characterized as those Surah’s which have their beginning passages revealed in Madinah. According to Imaam Zarkashi[34] 29 Surah’s were revealed in Madinah. Other commentators give a figure of 28 whilst others have given a slightly higher figure. The Madani Surah’s were revealed over a period of nine to ten years beginning from the Hijrah[35], to the eventual demise of the Prophet (saw). These Surahs are often longer than their Makki counterparts. When the Holy Prophet (saw) arrived in the city of Madinah he set up the first Islamic state in the history of Islam. As such the Qur’anic Surah’s in this period of time deal with the practical aspects of living. Much of the injunctions of Shariah law were revealed in Madinah including laws relating to marriage, divorce, laws `of probate and criminal sanctions. They dealt with the new burgeoning community of the indigenous Ansars[36]and newly arrived Muhajiroon[37]as well as mankind in general.

Over the 22 year period a total of 114 Surahs were revealed. These are roughly arranged according to length with the longest surahs being placed at the beginning of the Qur’an and the shorter ones at the end. The main exception to this rule is with regard to the opening chapter of the Qur’an, Surah Al-Fatiha having only 8 ayahs. The surahs are not however placed in chronological order since early Makki Surahs are placed near the end of the Holy Qur’an and the later Madani Surahs being placed in the beginning of the Qur’an. This order was divinely given by Allah through Angel Gibraeel (a.s) to the Holy Prophet (saw).[38]

For liturgical purposes the Qur’an has been further divided into thirty parts, each part being called a Juz, for easy use of reference. During the Holy month of Ramadhan one part is read daily with the intention of completing all 30 parts in the month. The Surah’s (chapters) are sub-divided into sections known as Rukuhs and each section is divided into verses known as Ayahs.

The final revelation took place on the 9th day of Dhul Hajj, in the 10th year of Hijrah. This was the 63rd year of the Holy Prophet’s (saw) life. The final verse to be revealed was :

“This day we have perfected for you your religion. And have completed My bounties for you, And have approved Islam as the religion for you”. (5:3)

In this year, during the month of Ramadhan, Angel Gibraeel (a.s) came twice to the Holy Prophet (saw) and they recited the entire text together twice. Since that year no Qur’anic verse has been added or deleted from the original text. It is and will remain in its pristine condition until the Day of Judgement .

**Compilation of Divine Revelation:**

The compilation of the Holy Qur’an took place in three stages:

* During the lifetime of the Holy Prophet (saw)
* During the caliphate of Sayyidina Abu Bakr (rad)
* During the caliphate of Sayyidina Othman bin Affan

**In the Lifetime of the Holy Prophet (saw)**

There is ample evidence showing that the entire Qur’an was written down in the Prophets (saw) lifetime. As stated earlier when he (saw) received revelation he would instruct scribes to record the revelation on parchments of paper or pieces of leather. He would also indicate in which Surah each ayah was to be placed[39]. The Companions never interfered in the arrangement of the ayahs and Surahs which are the same in copies of Qur’ans available today. Hadrat Zaid bin Thabbit was one of the most prominent of the scribes and has reported that he, along with other companions would compile the Qur’an in the presence of the Holy Prophet (saw)[40]. During this time the names of the Surahs were also known. Angle Gibraeel (a.s) would also come to the Holy Prophet (saw) every Ramadan to listen to him reciting the Qur’an, and listened to him twice in the year of his demise[41].

**In the time of Sayyidina Abu Bakr (RA)**

A detailed account of this is contained in an account given by Zaid bin Thabbit in Sahih Bukhari. After the demise of the Holy Prophet (saw) an imposter called Muslimah announced falsely his own Prophethood. Sayyidina Abu Bakr (ra) sent a Muslim expedition against him and a harsh battle took place in 632 A.D (11 A.H) at the place of Yamamah[42] during which hundreds of hafiz were martyred. Sayyidina Umar bin Kattab (ra) became concerned at the heavy loss of casualties, fearing that a large part of the Qur’an could be lost if the rate of martyrdom increased. He expressed these fears to the Caliph Sayyidina Abu Bakr (ra) and asked him to compile the Qurán into a permanent book form. Sayyidina Abu Bakr (ra) was at first shocked at the request and said he could not do something that the Holy Prophet (saw) had never done in his own lifetime. However Sayyidina Umar (rad) continued to persuade him until Sayyidina Abu Bakr (rad) said his heart was opened by Allah (swt) and he agreed to the suggestion.

Sayyidina Abu Bakr (rad) called upon Hadrat Zaid bin Thabbit (rad) to collect and compile the Qur’an into one volume. Hadrat Zain bin Thabbit was also astonished at this request and declared it would have been easier for him to shift a mountain than to do such a task. He too questioned how they could do something that the Holy Prophet (saw) had never done. Sayyidina Abu Bakr (rad) replied this was a good thing and began to persuade him until Allah (swt) opened the heart of Hadrat Zaid bin Thabbit (rad)who agreed to do this too.

Hadrat Zaid bin Thabbit (ra) set about completing the task. He collected all the written parts of the Qur’an from date leaves, parchment and pieces of leather and also listened to many of the hafiz who recited verses from their memories. After having carefully compared and cross checked each ayah, he compiled the written Qur’an into one single volume. Sayyidina Abu Bakr became its official custodian, passing on to Sayyidina Umar bin Kattab (ra) during his caliphate. After his demise the Qur’anic volume was passed into the custody of his daughter Hadrat Hafsah (ra).

**In the time of Sayyidina Uthman bin Affan (ra)**

As the Islamic empire increased it incorporated many different nations and tribes who did not speak and understand Arabic. As a result difference in reciting the Qur’an and pronunciation began to occur. It is reported by Hadrat Anas bin Malik[43] that Hadrat Hudaifah bin Yaman (rad) had been involved in the victories of the Muslim run Sham, now modern day Syria, and Iraq over Armenia and Azerbaijan. He heard the differences in the recitation of the Qur’an by the inhabitants there. Upon his return he related these concerns to Sayyidina Uthman (rad) who expressed a deep apprehension at this new development. They both feared conflicts could arise, replicating the problems that had occurred in the authenticity of the Bible and Toroth. Sayyidina Uthman took action and asked Hadrat Hafsah (rad) for the original volume of the Qur’an promising to return it to her once copies were made. She sent it immediately to him. Hadrat Zaid bin Thabbit, having been responsible for the first compilation (rad) was appointed as the head of a committee to make exact and perfect copies of the original. The other committee members consisted of Hadrat Abdullah bin Zubair, Hadrat Sa’id bin Al A’as and Hadrat Abdur Rahman bin Harith (rad). Hadrat Uthman gave them instructions that if any of the three disagreed upon any point with Hadrat Zaid (rad) then the relevant ayah should be written in the language of the Quraish as that was the tongue in which the Qur’an was revealed.

Once copies were made the original was returned to Hadrat Hafsah (rad). The new copies were then distributed to every Muslim province with the orders that all other copies of the Qur’an, be they full or partial copies, were to be burnt and replaced by this original one. Since that day the Holy Qurán has remained in its original pristine form and will remain as such in the future by the Grace and Blessings of Allah Almighty.

**SUNNAH: Second Source**

The word Sunnah means “a system”, “a path”, or “an example”. In Islam, it refers to the practices of the Prophet Muhammad (Peace be upon him), and his life examples.

Sunnah are the things that Prophet Muhammad (Peace be upon him) said, did, or agreed to. Sunnah clarifies details of what is stated generally in the Quran. All his life, the Prophet acted on what Allah told him to do. So, it is part of every Muslim’s faith that Sunnah is a complete obedience of Allah, and so it must be followed.

**Who Were Sahaba?**

They were Prophet’s family members and companions who observed him during his lifetime and shared with others exactly what they had seen in his words and behaviours.

**What is Hadith?**

These are the “Sayings, actions, and the actions done with the approval of Prophet Muhammad (Peace Be Upon Him)”. They include issues concerning personal conduct, community, family relations, and political matters.

Ahadith were collected and compiled very carefully, since the death of the Prophet. They were reported by Sahaba.

**Introduction**

In Islam, the sacred text called the “Hadith,” which is Arabic for “narrative” or “report,” is a record of Islamic tradition: It is a record of the words and deeds of the Prophet Muhammad (pbuh), his family, and his companions. It is the second most important text in Islam next to the Quran. Although not regarded as the spoken Word of God like the Quran, the Hadith is an important source of doctrine, law, and practice.

It is “revered in Islam as a major source of religious law and moral guidance” {1} and has been studied in Muslim religious colleges since the Middle Ages by both male and female scholars. {2} The word “Hadith” technically refers to a single piece of tradition (ahadith is the Arabic plural), but in English it is used to refer to the entire body of Muslim tradition as well.

Each Hadith consists of two parts: the tradition itself, or matn (for instance, the words of the Prophet) and the isnad (chain of authorities). The isnad indicates the human transmitters through which the tradition was relayed. For example, one Hadith reads:

Narrated Hisham Ibn ‘Urwa from his father who said: [isnad] While I was a youngster, I asked ‘Aisha the wife of the Prophet. “What about the meaning of the Statement of Allah… [matn] {3}

Collections of Hadith were compiled in the first three centuries of Islamic history, with the above literary form taking shape early in the second Islamic century (c. 720 CE). As might be expected, many Hadiths arose, with varying degrees of authenticity.

Muslim scholars soon set about the task of scrutinizing Hadiths and distinguishing those which were sound (sahih), from those that were only good (hasan) or weak (da’if). Hadith criticism was solely based on the authenticity of the isnads, not on a scrutiny of the tradition itself.

The question was not, “Is this the sort of thing Muhammad might credibly be imagined to have said or done?” but “Is the report that he said or did it well supported in respect of witnesses and transmitters?” The first question would have introduced too great a danger of subjective judgment or independence of mind. {4} Several such scholars compiled collections of Hadith. The earliest is the Musnad of Ahmad Ibn Hanbal, arranged by isnad, but the collections of six other scholars, arranged by matn, came to be recognized as canonical in Sunni Islam:

– Al-Bukhari (d. 870 CE)  
– Muslim Ibn Al-Hajjaj (d. 875)  
– Abu Da’ud (d. 888)  
– Al-Tirmidhi (d. 892)  
– Ibn Maja (d. 886)  
– Al-Nasa’i (d. 915)  
Of these six books, the Sahih (Sound Collection) of al-Bukhari (see Note 3) and the Sahih of Muslim are the best known and most quoted. These two are known as the “two Sahih,” and “enjoy a prestige that virtually eclipses the other four.”

***INTRODUCTION TO HADITH***

DEFINATION OF HADITH:

Hadith generally, is the saying of the prophet, his deeds and his reaction to others actions or sayings. According Wikipedia, the free encyclopedia is the term given to a statement, action, or affirmation attributed to the Prophet of Islam, [Muhammad](http://en.wikipedia.org/wiki/Muhammad" \o "Muhammad) http://www.islam-guide.com/salla.jpg. Hadith can be divided into three categories based upon their content:

1. A statement of the Prophet (قَوْل).
2. An action of the Prophet (فِعْل).
3. The Prophet’s affirmation of an action done by someone other than him (تَقْرِير).

There are also reports about him, i.e. about what he was like (*sifa*).

COMPONENTS OF HADITH

A hadith (pl. ahadith) is composed of two parts: the **Matn** (text) it is the actual words of the prophet as recoded and the **Isnad** (chain of reporters). Is the chain of transmitters who passed the information contained in the Hadith from one person to another until it reached the companion of the prophet had himself directly heard the original statement or witnessed the event. 'Abdullah b. al-Mubarak (d. 181 AH), one of the illustrious teachers of Imam al-Bukhari, said, "The isnad is part of the religion: had it not been for the isnad, whoever wished to would have said whatever he liked."

Hadith refers to the sayings or narrations of the Prophet Muhammad ﷺ’s speech, his deeds, acts of approval & disapproval (verbal or by way of action) about something.

Hadith, in general, is made up of 2basic components:

**ISNAD** (Sequence of Reporters) – This is the chain of narrators through which the Hadith has spread.  
  
**MATN**(Content) – This is the main text of the Hadith, or the actual speech of the Prophet ﷺ.

1.**According to Reference to a Particular Authority(Attribution)**

*Qudsi:* meaning “Divine”. These were sent directly from Allah to the Prophet ﷺ, who then passed it on to his companions  
*Marfu`:* meaning “Elevated”. These were directly heard from the Prophet ﷺ by His companions.  
*Mauquf:* meaning “Stopped”. It is a kind of command which was directly given by Prophet ﷺ to his companions who forwarded it.  
*Maqtu`:* meaning “Severed”. It is a form of Instruction which cannot be traced back to the Prophet ﷺ, but to one of his companions, who explained it in their own words

2.According to Authenticity of Correspondents(Acceptance)

S*ahih*: meaning “Sound”. Hadith reported by a trustworthy reporter known for his truthfulness, knowledge, correct way of narrations etc.  
*Hasan:* meaning “Good”. Hadith whose reporters are known and have solid character but weak memory.  
*Da`if:* meaning “Weak”. Hadith ranking under Hasan (good) because of a shortcoming in the Isnad (Sequence of Reporters).  
*Maudu`:* meaning “Fabricated”. Hadith having wording opposite to the confirmed Prophetic traditions.

***HISTORICAL DEVELOPMENT***

Hadith was written down individually as early as the time of the Prophet (peace be upon him) and continued to be transmitted in writing (as well as verbally). However, the first formal order by a *khalifah* (caliph) to collect Hadith in writing was at the turn of the second century (after hijrah) during the time of Umar ibn Abdul- Aziz. (Bashir)

Part of the confusion regarding the writing of hadith is due to the presence of conflicting ahadeeth on this matter. There are authentic narrations which prohibit the writing of hadith and others which encourage it.

For example, there is an authentic hadith narrated by Abu Saeed al-Khudariy in *Sahih Muslim* in which the Prophet (peace be upon him) clearly prohibits the writing of hadith and orders the companions who have written any words from him other than Qura’n to erase them.

On the other hand there is hadith narrated by Abdullah ibn Amr ibn al-As in *Sunnan Ad-Dirami* in which the Prophet (peace be upon him) clearly orders him to write hadith. There is also another hadith narrated by Abu Hurairah in which one of the ansar complains to the Prophet (peace be upon him) about his lack of memorization, at which point the Prophet (peace be upon him) advises him to "aid his memorization with his right hand."

To reconcile the above ahadith (and others like them), scholars have provided the following explanations:

* Prophet Muhammad (peace be upon him) prohibited the writing of Hadith during the early days of Islam to avoid confusion between Hadith and Qura’n.
* Prophet Muhammad (peace be upon him) allowed the learned companions such as Abdullah ibn Omar to write hadith since they were not at risk of making a mistake in writing it or confusing it with Qura’n.
* Prophet Muhammad (peace be upon him) allowed companions with weak memory to write hadith.

During the time of the companions (may Allah be pleased with them), there were times when they would prohibited the writing of hadith due to their fear of Muslims confusing it with Qura’n or getting preoccupied with it (and neglecting Qura’n), and there were other times where it was made permissible due to the absence of the above prohibitive circumstances. At the end of the day, all companions had the same intention: preserving hadith. The situation was similar during the time of the followers (*tabi`een*) - may Allah be pleased with them.

Around 100 years A.H., the fifth righteous Caliph Umar ibn Abdul-Aziz formally ordered the collection of hadith. Omar feared the loss and distortion of hadith due to the death of many of the companions, and to the new phenomenon of fabricated ahadith which began in that time due to political and sectarian disputes.

Shortly after that, many scholars began classifying ahadith based on their chain of narration or topic. As such, the turn of the second hijri century was not the beginning of the collection and preservation of hadith, but the beginning of its classification.

As for the earliest examples of written ahadith, the most famous is Abdullah ibn Amr ibn al-As's *as-Sahifah as-Sadiqah* (the Truthful Scroll) which included a thousand hadith (according to ibn al-Athir) which he wrote directly from the Prophet of Allah (peace be upon him). This document was cherished by Abdullah ibn Amr and passed on to his family after his death

***STAGES OF RECORDING HADITH:***

* The first stage of recording Hadith was during the life tme of the Holy prophet himself.
* The second stage started just after the Holy prophet’s death. The companions, wrote the traditions themselves and even ordered their disciples to place them on record as confirmed by reports attributed to Ali, Ibn Abbas and Al-Hassan, Anas and others.
* The third stage began with the passing of the generation that had seen and heard the prophet directly. This stage was a turning point in this field. At this time writing of the Hadith became more common, but merely as an aid to memory.
* Towards the close of the first century of the Hijrah, the Umayyah Caliph. ‘Umar bin Abdul’Aziz who decreed the writing of Hadith, dreading its loss through relience mainly on memory and oral tranmission; a cause of action was initiated later stressed by the Abbasid Caliph ‘Abu Jafar Al-Mansur who appointed Ibn Shihab Al-Zuhri for compiling the prophet’s traditions. Al-zuhri was a pioneer in recording the ‘’Sunnah,’’ but his work was more compilation without any attempt to classify or arrange his material.
* After death of Umar bin Abdul-Aziz, the collection of Hadith entered the fourth stage in the history of the work of collecting the prophet’s traditions. By the middle of the second century of Hijrah the collection of Hadith began to assume a more permanent shape and written collection had become popular. The first work on the subject are that of ‘ Imam bin Jurji, who lived in Makka, Imam Malik bin Anas in Madina, ‘Abdullah bin Wahel al Thawry in Kufa, Hammad bin Sal in Basra, Anas Abdullah bin Mubarak in Kurasan, Awsa’i in Syria and Jarir ibn Abdul Hameed in Rayy.
* The book of Imam Malik bin Anas, known as the ‘’Muwatta’’ can probably be considered as the sole work and the most important collection in the second century.
* The fifth stage of collection of the traditions started in the third century of Hijrah. During this century the efforts made in collecting and recording traditions gained additional momentum and comprised various methods of compiling, classifying and authenticating the Hadith from irrelevant, illogical, and untrue material. Imam Bukhari’s compilation of Hadith is considered as the first Sahih, genuine traditions. Then came Muslim bin Hajjaj, the compiler of the second Sahih. The two Sahih books are particularly recognised as authoritative. Later, came the compilers of four of authentic traditions. In this way there are in all six authentic books of Hadith which have been accepted by the Muslims throughout the world. Imam Suyuti says, ‘’any tradition incorporated in the work of these six authors can be transmitted by anyone, trusting that it is truly authentic.’’

**THE SIGNIFICANCE OF HADITH**

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**What Qur’an says about Hadith**

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"Ye have indeed in the Messenger of Allah* an excellent exemplar." (33:21)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*"So take what the Messenger gives you and, and refrain from what he prohibits you." (59:7)*

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*"He who obeys the Messenger, obeys Allah." (4:80)*

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*"But no by thy Lord, they can have no (real) faith untill they make thee judge in all disputes between them." (4:65)*

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ () إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ () فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ () ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ()

*"Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and recite it: But when We have recited it, follow thou its recital (as promulgated): Nay, more, it is for us to explain it (and make it clear)." (75:16-19)*

In these verses Allah Ta’ala says to Rasulullah (Sallallahu Alaihi Wasallam) that preservation of Qur’an is His job and to explain Qur’an is also His job. The explanations of Qur’an came to us through Hadith only as Allah Ta’ala says in other verse in the Qur’an:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

*"It is He who has sent amongst the unlettered a messenger from among themselves, to rehearse to them His sign, to purify then, and to instruct them in the Book."(62:2)*

In this verse Allah Ta’ala says that the job of Rasulullah (Sallallahu Alaihi Wasallam) is not only to recite Qur’an to the people but also to teach them its meaning. This teaching of Rasulullah (Sallallahu Alaihi Wasallam) is called Hadith. So as per the Qur’anic instructions if we have to know the meaning of Qur’an, we are dependent upon Hadith.

**Significance of Hadith from Hadith**

*"I have left amongst you two things, you will never get astray after (sticking to) these. (These are) Book of Allah (Qur'an) and my Sunnah, they will not part untill they return you to me at Hauz-e-Kauther."*

Rasulullah (Sallallahu Alaihi Wasallam) says:

*"Soon there will be people who will quarrel with you with doubts about Qur’an, so you take Qur’an with Sunnah (Hadith), as indeed, the people of Sunnah are the ones who know Qur’an better”. (Darmi)*

To believe in Qur’an only and not Hadith is Kufr

Haafiz Ibne Hazm Undlusi says:

"If someone says that he will accept only that thing which he will find in Qur’an (refusing Hadith). He is Kaafir as per the consensus of Ummah."

Practical interpretation of Qur’an—The Sunnah

If anyone wants to see the practical interpretation and application of Qur’an, then he has to see Sunnah of Rasulullah (Sallallahu Alaihi Wasallam).

Once Hadhrat Aayesha (RA) was asked to describe the morals of Rasulullah (Sallallahu Alaihi Wasallam), she at once replied in a single sentence:

كان خلقه القران

“His morals were (nothing but) Qur’an”

The Qur’an says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"Establish Salah and pay Zakat” (2:43)

This verse is all what the Qur’an says about Salaah and Zakat. Now to know how may Rakats, how many times and how and when should one offer Salaah and how much Zakat one has to pay and what things are exempted from Zakat and other details, for all these details and to fulfill these commands of Qur’an there is no other source but Hadith.

عَبَسَ وَتَولَّى () أَنْ جَاءَهُ الْأَعْمَى ()

*“(The prophet) frowned and turned away because there came to him a blind man” (80:1-*

In these verses if you want to know who frowned, who was the blind man and why was he frowned at, you need Hadith otherwise you cannot understand these verses.

Similarly, the Qur’an says:

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

*“Being the second of the two, they two were in cave and he said to his companion, ‘Have no fear, for Allah is with us”. (9:40)*

Who were in cave? Who said to his companion? Where was the cave and what was the full incident? For all this one needs Hadith.

These are only few examples. Similarly, it is true for the whole Qur’an that to properly understand it, Hadith of Rasulullah (Sallallahu Alaihi Wasallam) is needed.

Hadith itself is from Allah

Allah Ta’ala says in the Qur’an:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى () وَمَا يَنْطِقُ عَنِ الْهَوَى () إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ()

*“Your companion is neither astray nor being misled, nor does he say (aught) of (his own) desire it is no less than inspiration sent down to him” (53:2-4)*

In these verses Allah Ta’ala says in clear terms that whatever Prophet Muhammad (Sallallahu Alaihi Wasallam) says he does not say it of his own but from the direct inspiration from Allah. So, whatever he says is from Allah—what is called ‘Unworded Revelation’ It means those revelations from Allah to Rasulullah (Sallallahu Alaihi Wasallam) which are not in Qur’an and are not recited as Qur'an, as against Qur’an which is called ‘Worded Revelation', in which both words and meaning is from Allah and is recited as Qur’an.

Allah Ta’ala says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ "

*Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the Taurat and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). He releases them from their heavy burdens and from the yokes that are upon them" (7:157)*

We know that to make something permissible (Halal) and something forbidden (Haram) is the job of Allah Ta'ala. In this verse Allah Ta’ala attributes this duty of commanding something as permissible and forbidding something as non-permissible, to Rasulullah (Sallallahu Alaihi Wasallam). Why is it so,? Because whatever Rasulullah (Sallallahu Alaihi Wasallam) says, is also from Allah, therefore, there is no confusion. You will see in Shari'ah many things as Halal and Haram which are not mentioned in Qur’an but are mentioned in Hadith only.

**IJMA: Third Source**

It may be defined as:

“Consensus of opinion of the companions of the Holy Prophet Muhammad (Peace be upon him) or Muslim jurists of the first three centuries of the Hijra”.

Ijma is simply an agreed-upon decision. It is used in an Islamic society to overcome a problem, that could not be found in Quran, or Sunnah.

Ijma may be understood from the following Hadith of Prophet Muhammad (Peace Be Upon Him), who said:

“If anything comes to you for decision, according to the book of Allah, if anything comes to you, which is not in the book of Allah, then look to the Sunnah of the Prophet (Peace be upon him). If anything comes to you, which is not in the Sunnah of Prophet Muhammad (Peace be upon him), then look to what people unanimously agrees upon”.Hadith

**4. Qiyas**

Qiyas means, “Judging by comparing with something”. It may be defined as “The analogy from the Quran, the Sunnah, and Ijma”. Qiyas can be carried out only in a Sharia-governed state when a solution to a problem cannot be found in the Quran, Sunnah, and Ijma. When something needs a legal ruling but has not been clearly addressed in the other sources, Islamic jurists may use an analogy, reasoning, and legal precedent to decide on new case law.

Qiyas may be understood from the following Hadith of Prophet Muhammad (Peace Be Upon Him), who said:

“Judge upon the book of Allah, upon the Sunnah of the Prophet, and if you do not find it in that, then use your personal opinion”. Hadith