



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCES**

**COURSE CODE: ISL 003**

**COURSE TITLE: INTRODUCTION TO THE STUDY OF HADITH**

**COURSE  
GUIDE****ISL 003  
INTRODUCTION TO THE STUDY OF HADITH**

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## **Introduction**

**CAI 003: Introduction to the study of Hadith** is a one-semester fifteen-credit unit course. It is a course for students of certificate in Diploma and Degree programmes. The course is also suitable for anybody who is interested in the study of Islam.

The course consists of 15 units which include definition of Hadith and Sunnah, the six sound collectors of Hadith, relationship between Hadith and Qur'an and the *Asma'rijal*. Others are classification and categorization of Hadith, the early compilers of Hadith, the role of Hadith in the life of a Muslim, the Orientalists and the Hadith as well as the teachings of Hadith.

There are no compulsory pre-requisites for this course. The course guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also emphasizes the need for tutor-marked assignments. Detailed information on tutor-marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

## **What You Will Learn In This Course**

The overall aim of this course is to introduce you to the basic issues in the sayings and tradition of Prophet Muhammad which is the second original source from which all the principles of and injunctions of Islam are drawn.

Your understanding of the Hadith will equip you to explain Islam to other people – Muslims and non-Muslims since the Prophet is an example that must be followed by all Muslims. Introduction to the study of Hadith will also benefit you as nobody can practise Islam better without the knowledge of the sayings and practices of Prophet Muhammad.

## **Course Aims**

The aim of this course is to make you understand the following basic issues in the Hadith: Revelation, Compilation, Standardization, Message, the style of the holy book. This will be achieved by

Introducing you to the meaning and purpose of the Hadith.

Leading you to understand the message of Prophet Muhammad as the last messenger of Allah.

Assisting you to describe the various categories of Hadith.

Exposing you to some criticisms of the Hadith

Highlighting the uniqueness, inimitability and the divine status of the life of the Prophet.

Explaining to you the nature of Hadith in the dispensation of justice among Muslims.

Explaining to you the relevance, use and importance of the study of the Hadith.

### **Course Objectives**

To achieve the aims set out above, there are set overall objectives. In addition, each unit also has specific objectives. The unit objectives are always included at the beginning of a unit. You should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you by the unit.

Stated below are the wider objectives of this1 course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

Define the meaning of the Hadith as the sayings and practices of Prophet Muhammad.

Explain the events that led to the compilation of the Hadith.

Describe the personality of the Prophet and the mission which Allah has charged him with for the whole mankind.

Understand the significance of the *Asma Rijal*.

Identify the divisions of the Hadith.

Discuss the term *Isnad* and *Matn* and their place in the understanding of the Hadith.

Relate and evaluate the views of non-Muslims about the Hadith.

### **Working through this course**

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (NOUN). Each unit contains self-assessment

exercise, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. You will find below the list of all components of the course and what you have to do.

### **Course Materials**

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignment File
5. Presentation Schedule.

In addition, you must obtain the materials. They are provided by the NOUN. Obtain your copy. You may contact your tutor if you have problems in obtaining the text materials.

Each unit contains a number of self-tests. In general, these self-tests questions you on the material you have just covered or require you to apply it in some ways and, thereby, help you to gauge your progress and assignments. In addition, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

### **Set Textbooks**

You are required to purchase any of these textbooks stated below. You need them for this and some other Islamic studies courses.

Abdullahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers.

Abdul, M.O.A (1976) *The Contrary to Islam*, Lagos, Nigeria, Islamic Publications Bureau.

Afzalur Rahman (1988) *Muhammad: Blessings from Mankind*, USA, The Islamic Foundation.

Doi, R.I (1980) *Basis of Sharia*, Zaria, Nigeria, Gaskiya Corporation.

Ali, Muhammad M. (1976) *A Manual Hadith*, Lahore, Ahmadiya Anjuman Isha'at Islam.

Doi, R.I (1975) *Introduction to Hadith*, Lagos, Islamic Publications Bureau.

Haykal. H. (1982) *TheLife of Muhammad*, Lagos, Islamic Publications Bureau.

## **Assignment File**

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignments will be found in the Assignment File itself and later in this Course Guide in the section on assessment.

## **Presentation Schedule**

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments at the right time. You should guard against falling behind in your work.

## **Assessment**

There are two aspects of the assessment of the course. First are the tutor-marked assignments; second is the written examination.

In tackling the assignments, you are expected to apply information and knowledge acquired during this course.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course mark.

At the end of the course, you will sit for a final three-hour examination. This will also count for 70% of your course mark.

## **Tutor-Marked Assignment**

There are fifteen tutor-marked assignments in this course. You need to submit all the assignments. The best five (i.e. the highest five of the fifteen marks) will be counted. The total marks for the four (4) assignments is 30% of your total course mark.

Assignment questions for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your view point and provide a deeper understanding of the subject.

When you have completed each assignment, send it, together with TMA (tutor-marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given to the Assignment File. If, however, you cannot complete your work in time, contact your tutor before the assignment is done to discuss the possibility of an examination.

### **Final Examination and Grading**

The final examination of CAI 003 will be of two hours' duration and have 70% total value of the course grade. The examination will consist of questions which reflect the type of self-testing, practice exercises and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

### **Course Marking Scheme**

This table shows how the actual course marking is broken down.

Assessment	Marks
Assignment 1-15	Best five marks out of fifteen count @ 10% each = 50% of course marks
Final Examination	50% of overall course marks
Total	100% of course marks

Table 1: Course Marking Scheme

## Course Overview

Units	Title of work	Week's activity	Assessment (end of unit)
1.	Definition and Origin of Hadith	2	Assignment 2
2.	Meaning of Sunnah	3	Assignment 3
3.	Relationship Between Sunnah And Hadith	4	Assignment 4
4.	Asma' Rijal	5	Assignment 5
5.	Compilation of Hadith	6	Assignment 6
6.	Classification and Categorization of Hadith	7	Assignment 7
7.	Standardization of Hadith	8	Assignment 8
8.	The Role of Hadith in the Life of a Muslim	9	Assignment 9
9.	The Orientalists and the Hadith	10	Assignment 10
10.	The teachings of Hadith	11	Assignment 11
11.	The Early Compilers of Hadith	12	Assignment 12
12.	The Six Sound Collections of Hadith	13	Assignment 13
13.	The Hadith As Islamic Science	14	Assignment 14

## How to get the most from this Course

In distance learning, the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some reading to do. Your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated into other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you study. When you have finished the units you must go back and check whether you have achieved the objectives. If you develop a habit of doing this, you will definitely improve your chances of passing the course.

The main body of the units guides you through the required reading from other sources. This will usually be either from your set books or other relevant materials.

## Reading Section

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it. Consider the following:

- 1.** Read this course guide thoroughly.
- 2.** Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates for working on each unit.
- 3.** Once you have created your own study schedule, do everything you can to stick to it. The major reason for students' failure is that they lag behind in their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late to help.
- 4.** Turn on Unit 1 and read the introduction and the objectives for the unit.
- 5.** Assemble the study materials. Information about what you need for unit is give in the "Overview" at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
- 6.** Work through the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading
- 7.** Review the objectives for each study unit to confirm that you have achieved them. If you don't understand the objectives, review the study material or consult your tutor.
- 8.** When you are confident that you have achieved the objectives of a unit, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule

9. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment from and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
  
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide)

### **Tutors and Tutorials**

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments. Keep a close watch your progress and any difficulties you might encounter. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutors and returned to you as soon as possible.

Do not hesitate to contact your tutor on telephone, or by e-mail, or face to face if you need help. The following might be circumstances in which you would find help necessary.

#### **Contact Your Tutor if:**

You do not understand any part of the study units or the assigned readings.

You have difficulty with the self-tests or exercises,

You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course

tutorials, prepare a questions list before attending them, you will learn a lot from participating in the discussions actively.

## Summary

CAI 003 intends to introduce you to the basic study in the Hadith. Upon completing this course, you will be able to answer questions such as:

What is the position of Hadith in the life of a Muslim?

What are the criteria for accepting of a Hadith?

How was the Hadith preserved?

Identify the various categories of Hadith.

Who and what efforts were involved in the compilation and standardization of the Hadith?

How authentic is the Hadith as a second source of guidance in Islam?

What were the roles played by the companions of the Prophet Muhammad in the compilation and preservation of Hadith?

What is *sunnah* and what are the views of the companions of the Prophet on its use as a guide in the daily affairs of Muslims?

Of course, these questions are not exhaustive as the study of the Hadith as a branch of Islamic studies is an interesting one.

We wish you success with the course and hope that you will find it both interesting and useful.

**MAIN  
COURSE**

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## **UNIT 1      DEFINITION AND ORIGIN OF HADITH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1    Meaning of Hadith
  - 3.2    The Evolution of Hadith
  - 3.3    The personality of Prophet Muhammad
  - 3.4    The scope of Hadith
  - 3.5    The Hadith and the Sirah of Prophet Muhammad
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-market. Assignments.
- 7.0 References / Further Readings

### **1.0 INTRODUCTION**

The second source of guidance in Islam after the Qur'an is the Hadith. In this course, you would learn about this important source. For a proper understanding of Islam, and for a Muslims practice of the religion, the knowledge of Hadith is a necessity. This course will, therefore introduce you to the study and its content.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Understand the meaning of Hadith
- Explain the term Hadith in relation to the study of Islam.

### **3.0 MAIN CONTENT**

#### **3.1    Meaning of Hadith**

The term Hadith refers to the Prophet's sayings, doings, practice and explicit or implicit approval of the words or deeds of anyone else. The word is from the Arabic Verb Hadith, meaning 'to inform' or 'to report'. In technical language, Hadith refers to the reports, statements, acts and approvals of the companions of Prophet Muhammad and their immediate successors.

Hadith is of historical importance, being the statements and accounts given by eye-witnesses and active participants in the events. According

to Muhammad Mohar Ali; these reports of events are so vivid and detailed that these should be no question as to their authenticity.

For example when Suraqah Ibn. Malik Ibn. Ju'shum gives his own account of how, being lured by the Quraysh's declaration of a price of one hundred camels on the head of the prophet, he went in pursuit of the latter, being well equipped with his lance and arrows and riding on his swift horse, and how he was miraculously incapacitated to doing any harm to the Prophet, and was obliged to come back unsuccessful in his purpose, there is no reason to doubt those accounts.

Hadith therefore, is a combination of valid report and statements credited to Prophet Muhammad by those who lived with him. So after the Qur'an a Muslim in turns to Hadith on matters affecting every facet of his or her life.

### **SELF ASSESSMENT EXERCISE 1**

Define the term Hadith.

### **3.2 The Evolution of Hadith**

After the death of the Prophet, the companions and followers became all the more careful to remember and act upon his statements and directives. Many of them kept written notes of such statements and utterances of the Prophet. They have read in the Qur'an that whatever the Prophet instructs you, do it, and whatever he admonishes you against, shun it. They therefore started keeping those valuable statements so that they could attain the pleasure of Allah.

When the Prophet was alive, many questions on worship and other related issued on Islam were put to him. He will, immediately respond or ask such questioner to come back if he has no immediate guidance from Allah on the issue. But with his death, such opportunity was lost, and Muslims had to rely on the reports of those who were witnesses to the prophetic statement. This was the beginning of the birth of Hadith as a second instrument to guide the Muslims in the day-to-day practice of Islam.

### **3.3 The Personality of Prophet Muhammad.**

The personality of the Prophet was a major factor in the Hadith collection. This was because the Qur'an in many passages extolled the personality of this noble Prophet and why his sayings and traditions should form the basis of the life patterns of Muslims.

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gain , the commerce in which you fair declined, and the dwelling in which you delight are dearer to you than Allah and his messenger, and striving in his course, then wait until Allah brings about His decision (Qur'an 924)

O you believe, obey Allah and obey the Messenger (Qur'an 4 verse 59)

Say: If you really love Allah, follow me, Allah will love you and forgive your sins (Qur'an 3:31)

From the verses above it is clear that the life of the Prophet as well as his personality is what we refer to as the Hadith and the Sunnah. Without the personality of the Prophet, Muslims would have had to rely only on the Qur'an and the explanation of scholars.

## **SELF ASSESSMENT EXERCISE 2**

Explain the personality of the Prophet as the basis for the evolution of Hadith.

### **3.4 The Scope of Hadith**

The Hadith of the prophet covers all aspects of human life such as the spiritual, economic, political, social, and even matrimonial. This was why the Hadith is next to the Qur'an in terms of references and guidance for the Muslims. In addition, Hadith covers the judicial aspect of the life of a Muslim. Today, judges and others who enforce the Laws of Allah rely on the model of Hadith for such implementation.

Another area of coverage of the Hadith is in the administration of inheritance of wealth of deceased Muslims, the settlement of marriage squabbles, divorce as well as paternity of the child. It also covers areas of Islamic activities such as naming of a child, the burial rites as well as settlement of disputes between two communities.

The Hadith covers a wide range of issues among Muslims. No wonder, therefore that many scholars in Islam rely on the Hadith of the Prophet to break up their claims on multifarious issues.

### **SELF ASSESSMENT EXERCISE 3**

Enumerate the scope of Hadith

#### **4.0 CONCLUSION**

The Hadith of the Prophet is next to the holy Qur'an in terms of dealing with various aspect of Muslim life.

The scope is wide as it touches every aspect and need of Muslim. Thus the Hadith is an important document for all ages on all matters.

#### **5.0 SUMMARY**

In this course, we have studies the beginning as well as the coverage of Hadith as the second source of Islamic guidance. The course has also highlighted why the Hadith remains a companion for every Muslim in every day affair.

#### **6.0 TUTOR MARKED ASSIGNMENT**

Highlight the origin and Scope of Hadith.

#### **7.0 REFERENCES/FURTHER READINGS**

Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 – 9

Abdul, M.O.A (1976) *The Contrary to Islam*, Lagos, Islamic Publications Bureau, 1976, P. 16 – 22

Afzalur Rahman (1988) *Muhammad: Blessings from Mankind*, USA, The Islamic Foundation, P. 62 - 71

Doe, R.I (1980) *Basis of Sharia*, Zaria, Gaskiya Corporation, pp. 60 – 72

Ali, Muhammad M. (1976) *A Manual Hadith*, Lahore, Ahmadiyya Anjuman Isha'at Islam, pp. 62 – 68.

Doi, R.I (1975) *Introduction to Hadith*, Lagos, Islamic Publications Bureau, 1 – 33.

Haykal. H. (1982) *The life of Muhammad*, Lagos, Islamic Publications Bureau, P. P. 76 – 77

Muhammad Mohar Ali (1997), *Sirat al-Nabi and the Orientalists*, Madinah, King Fahd Complex.

## **UNIT 2 MEANING OF SUNNAH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition of Sunnah
  - 3.2 Sunnah in the life of a Muslim
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this course, you will learn about the Sunnah of Prophet Muhammad. The Sunnah is the practice, habits, deeds and actions of the Prophet. It is closely linked to the Hadith of the Prophet, and sometimes the Hadith and Sunnah are used together because the two are related to the prophet Muhammad. No successful study can be carried out on Hadith without the study of his Sunnah.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Understand the meaning of Sunnah
- Distinguish between the Hadith and the Sunnah
- Discuss the relationship between the Sunnah and Hadith

### **3.0 MAIN COINTENTS**

#### **3.1 Definition of Sunnah**

Sunnah can be defined as the practices, habits, deeds and actions of Prophet Muhammad. Sunnah represents the teachings and messages of the prophet and reconstructions in man's beliefs, thought, life and conduct made under Allah's instructions.

In other words, the Sunnah of the Prophet is the best relic of his role as Prophet and messenger of Allah. In addition, it consists of very clear reference to specific events and incidents of his life, both public and private.

Furthermore, the Sunnah consists of the attitude of Prophet Muhammad as a preacher, a warner and conveyer of good tidings for the believers in this world.

In addition, we find the Sunnah of the Prophet in his early childhood, his poverty, his relationship with his wives, and treatment of people under him when he became a leader and many others. In short, the Sunnah means complete way of life of the Prophet, both private and public.

### **SELF ASSESSMENT EXERCISE 1**

Explain the meaning of Sunnah

### **3.2 Sunnah in the Life of a Muslim**

The Sunnah being the practice and habits of the Prophet plays an important role in moulding and shaping the life of a Muslim. This is because who ever follows the Sunnah of the Prophet shall have full reward from Allah. The Prophet will never do or say anything except by the divine directive from Allah (*Wahy*). Thus a Muslims who follow the Sunnah shall never go astray.

The Sunnah constitutes a major ingredient for whoever desires to the favours of Allah in this world and in the hereafter. This is because the Prophet was sent by Allah to guide man to the right direction. Whoever follows the guidance of Allah will have paradise as his reward. It should also be noted that the Sunnah of the prophet constitutes a guiding principle for the early Muslims especially his companions of the prophet. A group of Muslims used to go to the house of the Prophet everyday, sit around the corridors of his house and observe him in every thing he did. These people will not go back to their house until the Prophet has gone to sleep. The following day they would report in his house to continue with their observations. These people are known as *Ikhwanu Saffah* (Brethren of Purity).

The aims and objectives of the *Ikhwanu Saffah* were to cultivate the Sunnah of the Prophet in their lives. To this end, the later generations took many instances and inspirations from the early Muslims as regards the traditions, habits and lifestyle of the prophet.

### **SELF ASSESSMENT EXERCISE 2**

Explain the role of the Sunnah of the Prophet in the life of a Muslim.

#### 4.0 CONCLUSION

The Sunnah of the holy prophet Muhammad constitutes his habits, his character as well as his lifestyle. We can conclude this unit by saying that every Muslim at every point in time is always conscious and reminded of the need to follow the Sunnah of the Prophet in whatever he does.

#### 5.0 SUMMARY

We have treated in this unit the definition of Sunnah and its relationship with the hadith of the prophet. Although the two belong to the life and character of the Prophet, there seem to be some differences between the two. While the hadith has to do with the statements and the traditions of the prophet the Sunnah are his habits and behaviours which have been observed by his close companions.

#### 6.0 TUTOR MARKED ASSIGNMENT

- a. Define the term *Sunnah*.
- b. Explain the significance of *Sunnah* to the life of a Muslim.

#### 7.0 REFERENCES / FURTHER READINGS

- Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 – 9
- Abdul, M.O.A (1976) *The Contrary to Islam*, Lagos, Nigeria, Islamic Publications Bureau, 1976, P. 16 – 22
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- Haykal. H. (1982) *The Life of Muhammad*, Lagos, Islamic Publications Bureau, P. P. 76 – 77
- Muhammad Mohar Ali (1997), *Sirat al-Nabi and the Orientalists*, Madinah, King Fahd Complex.

## **UNIT 3      RELATIONSHIP BETWEEN SUNNAH AND HADITH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Link between Hadith and *Sunnah*
  - 3.2 The life of the prophet as exemplified by his actions
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

There is a close relationship between the Hadith and the Sunnah. The two terms refer to one person, prophet Muhammad. In this course, we shall highlight some of these relationships, especially as they relate to the followers of Prophet Muhammad. To some people, the Hadith and the Sunnah are the same while to some, there is a difference between them.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Identify the relationship between the Hadith and the *Sunnah*
- Explain why the Hadith is under in scope and the *Sunnah* a subsumed concept.

### **3.0 MAIN CONTENTS**

#### **3.1 Link between Hadith and *Sunnah***

There is a close link between the Hadith and the *Sunnah*. In fact, some scholars use the two terms interchangeably. While the actions, approvals, disapprovals and altitudes of the prophets constitute his *Sunnah*, the Hadith represents his statements, wise sayings as well as decorators.

The Hadith is a documentation of reports which were compiled by the prophet and passed down from one follower to another. Some of them

wrote down these reports which later generation read and studied. In the case of the *Sunnah*, these are the habits, as well as traditions of the Prophet his companion copied from and use in their daily activities.

The *Sunnah* of the Prophet is what is translated into his actions which make him an exemplary leader, a caring and trusted husband, a tolerant religious teacher and, above all, a committed statesman. None of his sayings contradicts his actions. While the Hadith is the theoretical, the

***Sunnah* is the practical aspect of the Prophet.**

In the eyes of the scholars, the reliability of the transmission of Hadith from one person to another must be based on good reputation for trustworthiness, honesty and scholarship.

By this, the Hadith became the embodiment of the “way of the prophet”. This way of the prophet is his *Sunnah* such as the method he followed in his ablutions, the way he observed prayers, in his buying and selling things. In his judgments and commands about marriage and so on.

## **SELF ASSESSMENT EXERCISE 1**

Enumerate the link between the *Sunnah* and the Hadith of the Prophet Muhammad.

### **3.2 The Life of the Prophet As Exemplified By His Actions**

The Qur’an is full of explanations as well as expressions about the conducts of the prophet which were manifested in his behaviours as well as characters even before his call to prophet hood. The essence of this is to further explain that indeed both the character as well as the habits of the prophets was acknowledged as divine gifts from Allah. For instance, Qur’an 33:21 state thus:

You have indeed in the messenger of Allah a beautiful pattern of conduct for anyone whose hope is in Allah and the final day, and who engages much in the praise of Allah

Similarly ‘Qur’an 68:4 states thus:

“And you (Muhammad) stand on an exalted standard of character”

The prophet Muhammad was full of virtues which later became a reference point for his followers who saw in him a very beautiful pattern

of life to guide in all affairs. Muhammad's nature raised him above the petty spite of his contemporaries and for this reason, Allah made appeal to their reason and logic of events such as when he was accused of madness.

We should note that Muhammad, right from the beginning of his life, was guided by the power of Allah to forgive, to love, to respect, to show affection, to embrace all good deeds, and to speak against evil deeds. All these made him an embodiment of character that is pure and of high value. There is therefore, no contradiction between the sayings of Muhammad and his behavior.

In his pre-prophethood life, Muhammad was given nicknames such as Al-Ameen (The Trustworthy) among others. On assumption of prophethood these character traits in him became fully developed and everybody trusted him including the non-muslims. No wonder therefore, that Muhammad became a rallying point even among the Meccans who were idol worshippers.

## **SELF ASSESSMENT EXERCISE 2**

Highlight the character of Prophet Muhammad and his traditions.

## **4.0 CONCLUSION**

There is a close relationship between the Hadith and the Sunnah of the prophet as we have learnt in this unit. Although the two look similar because they are associated with the same person, we can understand their relationship as a complimentary to one another. The prophet's statements and his actions represents one and the same pattern of life and conducts for the Muslims.

## **5.0 SUMMARY**

We have learnt in this unit how the Sunnah and the Hadith of the Prophet are closely related to one another. One major area to note here is that the Sunnah goes along with the study of Hadith. This is why some scholars use the two words interchangeably.

## **6.0 TUTOR MARKED ASSIGNMENT**

Explain the relationships between the Hadith and the Sunnah.

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## **UNIT 4 ASMA' RIJAL**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Meaning of Asma' Rijal
  - 3.2 Conditions for accepting a Hadith
  - 3.3 Qualification of a Transmitter of Hadith
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this course you will learn about the science of verification of Hadith which was used by the early compilers of Hadith so that the statements of the Prophet are free of corruption. Immediately the Prophet died many people with false claims came up with statements credited to the Prophet. In order to ascertain the genuine reports about the Prophet one major yardstick used was the Asma' Rijal.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Understand the meaning of Asma' Rijal
- Discuss the conditions for accepting a genuine Hadith
- Highlight the efforts of the companions of the Prophet in the compilation of Hadith

### **3.0 MAIN CONTENTS**

#### **3.1 Meaning of Asma' Rijal**

Literally, Asma' Rijal means names of men but in the technical term it means the science for the verification of traditions of Prophet Muhammad. It also means the biography and criticisms of the narrators of Hadith or any such aspects of their life that may be helpful in the determination of their proper identity as well as reliability.

Immediately the Prophet died, many people came up with false statement credited to the Prophet but which indeed were aimed at

promoting themselves. Some brought materials including products and claimed that the Prophet has approved their consumption. There was therefore the need for careful acceptance of these statements so that wrong traditions are not being accepted as statements of the Prophet.

In addition, the character of the reporter both in the private and the public needed to be examined. At the initial stage most companions kept the traditions of the Prophet in their memory while some (who were literate) wrote down these statements. The *Asma' Rijal* is therefore the scientific approach towards verification of the traditions brought by any of the companions of the Prophet.

### **SELF ASSESSMENT EXERCISE 1**

Define *Asma' Rijal* in Hadith.

### **3.2 Conditions for Accepting Hadith**

There were certain conditions that must be fulfilled before any Hadith is accepted as statements of the Prophet. They include:

- i. The Hadith should not be at variance with the teachings of the Qur'an or any of the accepted principles of Islam.
- ii. The Hadith should not be contrary to the well known traditions already accepted in Islam.
- iii. The Hadith should not be against reason or laws of nature as well as common experience.
- iv. Any Hadith that contain statements which are against the Islamic belief of Prophethood should be rejected.
- v. Any Hadith that sings that the praises of any tribe, nation or culture should be totally rejected.
- vi. Under the principle of *Asma' Rijal* any Hadith that tends to predict the future should be rejected.
- vii. Any Hadith that suggests lesser punishment for a big offence or a big punishment for a lesser offence should be totally rejected.

Apart from the above, the early scholars of Hadith took time to scrutinize the personalities of transmitters of Hadith. These are in the areas of their truthfulness, reliability and maturity.

In addition, the character of any transmitter of Hadith is also a focus of attention under the science of *Asma' Rijal*. This is to find out if the transmitter for instance is a drunkard, a gambler or an adulterer. The intention was that since the Prophet was a man of impeccable character, any statement credited to him and for which should be a guide to future Muslims must be of doubtless status.

## SELF ASSESSMENT EXERCISE 2

Discuss four conditions which must be met before of Hadith is accepted.

### 3.3 Qualification of a Transmitter of Hadith

The following are the qualifications of a transmitter of Hadith:

1. Any transmitter of Hadith must belong to either the group of companions of the Prophet or their contemporaries. These were the people who saw the Prophet and heard him saying certain things at a particular time. They were in the best position to quote the Prophet correctly.
2. A transmitter of Hadith, if not a companion, must belong to the group of the *tabi'un* that is those who met the companions of the Prophet even though they did not see the Prophet himself. Their interactions with the companions of the Prophet gave them an advantage of getting the correct statement as well as the recording made by the companions of the Prophet.
3. To qualify as a transmitter of Hadith such a person must be a Muslim of pure character as well as sound Islamic background. He must have been a knowledgeable person in the study and memorization of the Qur'an.
4. The earliest formal collection of traditions was in the form of *Musnad* which is preceded by chains of transmitters known as *Isnad*. To qualify therefore such statement must be traced back to a companion of the Prophet who heard directly from him.
5. Another qualification of a transmitter is that the statements must be by direct speech such as A told me, saying that B said C had informed him that the Prophet said so and so. To qualify such statements must have an unbroken chain. On the basis of this principle in *Asma' Rijal*, a tradition reported by a single companion (sahabi) of the Prophet was rejected.
6. Another qualification of a transmitter is that he must have a good retentive memory and high qualities of head and heart. He must not be a person of poor memory.

## SELF ASSESSMENT EXERCISE 3

Enumerate the qualifications of a transmitter of Hadith.

## 4.0 CONCLUSION

The science of scrutiny in Hadith, otherwise known as *Asma' Rijal*, is a very important study in the science of Hadith. As we have learnt in this

unit, many statements would have been credited to the Prophet by selfish and mischief makers. It was therefore this study that has given every Muslim the joy that what we have today recorded as Hadith of the Prophet have undergone several scientific scrutinies.

## 5.0 SUMMARY

We have learnt in this unit the various methods of ascertaining the authenticity of Hadith of the Prophet which makes it an acceptable document for the use of Muslims on religious as well as research efforts. Unlike the Qur'an, the Hadith is a man-made effort and should therefore, be properly tested so that statements that were not directly from the Prophet were not smuggled into it.

## 6.0 TUTOR MARKED ASSIGNMENT

Explain the significance of the Asma'Rijal in the science of Hadith.

## 7.0 REFERENCES / FURTHER READINGS

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## UNIT 5      COMPILATION OF HADITH

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Early Compilation of the Hadith
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

After the death of prophet Muhammed, his companions started keeping records of his statements and actions. This systematic collection and compilation of Hadith begin by the middle of the first century Hijra. In this course, you shall be introduced to topics relating to how the second source of Islamic guidance was compiled.

### 2.0 OBJECTIVES

At the end of this course, you should be able to:

- Understand the roles played by the companions of Hadith
- Explain the need for the Hadith to be compiled as a document of guidance for the Muslims.

### 3.0 MAIN CONTENT

#### 3.1 Early Compilation of the Hadith

The writing down of the sayings of the Prophet which later became the Hadith was the works of his close companions (*Sahabah*) and the close companions that followed them (*tabi'un*). These companions were so keen in taking notes of the prophets' utterances that he once observed and had to ask them not to do so. The fear of the prophet was that this could lead to mixture of the Prophetic statements with the text of the Qur'an.

One known companion of the prophets named 'Urwah Ibn. Zubayr started the compilation of sayings of the prophet. According Ali (p.10), this companion became popular for this effort. A lot of first hand

information about Islam was obtained from him. A large number of Urwa's report became documents for many companions through his son Hisham and Ibn Shihab.

Another early compiler of the Hadith was Abubakr Ibn Muhammed Ibr. Amr Ibn Hazm. His grandfather, Amr Ibn Hazm, was appointed governor by the prophet Muhammad and was instructed to teach Islam to the people. He trained and encouraged his son Abd' Allah to specialize in collecting and preserving hadith.

By the last quarter of the first century of Hijra, the collection, preservation and study of Hadith had begun. But this was limited only to the initiative of individual scholars and experts. Such collections were kept in the state.

### **SELF ASSESSMENT EXERCISE 1**

Discuss the early compilation and preservation of the Hadith.

### **3.2 The Works of Ibn. Is'haq**

Of all the students of al- Zuhri, a great early compiler of Hadith, Muhammad ibn. Is'haq ibn, Tasar is rated the highest. This was principally because of his Hadith compilation known as *Kitab* at maghazi. This book consists of very useful Hadith material in its complete form. This was made possible through the efforts of ibn. Hisham (d.218H).

Ibn. Is'haq's grand father, Yasar was a Christian Arab, while his father, Is'haq was zealous collector of Hadith. Ibn Is'haq also received his knowledge from Asim Ibn, Umar ibn, Qatada and Abdullah ibn, Abubakr. He later acquired more knowledge from Egypt and Iraq.

We should note that the period when literary in Hadith started flourishing was that of Khalifah Abu Jafar at Mansur. This was the time ibn. Is'haq secured patronage and wrote a book on Hadith for the Khalifah though not on an official capacity. Ibn Hisham later edited the work of Ibn Is'haq and this was later titled *Sirat* at Nabawiyyah, which was based on the copy of the work he received from Ibn.Is'haq's immediate student, at Bukka'I (d.183 H).

Unfortunately, in spite of the general acceptability of the work of Ibn. Is'haq, the virtue of his work is somewhat compromised by the fact that some of his notable contemporaries like Malik ibn. Anas and Hisham Ibn. Urwah questioned its credibility. Ibn. Is'haq himself acknowledged that he received information from the Jews, Christians, Persians and

incorporated their traditions and accounts in his work. This was why he usually insert the expression ‘F’ ma ya z’umuna (as they think) in his work.

Other younger contemporaries of Ibn Is’haq who also took part in the early compilation of works on Hadith include Abu Ma’shar (Najih Ibn. Abd-al—Rahmam al- Sindi, d.170H) who wrote and also titled his work Kitab at Maghazi. Mention should also be made of Yahya Ibn Wahb (125-167H) as well Abd –ar Razzaq Ibn Hamam (126-211). All these scholars acknowledge the pre-eminent position of Ibn Is'haq.

## **SELF ASSESSMENT EXERCISE 2**

Write an essay on the life and works of Ibn Is'haq.

## **4.0 CONCLUSION**

With the early interest on Hadith, especially after the death of prophet Muhammad, the process of writing the account of the prophet’s life was well taken up by such scholars such as Ibn. Is'haq, al-Wagidi and others. Their works were later reviewed and revised and today, Hadith literature is a wide area of Islamic studies.

## **5.0 SUMMARY**

You have learnt in this unit the various efforts by the early compilers of Hadith. What we should acknowledge is their role of stimulating students on the sayings and traditions of the prophet. They did this not for the purpose of having material gains, but because of their deep love, respect and regards for the personality of Prophet Muhammad. Their efforts have remained a legacy for the Muslims today.

## **6.0 TUTOR MARKED ASSIGNMENT**

- (a) Write short notes on the early compilers of Hadith.
- (b) Highlight the roles of al- Wagidi and Ibn Is’haq in the evolution of literature.

## **7.0 REFERENCES / FURTHER READING**

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## **UNIT 6 CLASSIFICATION OF HADITH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 The Sahih
  - 3.2 The Hassan
  - 3.3 The Da'if
  - 3.4 Other classifications
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this course, you will learn about the classification and categorization of the Hadith. Unlike the Qur'an, which is the word of Allah the Hadith contains statements as well as approvals by the Prophet. The early Muslim scholars have therefore classified the Hadith based on their authenticity. In other words, not all Hadith have the same status and a student of Islamic studies should be able to distinguish between one Hadith and the other both in use as well as in teaching.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Understand the classification of Hadith
- Discuss the various classes of Hadith in Islam.

### **3.0 MAIN CONTENTS**

#### **3.1 The Sahih**

This is the authentic Hadith. It is the first category among the excellent Hadith. Any Hadith under this category is genuine and has passed all tests. The reputation of reporters of Hadith in this category is of high status due to high level of scrutiny before accepting the Hadith. One of such collectors was Muhammad b. Ismail Abu Abd Allah Al-Ju'fi popularly known as Imam Al Bukhari.

The Hadith in this category are highly rated by Muslims. For instance Al-Bukhari laboured for 16 years on the compilation of his sahih. He also sought the aid of prayer before committing traditions to writing. He was also reported to have interrogated over one thousand scholars living in places so distant as Balkh, Merv, Nisabur, Hijaz, Egypt and Syria.

Another scholar of repute in this category was Abul Hussain Muslim b. Al-Hajjaj who also traveled widely to collect Hadith in Arabia, Egypt, Syria and Iraq. Muslim had the great opportunity to listen to famous learned men like Ahmad b. Hanbal.

In addition, Hadith under this category have their chains of narration properly retained and unbroken and they cover various aspects of life.

### **SELF ASSESSMENT EXERCISE 1**

Explain the meaning of Sahih.

### **3.2 The Hassan**

These are the fair traditions although inferior as regards authenticity. In terms of rating it is next to Sahih but not as authentic. Any Hadith under this category is widely accepted because it is next in quality to the first category. The authorities of Hadith in this category are rated very high by scholars of Hadith and this is why the two are regarded as very reliable in the classification of Hadith.

The Hassan contents of Hadith are practically identical with those of Sahih. The only areas of differences are their headings according to subject matters.

Much attention has been paid to the *Isnads* to the extent that any minor break in them renders such Hadith unacceptable. The Hadith in this category cover topics in the area of Islamic theology like the five pillars of Islam, marriage, law of inheritance, pre-destination, and free will.

### **SELF ASSESSMENT EXERCISE 2**

Explain the relationship between the *Sahih* and *Hassan* types of Hadith.

### 3.3 The Da'if

This is basically a weak Hadith which makes it unreliable and unacceptable. In the categorization, any Hadith that is termed Da'if is not to be taken as an authentic statement of the Prophet. According to Doi, the Da'if traditions are divided further based on the degree of their weaknesses either in the report (*ruwwat*) or in the text (*matn*). These are:

1. *Mualaq* Tradition: This is tradition in which one of two transmitters are omitted in the beginning of their *Isnad*. In other words, a broken chain of transmission.
2. *Maqtu'* Tradition: These are those traditions or statement of the Prophet singularly reported by a *Tabi'i* that is a man of second category after the Prophet.
3. *Munqati'* Tradition: These are generally broken traditions and statements of the Prophet. They are unreliable.
4. *Mural* Tradition: These are the incomplete traditions in the *Isnad* of which a companion (sahabi) is omitted e.g. "a tabi'i says the prophet said..."
5. *Musahhaf* Tradition: These are the traditions which have mistake in the words or letter of the *Isnad* or the *Matn*.
6. *Shadh* Tradition: These are the traditions with a reliable chain of reporters but their meanings are contrary to other similarly attested traditions narrated by the majority of transmitters.
7. *Madu* Tradition: These are the out rightly fabricated and untrue traditions

### SELF ASSESSMENT EXERCISE 3

Enumerate the Da'if Hadith.

### 7.0 REFERENCES / FURTHER READINGS

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## **UNIT 7     STANDARDIZATION OF THE HADITH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Beginning of Standardization of Hadith
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

While the Qur'an gives Muslims a primary rule of life, there are many matters where guidance for practical living is necessary but on which Qur'an is silent. In such cases the obvious thing was to follow the custom or tradition of the prophet (ie Hadith and Sunnah). In the compilation of these, efforts were made to standardize the Hadith of the prophet. In this unit, you will learn about such efforts.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to know:

- The criteria for accepting any hadith.
- The qualifications for a Hadith transmitter
- The various guidelines for the classification of any Hadith.

### **3.0 MAIN CONTENT**

#### **3.1 Beginning of Standardization of Hadith**

The first systematic standardization effort on the Hadith of Prophet Muhammad was initiated by the Caliph Umar Ibn Abdul Aziz (99-101). His learning and interest in the study of Hadith, coupled with his experience as governor of Madina and his consequent content with the Muhaddithin of that city, particularly with its well known judge (Abu-Bakr Ibn Muhammad had a good deal do with his resolution in this respect.

This Caliph commissioned Abubakr Ibn Muhammad, Muhammad Ibn Muslim Ibn 'Ubaryyd Allah, Ibn Shihab al-Zubari other scholars to

make a systematic collection and compilation of the Hadith. These scholars carried out their task carefully and by the beginning of the second century after Hijra, a considerable collection of Hadith came into existence.

As a result of the tireless effort of the compilers of Hadith, many volumes come into existence. The following are some of the most important volumes.

1. The Muwatta of Imam Malik (93 –197H).
2. The Musnad of Sulayman Ibn Fahd al Jerrid Abu Daud al-Tayalisi (133-204)
3. The Musnad of Abu Abd Allah Ahmad Ibr. Muhammad Ibn Hambal (164 –241 AH)
4. The Sunan of Abu Muhammad Abd Allah Ibn Abd Rahman al-Bukhari (181 –255H)
5. The Sahih of Abu Abd Allah Muhammad Ibn al-Bukhari (194 – 256)
6. The Sunnan of Abu Daud Sulayman Ibn Al –Ash’ath al- Azdi (202 –2754)
7. The Sahih of Abu al Husayn Muslim Ibr. Al –Hajjaj al -Qusharyri al –Naysaburi.
8. The Sunan of Abu Abd. Rahman Ahmad Ibr. Shu’aib Ibr. Ali Ibn Bahr al –Nas’ ai (214- 303H)
9. The Sahih of Abubakar Muhammad Ibn Is’haq Ibn Khuzaymah al –Sulaim al Naysaburi (223-311H).

#### **4.0 CONCLUSION**

We have learnt in this Unit the various yardsticks set by scholars of hadith for accepting any word or statements credited to Prophet Muhammad. The aims of these were to remove doubtful statements from the traditions which could mislead other Muslims who study Hadith.

#### **5.0 SUMMARY**

The standardization of Hadith is another landmark in the effort by the later companions of the prophet to bring sanity in the study of this branch of knowledge in Islam. But for such efforts, what we would have been studying as traditions of prophet Muhammed would have been shrouded in doubts and questions.

## 6.0 TUTOR MARKED ASSIGNMENT

Explain the rationale for the standardisation of the Hadith by early Muslim scholars.

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## **UNIT 8 THE ROLE OF HADITH IN THE LIFE OF A MUSLIM**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Hadith as Explaining the Qur'an (Tafsir)
  - 3.2 Practical Application to Muslim's Life
  - 3.3 A guidance for the Muslims
  - 3.4 As a supplement to the Qur'an
  - 3.5 General source of information
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this course, we shall engage in the analysis of the various roles the Hadith plays in the life of a Muslims. Just as the Qur'an, the Hadith provide for a Muslim the basic ethics for life as well as the interpretations of Qur'anic injunctions so that a Muslim is guided and constantly reminded of his faith.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Understand the roles the Hadith plays in the life of a Muslim
- Discuss how the Hadith complements the Qur'an

### **3.0 MAIN CONTENTS**

#### **3.1 Hadith Explaining the Qur'an**

The Qur'an clearly asks Prophet Muhammad to explain its meaning and teachings to the people thus:

We sent down with clears and  
 Books of dark prophecies; and we  
 Have sent down unto thee (also) a  
 Message: that you may explain  
 clearly to men what is sent for them  
 and that they may give thought(Qu'ran 16:44)

In the interpretation of the Qur'an, Muhammad depended on divine guidance and instructions and did not speak of anything out of his own imagination. His followers noted his utterances with all attention and remembered them of writing down the explanations of the prophet on Qur'an and this makes the message of the holy book clearer to them.

Through the comments of the prophet on various passages and injunctions of the Qur'an, issues in the book become clearer and better appreciated. New converts to Islam require the statement of the Prophet about the religion. This was because they would have chosen faulty steps for lack of proper understanding of the Qur'an. For example, ablution may not be explicit enough. But with the Hadith, a muslim understands better, the method of performances of ablution, each step following the other. The same goes for other rituals in Islam.

### **SELF ASSESSMENT EXERCISE 1**

Explain the role of Hadith in the proper understanding of the Qur'an

### **3.2 Practical Application to Muslims' Life**

The Hadith plays a major role in the practical demonstration and application to the life of a Muslim. This helps in understanding Islam as practicable and easy religion.

Take for instance the teaching of Islam on prayer (salat), it is the Hadith of the prophet that teaches concentration (khushu<sup>o</sup>) in salat. The prophet once told his followers "pray as you saw me pray". And with the practical demonstration of how the prophet observed prayers, every muslim took to the proper way of observing salat with seriousness and concentration.

The prayer behaviour, comportment and engagement in meritorious activities during the holy month of Ramadan were made possible because of the *Hadith* of the Prophet. No wonder people rush to engage in one form of activity or the other. The Prophet's practical demonstration is a factor in this direction.

Furthermore, the performance of Hajj which today is almost a must for every muslim is made attractive and practicable because the *Hadith* provides the details of its do's and don'ts. Even though the directives on hajj are contained in the Qu'ran, the explanation of the *Hadith* makes it easier. For example, how to do the *tawaf*, what is expected during the Sa'yi, the activities at mount Arafat and so on.

## **SELF ASSESSMENT EXERCISE 2**

Discuss how the *Hadith* influences the practical life of a Muslim

### **3.3 As a Supplementary Source.**

Hadith is a supplement to the Qur'an. It is often said that no part of life of a Muslim is left untouched in the Qur'an, yet we find the *Hadith* as a good supplement to the holy book. The Qur'an provides a general guideline on issues and at times makes a broad declaration. These declarations are not usually self-explanatory. Here, it is the *Hadith* that provides such explanation.

For instance, the Qur'an enjoins Muslims to pay the *Zakat* (poor due), as one of the five pillars of Islam. How do we pay the *zakat*, the materials to be used, the interpretation of the various categories of recipient of *zakat* and so on are provided by the *Hadith* of the Prophet.

The Qur'an injunctions on the inheritance of an estate of a muslim is further explained and made clearer by the *Hadith* of the Prophet. Again looking at the issues of marriage and divorce, we have the Hadith as supplementary evidences to properly understand and practice the directives of Allah.

In other words, the Muslim's proper practice of Islam may not be fully attained if his knowledge is based on the Qur'an alone. In fact, it may be difficult to fully appreciate the divine injunctions if there is no consultation of the Prophetic side of the issue. This is why Allah Himself has commanded Muslims to follow the footsteps of the Prophet if indeed they want sincere guidance. Qur'an says:

O mankind! Verily, there has come to you the messenger with the truth from your Lord. So believe him, it is better for you. (Qur'an 4:170)

### **SELF ASSESSMENT EXERCISE 3**

Discuss how the *Hadith* serves as a supplement to the Qur'an in the affairs of Muslims.

#### **3.4 General Source of Information**

The Hadith as the second source of guidance in Islam is not limited to an aspect of a Muslim life but indeed to every facet. And we can understand even from the Quranic statements thus:

“He it is who sent among the unlettered ones a messenger (Muhammad) from among themselves, reciting to them the book and Al-Hikmah. And verily, they had been before in manifest error” (Qur'an 62:2).

Those seeking the path of spiritual growth and development can take the example of the life of the Prophet as contained in the Hadith. Since the prophet was devoted to his Lord, such a Muslim too will no doubt witness positive changes by being near to the creator, Allah.

As for political life, the life of the Prophet as contained in his statements in the Hadith provides information on leadership qualities and prerequisites. The companions of the Prophet followed this path and so are many Muslims. Aspirations, preparation and expectation of leadership qualities are all contained in the Hadith of the Prophet for those who seek guidance.

The same goes for businessmen and women who may wish to know the life of the Prophet as it relates to business transactions. The Hadith is full of such information on how to enter into business, partnership, trade and commerce. The fact that the Prophet was a God-fearing businessman even before his call to Prophethood makes his life a model for other Muslims to follow.

### **SELF ASSESSMENT EXERCISE 4**

Discuss how the Hadith serves as a source of information to the Muslims.

## 7.0 REFERENCES / FURTHER READINGS

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## UNIT 9 THE ORIENTALISTS AND THE HADITH

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Reliability of the Isnad
  - 3.2 The Status of Sirah of the Prophet
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

Since the 19<sup>th</sup> Century, the Orientalists have been trying to re-arrange the texts of the Qur'an in chronological order to trace what they assume to be the "gradual" Some even went further to discredit the Hadith as mere fabrications and conjectures of the companions of the Prophet. These Orientalists include Theodore Voldeke, A Rodwell, J.A. Schacht and M.W. Wah among others. We shall examine some of these in this course.

### 2.0 OBJECTIVES

At the end of this course, you will be able to:

- Discuss the various opinions of the Western Scholars on the Hadith

- Appreciate the superiority of the hadith to the views of these non-Muslims whose general plan was to discredit Islam.

### 3.0 MAIN CONTENTS

#### 3.1 Reliability of the *Isnad*

Few Orientalists such as J. Schacht in his book *Origin of Mohammedan Jurisprudence*, published in 1950 has attempted to dislodge the importance of the Hadith as the second source of Islamic guidance. For instance, he held that the Isnad system in Hadith is not reliable and that most of the reports, if not all are fabrications brought into existence by political, dogmatic, justice and ideological exigencies of the second and third century of Islam.

Schacht made two suggestions in support of his views on the Hadith. The first was that the Islamic law falls outside the scope of religion of Islam so that the Qur'an might virtually be ignored as a source of Islamic jurisprudence. The second was that even the historical Hadith was not free from suspicion, because according to him it was formulated on juristic considerations.

These opinions of Schacht have been opposed by a Hadith scholar, M.M. A'zami who says the opinions of Schacht were wrong and his assumptions on the Hadith are unfounded. A'zami specifically referred to juridical activities of Prophet Muhammad as well as to the first century of Islamic literature. It shows that Schacht was wrong because he misinterpreted and misunderstood the activities of the Prophet. In addition, his conclusions were not substantiated by original authorities. For instance, Schacht relied on views of others on Imam Malik rather than on the Imam himself.

### **SELF ASSESSMENT EXERCISE 1**

Discuss the Orientalists view on the reliability of *Isnad* in the science of Hadith.

### **3.2 The Status of Sirah of the Prophet**

Some Orientalists also condemned the Sirah of the prophet Muhammad as a literature to be accepted by Muslims. According to W.M. Watt what in fact Western biography have done is to assume the truth of the brand outlines of the picture of Muhammad and to use this as the framework into which to fit as much Quranic material as possible. According to him, the most plausible methodology is to regard the Qur'an and the early traditional accounts as complimentary sources.

The expression "the early traditional accounts used in the above passage refer to the Hadith literature, not to "the tradition". Although Watt refers to the Hadith literature as of little value, we can observe that the first groups of scholars are not the truth in thinking that the Sirah literature is more or less another version of Hadith but they are very wrong in assuming that there is nothing in the Sirah that might be considered independently historical material.

More importantly, the Orientalists were wrong in assuming that in the face of the Christian historical sources which attest to the miraculous figure and the divinity of Jesus", the need for doing the same for the founder of Islam as a result of the already existing juristic Hadith collected and arranged in chronological order.

Furthermore, the other Orientalists are right in holding that the Sirah provides the broad outlines of the Prophet's life, but they are wrong in assuming that the Sirah, though a distinct literature, is essentially different from the Hadith literature or that the two developed in two different periods.

## **SELF ASSESSMENT EXERCISE 2**

Highlight the opinion of M.W. Watt on Hadith

### **4.0 CONCLUSION**

We have seen from the above that the opinions of Orientalists are reflections of their misgivings about Islam in general and the Prophet Muhammad in particular. As pointed out, we have seen the views as figment of imaginations rather than on concrete evidences.

### **5.0 SUMMARY**

We have examined in this course the opinions of Orientalists on the Hadith especially as it affects the Isnad, charisma of transmitters as well as the status of the Sirah literature of the Prophet.

### **6.0 TUTOR MARKED ASSIGNMENT**

Critically appraise the views of the Orientalists about the authenticity or otherwise of the Hadith of the Prophet Muhammad.

### **7.0 REFERENCES / FURTHER READINGS**

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## **UNIT 10 THE TEACHINGS OF HADITH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Moral Teachings
  - 3.2 Spiritual Teachings
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In this course, you would learn about the various teachings of hadith of Prophet Muhammad. Broadly speaking, the teaching of Hadith covers every aspect of the life of a Muslims – Social, Political, Economic, and Matrimonial, educational and so on. And because the Qur'an has described the Prophet Muhammad as the best in character, a Muslim needs to follow the life pattern of prophet because he has the best character among men.

### **2.0 OBJECTIVES**

At the end of this course you would be able to:

- Understand the teachings of prophet Muhammad on various aspects of human life
- Discuss how the Hadith of the Prophet could serve as a model for the Muslim
- Highlight the role of Hadith in proper understanding of Islam

### **3.0 MAIN CONTENT**

#### **3.1 The Hadith of the Prophet**

The Hadith of the prophet teaches morals such as respect to parents, obedience to constituted authorities and so on. The Hadith of the prophet teaches modesty in everything we do, such as in eating, in speech, in dressing as well as in the affairs of those under us.

Furthermore, the Hadith of the prophet teaches Muslims discipline in all affairs. As a public officer, the prophet demonstrated how the public

utility should not be converted to personal use. He protected and preserved the bayt al- mal (public treasury). Those statements of the prophet contained in the Hadith are today inspirations and moral teachings for the Muslims.

As for the preservation of dignity of human beings, the Hadith of the prophet teaches that a woman, for instance must protect her dignity, her virtues and not just throw herself around. For this reason, the Hadith taught on how to treat our wives, our girls and all those under us as husbands. The use of Hijab was emphasized for female Muslims whenever they are outside or while in contact with male guests to their house.

### **SELF ASSESSMENT EXERCISE 1**

Enumerate on the moral teachings of Hadith

### **3.2 Spiritual Teachings**

The Hadith of the prophet teaches on how to get closer to Allah through various means. It is in the Hadith of the prophet that one could learn how best to utilize the five daily prayers for spiritual growth and development. It is also in the Hadith that we find those meritorious acts of devotion that could inspire one to get nearer to the Almighty Allah as well as reap benefit both here and the hereafter.

The Hadith of the prophet is full of lessons of night prayers (tahajjud) which again is a means of moving one closer to Allah. Such traditions of the prophet on the Tarawih prayers, the significance of nawafil in the night and so on teaches Muslims to always keep in touch with Allah.

The proper way of performance of hajji and umrah are other lessons which the Hadith of the prophet teaches. Various books of Hadith on Hajj are full of benefits of good conduct as well as of following the patterns set by the prophet while in the holy land. Even prayers offered by the prophet but which are contained in his various ahadith (pl. Hadith) are good means of developing the mind spiritually.

### **4.0 CONCLUSION**

There is no doubt that the Hadith is a very important source of the practice of Islam, from our study so far, the Hadith provides a way for each Muslim to practice the religion and live a decent life.

## 5.0 SUMMARY

The following are the major points that you have learnt in this unit:

The Hadith teaches how to get close to Allah

The Hadith teaches morals

The Hadith teaches discipline

## 6.0 TUTOR-MARKED ASSIGNMENT

Itemize the major teachings of the Hadith

## 7.0 REFERENCES / FURTHER READINGS

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## UNIT 11 THE EARLY HADITH LITERATURE

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
  - 3.1 The Early *Sirah / Maghaz* Literature
  - 3.2 Aban Ibn. Uthman Ibn. Affan
  - 3.3 Muhammad Ibn. Umar al-Waqidi
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

Just like the Qur'an, the Hadith as we have it today come about as a result of efforts of some Muslims who felt that the legacy of the Prophet needed to be preserved for the generations yet unborn. This led to the compilation of his saying and deeds. In this course, you will learn about source of these pioneer Hadith Scholars.

### 2.0 OBJECTIVES

At the end of this course, you should be able to:

Understand the role of early Muslims in the compilation of the Hadith.

Discuss the early literature on Hadith.

### 3.0 MAIN CONTENT

#### 3.1 The early *Sirah and Maghaz* Literature.

There are three main sources of information on the life and activities of Prophet Muhammad. These are the Qur'an, the holy book revered as guidance to mankind through Muhammad. The second is the Hadith that is reports and traditions. The third sources are the *Sirah* which is the biography or oral traditions.

The early *Sirah / Maghazi* literature are very much similar in respects of their material and contents. Basically they are both collections of 'report'. This is why scholars of Hadith classify the two into one category. But unlike the Hadith, the *Sirah / Maghazi* are arranged chronologically and in accordance with the incidents and events of the

prophet's life. Examples are the childhood of the Prophet, his foster mother, his first contact with Khadijat and so on.

The *Sirah / Maghazi* are good sources utilized by early Hadith Scholars to put together the traditions of the Prophet. There was initial resistance to this more because of the fear expressed by other companions of the Prophet on the possible mix up with the Passages of the Qur'an. This was why the companions waited until the death of the Prophet before compiling his sayings and traditions.

### **SELF-ASSESSMENT EXERCISE 1**

Discuss the *Sirah / Maghazi* as Sources of Hadith Literature.

### **3.2 Aban Ibn. Uthman Ibn. Affan**

After the death of the Prophet, many companions and those who lived after them kept written notes of statements and utterances of the Prophet. One of them was 'Aban Ibn 'Uthman Ibn Affan (born between 15 and 20 Hijra). He was the son of the third Caliph, Uthman Ibn. Affan.

Aban collected and transmitted many reports relating to *Maghazi* in addition to his teaching of *Fiqh* (Islamic jurisprudence). He also adjudicated among Muslims based on Hadith, and among his client was Abu Bakr Ibn Hazan. During this same period, a junior contemporary to Aban, i.e. Urwah Ibn Al-Zubayr (born 26 Hijra), gained same as *Muhaddith* and a *Faqih*.

Another early Hadith compiler who received his study from 'Aban was Abu Bakr Ibn Muhammad and Amir Ibn Hazan who later became a qadi of Medinah when Umar Ibn Abdul Aziz was its Governor. This was by the last quarter of the first century of the Hijra, the collection, preservation and study of Hadith had gained ground among Muslims.

### **SELF ASSESSMENT EXERCISE 2**

Write short notes on the works of Aban Ibn Uthman Ibn Affan.

### **3.3 Muhammad Ibn Umar al-Wadqidi**

Of those early works on Hadith which have survived more or less in their complete forms, the most notable is Muhammad Ibn Umar al-waqidi (130-207H). He flourished during the time of Khalifah Harun Rasheed and al-Ma'amun, during the Abassid dynasty.

Al-Waqidi was an active writer who compiled at the early stage of Hadith literature a number of works. One of them was *Kitab al-Maghazi* where he mentioned the authorities on whom he based his account, including Al-Zuhri, Mu'mar and Abu Ma'shar. Some scholars also said Al-Waqidi made use of the works of Ibn. Is'haq, another great scholar of Hadith.

One characteristic feature of the works of al-Waqidi was that he concentrated his attention on the Medinah period of the Prophet's life. Although some scholars had negative ratings of the works of al-Waqidi as an unsound and untrustworthy authority and as having tampered with or fabricated Hadith for his purpose. His secretary Ibn Sa'ad however considers him a good authority on *Sirah* and *Maghazi*. The early work of al-Waqidi was titled *Al-Tabaqat*, *al-Kubra* in various volumes.

The first two volumes of this Hadith book are written on the life and activities of the Prophet, while the rest is a biographical dictionary of the companions and generations following them.

### **SELF ASSESSMENT EXERCISE 3**

Muhammad Ibn Umar al-Waqidi was an early Hadith Compiler. Discuss.

## **4.0 CONCLUSION**

Since *Sirah* and *Maghazi* works are also compilations of reports, they form the basis of the Hadith literature as you have learnt in this course. The early compilers of Hadith were scholars who devoted their time and resources to the study of Hadith.

## **5.0 SUMMARY**

The early compilers of Hadith relied on the *Sirah* and *Maghazi* for their efforts. Although some scholars may not completely accept these materials as free of discrepancies, they remained vital materials for the Hadith literature as we have it today.

## **6.0 TUTOR-MARKED ASSIGNMENT**

Discuss the efforts of the early compilers of Hadith.

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 12 THE SIX SOUND COLLECTIONS OF HADITH

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Sahih of Imam Al-Bukhari (d.256/870 AD)
  - 3.2 Sahih of Imam al- Muslim
  - 3.3 The Sunan Ibn Maja and al- Nas' ai
  - 3.4 The Sunan of Abu Dawad
  - 3.5 The Jami'I of al- Tirmidhi
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In this course, you will learn about the six sound collections of Hadith which are today the foremost authorities on the Hadith literature. After rigorous scrutiny of traditions collected, these six scholars come up with their works on the sayings of the Prophet. Although many scholars of Hadith emerged after the first and second century of Islam, the works of these six are outstanding.

### 2.0 OBJECTIVES

At the end of this course, you should be able to:

- Understand the biographies of the six collectors of Hadith otherwise known as Sitta Saha.
- Discuss the characteristics and features of these pioneer Hadith collections
- Highlight the contributions of the six sound collections to knowledge in Islam.

### 3.0 MAIN CONTENT

#### 3.1 The Sahih of Imam Al- Bukhari

His full name is Muhammed Ibn Ismail Abu Abd Allah al-Ju'fi, popularly known as Imam al- Bukhari. He was a native of Bukhara. His date of birth was put at 13<sup>th</sup> Shawwal 194 A.H that is 21st July 810 AD.

At the tender age of sixteen, Bukhari began to show deep interest in the study of Hadith. After having learnt and memorized many chapters of the Qu'ran. His inspiration for the effort on Hadith was received during his holy pilgrimage to Makkah. There he had the opportunity to meet famous teachers from various countries who came on hajj.

Bukhari later spent another sixteen years of hard work and search for knowledge through his trips to Egypt, Basra and later to other Asian countries. He later returned home and died on the 30<sup>th</sup> Ramadan 256 A.H/31<sup>st</sup> August 870 AD.

Al- Bukhari's reputation spread far and wide because of his famous collection called Al- Jami'I al- Sahih. In the compilation of his work, he has shown the greatest critical ability and accuracy in compilation of Hadith. This was because he adopted title headings as the framework of his book which covered the whole range of Fiqh (ie. Islamic Theology). He divided his works into ninety-seven books which are again divided into 3,450 chapters. Today Sahih of Bukhari has been compressed into six volumes and is available in CDS.

Imam Bukhari collected over 600,000 traditions from various people spread across the Muslim world. Of this number, he memorized 200,000. Apart from the repetition of some Hadith, Bukhari had a collection of over 2,762. He also added notes to the headings of his chapters.

He was the strictest scholar of Hadith who will not accept any tradition except he has re-confirmed from other reputable scholars and also subject the narrator to vow that they were saying the truth about Prophet Muhammad. In addition, he himself would then pray over the traditions and ask Allah to show him in dream if the collected traditions were not genuine. This was why the Sahih of Bukhari was held in high esteem.

### **SELF ASSESSMENT EXERCISE 1**

Discuss the Sahih of Bukhari as a foremost Hadith literature.

### **3.2 The Sahih of Imam Al- Muslim**

His full name is Abul Husayn Muslim bin al- Hajjaj al- Imam Muslim. He was born in the year 202 A.H/817 AD. In ranking, he was next to Imam al Bukhari in the study of Hadith. And like Bukhari, Muslim also traveled widely to collect ahadith in Arabia, Iraq, Egypt, Basra, Syria and other Muslim countries. His work is also known as Sahih (ie the sound) collection.

Imam Muslim during his journeys in search of knowledge of Hadith had great opportunities to listen to famous learned men such as Ahmad bin Hambal and other distinguished scholar of his time. He was a prolific writer whose literary works also cover subjects such as Fiqh, Sirah (biographies), and tafsir (commentary on Qu'ran)

The Sahih of Muslim was compiled out of over 300,000 traditions he collected. The contents of his books are identified to those of Imam Bukhari except in the Isnads (chains of narration), as well as in their treatment of various topics. In fact, many scholars equate the works of Bukhari and Muslim as being the same because of the high quality of their collections commonly referred to as Sahihayn.

One major difference between the two books however is the absence of paragraphs as headings of topics which is the characteristic works of Bukhari. The Sahih of Muslim is compiled according to the corresponding ideas of Fiqh, but he does not follow the patterns serially. He simply places the parallel reason of any topic together. Another feature was that Muslim had prefaces to each of his books with a statement of the conditions which a Hadith must satisfy before it can be accepted as authentic.

Imam Muslim was very strictly in his acceptance of Hadith just like Bukhari. Only traditions which are recognized as absolutely sound are included in both his works and Bukhari. In addition, Muslims ensured that the authorities of many Hadith must not be broken because he paid much attention on Isnads. He usually introduces a topic by useful discussion on the sequence of Hadith itself and many other important topics in the areas of Islamic theology such as the five pillars of Islam, marriage, law, predestination as well as on the companions of Prophet Muhammad (Hayatus sahabah).

## **SELF ASSESSMENT EXERCISE 2**

Write an essay on the Sahih Muslim.

### **3.3 The Sunan of Ibn Maja and Al- Nas'ai**

These two works are also regarded as part of the six sound collections of Hadith. They are categorised as Sunan, meaning they are more of legal traditions of the Prophet especially as regards the halal (permissible) and the haram (forbidden) in Islam.

Ibn. Maja (d.887AD) and al- Nas'ai (d.915AD) are two distinguished scholars whose works are similar to one another. However, both of them stand only second to the two sahihs earlier discussed.

Both al- Nas'ai and Ibn Maja were pupils of Imam Abu Daud whose book is also known as Sunan among the six collections. One major difference between the two Sahih and the two works of Ibn Maja and al-Nas'ai was that they were lenient in the criticism of traditions compiled, and which later formed the major parts of their books on Hadith.

Unlike Bukhari and Muslim, Ibn Maja and Nas'ai were too liberal in the security of their Isnads. This aspect of their works has made some scholars to regards the two as second to the Bukhari and Muslim.

### **SELF ASSESSMENT EXERCISE 3**

Explain the difference between the Sahihayn and the Sunan Hadith.

#### **3.4 The Sunan of Abu Dau'd**

His full name is Imam Abu Daud (d.275) He was a contemporary of Bukhari and Muslim and master of al- Nas'ai (d.303). His works are very identical to those of Ibn Maja and this was why scholars of Hadith categorised as the same.

Abu Daud compiled well over half a million ahadith out of which he selected 4,800 as authentic, and having passed his work is the limitation in its range of subjects covered. In addition, Abu Daud was not as critical in the selection of Hadith as Bukhari and Muslim.

Consequently, the initial popularity enjoyed by the works of Abu Daud became dimmed as a result of his lesser mode of criticism of the Hadith he finally put together to form his book, and was rated lower than the collections of both Bukhari and Muslim.

However, the Sunan of Abu Daud fills up the gaps left by Sahih of Bukhari in his scheme of Fiqh as well as in other branches of Islamic jurisprudence. Today, the works of Abu Daud is usually quoted on matters relating to Fiqh.

### **SELF ASSESSMENT EXERCISE 4**

The Sunan of Abu Daud is not as popular as the Sahih of Bukhari and Muslim. Discussed

### **3.5 The Jami’I of Al-Tirmidhi**

His full name is Abu Isa Muhammad bin Isa Sarwa bin Shaddael, popularly known as al-Tirmidhi. He died in 279 A.H/ 892 AD, after loosing his eyes. Imam at- Tirmidhi, a native of Trimidh, was a great scholar. He wrote many books on various Islamic sciences before his work on Hadith.

In terms of priority, the book of at-Tirmidhi will definitely come a distance behind the works of both Bukhari and Muslim. However, he ranks among the six sound collections of Hadith.

The contents of the Sunan of at- Tirmidhi cover topics such as law, day of resurrection, the heavens and the hell, punishments on good and bad manners, on prayers, education and on aspect of morals in general.

### **SELF ASSESSMENT EXERCISE 5**

Write short notes on the Sunan of Imam at- Tirmidhi.

### **4.0 CONCLUSION**

The six sound collection of Hadith are the frontline scholars of Hadith whose works rank high among the Hadith literature. The class of these Hadith, their coverage and contents as well as the efforts of the compilers in scrutinizing them makes the books resource materials for both students and researchers alike.

### **5.0 SUMMARY**

We have treated in this course the biographies of Imam Bukhari, Imam Muslim, Abu Daud, at- Tirmidhi, Ibn Maja as well as al- Nas’ ai. We have also presented the works of these scholars, their features and characteristics as well as their relevance to the life of a Muslim.

### **6.0 TUTOR MARKED ASSISSGNMENTS**

- (a) Write short notes on the life of the six sound collectors of Hadith.
- (b) Compare and contrast the Sahih of Bukhari and Sahih of Muslim.
- (c) Highlight the contributions of the six collectors of Hadith to the education of Muslims.

## 7.0 REFERENCES/FUTHER READINGS

- Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 – 9
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## **UNIT 13 THE HADITH AS ISLAMIC SCIENCE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Categorisation of Action in Islam
  - 3.2 Provision of Religious Decision (fatwa)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

The holy Prophet Muhammad is the most known among all the Prophets sent by Allah. This is because his companions took note of every detail of his sayings and deeds. Thus, Hadith became a branch of Islamic science. In this unit, we shall examine how this is so.

### **2.0 OBJECTIVES**

At the end of this course, you should be able to:

- Know the five categories of action as classified by scholars.
- Know what fatwa is and its importance to a Muslim.

### **3.0 MAIN CONTENT**

#### **3.1 Categorization of Actions in Islam**

After the death of Prophet Muhammad, every case that came up for decision had to be referred either to the Qu'ran or to some judgments or sayings of the Prophet. With time, these judgments, approvals and sayings obtained wide reputation.

In order to have a balance treatment of individuals in the society, the actions as well as deeds were categorized into five classes scholars in Islamic sciences, one of which was the Hadith. The first of these categorizations is Fard or Wajib, which is actions that are termed compulsory duty, the omission of which is punished. Examples of such are the observance of five daily prayers, the payment of Zakat, the fasting in the month of Ramadan and so on. No Muslim should query such an action that is termed Wajib.

The second categorization is the Mandub or Mustahab. These are actions that are rewarded, but the omission is not punished. Examples are the observance of nawafil (superogatory prayers), the giving out of Sadaqah (alms to the poor) and so on. In this case whoever does any of these shall have the reward, but not doing them does not attract any punishment.

Ja'iz or Mubah is the third of the categorises. It means an action which is permitted but legally indifferent. Examples are any action that does not contravene the principles of Islam but which the law of Allah is silent over. A muslim who does such a thing only needed to be careful not to fall into sin

The fourth category ar actions which are disliked and disapproved by the prophet Muhammad but not under any penalty. This is technically called Markruh.

The final of the categorization is an action that is termed haram that is outrightly forbidden. This is punishable by law both on earth and in the hereafter. Examples are fornication, adultery, armed robbery, and the greatest of all which is shirk, that is associating partners with Allah.

All the above categorisations were made possible through the inspiration and explanations of Prophet Muhammad as contained in his sayings and traditions. The Hadith therefore provides the basis for Islamic judicial exposition and this makes the hadith a very important science in Islam. In fact, the importance of Hadith to the life of a Muslim can never be overemphasized. Without Hadith many things would have remained ambiguous to the Muslims.

## **SELF ASSESSMENT EXERCISE 1**

Explain the categorizations of actions ascertained in the hadith.

### **3.2 Provision of Religious Decisions (Fatwa)**

In spite of its wealth of details, the Qur'an is still silent on some issues. The fatwa (religious decisions) normally given by learned men of Hadith provide some explanations on such issues. Systematic Sciences such as the Asuma Rijal were used by Muslim to verify the narrations of Prophet Muhammad. Thus the Hadith provides the basis for the science of theology using the commentaries of the Qur'an as its basis.

The true interpretation of the Qur'an, therefore, can be found in words and deeds of the prophet Muhammad since he led his life according to

the teachings of the Qur'an and his whole life was inspired by Allah himself. For any unbiased religious decision, the Hadith of the Prophet plays a major part. This is because the Hadith, according to Doi (1975), of the prophet Muhammad enshrines the Sunnah or the "way of life", that is the custom and practice of the early Muslim community. The Hadith after serving as the basis of a muslims' action prove that certain acts were performed by the Prophet and therefore they were imitated by all faithful Muslims. Whatever decisions (fatwa) taken on this, becomes a valid action and respected by every Muslim, irrespective of status in the society.

On the other hand, the use of Hadith could provide the basis for a religious decision fatwa against any custom or tradition in any given society, and such is respected and followed to the letter.

Nowadays, many questions are being asked on new trends in technological and scientific discoveries. Such questions include cloning of human being, the test-tube baby and the questions on blood group as pre-conditions for marriage to check the problems of sickle cell syndrome. All these require the exposition from the Hadith of the prophet.

## **SELF ASSESSMENT EXERCISE 2**

How does the Hadith serve as the basis for religious decision?

## **4.0 CONCLUSION**

During the lifetime of Prophet Muhammad, Muslims did not need any other guide in the matter of both spiritual and secular nature. But with his death, there arose contemporary issues that needed contemporary explanations. These are what the Hadith provides as branch of Islamic sciences.

## **5.0 SUMMARY**

In view of the complimentary roles of the Hadith to the Qur'an, it assumes a very important position as an Islamic science. In this unit, you have learnt how human actions are categorized based on the inspiration of Hadith of the Prophet as well as provision of the basis for religious science (fatwa) on various issues affecting Muslims. Hadith therefore is an indispensable instrument for proper understanding as well as practice of Islam.

## 6.0 TUTOR MARKED ASSIGNMENT

- (a) Hadith is a branch of Islamic science. Discuss.
- (b) Highlight the roles of Hadith in the provision of decision (fatwa) for Muslims.

## 7.0 REFERENCES/FURTHER READING.

Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 – 9

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