

The Hadith

الحديث

Abdul Qadir Mustafa Al -Muhammadi ^{1, *}, HossamMashkhr Awad ²¹ Iraqi University, College of Islamic Sciences, Baghdad, Iraq.² Al Imam Al Aadum University College, Baghdad, Iraq.عبد القادر مصطفى المحمدي ^{1, *}، حسام مشكور عواد ²¹ كلية العلوم الإسلامية ، الجامعة العراقية ، بغداد ، العراق .² كلية الامام الاعظم الجامعة ، بغداد ، العراق .

ABSTRACT

The Hadith, which contains the sayings, actions and approvals of the Prophet Muhammad (PBUH) is considered to be the second primary source of Islamic jurisprudence. This editorial discusses the main sources, collection and construction of Hadith explaining how it has a crucial bearing on interpreting Islamic law, ethics and everyday activities. The dilemmas of Hadith interpretation through the ages and its relevance to modern ethical areas such as social justice, environmental stewardship, and human rights are examined. The editorial also shows that scholarly work to conserve and interpret the Hadith for current day is ongoing. Digital delivery improves access to Hadith Databases in continuing the circle of progress related to Islamic scholarship through technology. This paper makes a case for re-engaging with Hadith to help sustain its guidance among individuals and communities.

الخلاصة

يُعتبر الحديث، الذي يُسجل أقوال وأفعال وموافقات النبي محمد ﷺ، ذا أهمية بالغة كالمصدر الثاني للتشريع الإسلامي بعد القرآن الكريم. تستعرض هذه الورقة أصول الحديث، جمعه، وهيكله، مع التركيز على دوره الحيوي في تشكيل القانون والأخلاق والممارسات اليومية في الإسلام. تتناول الورقة التحديات المرتبطة بتفسير الحديث عبر الأزمنة المختلفة ومدى أهميته في قضايا معاصرة مثل العدالة الاجتماعية والحفاظ على البيئة وحقوق الإنسان. بالإضافة إلى ذلك، تُبرز الورقة الجهود المستمرة من قبل العلماء للحفاظ على الحديث وتطبيقه في سياق العصر الحديث. مع تقدم التكنولوجيا، تساهم المنصات الرقمية في زيادة الوصول إلى الحديث وتعزيز الدراسات الإسلامية. تدعو هذه الورقة إلى تجديد التواصل مع الحديث لضمان استمرار تعاليمه كقوة موجهة للأفراد والمجتمعات.

Keywords

الكلمات المفتاحية

Hadith, Islamic jurisprudence, Prophet Muhammad, Quran, Sharia law, Islamic ethics, Social justice
الحديث النبوي ، الفقه الإسلامي ، النبي محمد ﷺ ، الشريعة الإسلامية ، الأخلاق الإسلامية ، العدالة الاجتماعية

Received

استلام البحث

15/4/2024

Accepted

قبول النشر

20/6/2024

Published online

النشر الإلكتروني

18/7/2024

1. INTRODUCTION

Hadith: The sayings, actions and approvals of Prophet Muhammad (PBUH) as recorded by his companions. The Hadith is an important source for Islamic law, since it provides detailed guidance on how the believer must conduct his life in accordance with verses of the Quran. The Quran lays down the basic framework, while the Hadith provides examples of how faith can translate into practice for everything from rituals to ethics. It is a guide for Muslims, providing guidance in worship, behavior, and morality [1].

The origins, structure and compilation of Hadith will be discussed in this paper along with its influence on Islamic jurisprudence and contemporary life. The knowledge of Hadith helps us to understand about its importance in Islamic scholarship as well as life of normal Muslim [2].

2. THE ORIGINS OF HADITH

It was recorded by his companions as the Prophet Muhammad (PBUH) lived; In the first centuries of Islam, Hadith was transmitted orally with the companions memorizing the sayings of Prophet Muhammad (peace be upon him) and lending them to their students. The sad part is that many of these traditions were during speech talks where Hadhrat informed companions on what Allah had ordered. This oral tradition was necessary since many prophets before Prophet Muhammad, were misunderstood by their own community and his message corrupted even after the death of the prophet [3].

transmission of Hadith: a process initiated by the Sahabah (close companions of the Prophet) They were to report what they saw heard, & tell it to the generations [to follow], so that the Prophet sunnat will live on through them. With the expansion of Islam beyond Arabia these teachings needed to be preserved and this led to systematic attempts to collect, compile and authenticate Hadith [4].

3. COMPILATION OF THE HADITH

It did not happen until after the Prophet had passed away that Hadith was formally compiled. As Islam grew further more students realized the necessity to protect the words of the Prophet hence Hadith was recorded. In early compilations of Hadith, attempts were made to check the validity of every single narration.

We would all be familiar with the Sahih collections, e.g. Sahih Bukhari and Sahih Muslim();> The most authentic of all books are those which contain the book(s) in Islam and were compiled with very strict criteria to verify both Isnad (the chain of narrators) up the line until it reaches to one of the Sahaba or Prophet Muhammad, and the Matn (the content of the narration). Among the most significant compilations are Sunan Abu Dawood, Jami' al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah [5]

4. PARTS AND CLASSIFICATION OF HADITH

The Hadith is composed of two elements : the Isnad (chain of transmission) and the Matn (content or narration). Isnad — This is the chain of individuals who passed the Hadith down from the Prophet to the compiler (of course, with those they purported to learn it from). Matn — This refers to the actual message or story being conveyed. The correctness of a Hadith depends upon the reliability of its Isnad s well as Matn [6].

Types of HadithBased on Authenticity, Hadith are classified into several Types:

- Sahih: a Hadith which is authentic and its sources as high level of trustworthy.
- Hasan: Sound, over reliable Hadith with minor deficiencies.
- Da'if (weak): This has some weaknesses that result in it not being such a strong hadith.
- Hadith Qudsi: This is also another category of Ahadith where The Prophet (SAW) reports the words of Allah, however, as different from the Quran because they came in response to many biography events in the life and are narrated using his own phrases not direct speech of Allah.

5. HADITH IN ISLAMIC JURISPRUDENCE (FIQH)

While the Hadith is said complement to the Quran that provides for not only specific details but clarifications on various legal, ethical and spiritual matters. Law after the Quran in Law: Islamic jurisprudence (Fiqh) Offers practical examples of living by the principles of Quran, even in situations where the Holy Quran does not directly provides guidance[7].

When the Quran orders Muslims to pray, for example, it is not in that text but in one of its two full books called Hadith where you find how and when to do the five daily prayers. Likewise, the Hadith go into detail about how to fast during Ramadan and who should — and should not — receive Zakat (charity) as well as how Hajj (pilgrimage) is to be performed. These schools form distinct branches, each with its own independent legal theory of the Hadith. The schools formed as individual attachments to particular master collections, and developed their own systems of Hadith interpretation—they were predicated on and integral components of the Hadith collection—and hence contributed largely to the diversity of Islamic legal tradition[8].

6. THE DIFFICULTIES OF HADITH CLARIFICATION

Famous among them is the problem of mutually-conflicting reports One of the main problems faced by every student who enter into the ocean land of Hadith. As narrated through different Companions, the Hadith may remember or pass down the same way, so scholars must pay more attention to the trustworthiness of the narrators and the circumstances in which

the hadith was transmitted. Ilm al-Hadith: The system of Hadith criticism, which assesses reported traditions' instances and reliability.

Comparing Hadith in modern society can be another challenging task. This is complicated as many Hadith were revealed within a certain setting and are in specific cultural contexts, therefore relating these to modern issues is complex. This problem continues to be addressed by modern day scholars who are involved in the process of contextually interpreting Hadith so that these scripture eventually adopts relevancy while still retaining its scientific or literary integrity [9].

7. REALITIES OF THE HADITH IN MODERN TIMES

If so, why is the Hadith still as relevant today as it was hundreds of years ago. It still provides direction for individual behavior, social interaction, and ethical behavior. In this respect, for instance, some analysts have resorted specially to Hadith on social justice and compassion in discussions about human rights, gender equality and world peace [10].

The Hadith overall ethical teachings, also relate to other contemporary issues of environmental stewardship — for which the individual takes care of the land. Hadith also gives directions about human relation, ethics of business and governance [11].

Ali also points out that new technology in the digital age has opened up Hadith to more people. Thanks to Internet-based databases, mobile apps and digital libraries today both Muslims and academic scholars are able to reach out the masses of Hadith with a simple touch. It has served to disseminate Islamic learning, and opened up new opportunities for a more intensive study of Hadith around the world [12].

8. CONCLUSION

The Hadith is a foundational component of Islamic thought that provides additional guidance and detail to the Quran. Its teachings, came to have not only personal piety of Muslims, also their legal social and ethic norms of Islamic societies. The Hadith continues to be an essential basis for clarity to the Muslims, in their quest for proper perspective in spiritual and practical life behaviours — how a Muslim should think and behave in compliance with divine principles.

Conflicts Of Interest

The author declares no conflict of interest in relation to the research presented in the paper.

Funding

No grant or sponsorship is mentioned in the paper, suggesting that the author received no financial assistance.

Acknowledgment

The author extends gratitude to the institution for fostering a collaborative atmosphere that enhanced the quality of this research.

References

- [1] Ali, A. Y. (1938). *The Holy Qur'an: Translation*. Retrieved from [Internet Archive](#)
- [2] Abdel Haleem, M. A. S. (2005). *The Qur'an: A translation*. Oxford University Press. Retrieved from [OXFORD](#)
- [3] Ibn Kathir. (n.d.). *Tafsir al-Qur'an al-Azim*. Retrieved from [shamela](#)
- [4] Al-Tabari, M. I. J. (n.d.). *Tafsir al-Tabari (Jami' al-bayan 'an ta'wil ay al-Qur'an)*. Retrieved from [shamela](#)
- [5] Abdel Haleem, M. A. S. (2011). *Understanding the Qur'an: Themes and style*. I. B. Tauris. Retrieved from [Bloomsbury](#)
- [6] Nasr, S. H., Dagli, C. K., Dakake, M. M., Lombard, J. E., & Rustom, M. (Eds.). (2015). *The Study Qur'an: A new translation and commentary*. HarperOne. Retrieved from [Harpercollins Publishers](#)
- [7] Rahman, F. (2009). *Major themes of the Qur'an* (2nd ed.). University of Chicago Press. Retrieved from [uchicago](#)
- [8] Reynolds, G. S. (Ed.). (2007). *The Qur'an in its historical context* (eBook). Routledge. Retrieved from <https://doi.org/10.4324/9780203939604>
- [9] Esack, F. (2005). *The Qur'an: A user's guide*. Oneworld Publications. Retrieved from [Google Books](#)
- [10] Kamali, M. H. (2003). *Principles of Islamic jurisprudence*. Islamic Texts Society. Retrieved from [Internet Archive](#)
- [11] Hallaq, W. B. (2009). *Shari'a: Theory, practice, transformations*. Cambridge University Press. Retrieved from [cambridge](#)
- [12] Ramadan, T. (2007). *In the footsteps of the Prophet: Lessons from the life of Muhammad*. Oxford University Press. Retrieved from [Google Books](#)