

QUR'AAN AND HADIITH

ALTHOUGH QURAN AND HADITH DEAL WITH RELIGION BASED ON DIVINE REVELATION BOTH ARE DISTINCT. DISCUSS.

1. Quran: Is defined as the inimitable and unique uttered words of Allaah (God) revealed to Prophet Muhammad through angel Gabriel for the guidance of mankind.
2. Hadith: Refer to the sayings, practices and silent approvals of Prophet Muhammad (pbuh). They are distinct in the following ways.

QURAN	HADITH
1. Uttered or revealed unique words of God to prophet Muhammad	a. Inspired sayings, practice and silent approvals of the prophet
2. Its recitation is an act of worship.	b. Not the case with hadith.
3. Gets rewards where one recites it.	c. No rewards when recited but one gets rewards when practiced
4. It has remained pure and authentic enjoying divine protection, Quran 15:9	d. Some hadith have been corrupted thus are doubted
5. First source of Sharia and covers all aspects of life, Quran 17:9	e. Second source of Sharia and also covers all aspects of life
6. The arrangement of chapters and verses were divinely done	f. Not the case with hadith, it was arranged by the Tabiyuns
7. Recorded during prophet's time therefore more authentic, Quran 2:2	g. Recorded after prophet's death in the 3 rd century after Hijrah
8. Has particular system and form of recital i.e. poetic and melodious	h. Not the case with hadith.
9. Not touched without wudhu and recited in	i. Not the case with hadith
10. Every ruler/leader must judge by Quran as in Quran 4:59, 5:47-\$	j. Not the case with hadith
11. Seek Allaah's protection from the accursed Shaitan before recitation	k. May not be the case with the Hadiith
12. Quietness and attentiveness when the Qura'an is being recited	l. May not be the case with the Hadiith

SIMILARITIES

1. Both are of God as in 53:3-4.
2. Both are important sources of law.
3. Both serve as sources of guidance to man.
4. Both cover all aspects of life 17:9.
5. Both came from the prophet's mouth.

6. Both address worldly and spiritual issues.
7. Both were compiled into books to avoid corruption.
8. Both complement each other in as far as their application is concerned.
9. Both show man the way of behaving (morals).
10. Both help Muslims to love God "say oh Muhammad if you love Allah follow me".
11. Both offer total justice to citizens.
12. Both help in authenticating other sources of law.

ROLE OF HADITH IN SUPPLEMENTING THE QURAN AS SOURCE OF LAW.

- a. It explains himself lived by the Quran i.e. as perfect example (33:21)
- b. The prophet being an Arab was in better position to explain the Quran which was revealed Arabic (41:44).
- c. The prophet has the capacity to consult and pray to God to furnish him with an answer to the problem asked by Swahabas in case he did not know.
- d. Allah himself emphasized the role of the prophet in explaining the Quran 16:44,3:31, 33:36)
- e. The prophet also talked about himself about this matter in the following hadiths. "I have left among you two things "
- f. "Beware I have been given the Quran and it's like...".
- g. "When I tell you anything of Allah received it, for verily I would never tell a liar".
- h. Hadith helped in authenticating other sources of law just like the Quran.

HOW DOES HADITH SUPPLEMENT THE QURAN IN THE EXPLANATION OF THE PRINCIPLE ISLAM?

The principle pillars of Islam are:

Shahadah	Prayer	Zakat	Fasting	Hajji
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1. There are a number of Quranic verses whose details can be given by hadith.
2. 5:12 " And Allah said I'am with you if you perform prayer.
3. 2:3-4and those who are steadfast in prayer "
4. 4:77 also talk about prayer and not details.
5. 5:6 talk about ablution.
6. For all the above verses the details were given by the prophet through practical demonstration when he said
7. "Pray as you see me praying"
8. (6:14) Talks about giving Zakat in agriculture produce but the hadith gives the details.
9. (7:156) Also talks about payment of Zakat but the details of how it should be done is explained by the prophet.
10. (9:5) Talks about Allah's forgiving those who pay Zakat.
11. (2:3-4) Just talks about those who are steadfast in prayer and perform regular charity (Zakat) this is described by the prophet.

12. (2:183) prescribes fasting as being a duty to Muslims and how it should be done is explained by the hadith.
13. (2:187) when describing the time to start the fast of fasting just talks of the white thread being separated from the black thread which was explained by the prophet to mean the coming from the night.
14. (2:196) prescribes performing of Hijja being a duty of Muslims but the details on how it is done is made by the prophet.
15. (3:97) Talks about Hijja being a duty of Muslims. That with the means but ability in case of Hijja is explained by the prophet.
16. (112:1) "say he is Allah the one and only "
17. (4:48) "Allah forgives not that partners should be set up with him but he forgives anything else to whom he please "
18. Prophet made several pronouncements forbidding people to worship the idols of the Jahiliyyah period.
19. He also participated in the clearing of the Kaaba by destroying the 360 idols which were in and around the Ka'abah.

TO WHAT EXTENT IS THE KNOWLEDGE OF HADITH A NECESSARY REQUISITE FOR UNDERSTANDING THE QURAN?

N.B This question requires the role played by hadith or Sunnah in understanding the Quran

To a large extent hadith is required in understand much of the Quran in the following ways;

- a. Explanation of issues in the Quran is expressed in general terms. It breaks them down e.g. prayers, fasting etc...
- b. The prophet lived by the Quran in all his life. Therefore he explained the Quran practically. "you have indeed in the messenger an excellent example"
- c. The Quran being revealed in Arabic, the prophet an Arab was in a better position to explain the Quran "had we sent it down as an Arabic Quran"
- d. In many cases the prophet used to provide solution to certain religious issues which were later confirmed by a revelation from Allah. Therefore prophet acted as a channel through which Quran could be for example; The call for prayers
- e. The case of Jabir when he asked the prophet about inheriting his wife the verse (4:11) was then revealed.
- f. The Quran also emphasizes the role of Hadith simplifying the understanding the Quran.

(16:44) "And we have revealed to you the reminder "

(33:36) "it is not fitting for a man or woman when a matter has been decided by Allah and his messenger

(59:7) "and whatever the messenger gives you take it...."

(3:31) "say if you love Allah follow me..."

(4:65) "they have no faith until they make you judge..."

- g. The prophet also talked about himself as follows;

"I have left among you two things....¹"

"Beware! I have been given the Quran and its....I would never tell a lie" However;

Muslims would also understand the Quran without the prophet; this is because

1. Some verses are clear.
2. The Quran in many cases challenges Muslims into reasoning and thinking, therefore Muslims are required to read and understanding.
3. Quran can understand by reading through it, because some verses explain other in details e.g. verse (5:2) about permissible foods is in detail by verse (5:4)
verse (44:3) about revelation of the Quran is further explained by (97:1) and (2:185)
4. Quran could also be understood from the saying of the Swahabis (athaar) especially after the death of the prophet.
5. Conclusion: though Quran can be understood by other means, it is difficult to understand! Without the help of hadith.

INTERPRETATION OF THE QURAN IS THE SOLE SIGNIFICANCE OF HADITH. DISCUSS

1. This question requires a student to give the significance of Hadith as follows:
2. Hadith explains the Quran hidden meanings.
3. Hadith supplements the Quran.
4. Hadith explains the abbreviated reasons of Quran.
5. Hadith explains the unclear statements of the Quran to man.

OTHER SIGNIFICANCES

- a. Hadith is a second source of Islamic law.
- b. Source of guidance.
- c. Helps to solve problems with Muslim community.
- d. Helps Muslims to emulate prophet's mode of behaviours e.g. honest trust worthy etc...
- e. Helps Muslims to love God and know what he wants.
- f. Helps Muslims to obey Allah and the prophet.
- g. Helps Muslims to know the position of the part in Islam
- h. Helps in Islamic missionary work.
- i. Used as a base for administration and studying people.
- j. It maintains the unity of Muslims.
- k. Provides hope for life after death.
- l. Source of employment.
- m. Helps in classification Halaal and Haram acts.
- n. Strengthens ones faith.
- o. Authenticates other sources of law, Ijma, Qiyas, Ra'ay.

HADIITH QUDSI HADIITH NABAWI

WITH ILLUSTRATION DIFFERENTIATE HADITH QUDSI AND NABAWI.

Hadith Qudsi:- is the hadith whose wording is from the prophet but the meaning is directly from God
e.g. "The prophet said that God said.

- i) I am alone I have begotten no child and therefore need no associate
- ii) Prophet said that God said "Oh my servant every one of you has gone astray except those who I have guided therefore pray for my guidance I shall guide you"

Hadith Nabawi: is the hadith whose wording and meaning is all from the prophet eg the prophet said.

- i) "Actions are by intentions every man and woman shall get that he or she intended....."
- ii) "He doesn't belong to us who doesn't show mercy to the young and respect the elders"

THE DIFFERENCES

QUDSI	NABAWI
1. They are very few about 40 of them.	a. They are very many in number
2. -lave the element that the prophet said that	b. They have the element that the prophet
3. The wording is from the prophet but meaning from God	c. The wording and the meaning is from the prophet
4. They have a limited scope i.e, cover mainly religious life.	d. They are comprehensive and cover a wide
5. They mainly addresses spiritual dimensions of Islam	e. They discuss legal as well as commercial, criminal and other related worldly affairs besides
6. The phrase "Oh my servants is used only in Qudsi	f. Not used in Nabawi
7. Open with a phrase God said and continue to relate God's message expressed in the words of the prophet	g. Not so with Nabawi
8. Hardly contain weak hadith and if any they are very few	h. Contain many weak hadith because of their numerous numbers.
9. Because they are about good deeds and matters of faith, the criteria for their evaluation and classification is	i. "hey deal with wide range of issues so the criteria for evaluation and classification is
10. When the prophet is reporting in Qudsi, he doesn't refer to himself as the first reporter but claims to have got his	j. Prophet in Nabawi refer to himself as the first reporter

12. The words of, Allah are given in form of order and not speech	o. not so with Nabawi
13. Discuss preparation for the day of With its rewards and punishments	p. Discusses a wide range of issues Islam on this world and in the
14. Not the case with Qudsi	q. Can easily be forged
15. Not the case with Qudsi	r. Prophet serves as the last in the
16. They are more holier or spiritual in	s. They are more authoritative
17. They are Ahad Hadith	t. They are Ahad and Mutawatir

ANALYZE THE NATURE OF HADITH QUDSI

Hadith Qudsi is a hadith that is sacred

1. It is called sacred because the content (meaning) is from God but the wording is from the prophet.
2. It's different from Nabawi whose content (meaning) and wording is from the prophet.
3. It's also different from the Quran whose wording and content are divine.
4. It needs and has a chain of transmitters
5. It is also evaluated and classified like Nabawi though the criteria used are less strict.
6. Some of the chain of transmitters of hadith Qudsi is not strong enough to make some hadith| more sound (authentic).
7. The critics of hadith are reluctant to discuss weak hadith Qudsi because they have nothing to do with legal issues so no legal action is required by Qudsi.
8. Most of them are clear and need no further explanation
9. Majority of them are spiritual, indicating God's approval or disapproval with certain acts.
10. In Qudsi the prophet acknowledges God as the source.
11. Hadith Qudsi normally opens with the phrase God said .and continues relating God's message
12. It uses the first person pronoun singular I e.g. "I am alone, I have begotten no child therefor) need no associate "he refection of hadith Qudsi doesn't make one a non believer
13. AH hadith Qudsi are found in hadith books and most of them mixed with hadith Nabawi.
14. There are few compiled books of hadith Qudsi as compared to Nabawi and if they are there it a recent developed.
15. Earlier collectors and compilers didn't differentiate Qudsi and Nabawi they gave them the same treatment.
16. Whereas hadith Nabawi is more authoritative i.e. deals with legal matters, hadith Qudsi is i.e. deals more in spiritual matters.
17. The words of Allah are given in the form of order and not speech.
18. They are reported in number of forms according to different scholars.
19. They discuss preparations for the Day of Judgment with its rewards and punishments.
20. They prepare a believer to be ready to meet his lord and willingness to give one's life and himself of herself in obedience to God.

21. They discuss the do's and don'ts i.e. the allowed and forbidden practices.
22. They emphasize the doctrine of unity of God and guard against any form of Shirik.
23. Hadith Nabawi is the hadith whose sayings (wording) and meaning is from the prophet.

DISCUSS THE NATURE OF HADITH NABAWI.

- a. Through the prophet. God inspired the prophet to make certain pronouncements or do certain things so both the wording and meanings of Nabawi are from the prophet.
- b. Hadith Nabawi plays some crucial roles with regarding to the Quran i.e. it interprets and qualifies the text of the Quran.
- c. -Nabawi hadith the power of legislating independent of the Quran i.e. Adultery.
- d. Hadith Nabawi is made of two components namely Matin and Isnaad,
- e. Both components are evaluated to determine the class of a particular hadith.
- f. The some of hadith Nabawi arc Ahad and this makes them inferior to the Quran.
- g. Hadith Nabawi unlike Qudsi tackles all issues moral, spiritual, legal, etc..
- h. In Nabawi the final authority is as far as Sanad is concerned, is the companion who is expected to have heard from the prophet certain pronouncements or saw him carry out certain acts.
- i. Hadith Nabawi has gone through many strict ages of developments.
- j. If Nabawi content contradicts the Quran, it should be rejected.
- k. Nabawi hadith can also be rejected if it contradicts a well established Muslim tradition or fact.
- l. It can also be rejected on linguistic basis i.e. if the terminology is shaky or is internally incoherent.
- m. When Nabawi is pronounced sound it doesn't automatically mean it is authoritative.
- n. Some sound Nabawi hadith are ignored by some scholars especially those which are Ahad.
- o. They are many in number as compared to Qudsi.
- p. The prophet serves as the last in the chain of narrators
- q. Nabawi hadith always begin with the reporter e.g. Abu Huraira reported that the prophet
- r. Nabawi are easily forged unlike Qudsi e.g. "when God is happy, he sends revelation in Iranian language and when he is unhappy he sends it in Arabic language".
- s. They are characterized by sayings, practices and silent approvals of the prophet.
- t. They contain both Ahad and Mutawatir hadith.

THE SIMILARITIES BETWEEN NABAWI AND QUDSI HADITH.

- 1) Both hadith are transmitted from the prophet to the rest of the mankind
- 2) Both of them the wording is from the prophet.
- 3) They both act as second source of Islamic law just next to Quran.
- 4) None of them is recited in prayers.
- 5) Both are classified as Swahiih, Hassan, and Dhaif etc...
- 6) Both were attempted to be forged.
- 7) Both do give more information of the revelation of the Quran.

- 8) Repudiation of either of the two doesn't make one guilty of disbelief.
- 9) Both are meant for the admonition of mankind.
- 10) Both have attributes of Divine inspiration.

THE DECISION BY SCHOLARS TO CLASSIFY SOME HADITH AS NABAWI WAS NOT WITHOUT JUSTIFICATION. ASSESS THE VALIDITY OF THIS STATEMENT.

1. There are two classes of Hadith, Hadith Nabawi and Hadith Qudsi.
2. Hadith Nabawi is the second source of law Islamic law)
3. Prophet Muhammad (p.b.u.h) is the source of Hadith.
4. Hadith Nabawi constitutes the main stream traditions and therefore all embracing.
5. They address all issue of human life from faith to trade i.e. the scope of Nabawi is unlimited unlike that of Qudsi Hadith.
6. The wording and meaning of Hadith Nabawi are all from God the prophet.
7. Hadith Nabawi contains many weak Hadith because of their being numerous.
8. Hadith Nabawi undergoes strict evaluation due to suspicion of falsehood in them.
9. The authority of Hadith Nabawi rests with prophet Muhammad (p.b.u.h)
10. They play a major role of interpreting the Quran. I.e. it is the most authentic explanation and interpretation of the Quran-
11. Supplementing the Quran e.g. enacting laws on issues where the Quran is silent e.g. the inheritance of the grandmother.
12. Being the sole authority for the Islamic legal sources such as Ijma and Qiyas.
13. Hadith Nabawi ranked high in matters of legislation through Qudsi one ranked high in matters of devotion.
14. Hadith Nabawi qualifies the generalities of the holy Quran.

TO WHAT EXTENT IS HADITH NABAWI A VALUABLE SOURCE IN THE MUSLIM FAITH

- a. Define hadith Nabawi as hadith whose wording and meaning is from the prophet
- b. There are two classes of hadith, hadith Nabawi and hadith Qudsi
- c. Hadith Nabawi is the second source of law
- d. It supplements the Quran
- e. It classifies the ambiguities of the Quran
- f. It qualifies the generalities of the Quran
- g. It enacts laws on issues where the Quran is silent e.g. the inheritance of the grand mother
- h. The Quran urges Muslims to follow the practices of the prophet
- i. Hadith Nabawi is the most authentic explanation and interpretation of the Quran
- j. The prophet and the Quran are two different entities, they are however so closely related that their separate existence is rather inconceivable
- k. The prophet was entrusted with the responsibility not only of delivering the message of the Quran to mankind but also showing the people the path of Tightness and salvation
- l. Thus his tradition is undoubtedly divinely inspired mode of life prescribed to put in place practical way of living by the Quran

- m. Hadith Nabawi constitute the main stream of tradition and is therefore all embracing
- n. The Quran says "and he does not speak out of his desires but it is an inspiration delivered to him" Quran 53:34
- o. Hadith Qudsi is by its nature restricted both by reason of the limited number of such hadith and because of the divine utterance by which they are uniquely characterized
- p. They are confined to particular domains to which they appear best suited
- q. Hadith Nabawi is the sole authority for other Islamic legal sources such as Ijma and Qiyas
- r. Hadith Nabawi is more valuable as a source of legislation than hadith Qudsi
- s. In the matter of devotion and dedication to God, Al Qudsi hadith ranks higher than Nabawi.