

Course Syllabus: HADITH I – Semester II

Course Title: Hadith I – Hadith Terminology

Study Program: Islamic Studies

Number of ECTS Credits: 7

Course Status: Mandatory

Course Code: 108

Contact Hours: 3+2

Academic Year: 2026-2027

Semester: II

Lecturer: Assoc. Prof. Dr. Sulejman Osmani

Brief Course Description:

Treatment of the position of the Sunnah (as the second source) in Islamic jurisprudence.
The development of the science of hadith throughout the centuries.
The most well-known hadith scholars and their scholarly activity, authors and books.
The stance of religious sects toward the Sunnah, analysis of their principles.
The terminology of hadith science, its fundamental principles and division of the subject matter.

Course Objectives

The course aims to study the Sunnah as the second foundation of Islam, presenting religious evidence from the Qur'an and the Sunnah regarding this issue. The study seeks to examine the legitimacy of the Prophet's (peace be upon him) legacy within Islamic legislation, its influence on practical life, and the fact that it represents legislative rulings and often complementary ones. The Sunnah also serves as an interpreter and commentator of the primary rulings derived from the Qur'an.

In the course of study, the subject also examines the stance of religious sects toward the Sunnah, analyzing their objectives in this field and providing a historical overview of their ideas and development. Furthermore, the study presents the opinions of those who denied the position of the Sunnah in Islam, highlighting their dilemmas based on their presumed arguments.

All these themes create opportunities for debate and open space for alternative perspectives, presenting the arguments of each side. The study aims to provide a clear understanding of the true position of the Sunnah in Islam.

The course also introduces students to the greatest authors of hadith science, who represent the primary authorities in this field, revealing their effort and contribution, especially in hadith studies. By presenting their model and scholarly output, students are encouraged toward more

serious engagement. The course aims to provide clear knowledge about the development of hadith science across different historical periods and its progression through the centuries.

Intended Learning Outcomes

1. To properly understand the role of the Sunnah in Islam.
2. To recognize the religious arguments that establish the legal basis of the Sunnah's position in Islam.
3. To communicate with others and have a realistic approach to the topics discussed.
4. To express responsibly views regarding the positioning of religious sects toward the Sunnah.
5. To promote ideas that support the subject matter.
6. To develop a clear understanding of the method of transmission of what has been inherited from the Prophet (peace be upon him).
7. To become acquainted with different categories of hadith and be able to identify them.
8. To understand the high level of scientific criticism applied by Islamic scholars to preserve accurately what has been transmitted from the Prophet (peace be upon him).

Teaching Methodology

1. Teaching is conducted in the form of lectures, mainly theoretical in nature.
2. Encouraging students to engage in interactive discussions by confronting ideas and arguments.
3. Promoting research of additional literature that encourages new ideas and comprehensive understanding of the subject.
4. Providing research topics related to the course field.
5. Research work in the library where students learn methods of locating hadiths and conducting research about them.

Course content:

Week One:

1. Introduction to the course content
2. Main topics and objectives
3. Analysis of the syllabus
4. Sunnah as a foundation of Islamic Sharia
5. The role of the Sunnah in shaping the Islamic personality
6. The meaning of Sunnah and related terms
7. Definition of Sunnah
8. The sayings, actions, and approvals of Prophet Muhammad (peace be upon him)
9. Personal and moral characteristics of Prophet Muhammad (peace be upon him)

10. The science of Hadith terminology: introduction and historical development

Literature: Book: “The Position of Sunnah in Islam”* by Sulejman Osmani (pp. 5–25)
Foundations of Hadith* by Musa Vila (pp. 13–29)

Week Two:

1. The term “Al-Hadith”
2. “Al-Khabar”
3. “Al-Athar”
4. Religious proofs that oblige us to follow the Sunnah
5. The Qur’an
6. The protection and preservation of the Prophet (peace be upon him)
7. Sunnah as proof for itself
8. The impossibility of acting based only on the Qur’an

Literature:The Position of Sunnah in Islam* by Sulejman Osmani (pp. 26–49)

Week Three:

1. Can the Sunnah be independent in deriving rulings?
2. The fact that Sunnah is of two categories – as an argument
3. Ijma (consensus) as proof for the Sunnah
4. The methodology of Prophet Muhammad (peace be upon him) in education
5. The contribution of the Companions in preserving Hadith
6. The state of Hadith during the lifetime of the Prophet (peace be upon him)
7. The state of Sunnah after the death of the Prophet (peace be upon him)
8. The order of Umar ibn Abdulaziz for the compilation of Hadith
9. Methods of receiving Hadith

Literature: Same book (pp. 50–80)
Introduction to the Science of Hadith* by Fahrudin Ebibi (pp. 45–57)

Week Four:

1. The generation of the Prophet’s Companions
2. How we confirm someone is a Companion
3. Companions in the Islamic perspective
4. The number of Companions
5. General knowledge about the Companions
6. The state of Hadith in the second century
7. Contributions of the second century
8. Imam Malik and his *Muwatta*

Literature: The Position of Sunnah in Islam* by Sulejman Osmani (pp. 81–116)

Week Five:

1. Hadith in the third century
2. Imam Ahmad and his *Musnad*

3. The Musnad of Imam Ahmad
4. The category of Hadiths in the Musnad
5. From the golden century – the third method of collecting Hadith
6. Imam Bukhari and his *Sahih*
7. What scholars have said about it
8. Sahih al-Bukhari
9. Imam Muslim and his *Sahih*
10. Comparisons between the two Sahihs
11. Their conditions for recorded Hadiths

Literature: Same book (pp. 117–155)

Week Six:

1. Have all authentic Hadiths been collected?
2. Hadiths of the two Sahihs between certainty and possible doubt
3. The opinion of Imam Nawawi
4. The opinion of the majority (jumhur)
5. The four Sunan collections
6. Abu Dawud and his Sunan
7. Abu Dawud's conditions
8. Notable Hadiths
9. Imam al-Nasa'i and his Sunan

Literature: Same book (pp. 155–170)

Week Seven:

Seminar – Midterm exam (colloquium)

Week Eight:

1. Imam al-Tirmidhi and his Sunan
2. Jami' (Sunan) of al-Tirmidhi
3. Comparison between the three Sunan collections
4. Ibn Majah and his Sunan
5. Sunan of Ibn Majah
6. The state of Hadith after the third century
7. Sahih of Ibn Khuzaymah
8. Sahih of Ibn Hibban
9. Al-Mustadrak of al-Hakim

Literature: The Position of Sunnah in Islam* (pp. 171–184)

Week Nine:

1. Hadith after the fourth century
2. The most famous books of this period
3. Compilation of Hadiths from different books into one collection
4. Compilation methods from various sources

5. The state of Hadith after the sixth century
6. Notable Hadith scholars: al-Iraqi, Ibn Hajar
7. A new method of compilation (Kutub al-Zawa'id)
8. Hadith encyclopedias (Al-Jawami')

Literature: Same book (pp. 184–206)

Week Ten:

1. Schools of Hadith over time
2. Contribution of Albanian scholars to Hadith science
3. Nasiruddin al-Albani
4. Abd al-Qadir al-Arnaut
5. Shuayb al-Arnaut
6. Religious sects and their stance toward Hadith
7. Shiites and their position on Hadith
8. Origins of Shiite thought
9. Internal divisions among Shiites
10. Kharijites and their stance toward Sunnah
11. Deviations of the Kharijites due to neglect of Sunnah
12. Sunnah and the Mu'tazilites
13. Their stance toward certain Hadith categories

Literature: Same book (pp. 206–237)

Week Eleven:

Seminars – Midterm exam (colloquium)

Week Twelve:

1. Orientalists and their stance toward Hadith
2. Some well-known Orientalists
3. Ignaz Goldziher and his views
4. Accusations against Imam al-Zuhri
5. Positive contributions of Orientalists
6. Sunnah and its deniers
7. Their division into three groups
8. Individuals who denied the Sunnah
9. The stance of the Muslim community toward Sunnah deniers

Literature: Same book (pp. 237–258)

Week Thirteen:

1. Doubts regarding the use of Sunnah as evidence
2. First doubt (Hadith)
3. Second doubt (Qur'anic verse)
4. Third doubt
5. Reasons for not using certain Hadiths as evidence

6. Scholars' calls for respecting Hadith
7. Main reasons for neglecting some Hadiths

Literature: Same book (pp. 258–276)

Week Fourteen:

1. Ahad Hadiths and their use as evidence
2. Scholars' opinions
3. Arguments of both sides
4. Was this debate known among earlier generations?
5. Qudsi Hadiths
6. Their source
7. Differences between Qudsi Hadiths and the Qur'an
8. Fabricated Hadiths (Mawdu')
9. Imam Abu Hanifa and his importance in Hadith science
10. Principles of his school in deriving rulings
11. The Hadith corpus available to Abu Hanifa
12. Preference of reasoning over Hadith

Literature: Same book (pp. 277–311)

Week Fifteen:

Consultations, exercises, and preparation for the final exam

Assessment Criteria and Components:

Attendance and participation: **10 points**

Seminar paper: **20 points**

First test: **30 points**

Final exam: **40 points**

Required Literature:

1. Sulejman Osmani, The Position of the Sunnah in Islam, Pristina, 2017.
2. Foundations of Hadith, Mr. Musa Vila, Pristina, 2009.

Consultative Literature:

1. The Qur'an; translation and commentary by H. Sherif Ahmeti, Medina, 1992.
2. Ibrahim Dalliu, Udhha Muhamedane, AIITC, Tirana, 2000.
3. Yusuf al-Qaradawi, Understanding the Sunnah – Methodological Guidelines and Rules, Gjilan, 2001.

Academic Policies and Code of Conduct:

Lectures are compulsory; therefore, students must attend regularly. To encourage regular participation, 10 points are allocated in the assessment criteria. To achieve quality and excellence, students are encouraged toward greater learning and engagement.

Continuous work is done in building strong character that reflects values everywhere. Rules of conduct make the student dignified and beneficial both religiously and morally. Students are advised to behave well toward others, promote positive values, help one another, and cultivate tolerance both within the institution and outside it.