

Journal of Religion & Society (JR&S)

Available Online:

<https://islamicreligious.com/index.php/Journal/index>

Print ISSN: [3006-1296](#) Online ISSN: [3006-130X](#)

Platform & Workflow by: [Open Journal Systems](#)

**THE ROLE OF HADITH IN DEVELOPING ETHICAL
STANDARDS IN ISLAMIC LAW**

Sajida Faraz

Lecturer Law, Women University Swabi, KP, PhD Scholar IIUI, IRSIP Fellow,
LMU Germany

sajidafaraz1@gmail.com

Prof. Dr. Tahir Hameed Ullah Khan

Dean, Department of Law, Capital University of Science & Technology (CUST),
Islamabad, Pakistan

tahir@cust.edu.pk

Ayesha Muhammad Tahir Iqbal Mufti

Law Graduate, Punjab University Law College, Researcher, PTV World

ayeshamufti47@gmail.com

ABSTRACT

After the Quran, the second primary source of Islamic law is Hadith, or reports that contain the words, deeds, and tacit endorsements of Prophet Muhammad (PBUH). In order to establish the basis of Islamic jurisprudence (fiqh), this study investigates the Hadith's relevance to the formation of moral standards. The ethical precepts of Islamic law, such as justice (adl), kindness (rahmah), and honesty (sidq), are derived not just from the teachings of the Quran but also from the Hadith literature, which provides significant background and reinforcement. Since issues differ depending on the fields, such as social justice, business ethics, interpersonal relationships, and environmental concerns, the Prophet Muhammad's (PBUH) principle application in daily life—which is subsequently documented in Hadiths—remains true when discussing the universal framework within which ethical dilemmas are dynamic. In order to determine how the prophetic tradition itself addresses pertinent universal ethical issues and offers solutions to those issues that are pertinent now, this study examines a few chosen Hadiths. It also looks at both traditional and contemporary approaches to using Hadith to derive moral principles. It emphasizes the need for flexibility in handling freshly developing ethical issues by striking a balance between textual adherence and contextual comprehension. The ways the Hadith are misused and misinterpreted are critically examined, leading to ethical aberrations that highlight the necessity of a strong scholarly approach to their application and verification. The findings demonstrate the Hadith's crucial role in the larger ethical framework that upholds social justice, equity, and peace. A fuller comprehension of Islam's contributions to universal ethical discourses is fostered by this research, which revisits the ethical

ideas drawn from Hadith and urges their application to current global concerns.

Keywords: Hadith, Islamic Law, Ethics, Fiqh, Justice, Mercy, Prophet Muhammad (PBUH), Ethical Standards, Contemporary Applications, Islamic Jurisprudence

Introduction

Over the past few decades, Islamic banks have rapidly proliferated and Islamic finance has grown phenomenally. As a result, there has been a growing interest in the potential insights that Sharia law and Muslim religious teachings could provide regarding moral business practices and the trade of material things. Hadith are accounts, or traditions, that document the sayings, deeds, and approvals of Prophet Muhammad. It may be easier to evaluate and apply moral or ethical principles to relative behaviours if one has a good knowledge of the scope and limitations of Hadith (Kubro and Ali, 2021) (Thalib et al., 2020). This essay will elucidate the crucial role of Hadith in Islamic ethical and legal discourse by examining the intricate relationship between Hadith and contemporary ethical dilemmas, thereby contributing to the formulation of comprehensive and universally applicable Islamic ethical standards. This comprehensive investigation will primarily focus on the normative and practical dimensions of Hadith, which serve as religious and legal texts, as well as essential resources for ethical guidance. The essay also seeks to examine and explore the diverse range of ethical and meta-ethical debates found in Islamic literature and theology, noting their significant presence and breadth while also recognizing how they deviate from the article's immediate goals.

With careful consideration, the essay is organized into four major sections to provide a comprehensive analysis of the topic. The first section deals comprehensively with the all-important role of Hadith in shaping and guiding human ethical behavior with a strong focus on the connection between law as a social institution and, thus, legality-ethics. Additionally, it aims to shed light on the complex interrelationship's many facets and effects. Next, the second section of this essay is meant to give a brief yet informative summary of classical as well as modern scholarship on Hadith. In this context, the paper will closely review some significant works regarding the social contract in Islamic thought, amplifying the weight of these studies and their relevance to today's ethical debates. In order to clarify the delicate tension that exists between flexible ethical relativism and the compelling demands for legal and ethical certainty within the framework of Sharia law, the third section then delves deeply into an analysis of Hadith as a historical and legal tool for ethical guidance. In order to capture a comprehensive picture of the issue from several angles and acknowledge the links between them, this flexible exposition will be made from both religious-interfaith and jurisprudential viewpoints.

The final section of this article makes the case that Hadith narratives are still relevant and crucial in today's ethical discussions by evidently taking

benefit of the knowledge that has been memorized from various sources of its early adoption of moral and ethical actions. This section so suggests the value of Hadith concerning ethical dilemmas that people face in modern societies by applying the extremely valuable wisdom and teachings included within it. It will therefore attempt to reveal how this essay will contribute to shedding light along the lines of its important purpose for Islamic ethical and legal discourses employing a thorough examination of Hadith as a source, basis for ethics, and basis for deeds. By examining various facets of this relationship, addressing its intricacies, and recalling its historical and contemporary ramifications, this investigation will help us comprehend how Hadith can continue to be a crucial source of ethical guidance.

Understanding Hadith: Definition and Importance

Hadith, or more authoritatively al-Hadith in Arabic, fittingly translates to “report” in English. In Islamic doctrine and law, Hadith refers to the recorded sayings and actions of the Prophet of Islam, Muhammad, who, according to Islamic tradition, lived between 570 and 632 C.E. in the Arabian Peninsula. Hadith reports have served for centuries as one of the mainstays of Islamic guidance, working alongside the holy text, the Quran, which Muslims believe to be the transcriptions of divine revelations delivered to Muhammad, the “seal of the prophets.” They form one of the most significant canonical sources; as such, Hadith are granted considerable authority when it comes to understanding Islamic theology, law, and ethics as Muslims worldwide internalize them. (Harun et al., 2021)

The utility of Hadith goes beyond their oracular influence, reading in thought and practice. The transmission of Hadith also serves as a scholarly exercise and religious duty. However, the dizzying range and quantity of Hadith reports have resulted in asking critical questions regarding their reliability, thus developing a tradition of scholarly monitoring of Hadith involving classification. For scholars of Islamic ethical philosophy, perhaps the most significant classifications are “authenticated” and “unauthenticated” (Rizapoor et al., 2023). This review surveys works that discuss that distinction and explores how they operationalize the matter in their concerns with ethical standards.

Hadith, as reports of the words and actions of the Prophet, described in the Islamic tradition as al-insan al-kamil (the perfect human) working in society alongside his companions, can offer complementary instruction alongside the Quran on a wide range of topics. Unauthorized innovations exist in this area of thought; the Hadith provide a different instructive angle. For this context to be efficacious, though, the Hadith and its varied chains of narration must be juridically and logically authentic. It has been argued that Hadith always offer juridical solutions, but my desire here is not to make essential claims, only to suggest that the Hadith canon offers profitable context. The immense number of Hadith reports has stymied the selection and classification of others, and the degree of Hadith's appeal for ethical fabric rests on the discernment of their public opinion (Islam et al., 2021).

Ethics in Islamic Law: Concepts and Principles

The development of ethical concepts and principles within the Islamic legal system is multifaceted. Ethical standards underlie and imbue legal standards in Islamic law. Muslim jurists have long debated the sources of ethical conduct that help Muslims develop their moral compass. Those standards are also reflected in the way Muslims think and talk about ethical behaviour. The primary or most important ethical theories discussed in the sources revolve around the concepts of justice, benevolence, and integrity. Concepts and rules associated with these concepts are often discussed within the context of Islamic law. The Quranic sources emphasize justice as a fundamental tenet of Islam. The life and actions of the Prophet Muhammad, along with his sayings, also inform many of the ethical or moral discussions in Islam (Pflanzer et al., 2023).

Not everything that is morally or ethically recommended in Islamic prayers is incorporated into law. This also complicates the discussions of the interplay between law and ethics in Islamic law. These sources of ethical guidance contribute to the development of a moral compass for Muslims, guiding behaviour that is not necessarily legally required but is personally recommended. The law often does not provide specific guidance on behaviour and only discusses broad ethical principles. Therefore, while the law may provide the general scope of public ethical standards at a specific historic moment, those standards may not necessarily align with broad, general, public ethical priorities in other contexts (Elmahjub, 2021). Furthermore, while the law might reflect the ethical character of a society, the ethical priorities of what citizens consider public and private virtues might not be deliberated in the law itself. For individuals, acting in accordance with Islamic values involves aligning their personal ethical standards with broader public norms. Ethical behaviour is the result of actions, intentions, and knowledge that engage the human person in specific virtues of character. It means humans are deciding and choosing to act in a way that reflects the highest ethical standard to which they aspire.

The Relationship between Hadith and Ethics

One of the crucial questions in this academic landscape bears on the very relationship between hadith the prophetic narrative and ethical standards per se. Hadith is permeated through and through not only with positive legal norms and practical directives, but it is also the major source represented by practical examples of ethical conduct, par excellence the conduct of the Prophet of Islam, Muhammad. Hadith plays a two-pronged role in Islamic ethics: not only is it replete with implied and explicitly formulated, scattered ethical precepts and guidelines, but in addition to this, it presents contextualized instances of practical exemplifications of normative ethical injunctions and, more strikingly, pictures of personal virtues embodied in the person of the Prophet himself (Thalib et al., 2020). As such, it is hadith to which we must first turn inquiring about the 'historically specific' ethical teaching and

conduct of the Prophet Muhammad as enshrined within the so-called 'Prophetic Sunnah'.

Is hadith homogenous in its ethical import, prescriptive as well as interpretive? So questions about the normative application of ethical injunctions and impositions of hadith are sought. A plethora of hadith, which are held by hadith specialists to be authentic, have been culled out and sustained scholarly interpretations have been offered to demonstrate their ethical import. By 'Islamic Law', Islamic juristic works, along with all precepts embedded in them or derived from them, are comprised. And by 'ethical standards' here, we mean the visible and direct as well as more subtle moral and ethical exhortations.

Methodology of Hadith Authentication

The scientific method of Hadith authentication is employed to assess the reliability and soundness of Hadiths ascribed to the Prophet Muhammad. In this regard, the chain of narration and text of Hadiths are scrutinized through the lenses of several criteria such as continuity of the chain, integrity of transmitters, and the absence of malpractices in the narrations. This methodology has been attributed to a number of prominent scholars who have compiled Hadith books and canonic collections over two generations in the early days of Islam. The chains of narrations, along with the text, consist of raw data and are mostly agreed upon. These few areas that are in dispute concern the text mostly, which is the substance of the narration (Kadir et al., 2021).

In the continuum of sophisticated methodologies, Hadith had to undergo scientific scrutiny on the part of experts in order to be categorized into three categories. The chains of narration are practically the same in each category; however, the chain of narration is scrutinized the most in the first two categories according to the strict criteria stipulated by the experts. By the fourth century after the Prophet Muhammad, thousands of Hadiths were categorized as authentic, good, weak, fabricated, and so on. In the eyes of experts in the field, Hadiths have their own method of authentication and stronger scrutiny compared to the chains of narrations. Thus, the method of authentication, if it is declared such, will substantiate a piece of information that is assumed to form a source of divine law, such as ethics (Yahya et al., 2024). Policymakers may thus be duty-bound to proceed in line with the ethical instruction drawn from reputable Hadith. Irrefutably, this section aims to summon important facts about the overall picture of Hadith, concentrating on the method of authentication and why Hadith are graded thus. Only selected Hadith that are claimed to meet the authentic criteria will be discussed along with the reasons for the tradition.

Types of Hadith Relevant to Ethics

There are perhaps as many ways to classify Hadith as there are genres of Hadith literature. However, for the present, generality will have to do. The law defines some of the categories. Jurists are not primarily interested in the Gharib profile of the Hadith tradition, though they borrow the term for Hadith that have too many weaknesses in their chain of transmission to be usable. The Hadith types of jurists are those who

help them to find out what, legalistically, the Prophet and his Companions did, the Sunna. That which is not action is normally subsumed under something called Khabar and is of lesser legal impact even if the jurists also borrow information outside the direct realm of action. Legal Hadith is divided into operational categories like those that indicate ethical norms, those that indicate legal norms, and those that, although they may seem otherwise, indicate norms for their time and are explicitly being abrogated so as to leave no doubt (Rahman et al., 2022).

Since the interests and concerns of Muslim life are broader than law, let alone law as restricted to the literal inference of explicit statements, we also need to distinguish Hadiths by types illustrative of the ethical in the broader sense that law cannot capture. "Ethical" Hadith for our present purposes are those Hadiths that expect the Muslim to internalize a moral instruction, keep these moral principles in mind, and let these act as a guide even if there is no literal conformity to them. This descriptive device works because the Prophet is also a moral exemplar as well as a law-bringer. Some jurists consider a large portion of Hadith to belong to ethical norms (El Fadl, 2021). However, all scholars consider there to be a body of Hadith from the Prophet for which there simply is no legal precept. Recall the different categories of Hadith Social ethics that we will describe using the case material below. A Hadith can circulate in any one of these types alone or complex modes, so its profile should not be seen as rigid. It is also possible for essential parts to circulate as one type and non-essential parts as another type. Virtues come in different types and Hadiths that indicate these are also different.

Hadith Qudsi, since they are attributed to God, include statements relevant mostly to ethical norms expressed as the differing virtues or vices of persons. The connections range from pathology, where people are described as vice-ridden, to a creditor distancing himself from a debtor unable to pay his debt and ostensibly not gaining any worship merits for it. Some of these help to build a picture of society-society relations that the Sharia as a whole aims to construct (Qudsi, 2024). However, operatively speaking, the listener receives ethical guidance about what side he himself should be on. Even if we do not claim such a Hadith to be acceptable for pilgrimage or mandatory almsgiving, we can still act on a norm to be generous or, having turned away from such an action, to be repentant. Hadiths can further be divided according to formal properties such as whether a Hadith carries a direct legal implication or does not; and whether a Hadith is a spontaneous action of the Prophet or is a reaction to a question. The possibilities are many, but what should be clear is the rich potential that Hadith embody for highlighting and, more importantly, inculcating a Muslim ethical vision for both normative and guiding behaviour.

Hadith Collections and Their Significance

Hadith collections have been assumed to be of "jurisprudential importance" and have also caused some debate in scholarship concerning their contents and their "significant contribution" to the ethical side of Islam. The one collection that has been recorded and

recited more than any other is perhaps the 'Sahih al-Bukhari'. Other collections worthy of mention include 'Sahih Muslim', which is the second most significant collection, and among these two is considered by a scholar and a caliph as "the soundest of all Hadith compilations" - al-Bukhari's, which contains "7,275 Messenger's traditions taken from a total of 300,000" (Abu-Alabbas, 2020). More than anything else, these two collections, which are both generally known as "Sahih of the Two Sheikhs", possess a canonical quality and are taken for granted as the "soundest of all works of this type". It is also considered to be an "indispensable" and "useful" asset for the study of Islamic ethics. Collectively, and especially Bukhari, are of the "greatest importance" and are "looked upon as authoritative works of 'Traditions of the Prophet'" (Naqvi).

The works of men of learning like Ibn Maymun, al-Mizzi, al-Asqalani, and al-Suyuti have been largely relied upon by scholars engaged in the study of Hadith collections. Basically, "they largely concentrated on grading the transmitters and rectifying tradition" as well as, in al-Mizzi's case, "ravelling the chain of narration of the traditions and the life of their transmitters". Among the less grand and mainstream collections, other than 'Sahih al-Bukhari' and 'Sahih Muslim', to shed light on the ideal and legal aspects of various communities' practices and how, consequently, their humble contributions eventually worked their way into general ethical discussions of local communities, individual scholars, and later schools of law are al-Tirmidhi, Sunan, and al-Darimi, Sunan, and the 'Sunan' of al-Daraqutni. They, however, have not had the same impact as Bukhari and Muslim and contain much fewer traditions than these two. Looking at these four Hadith collections, they contained approximately 17,275 Hadiths; it has caused some scholars to be alarmed because out of the 300,000 transmitted "words, deeds, and approval" of the Prophet, as it comes recommended. The compilers were probably operating in a much broader and more general ethical tradition that always existed in pre-Islamic Arabia (Denton et al., 2021).

Hadith collections are not only significant in the development of Islamic law, but they also preserve the extensive teachings of the Prophet Muhammad for Muslims who came after him. These collections have been essential in understanding and application of the Qur'an in various Muslim settings worldwide, and they have coloured and informed ethical standards and norms for centuries. Hence, their wealth of discussions on a vast range of issues, spanning a vast time frame that extends to the modern day, has not gone unwanted or unnoticed by contemporary scholars of Islamic ethics.

Interpretation and Application of Ethical Hadith

One way to address the issue of how to derive norms of behaviour from Hadith has been to use the various and voluminous collections that contain Hadith from the Imams to give a picture of what the Asl, or scholastic norm of the time, was. This allowed judges to take Hadith into account and still make rulings in accordance with Asl practices. Another way to address this issue has been to consider the timelessness of a

situation to be part of the implicit linguistic context. This would mean one could apply verbal norms to cases not explicitly defined by what was spoken. Moreover, whereas the value of the words is in conveying an intended meaning, in matching words with actions some degree of harmony between linguistic intent and deed is expected. We would not expect that in cases where deeds are described some degree of intent be shown (Amin et al., 2024).

While the principles of Hadith tell us of the process of their derivation, they cannot teach us to interpret and apply the ethical Hadith or norms contained in them. The process of legal interpretation involves taking normative values from a specific historical incident and identifying the licensing intent. Classical scholars use this to contextualize the Hadith and make it relevant to their own time. Moreover, they themselves pronounce differing views and opinions. Hence, the main source of variation in Islamic legal interpretation is in differing understanding and pronouncement of values contained in the Qur'an, Hadith, and Ijma (Farkhani et al., 2022). In this scenario, contextualization and legal interpretation are used to filter the opinions and allow ethical considerations to be established and extended. Thus, ethical Hadith from the viewpoint of its application reflects a living evolving tradition and suggests that Hadith contain ethical norms.

There are discussions about what is and what not a cultural issue is, and how easily a culture can change some things without harming the ethical content of a divine institution. Given that people, societies, and cultures are different, it is natural that different interpretations emerge in deriving what is in the broader scope of Islam from the narrower scope prescribed by the revealed text and its exegesis. However the interpretation occurs, one could argue that original messages sent to the desert populations, where all factors have remained constant, might become irrelevant unless one tries to understand the spirit of the message to be able to find its equivalent under today's circumstances. In this process, it may be necessary to repeat the same spirit of social norms irrespective of post-modern society's ethical advancements in law, normative conduct, and organizational/social issues. Some scholars have been attempting to revitalize these issues in the Islamic world that have been largely neglected for centuries (Yilmaz, 2021).

Ethical issues reflect a soft principle that can hardly ever be directly extracted from sacred sources such as Hadith. More than the literality of the Hadith, it is what is behind them as the spirit of the norm expressed in the Qur'an and the Hadith that is legally binding according to various Islamic schools. Ethical behaviour is governed by the Qur'an and the Hadith, particularly the second as the interpretative source of the first. In the absence of a Hadith, there is no divine mandate. It is also not as directive as the Qur'anic text. In these circumstances, what determines the ethicality of behaviour is mainly the interpretation of the ancient jurists.

Hadith and the Development of Islamic Jurisprudence

The role played by Hadith, plural ahadith, in the development of Islamic jurisprudence, *usul al-fiqh*, is critical and pivotal. The attachment of the juristic tradition to Hadith begins at the dawn of the prophetic era itself. Some of the prominent milestones that depict the centrality of Hadith in the Islamic legal heritage are the initiation of legal reasoning that has been systematically interwoven entirely by early hadith literature, the structured nature of the six major collections of Hadith illustrating their integration of the prophetic traditions in having legal, ethical, and principles dimensions, the compendium of hadith literature in the form of chapters in most of the *fiqh* literature that spells out ethical subjects with their related rulings, the regular references to hadith in the QAWAID genre with occasional dedications to a separate chapter for *usul al-Hadith*, the rich and variegated assortment of *majalis al-ahadith* on mimetic, ethical, and principals themes in the many pairs and *tawatur*-accredited *fiqh* collections and free-standing collections, and the constant consumption of classical *fiqh* alongside Hadith literature (Muhajir et al., 2023).

The indivisibility of Hadith literature from the corpus of *fiqh* is due to several reasons. The Muslim jurists have acknowledged a close association between the Message of the Prophet in the form of the Glorious Quran and Sunnah inherited through the vehicle of the Prophet's sayings. In the Islamic legal system, consensus ranks as the third category of authoritative proof shedding light on issues not mentioned either in the Glorious Quran or Sunnah of the Prophet. Here, while referring to the Sunnah as a source of Islamic law, the Muslim jurists have received and made use of the Hadith of the Prophet in the classification of various legal doctrines. The two fundamental sources to deduce Islamic teachings—the Glorious Quran and Sunnah of the Prophet—have led Muslim jurists to integrate hadith into the consideration of legal evidence. The contemporary developments, whether in terms of jurisprudential works, fatwas, judgments, or empirical legal and social research, confirm the unfathomable depth of the definitive, illustrative, and normative role played by Prophetic hadiths in shaping the Islamic legal precedent (Ma'sa, 2021).

Hadith as a Source of Ethical Guidance in Contemporary Contexts

There has been a growing interest in the role of Hadith as a source of ethical guidance in numerous societal contexts, particularly in the 21st century. This resurgence in the utility of Hadith could be because they are being analyzed for theological and academic purposes and for assisting in shaping contemporary Islamic finance. The teachings of Hadith continue to inspire millions of Muslims in their individual and social behaviour, serving as a guide in personal conduct as well as equity and social justice (Hasan). The adaptability of the ethical teachings of Hadith in addressing modern ethical dilemmas is a matter of great importance. The corpus offers a variety of solutions to economic, social, and political ethical issues from consumer protection to animal rights as well as the spectrum of bioethics. Various thematic Hadith literatures

guide in the ethics of business and consumption, medical ethics, as well as the ethics of procreation.

The leading academics compile Hadith on a wide variety of topics including up-to-date ones known as prophetic responsibility in various quarterly magazines, who also compile Hadith on the resolution of contemporary social issues. These are indicative of the fact that Hadith continues to remain an important source of guidance at the individual and societal level. It is important to note that Hadith remains a source of guidance for the Muslim community in both personal and socio-political areas of life. The need of the hour is to re-understand and repackage this tradition in the current-day context. Today, digital communication and social media can facilitate the mass dissemination of teachings, and thereby the experience of spirituality can become more global. (Hasan)

Given the diverse nature of sources of Islamic law, the Hadith occupies a unique position as a vehicle of the Prophet's wisdom. This explains why those who believe in the prophethood continue to refer to it today as a practical and ethical guide in their daily lives. The upbringing of the researcher himself is a reflection of this fact. Born into an Indian Muslim family, the researcher was guided and shaped from an early age by the ethical teachings of Islam, which were, in turn, guided by such timeless Hadith. The researcher did not take this guidance as an outdated relic of antiquity, which is irrelevant today, but found them to be timeless principles that have practical implications today. It is true that interpretations of texts, including legal texts of which the Hadith is a part, are subject to change because they are adapted to changing societal realities. No less importance is attributed to Hadith in ethical discourse. This paper explores the human societies of the 21st century, which parallel the ethical teachings found in several Hadith, and presents evidence of the continuous pragmatic impact of the Hadith in contemporary Muslim societies' ethical development. It also serves as a testament to the possibility of ethical synergies that could be generated if traditional values embodied in Hadith can be practically applied today (Faris, 2023).

Controversies and Challenges in the Use of Hadith for Ethical Standards

Controversies and challenges address the difficulties in using a hadith to establish ethical standards, first due to the question of authenticity. Some doctrines consider only authentic hadiths as rules that others accept, not only authentic hadiths but also Sahih, which is not exactly transmitted. Another controversy addresses the variety of interpretations of the hadith because its statements often need insertion or completion, as soon as transmitters that in Arabic are called "mauquf" or "mursal" are found (Hakak et al., 2022). Therefore, at first sight, there seems to be too much diversity and variegation in the Islamic ethical recommendations to produce a coherent, consistent, and interconnected system of ethical imperatives that could provide a strong foundation for coherent and far-reaching legal rulings that affect the situations of specific individuals. Because Islamic law and ethics form a closely intertwined holistic

system, the absence of clear-cut ethical recommendations makes it problematic to develop precise and accurate legal rulings or fatwas, especially when there are no clear-cut standardized reference points to draw upon to resolve concrete problems. One of the main challenges for contemporary Muslim legal ethicists is the lack of concordance between current ethical priorities/values and traditional guides/standards, which are fundamentally rooted in the Quran and the Prophetic conduct, which is elaborated within the hadith corpus. Moreover, this lack of concordance raises further questions regarding the relevance and applicability of these ancient ethical standards in the modern era. As societies evolve and face new ethical challenges, the suitability of these traditional principles comes under scrutiny. While the Qur'an and the Prophetic conduct provide a solid foundation, they must be interpreted and understood in a way that aligns with the needs and realities of contemporary Muslims (Noorhidayati and Aziz, 2023).

Another controversy that arises is the possible misuse of hadith, especially when the hadith could be used as an important doctrinal propaganda-theological embodiment of a broader jurisprudence of socio-political activism by radical movements. In this domain, the potency of manipulation and distortion is apparent. The propagation of distorted religious ideologies and hazardous extremism may result from the selective selection and interpretation of hadiths by radical groups to justify their actions. It is imperative to maintain a high level of alertness and conduct a critical analysis of the intentions and motivations behind the use of hadiths to prevent their use in order to advance political agendas, division, or injury. Consequently, it is imperative to maintain the integrity of the hadith corpus in order to preserve the authentic essence of Islamic teachings. It is true that throughout Islamic history, religious thinkers have modified established doctrinal hermeneutic arguments to accommodate shifting conditions and periods, and that potential moral-ethical readings of important hadith are shaped by the social and political contexts of the interpreters. This flexibility demonstrates the dynamic nature of Islamic philosophy and its capacity to meet the changing demands of the human race. But it also draws attention to the possible prejudices and individualized viewpoints that may affect interpretations (Alimin et al., 2022).

As a result, the significance of interpretation and the move toward a more accurate evaluation through critical means and procedures are examined for additional investigation. To fully comprehend the ethical concepts pertaining to the hadith corpus, scholars and intellectuals will also need to create a multifaceted approach to historicity, language, and societal influence. An improved understanding of the environment and the application of ethics in the Islamic setting would result from a range of viewpoints, critical analyses, and stimulating discussions. These factors include fostering an atmosphere that permits candid communication and interaction within the Muslim community while maintaining an inclusive tone that enables the very distinctions to be viewed critically and compassionately. While adhering closely to the

fundamental tenets of the Qur'an and the Prophetic tradition, this creates a rich co-text of potential interpretations that might weave a time-honoured loy into the skeins of a very current knowledge of the intricacies of the world. It is true that the ongoing discussion of problems and contentions surrounding the application of hadith to set moral standards contributes to a greater intellectual comprehension of Islamic ethics as well as advanced problem-solving in the modern era. Indeed, via occasions like these, Muslims continue to gain a deeper understanding of the historical settings, interpretations, and intellectual debates that contribute to their ethical framework. Events like these do, in fact, provide Muslims with a richer understanding of the historical backgrounds, interpretations, and intellectual debates that comprise their ethical framework. Only by using an integrated and introspective approach can the Muslim community make sure that it incorporates the Qur'an, the behavior of the Prophets, and all of the knowledge that has been acquired from Islamic research into the complex process of making moral decisions. Such an undertaking may provide opportunities for Muslims to grow in their understanding of ethical precepts and apply them in practical and necessary ways in their daily lives.

Comparative Analysis: Hadith and Ethical Standards in Other Legal Systems

This paper analyzes the interconnectedness of Islamic ethics and laws, particularly expounding the role of Hadith from the perspective of contemporary legal systems such as Islamic law. It holistically explores how and to what extent various legal systems address ethical concerns while critically examining the conduct of lawyers through a comparative lens. Through case studies, it examines various Western legal systems, customary laws, and other religious traditions, considering their respective ethical content and how they reflect, or fail to reflect, the canons of a larger theoretical system. Contextual factors such as different cultural bases to work, different socio-religious matrices, and in some cases, varying geographic concerns are explored through the interpretation of written codes of conduct, such as statutory law, constitutional amendments, and professional codes issued by bar associations in different jurisdictions. In so doing, the paper examines the intersection of legal principles and ethical doctrine as found in Hadith, suggesting to what extent, if any, these principles have special relevance and pertinence outside primarily religious or faith-based discussions (Nur et al., 2020).

In brief, this paper demonstrates that while Hadith and the Sunnah give rise to universal and timeless ethical standards, these principles are lived out and merged and cannot be simply uplifted or transferred into another tradition without acknowledging the influence of the Prophetic paradigm in the first place. This calls for a level of sophistication and specificity when undertaking comparisons or when exploring common ethical principles across varied legal systems. It suggests that while Hadith ethics can provide tools to examine modern-day legal canons, the complex interplay of cultural, religious, and legal values must be disentangled in

order to fully grasp the dimensions that inform ethical standards across different legal traditions. Furthermore, the increasing trend of globalization and pluralism necessitates that acute attention be paid to legal principles and strains of thought that might lead an individual outside of generally accepted societal norms. Ethical principles regarding environmental protection and the rights of women, for example, may be championed by newly minted Hadith advocates, but would not pass muster by modern-day readers, especially taking into account new strands of Islamic revivalism at the political and religious levels.

Conclusion

This essay purports to show how Hadith is essential, in observing the social perspective of Islam, to shape conventional ethics in classical expressions. In doing so, the essay provides a brief discussion of the evolution of the role of Hadith, ethical matters, and practical applications of ethics in several subsections within the larger context of Hadith in Islamic Law. This essay is meant to contribute to the growing body of literature on Hadith and its pertinent research on their role pertaining to ethical issues. This, in turn, will be the stepping stone for future research in the area, such as the role of Hadith in discussing various modern ethical issues. Of essential import to researchers of Islam is the fact that new generations of Muslims are interpreting the Hadiths according to contemporary standards without the wherewithal to justify their modern revisionism except for their relevance for modern times. Interdisciplinary research can be used to shed light on the interplay between Hadith and ethics. It may explore how essential the role of authentic Hadith is in defining the nature of ethics according to Islamic law, along with the importance of Sharia. It investigates how dynamically and diversely Islamic ethics have to be seen to evolve and persist across all the continents in light of Hadith. This research may simplify ethical trials between human actions and contemporary takes on the subject matter, maintaining moral legitimacy in an epistemic community to balance the concerns of Emic and Etic approaches. Research may emerge for future scholars as an independent topic for an official or less crucial interdisciplinary examination of ethical problems.

References

- Kubro, A. D. J., & Ali, M. (2021). The understanding of Islamic moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377–401. iainsalatiga.ac.id
- Thalib, P., Kurniawan, F., & Kholiq, M. N. (2020). The application of Quranic interpretation, of sunnah and ijihad as the source of Islamic law. *Rechtidee Jurnal Hukum*. unair.ac.id
- Harun, D. R., Rasyid, A. D., Lubis, A., Mohd, M. A. W. F. B., & Rasyid, B. D. (2021). The writing of hadith in the era of Prophet Muhammad: A critique on Harun Nasution's thought. *Al-Jami'ah: Journal of Islamic Studies*, 59(1), 191–220. aljamiyah.or.id
- Rizapoor, H., Poya, A., & Athari, Z. (2023). The relationship between prophetic hadith and intellect: A critical examination of the scholarly

discourse. *International Journal of Islamic Studies Higher Education*, 2(2), 134–151. unp.ac.id

Islam, M. R., Islam, M. T., Soliman, M. S., Baharuddin, M. H., Mat, K., Moubark, A. M., & Almalki, S. H. (2021). Metamaterial based on an inverse double V loaded complementary square split ring resonator for radar and Wi-Fi applications. *Scientific Reports*, 11(1), Article 21782. nature.com

Pflanzer, M., Traylor, Z., Lyons, J. B., Dubljević, V., & Nam, C. S. (2023). Ethics in human–AI teaming: Principles and perspectives. *AI and Ethics*. springer.com

Elmahjub, E. (2021). Islamic jurisprudence as an ethical discourse: An enquiry into the nature of moral reasoning in Islamic legal theory. *Oxford Journal of Law and Religion*. qu.edu.qa

Kadir, F. K. A., Ab Rahman, A. H., Salamun, H., Embong, A. H., & Muhad, F. N. (2021). Falsification of Hadith: A study on the effects and solutions. *REVISTA GEINTEC-Gestão Inovação e Tecnologias*, 11(2), 977–990. academia.edu

Yahya, M., Puyu, D., Alwi, Z., & Nawas, M. Z. A. (2024). Comparative Critical Analysis of Methodologies for Establishing the Validity of Hadith Among Sunni and Shia. *International Journal of Religion*. ijor.co.uk

Rahman, S., Zidani, F., & Young, W. E. (2022). Ibn Ḥazm on heteronomous imperatives: A landmark in the history of the logical analysis of norms. In *Agency, norms, inquiry, and artifacts: Essays in honor of Risto Hilpinen* (pp. 139–171). Springer International Publishing. researchgate.net

El Fadl, K. A. (2021). Tensions in tradition: Hadith, gender, and reasonable interpretation. *UCLA Journal of Islamic & Near Eastern Law*. escholarship.org

Qudsi, Q. (2024). Strategy for Improving the Quality of Education at the YAPIS Oesmaniyah Madrasah Aliyah, North Jakarta. *AL-WIJDĀN Journal of Islamic Education Studies*, 9(4), 644-665. uniramalang.ac.id

Abu-Alabbas, B. (2020). Modern Hadith studies: continuing debates and new approaches. hadisvesiyer.info

Naqvi, K. R. (n.d.). Works by and on ‘Abd al-Raḥmān Čištī (d. 1683): A very incomplete catalogue of his errors and of the historians and cataloguers who referred to him (1879...). ResearchGate. researchgate.net

Denton, E., Hanna, A., Amironesei, R., Smart, A., & Nicole, H. (2021). On the genealogy of machine learning datasets: A critical history of ImageNet. *Big Data & Society*, 8(2), 205395172111035955. sagepub.com

Amin, Z., Nawaz, M., & Rehman, A. (2024). Islamic law and Broom's legal maxims of evidence: A comparative study in the context of the present era. *Al-Qanṭara*. alqantarajournal.com

Farkhani, F., Elviandri, E., Dimiyati, K., Absori, A., & Zuhri, M. (2022). Converging Islamic and religious norms in Indonesia's state life

plurality. Indonesian Journal of Islam and Muslim Societies, 12(2), 421–446. iainsalatiga.ac.id

Yilmaz, I. (2021). Muslims, sacred texts, and laws in the modern world. Handbook of Contemporary Islam and Muslim Lives. academia.edu

Muhajir, M., Nisa, I. S., Munawar, A., & Karimullah, S. S. (2023). Agus Moh Najib's Thoughts on the Interconnection of Islamic Law and National Law. Jurnal Ilmiah Al-Syir'ah, 21(1), 86-103. iain-manado.ac.id

Ma'sa, L. (2021). Minority And Majority Conception According To Al-Qur'an And As-Sunnah. Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam. academia.edu

Hasan, S. (). Philanthropy and social justice in Islam: Principles, prospects, and practices. Prospects. ssrn.com

Faris, S. (2023). Exploring The Divine Message: Quranic Studies in The Context of Islamic Scholarship. Dirasah International Journal of Islamic Studies. pdtii.org

Hakak, S., Kamsin, A., Zada Khan, W., Zakari, A., Imran, M., bin Ahmad, K., & Amin Gilkar, G. (2022). Digital Hadith authentication: Recent advances, open challenges, and future directions. Transactions on Emerging Telecommunications Technologies, 33(6), e3977. researchgate.net

Noorhidayati, S., & Aziz, T. (2023). Hadith Studies in Indonesia: Vernacularization and Teaching Methods of Sahih Al-Bukhari in Traditional and Contemporary Islamic Educational Institutions. European Journal for Philosophy of Religion, 15(3), 60-80. philosophy-of-religion.eu

Alimin, G., Gunawan, F., Muttaqin, A., & Boulahnane, S. (2022). Sexuality communication ethics in the Qur'an: A semantic analysis on coitus verses. HTS Teologiese Studies/Theological Studies, 78(1), 7158. ajol.info

Nur, I., Adam, S., & Muttaqien, M. N. (2020). Maqāṣid Al-Sharī'at: The main reference and ethical-spiritual foundation for the dynamization process of Islamic law. Ahkam: Jurnal Ilmu Syariah. researchgate.net