

INTRODUCTION TO HADITH

VENUE

BBA-Lecture Hall

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Prepared by

Dr. RIAZ SAEED

Department of Islamic Studies

NUML -Islamabad

MEANING OF HADITH

- **Literal Meaning of Hadith :**

Conversation , story, modern, recent, message, communication

- **Terminal Meaning of Hadith:**

Sayings, actions and approvals, Characteristics of the Holy Prophet Muhammad (s.aw)

For Example: صلوا كما رأيتموني أصلى

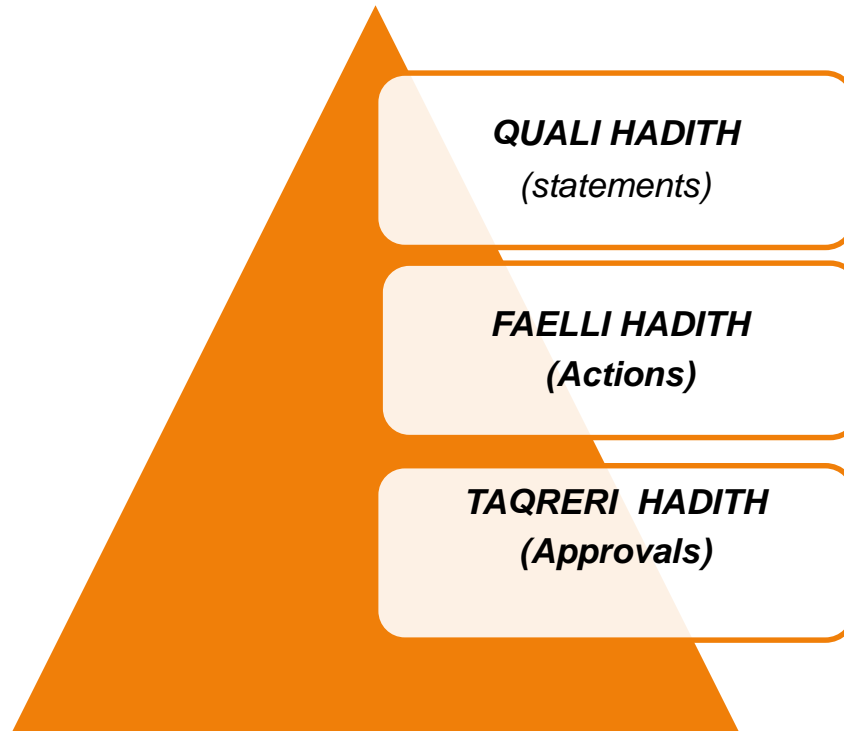
“ Offer the prayer in the very manner you see me offering it”

- **Hadith-e-Qudsi:** Gods message in the Prophets words

Example: " قَالَ اللَّهُ: يَسُبُّ بَنِي آدَمَ الدَّهْرُ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ"

“ Sons of Adam inveigh against Time, and I am Time, in My hand is the night and the day.”

CLASSIFICATION OF HADITH



CLASSIFICATION OF HADITH

- **QUALLI HADITH** : The Statements (Aqwall) of the prophet (s.a.w) are called Qualli Hadith.
- Example: إنما الأعمال بالنيات
- **FAELLI HADITH** : The Actions (Afaal of the Prophet (s.aw) are called Faelli Hadith .
- Example: صلوا كما رأيتموني أصلى
- **TAQRERI HADITH** : The silence of the prophet (s.a.w) on the actions or discussion of the Sehaba(RA) is called Taqreeri hadith.
- Expample; Sunnan of the Fajr Prayer

RANKING OF HADITH



RANKING OF HADITH

- **SAHEEH HADITH** :Sound, Most authentic with perfect chain of Narrators reaching to the Prophet.
- **HASAN HADITH**: the chain is fair, good enough, but not perfect.
- **DHAEIF HADITH**: weak, i.e. members of the chain are unreliable. or Weak due to defective Isnad.
- **MAUDU HADITH**: Forgery, fake , fabricated etc.

PARTS OF HADITH

SANAD- Chain of the Hadith

MATTAN – Text of the Hadith

PARTS OF HADITH

- **SANAD (Chain):** The narrators(RAAVI) of the hadith is called the SANAD(Chain of the hadith.

عن عمر ابن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : إنما الأعمال بالنيات

- **MATTAN (Text):** The described message of the Hadith is called MATTAN (Text) of the Hadith.

Example: إنما الأعمال بالنيات

SIX AUTHENTIC BOOKS OF HADITH

- Sahih Al-Bukhari by Muhammad bin Ismail
- Sahih Muslim by Muslim Bin Hajjaj Qushairi
- Sunan Abu Dawud by Suleiman Bin Ash'ath
- Sunan Ibn Majah by Muhammad Bin Yazid
- Jamia At-Tirmidhi by Muhammad Bin Eisa
- Sunan An-Nasai by Ahmed Bin Shu'ayb Nasai

NOTE: There have been compiled 41 books of Hadith till a days. The recent book of Hadith is Shaifah Hamam bin Munabbah, introduced by a renowned Islamic scholar Dr. Muhammad Hameedullah .

IMPORTANT NARRATORS OF HADITH

Abu Huraira 5300, Abdullah Ibn 'Umar 2630, Anas Ibn Malik 2286, Hazrat Ayesha 2210, Abdullah Ibn 'Abbas 1660, Jabir Ibn Abdullah 1540, A.S. Al-Khudary 1170, Abdullah Ibn Masood 748, Abdullah bin Amr Ibn 'Aas 700, 'Umar Farooq 537, Ali Ibn Abi Talib 536, Braa Ibn 'Azib 305, Abu Bakr Siddique 200.

IMPORTANCE OF HADITH

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Ye have indeed in the Messenger of Allah a beautiful pattern for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا، مَا تَمَسَّكْتُم بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

I am leaving to you the two sources, the Book of Allah and the Sunnat of his Prophet, If you hold them strongly, you will never be misguided.

Holy Prophet said: May God glade a person who hears from us a Hadith, then he memorizes it, and conveys it to someone, for some recipient are more attentive than the one who heard it.

CONCLUSION

Hadith of the Holy Prophet (s.a.w) has great importance in Islamic teachings . It is the second primary source of the Islamic law . it means Shariah) . As well as, Hadith help us to understand Quranic teachings because Hadith is most valid interpretation of the Holy Quran. Hadith is also a great treasure of the Hikmah (wisdom) . Hadith can also play a vital role to reform our Social and family lives. So we try to learn, understand and act upon the Hadith of the Holy Prophet (s.a.w) in any issue of life.

INTERPRETATION OF HADITH

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Subject: Islamic Studies

Prepared by

RIAZ SAEED

Department of Islamic Studies

NUML-Islamabad

*The Great Sayings
of
Prophet MOHAMMED (PBUH)*

Forty Hadith

Compiled by

Al-Imam Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ،
وَعَلَى آلِ مُحَمَّدٍ، كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَجِيدٌ



TEXT OF HADITH

عن عمر ابن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : إنما الأعمال بالنيات , وإنما لكل امرئ ما نوى , فمن كانت هجرته إلى الله ورسوله , فهجرته إلى الله ورسوله , ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها , فهجرته إلى ما هاجر إليه
(رواه البخاري و مسلم)

TRANSLATION OF HADITH

امیر المؤمنین ابو حفص عمر بن خطاب رضی اللہ عنہ سے روایت ہے، وہ کہتے ہیں،
میں نے رسول اللہ ﷺ کو فرماتے ہوئے سنا ”تمام اعمال کا دار و مدار نیتوں
پر ہے اور ہر شخص کو اس کی نیت کے مطابق جزا ملے گی۔ جس کی ہجرت
اللہ تعالیٰ اور اس کے رسول کے لئے ہو تو اس کی ہجرت اللہ تعالیٰ اور اس
کے رسول کے لئے ہے۔ اور جس کی ہجرت حصول دنیا کے لئے یا کسی
عورت سے نکاح کی غرض سے ہو تو اس کی ہجرت اسی چیز کے لئے ہے
جس کے لئے اس نے ہجرت کی۔“

TRANSLATION OF HADITH

"Actions are (judged) by motives (Niyyah), so each man will have what he intended. Thus, he whose migration (Hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."

BACKGROUND OF HADITH

STORY OF THE MIGRANT OMMAE QAIS

This Hadith was said by the Prophet, (s.a.w), at the time when a man emigrated from Makah to Medina during the Hijrah for the sake of marrying someone and not for the sake of Islam. The name of this woman was Omme Qais so he to become famous in the society due to his bad action, Migrate Omme Qais (Muhajir Omme Qais). So, we should be careful about our deeds and intentions.

IMPORTANCE OF HADITH

This Hadith is a most important and greatest hadith in hadith collections . Every Mohaddith (Compiler of Hadith) starts his Book of Hadith from this Hadith. So, Imam Abu Yahiya Sharf-ud-Deen Nawawi also do this. Reforms of intention plays a vital role in the acceptance of deeds. Al-Imam al-Shafie said: This Hadith is one third of the knowledge of Islam; related to about 70 topics of Fiqh. Al-Imam Ahmad (with reference to al-Imam al-Shafie's statement) said: Islam is based on three fundamentals : 1-Purification of intentions 2- Rejection of Biddat (Heresy) and 3- Halal (lawful) and Haram (unlawful) are evident

INTERPRETATION OF HADITH

Title of Hadith : Purification of intentions

Deeds depend up on intentions

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ (لن ينال الله لحوماً ولا دماًوها ولكن يناله التقوى منكم

إن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسدت كله ، ألا وهي القلب

إن الله لا ينظر إلى أجسادكم ، ولا إلى صوركم ، ولكن ينظر إلى قلوبكم و أعمالكم

Story of Three unaccepted Great Actions

(knowledge , Zakat, Jihad)

TYPES OF DEEDS

- ◉ **Taats Virtues**

Acceptance of All virtues depend up on good ignitions.

- ◉ **Muasi(Evils):**

Bad deeds are not acceptable even with good deeds.

- ◉ **Mubahat(Optional):**

These are accepted regarding to intentions .

MEANING OF NIYYAH (INTENTION)

Literal meanings: The willingness, Sincerity, purified etc.

Terminal Meanings: Actions are judged according to intentions. It is an Islamic concept referring to the intention one evokes in one's heart to do an act for the sake of Allah . It means every deeds for the sake of Almighty Allah .

1. The intention before any Faraz and Nafal ibadah (For example: prayer, Zakat, Hajj, Roza etc.)
2. Niyyah is done loudly only before hajj and Ummrah .

REFORMS OF INTENTIONS

- ◉ Study of the Quran and Hadith:
- ◉ Study of the Prophet Seerah:
- ◉ Remembrance of Death:
- ◉ Toubah (Repentance) :
- ◉ Tilawat of the Quran
- ◉ Self Accountability:
- ◉ Good Company :
- ◉ Pray to Allah:
- ◉ Fear of Allah:

CONTRADICTION TO IKHLAS

- There are five things that contradict ikhlas:
- i. **Ma'siat** - committing sins - this will weaken our ikhlas
- ii. **Shirk** - associating others with Allah
- iii. **Riya'** - performing an ibadah with the intention of showing off.
- iv. **Nifaaq** – hypocrisy
- V. **Wasawis**-Satanic temptation. Even though we must always make sure that our actions do not deviate from ikhlas, there are actions, which are automatically considered that of good intentions. For example, seeking knowledge in Islam, helping the community, doing da'wah, etc.

LESSON FROM THE HADITH

The Prophet (s.a.w), starts the hadith with the principle ("Actions are judged by intentions") and then gives three examples. This is the methodology of the Prophet (s.a.w). The examples help illustrate the principle so that it is easier for people to understand and they can apply the principle to other similar situations. The three examples consist of one of good intention (migration for the sake of Allah and His Messenger) and two of bad intentions (migration for the sake of worldly gains or for marriage).

LESSON FROM THE HADITH

- This hadith emphasises ikhlas (sincerity - to be truthful and honest to Allah alone, performing an act solely for Allah's sake whereby no other witness except Allah is sought). Ikhlas is one of the conditions of accepting good deeds. The other condition is that the actions must be done in accordance with the Shariah.
- This hadiths can also be seen as the criteria to help Muslims evaluate and judge what they do and say "as an ibadah" in their daily life:
 - i. To evaluate and judge our internal actions(Batin) .
 - ii. To evaluate and judge our external actions(Zahir) .
 - iii. To evaluate and judge our dealings (Mu'amalat).

CONCLUSION

This Hadith of the Holy Prophet (s.a.w) has a very close relationship to our practical life. Because our actions are undermined by our intentions , whether they are good intentions or bad intentions. Therefore we should always check our intentions before we do or say any thing. We must make sure that our actions are for the sake of Allah. So that they are accepted by Allah and that we will be rewarded for it.

TEXT OF HADITH

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ
فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ - رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ
أَمْرُنَا فَهُوَ رَدٌّ.

URDU TRANSLATION

ام المؤمنین ام عبداللہ حضرت عائشہ رضی اللہ عنہا سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص ہمارے دین میں کسی ایسی بات کو جاری کرے جو اس دین میں نہیں ہے۔ تو وہ بات (عمل) مردود ہے۔“ مسلم کی روایت کے الفاظ یوں ہیں: ”کہ جو شخص ایسا عمل کرے جس کا ہمارے دین میں حکم نہیں تو وہ (عمل) مردود ہے۔“

ENGLISH TRANSLATION

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."[Bukhari]

According to the version in Muslim, (it reads):

"Whosoever works a work which has for it no command of ours is to be rejected."[Bukhari & Muslim]

BACKGROUND OF THE HADITH

This Hadith is also an important Hadith in the collection of hadith . Majority of Mohadditheen narrate this Hadith in their Books of Hadith. According to Imam Nawawi Like Hadith 1, this Hadith is one of the most important Hadiths. So, it should be memorized by every Muslim. Because deeds according to the Suunah is one of the important criteria to their acceptance . According to Imam Ahmad bin Hambal (RA) this hadith one of the three fundamentals principles of Islam: 1-Purification of intentions 2-Rejection of Biddat (Heresy) and 3- Halal(lawful) and Haram (unlawful) are evident.

IMPORTANCE OF THE HADITH

This hadith is used as a criterion for judging external actions or performance of Ibadah. If an action is not done in accordance with the Shariah or the Sunnah of the Prophet, sallallahu 'alayhi wasallam, it will be rejected and not accepted by Allah based on text of this Hadith. This Hadith complements of Hadith # 1, which was a criterion for judging the intentions or the internal actions of the heart. The Scholars say that the acceptance of actions of Ibadah is based on the following three conditions:

- ☐ *True Emman: The believe of a person should be righteous*
- ☐ *Sincere intention : The action should be done with sincerity, for the sake of only Almighty Allah.*
- ☐ *According to Sunnah : It should be done in accordance with the Sunnah of the Prophet, sallallahu 'alayhi Waalehey wasallam.*

EXPLANATION OF HADITH

- ❑ **MAIN THEME:** *Rejection of Bidah (Heresy)*
- ▶ **Literal Meaning :** *“Innovation, novelty, heretical doctrine, heresy” etc.*
- ▶ **Definition of Bidah:** *Bid'ah means anything newly invented matter in Islam that is without precedent and is in opposition to the Qur'an and Sunna.*
- ▶ **Shaykh Muhammad al-Ghazali defines Bidah as:** *“ Bidah means Create something in Deen (Islam) himself and express it as the creation of sharia and the straight path(From Allah and his Prophet) .”*
- ▶ **In Common Sense:** *To make or add a new thing in Deen (Islam) Which is not recommended from Allah or his Holy Prophet (saw) is called Bidah (Heresy) .*

EXPLANATION OF HADITH

- ❑ **Methodology** : Every *ibadah* was described to us by the Prophet (s.a.w) being our best model to follow and emulate. The way that the *ibadahs* are performed by him have to be followed – it should not be violated. E.g. There are different ways of performing different prayers - Salat ul-Janazah has no *ruku'* or *sujud*. Before we perform any *ibadah*, we should know and learn the way the Prophet (s.a.w) performed it and we should do it in the right way as he did it. The Prophet (s.a.w)said, "Pray as you have seen me praying." Many Muslims today violate the way *ibadahs* are performed, because of ignorance or unintentionally.
- ▶ **Type**: If the Shariah has specified a type of *ibadah*, then we should stick to that type. E.g. Al-Udhiah - the type of animal to be sacrificed has been specified by the Shariah and this should not be violated. Recently a Sheikh in one of the Muslim countries made a *fatwa* that Muslims can use chicken as sacrifice - this is a violation of the type. If a Muslim cannot afford to offer a sacrifice, then they don't have to do it as it is not a *wajib*

FIVE ASPECTS OF SHARIAH DEEDS

- ❑ **Time:** Any *ibadah* that we do has to be done in its designated or specified time. E.g. There are fixed times in the day for the five prayers. For fasting, the month for fasting is Ramadhan. The period that we can fast is from *fajr to sunset*. Similarly, there is a specific time in the year when we can perform the Hajj - from the 8 to 12 Zulhijjah.
- ❑ **Place:** The Shariah has specified that certain *ibadahs* have to be performed in designated places. E.g. The places for performing the Hajj, I'tikaf, doing Ihram for Hajj have been fixed by the Shariah and this is something which is sometimes violated by Muslims, e.g. doing the Ihram (starting *talbiyyah* and *niyyah* for Hajj) in Jeddah is incorrect.
- ❑ **Quantity :** For most of the *ibadahs* of the Shariah has specified a certain number of times that the *ibadahs* or their components need to be performed. E.g. For prayers, there are specified number of *rakaahs* and *sujud* and for Tawaf there is a fixed number of rounds (7), etc.

CONDEMNATION OF BIDAH (HERESY)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day I have completed your Religion for you, and I have perfected My favor upon you, and I am pleased with Islam as a Religion for you.”

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.

CONDEMNATION OF BIDAH (HERESY)

- ❑ **The Prophet Said:** “Beware of newly invented matters in the religion, for every newly invented matter is an innovation, and every innovation is astray.” (Muslim)
- ❑ **The Prophet Said:** “Allah does not accept the repentance of an innovator until he abandons his innovation” (Tabaraani)
- ▶ **The Prophet Said:** “I swear by Allah that I have left you with it so clear that it is as clear at night as it is during the day and only a doomed person will stray away from it.”(Ibn- Majah)
- ▶ **The prophet Said:** “Do not praise me (excessively) as the Christians praised ‘Eesaa the son of Maryam, I am but *the slave of Allah*, so call me *the slave and Messenger of Allah*” (Bukhari

DEMERITS OF BID'AH

- ▶ *Bid'ah is a pre-cursor to disbelief.*
- ▶ Making unfounded statements on behalf of Allah and the prophet .
- ▶ Correcting the Prophet (s.a.w) or claiming that he had deficiencies.
- ▶ Dividing the Muslim nation.(Sectarianism)
- ▶ Abandoning the Sunnah.
- ▶ Igniting disputes among the Muslims.
- ▶ Accusing the Prophet of not completely conveying the message of Islam.
- ▶ Competing with the Prophets in their prophet-hood.
- ▶ Altering the religion.

REASONS BEHIND BIDAH

- ▶ Ignorance from Islamic Teachings .
- ▶ Following ones whims and wishes .
- ▶ Clinging to doubts.
- ▶ The sole use of ration with no reference to the Islamic texts .
- ▶ Islamic Scholars not fulfilling their expected role.
- ▶ Dependence on weak or fabricated Ahaadeeth.
- ▶ Extreme reactions to others errors.
- ▶ The failure to limit ones understanding of the Islamic texts to that of the companions of the Prophet(s.aw)
- ▶ Blind imitation of the masses.
- ▶ Not following the instructions of sincere scholars

METHOD TO ERADICATION OF BIDAH

- ▶ Warning against the dangers of Bid'ah and its evil effects.
- ▶ Calling people to adhere to the Qur'an and Sunnah, with the understanding of the Salaf.
- ▶ Distinguishing between weak and the authentic Ahaadeeth.
- ▶ Purifying the schools of jurisprudence from the innovation of fanaticism towards them.
- ▶ Spreading knowledge and correcting the peoples
- ▶ understanding of faith, worship and financial transactions.
- ▶ Warning against and subduing the innovators.
- ▶ Receiving knowledge from the correct sources (Quran& Hadith)
- ▶ sincere guided Islamic scholars.

CONCLUSION

This Hadith of the Holy Prophet (s.a.w) has very close relationship to our practical life. Because this hadith consist of an important principle and criteria that help a Muslim to practice easily and fulfill his/her daily religious obligations (Ibadat). As well as , this Hadith has a criterion for the Muslim by which he can assess and evaluate his external actions to ensure their rightness and acceptability. So we always try to promote the Sunnah (The Path) of the Prophet (Muhammad s,a.w) and condemn the Bidah (Heresy)