



**NATIONAL UNIVERSITY OF  
MODERN LANGUAGES**

**Dr Mohsin Khan Abbasi**

**Islamic Studies**

## **Chapter: 3rd Hadith**

### **Chapter: 3 Hadith**

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## a) Concept of Hadith

### **Literal meaning\_:**

The word Hadees is derived from the Arabic roots (حديث) which means; new Thing, information about something and incident.

### **Technical meaning:**

Information about the sayings, deeds and silence (when something is happened in his presence) of the holy prophet (p.b.u.h.).

### **kinds of Hadees:**

Hadees can be divided into three categories; they are Qauli, Faili and Taqreeri.

#### **\*1-Hadees Qauli:** (حديث قولي)

is the kind of Hadees in which the sayings of the prophet (p.b.u.h.) are mentioned.

#### **\*2-Hadees faili:** (حديث فعلى)

is that kind of Hadees in which the deeds and lifestyle of the holy prophet (p.b.u.h.) is mentioned.

#### **\*3-Hadees taqreeri:** (حديث تقريري)

is the kind of Hadees in which the silence of the holy prophet (p.b.u.h.) is mentioned when his companion did something or said something in his presence.

## **b)Uloom ul Hadees(Science of Hadees):**

It is the knowledge in which we get information about sanad and matan.

### **Sanad: (سند)**

It is the series of the narrators which are mentioned in the beginning of Hadees to prove the authenticity of Hadees. E.g.

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ  
الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ  
يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

In this Hadees the underlined portion shows the sanad of Hadees

### Matan (متن)

It is the text of Hadees which is mentioned after Sanad. E.g.

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

In this Hadees the underlined portion shows the matan of Hadees.

## Kinds of uloom ul Hadith of Hadees:

There are two kinds of science of Hadees; they are Ilm-i-riwaiat-ul-Hadees and Ilm-i-diraiat-ul-Hadees.

### Ilm-i-riwaiat-ul-Hadees. (علم رواية الحديث)

It is the science of Hadees in which the knowledge about the text of Hadees is given.

### Ilm-i-diraiat-ul-Hadees:(علم دراية الحديث)

It is the science of Hadees in which the knowledge about the narrators of Hadees is given. This science is also known as “Fann-ul-rijal” i.e. the science of narrators.

## Difference between sunnah and Hadees-i-faili:

Sunnah is the lifestyle of the holy prophet(p.b.u.h.), while Hadees-i-faili is the channel through which we know about the lifestyle of the holy prophet (p.b.u.h.).

## c)The Legal position of Hadees

There is consensus (ijma) among the Muslim ummah that Hadees is the second source of knowledge after the Quran. In the beginning of the 20th century a sect in the Muslims denied the legality of the Hadees. In the beginning they denied those Hadees which did not fulfill their condition. Their criterion was that if the Hadees is not in accordance with reason, it is not practicable. But later some other people completely

denied the authenticity of Hadees. The people who denied the legal position of Hadees are known as “Munkireen-i-Hadees.

## **Three theories of munkireen-i-Hadees:**

### **The 1<sup>st</sup> theory:**

The first theory of those who denied the authenticity of Hadees is that the duty of the prophet (p.b.u.h.) was confined to convey the message of Allah; he was not supposed to explain the verses of the holy Quran. Neither we nor his companions were bound to follow him. Moreover in order to understand the Quran, Hadees is not essential.

### **Their arguments for their 1<sup>st</sup> theory:**

#### **1<sup>st</sup> argument:**

"و لقد يسرنا القرآن للذ كر فهل من مدّ كّر"

It is the verse of the holy Quran which means “and we have made the Quran easy, is there anyone who learns it?” They say that the Quran is quite easy and it does not need any explanation.

#### **Answer of this argument:**

The Qura’n has two types of subjects. The first type of subject consists of those which deal with the advises like that of the day of judgment and the fear of Allah e.t.c. and the second type consists of those subjects which deal with injunctions. The above mentioned verse deals with the first type not with the second one.

#### **The 2<sup>nd</sup> argument:**

"إ نما أنا بشر مثلكم يو حى إ لى"

This verse means” “I am a man like you, I have revelation” It is also the verse of the holy Quran in which Allah taala makes his prophet (p.b.u.h.) announce that he has no difference from the other human beings so his sayings are like the other human beings and they are not worthy to be followed by the people.

#### **Answer of this argument:**

This verse is the reply of non-believers who asked the prophet (p.b.u.h.) to show some miracle. The prophet (p.b.u.h.) was instructed by Allah to tell them that he could not do that with out the permission of Allah, as he is also a human like them.

### **Denial of this theory:**

First of all I would like to mention our arguments which necessitate the Ahadees of the holy prophet (p.b.u.h.) then I would answer the two arguments of those who denied the authenticity of Hadees.

#### **Our arguments:**

##### **Argument#1**

There are many injunctions or incidents which are not mentioned in the holy Quran but they are in Ahadees. In the Quran there are only allusions to them. For example the Quran says:

"و ما جعله الله إلا بشرى لكم"

This verse means “and we did not made it (sending the angles in the battle of Badar) but for good news for you. The incident of the sending of angles in the battle of Badar is not mentioned in detail in the Quran this verse only alludes to it. It means that it is mentioned in Ahadees. Further the Quran says:

"وَإِذْ يَعِدُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ"

This verse means “and when God made a promise that you would have a command over one of the two groups.( either over the caravan of business which was going from Syria to Makkah under the leadership of Abu Sufian or the caravan which was going from Makkah Mukarrama to the battle of Badar under the leadership of Abu jihil). This promise is not found in the Quran; definitely it is mentioned in Ahadees.

## **Arguments#2**

According to the holy Quran the holy prophet (p.b.u.h.) was not only to give the message as it is, but he was supposed to explain it as will. The Quran says:

"وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ"

This verse means “and he will teach them the book (Quran) and Hikmat (wisdom)”. According to this verse it was obligatory upon the holy prophet (p.b.u.h.) to explain whatever he conveys. No doubt that the explanation of the Quran is Ahadees of the holy prophet (p.b.u.h.)

## **Argument#3**

Allah taala orders the believers to obey the orders of the holy prophet (p.b.u.h.) along with the obeying the orders of Allah taala, Allah taala says:

"أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ"

This verse means “obey Allah and his Apostle” this verse clearly tells that obedience to the orders of the holy prophet (p.b.u.h.) is as necessary as the orders of Allah taala. And his orders are nothing but his Ahadees.

## **Argument#4**

Injunctions of the holy Quran can not be implemented without the instructions given by the holy prophet (p.b.u.h.) in the form of Ahadees

because the injunctions are mentioned in the holy Quran in brief not in detail the details are found in the Ahadees. For example the Qura’n says:

"وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ"

Which means: “and establish prayers and give poor due”. Now how to establish the prayers, it is not found in the Qura’n the holy prophet (p.b.u.h.) practically performed the prayers and ordered his ummah:

"صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي"

Which means offer the prayers as you saw me offering my prayers. Similarly the details of zakat, hajj and fasting are found in Hadees not in the Qura’n. all these things clearly show that the implementation of the orders of the holy Qura’n is not possible with out the explanation of Hadees. Therefore Ahadees are essential for Muslims.

Now I come to answer the two arguments of those who denied the authenticity of Hadees:

## **The second theory of those who deny the Legal position of the Hadees:**

The second theory is that only the companions of the prophet (p.b.u.h.) were bound to follow the Ahadees of the prophet (p.b.u.h.) we are not supposed to follow him. Perhaps they saw that it is necessary to see a person who is followed. They do not believe in the medium through which we get the Ahadees as it is clear from the 3rd theory which they presented.

### **Refutation of this theory:**

This theory is so invalid that it does not need to be refuted because it means that the period of the prophet hood was limited to the time of his companions (R.A.). and this concept is totally wrong because the Qura'n indicated to the fact that the holy prophet (p.b.u.h.) was a universal prophet. There is limit of time, nation or place. Allah taala says:

"وما أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ"

Which means "we have not sent but blessing for all the universe.

Secondly if the companions of the prophet (p.b.u.h.) required the explanation of the Qura'n in spite of their deep knowledge of the Arabic language, why don't we need it?

## **The 3<sup>rd</sup> theory of those who denied the Legal position of Hadees:**

According to this theory the Ahadees did not reach us through authentic medium therefore we are not sure either they are the original sayings of the holy prophet (p.b.u.h.) or they are fabricated by some other people, therefore we are not supposed to follow a thing which is not authentic.

### **Refutation of this theory:**

To refute this theory we have many arguments. Some of them are as follow:

#### **Argument#1**

The Qura'n reached us through the same medium through which the Hadees reached us. As Muslim one should not doubt in the authenticity of Hadees as he does not doubt in the authenticity of the Qura'n.

#### **Aurgument#2**

Otherwise it means that Allah made us bound to follow the Hadees but He did not safeguard it. In this situation the verse of the holy Qura'n which means: "obey the apostle" becomes meaningless, as there is no way to obey him without his Ahadees.

#### **Aurgument#3**

The scholars of the science of Hadees spent all of their lives in knowing the science of narrators and they illustrated the all aspects of the narrators' lives. So there is no possibility that some Ahadees are weak and the scholars don't know about their weakness.

## **d)History of Hadith**

Apart from printing of Ahadees there are many other sources for preservation of Ahadees which are authentic. Research show that during the period of the prophet (p.b.u.h.) and his companions three methods for the preservation of Ahadees were adopted.

### **Method#1: hifz-i-riwaiat (learning by heart)**

The 1st method of preservation of the Ahadees was to learn it by heart and this method was very authentic. During that period the Arabs had been endowed with extraordinary memory. They used to remember not only their pedigree but also the pedigree of their horses. They learnt by heart thousands of lines of the poems. Two incidents are described to prove it.

#### **Incident#1:**

Hazrat Jafar describes (in saheeh-i-Bukharithat) once he and Hazrat Ubaidullah went to meet Hazrat Wahshi. He (Ubaidullah) asked Hazrat Wahshi if he knew him (Ubaidullah)? He said that he does not know him but many years ago he went to meet Adi bin Alkhiar. In that day Adi's wife gave birth to a child. The child was given to him (Wahshi) with the covered body to give him to the governess. The child's body was covered only the feet were seen to him. So his feet resemble the feet of that child.

#### **Incident#2**

Hafiz bin Hajar writes in his book "al-Isaba": once Abdul Malik bin Marwan tried to test the memory of Hazrat Abu Huraira and asked him to recite some Ahadees. Hazrat Abu Huraira recited many Ahadees and a writer wrote them. Abdul Malik sent for him next year and asked him to recite the same Ahadees. Hazrat Abu Huraira started reciting the same Ahadees. The writer tallied the Ahadees with those which were written last year. They were surprised to find that every thing was the same, even the arrangement was the same.

So these two incidents and many more reveal that the Arabs were endowed with extraordinary memory. And it was an authentic source of preservation of Ahadees. And it can be relied upon.

### **Method#2:(taamul)**

2nd method was taamul which means practicing accordingly i.e. the companions implement what the prophet (p.b.u.h.) did or said then they learnt it by heart. Many companions of the prophet (p.b.u.h.) used to say: "I saw the prophet (p.b.u.h.) do like this" this method is very authentic.

### **Method#3:(writing)**

Hadees have also been preserved by writing. Historically writing of Ahadees can be divided into four stages:

1-the 1st stage is writing the Ahadees miscellaneously.

2-the 2nd stage is preservation or collection of Ahadees in form of scriptures by individuals for their personal use. It differs from the 1st stage that it is in the form of scriptures while the 1st may be in the scattered form.

3-the 3rd stage is collection of Ahadees without dividing them into chapters. 4-The 4th one is the collection of Ahadees by dividing them into chapters. During the life time of Hazrat Muhammad (p.b.u.h.) the first two types of collection of Ahadees had been prevalent.



**Question:** The munkireen-i-Hadees say that during the life time of Hazrat Muhammad (p.b.u.h.) the writing of Ahadees was not prevalent, rather it was banned. They quote a Hadees compiled by imam Muslim (rahimahullah). Hazrat Abu saeed Khudre (raziyallahu anho) narrates; Hazrat Muhammad (p.b.u.h.) said:

"لا تكتبوا عني غير القرآن ومن كتب عني غير القرآن فلينحه"

This means: "don't write of my words other than the holy Qura'n, and whoever wrote of my words other than the holy Quran he should delete it.

They say that the holy prophet (p.b.u.h.) restricted his companions to write only Qura'n not the Ahadees. If Ahadees had authenticity the holy prophet (p.b.u.h.) would have not restricted his companions rather he would have appreciated them. It means that Ahadees are not essential even in the eyes of the person who provided Ahadees.

**Answer:** the fact is that this Hadees cannot be presented as evidence because if it has been the case, Hazrat Muhammad (p.b.u.h.) Would have got it written with stress. The fact is that this restriction was only for the early period of Islam. After this period this restriction was removed.

### **Reasons for the restriction:**

#### **1<sup>st</sup> reason:**

The Qura'n was not compiled in a proper form and it was with the companions in scattered form. So the preservation of the Qura'n was 1st priority therefore the companions were restricted to compile the Qura'n.

#### **2<sup>nd</sup> reason:**

The companions were not quite familiar with the style of the holy

Qura'n so they could not distinguished the Quranic verses from non-Qura'nic material. In these circumstances there was possibility that non-Quranic material might be composed with the Quranic verses. But when the companions became familiar with the style of the Qura'n they were allowed to write Hadees.

### **Arguments:**

We have arguments to prove that the holy prophet (p.b.u.h.) allowed the companions to write Ahadees after they were restricted. These arguments are of two categories; the first category consists of the verbal sayings of the holy prophet (p.b.u.h.). The second category consists of the personal collections of the companions in the time of the holy prophet (p.b.u.h.). The availability of such collections reveals that the holy prophet (p.b.u.h.) might have allowed them to write.

#### **1<sup>st</sup> category of the arguments:**

It consists of the sayings of the holy prophet (p.b.u.h.) in which he allowed his companions to write ahadees.

### **The first argument:**

"إستعن بيمينك"

This Hadees means: get help of your right hand. The holy prophet (p.b.u.h.) advised his companion to write. It clearly shows that it was allowed in the time of the holy prophet (p.b.u.h.).

### **The second argument:**

"قيدوا العلم قلت وما تقييده قال كتا به"

This hadees means "confine the knowledge,(the narrator said) I asked the prophet(p.b.u.h.), he said "writing". This hadees clearly shows that the prophet (p.b.u.h.) appreciated the writing of hadees.

### **The third argument:**

"اكتبوا لأبي شاه"

This hadees means "write for Abu-Shah". He advised his companions to help their friend, named Abu-Shah. It is the clear appreciation and permission from the holy prophet (saw's.) when they were familiar with the style of the Qura'n.

### **2<sup>nd</sup> category of the arguments:**

it consists of the arguments which practically shows the permission of the prophet (s.a.w.s.) and they are the collections of the Hadees at that time.

#### **Collection#1**

"الصحيفة الصا دقة "

It was compiled by Hazrat Abdullah bin Amar bin al-aas. It was collection of more than 5300 Ahadees.

#### **Collection#2**

"صحيفة على"

This scripture was compiled by Hazrat Ali (r.a.). He kept it in the sheath of his sword. He did not show it to the people. The reason for hiding of this collection

Was his fear the attribution of false and modified Ahadees to the holy prophet (s.a.w.s.), and it is a great sin according the Hadees of the prophet (s.a.w.s.).

"من كذب علي متعمدا فليتبوء مقعده من النار"

This Hadees means: whoever attributed false things to me, he may build his place in the Fire (of Hell). This scripture contained the Ahadeed about blood money revenge the protected non-Muslims and poor due.

#### **Collection#3**

"كتاب الصدقة "

This is the collection of those Ahadees, which were dictated by Hazrat Muhammad (s.a.w.s.) Himself. It contained Ahadees about zakat, ushar and sadaqat. He prepared this collection to send it to the governors of different provinces. But he died before he sends it.

#### **Collection#4**

"صحف أبي هريره"

It was collection of Ahadees by AbuHuraira, which contained 5364 Ahadees.

So all these personal scriptures of the companions clearly shows that the holy prophet (s.a.w.s.) allowed them to write Ahadees.

## **Services of Hazrat Ali (r.a.)**

Hazrat Ali(r.a.) was also against quoting of many Ahadees in his early reign and he was unwilling to show his collection to others but when Abdullah bin saba worked against Islam with connivance of the Jews who mixed with the Muslims to harm Islam; to achieve their ends they connected false Ahadeed. Hazrat Ali decided to quote more Ahadees to tackle this problem. So he and his pupils served Islam and the science of Ahadees by quoting more and more Ahadees.

## **The period of Hazrat Umar bin Abdul Aziz (rahimahullah)**

Until the reign of Hazrat Umar bin Abdul Aziz the writing of Hadees was in its limited stages (i.e. miscellanecely and personal scriptures) but the time was ripe for the compilation of Hadees. Because now there was no risk of it's mixing with the Qura'n. So Hazrat Umar bin Abdul Aziz sent letters to all justices of the provinces to compile the Hadees. So the following book of Hadees had been compiled by the end of the first century.

### **1- kutub-e- Abi Bakar. (كتب أبي بكر)**

Hazrat Abu Bakar (rahimahullah) compiled many books of Hadees but before he sent these books to Hazrat Umar bin Abdul Aziz he died.

### **2-kitab-ul-sunan li-makhool (كتاب السنن لمكحول)**

This book was compiled by Imam Makhool (rahimahullah)

### **3- Abwab-ul-sha'bi (أبواب الشعبي)**

It was compiled by Aamir bin Shurahbeel. (Rahimahullah)

## **Second century of Hijra:**

This was the beginning of the book of Ahadees which were divided into chapters. In the second century of Hijra compilation of Hadees gained momentum. The books of Hadees which were written in this period are more than twenty in number. Famous among them are as follows:

### **1-kitabul- Aasar li-Abi-Haneefa. (كتاب الآثار لأبي حنيفة)**

Imam Abu- Haneefa selected Ahadees from forty thousand Ahadees to compile this book.

### **2-al-muatta li-imam Malik. (الموطأ لإمام مالك)**

In this book imam Malik selected authentic Ahadees.

## **Third century of Hijra:**

During this century the compilation of hadees reached at zenith. During this period the science of narrators got a definite shape. Sihah-e-sitta were compiled. Besides sihah-i-sitta the books written are as follow:

### **1-musnad-e- abi dawood tayalisy. (مسند أبي داود طيالسي)**

This book was compiled by Abu dawood tayalisy who was other than Abu dawood sajistany, the compiler of sunan (the book which is included in sihah-e-sitta).

### **2-musnad-e- Ahmad. (مسند أحمد)**

This book contains almost 40 thousand Ahadees which were selected from 7.5 lac Ahadees.

### **3-Musannaf ibn-e- Abiahaiba (مصنف ابن أبي شيبة)**

This book was compiled by AbuBakar bin Abi shaiba who was the teacher of imam Bukhari and imam Muslim.

## **BRIEF INTRODUCTION TO SIHAH-E- SITTA**

Many books of Ahadees have been compiled in this period but these six books are considered as the source of knowledge in the science of Ahadees. Sihah (صحيح) is the plural of saheeh (صحيح) which means authentic and sitta (ستة) which means six. This term means that if a person reads these books he gains a lot of authentic Ahadees which are enough to know religion. Apart from these authentic Ahadees there are the other kinds of Ahadees exist in these six books. And also it should be known that the authentic Ahadees are not confined to these books but they also exist in the other books of Ahadees.

### **THE SIX AUTHENTIC BOOKS OF AHADEES**

(صحيح البخاري) Saheeh-ul-Bukhari

According to the consensus of ummah this book is next to the Qur'n. all the Ahadees exist in this book are authentic.

(صحيح مسلم) saheeh Muslim

This book also contains only the authentic Ahadees but some Ahadees are stronger than saheeh-ul-Bukhari in sanad.

(سنن النسائي) sunan-ul-nasai

This book contains authentic as well as the other Ahadees.

(سنن أبي داود) sunan-e-Abi dawood

This book was compiled by Abu Dawood sajjistani and he is other than Abu Dawood tayalisi.

(جامع ترمذی) jame tirmizi

It also has authentic & other Ahadees. Commentary on Ahadees with the controversy among the scholars is also mentioned in this book.

(سنن ابن ماجه) sunan-i-ibni maja

It also has authentic & other Ahadees

**THE END**

**Questions:**

- 1-Define the literal and technical meaning of Hadith and its kinds.**
- 2-what does meant by sciences of Hadith and how many branches of sciences of Hadith.**
- 3-what is difference between Sunnah and Hadith.**
- 4-how can be recognized the legal position and authenticity of Hadith.**
- 5-how the Hadith was compiled and preserved in the time period of Hadrat umar bin abdul Aziz.**

**References:**

**English Translation of “dars e tirmizi” vol.1 mufti taqi usmani**

