

Definition of hadith

Meaning of the hadith: new

Hadith : A Hadith refers to all that is narrated from the Prophet, his acts, his sayings, and whatever he tacitly approved, in addition to all the reports which describe his physical attributes and character

The meaning of the Sunnah:

The word sunnah means “ a practice, a way or a mode of life”

سنة مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا

Proof of the importance of the Sunnah

(1) The Qur’aan speaks of the importance of the Sunnah, for example:

a) Allaah says مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (interpretation of the meaning): “He who obeys the Messenger has indeed obeyed Allaah . . .” [al-Nisaa’ 4:80] Allaah described obedience to the Prophet (peace be upon him) as being a part of obedience to Him. Then He made a connection between obedience to Him and obedience to the Prophet يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ (peace be upon him): “O you who believe! Obey Allaah and obey the Messenger . . .” [al-Nisaa’ 4:59]

b) Allaah warns us not to go against the Prophet (peace be upon him), and states that whoever disobeys him will be doomed to eternal Hell. Allaah says (interpretation of the

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ (meaning)
“ . . . And let those who oppose the Messenger’s commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them.” [al-Nur 24:63]

c) Allaah has made obedience to His Prophet a religious duty; resisting or opposing it is a sign of hypocrisy: “”But no, by your Lord, they can have no Faith, until they make you [Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [al-Nisaa’ 4:65]

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

d) Allaah commands His slaves to respond to Him and His Messenger: “O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life . . .” [al-Anfaal 8:24]

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ.

e) Allaah also commands His slaves to refer all disputes to him: “. . . (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger . . .” [al-Nisaa’ 4:59]

The Sunnah is revelation from Allah

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ {

[عَظِيمًا { [النساء: 113

وَادْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا { {

]]الأحزاب: 34

(2)The Sunnah itself indicates the importance of the Sunnah. For example:

a) Al-Tirmidhi reported from Abu Raafi' and others that the Prophet (peace be upon him) said: "I do not want to see any one of you reclining on his couch and, when he hears of my instructions or prohibitions, saying 'I don't accept it; we didn't find any such thing in the Book of Allaah.'" Abu 'Eesaa said: This is a saheeh hasan hadeeth. (See Sunan al-Tirmidhi, Shaakir edition, no. 2663.)

لا ألفين أحدكم متكئا على أريكته يأتيه أمر مما أمرت به أو نهيت عنه، فيقول: لا أدري،
ما وجدنا في كتاب الله اتبعناه

Al-'Irbaad ibn Saariyah, may Allaah be pleased with him, reported that the Prophet (peace be upon him) said: "Would any of you think, reclining on his couch, that Allaah would only describe what is forbidden in the Qur'aan? I tell you, by Allaah, that I have warned and commanded and prohibited things that are as important as what is in the Qur'aan, if not more so." (Reported by Abu Dawud, Kitaab al-Khiraj wa'l-imaarah wa'l-fay.)

"أَيْحَسْبُ أَحَدُكُمْ مُتَكَيِّئًا عَلَى أَرِيكَتِهِ قَدْ يَظُنُّ يَقُولُ: إِنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي
هَذَا الْقُرْآنِ، أَلَا وَإِنِّي - وَاللَّهِ - قَدْ أَمَرْتُ وَوَعَّظْتُ وَنَهَيْتُ عَنْ أَشْيَاءَ، إِنَّهَا لِمِثْلُ الْقُرْآنِ
أَوْ أَكْثَرُ،

b) Abu Dawud also reported from al-'Irbaad ibn Saariyah, may Allaah be pleased with him, that "the Messenger of Allaah (peace be upon him) led us in prayer

one day, then he turned to us and exhorted us strongly . . .
(he said), ‘Pay attention to my sunnah (way) and the way
of the Rightly-guided Khaleefahs after me, adhere to it and
hold fast to it.’” (Saheeh Abi Dawud, Kitaab al-Sunnah.)

فَوَعظْنَا مَوْعِظَةً بَلِيغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ

(3) The scholars’ consensus (ijmaa’) affirming the
importance of the Sunnah.

Al-Shaafi’i, may Allaah have mercy on him, said: “I do
not know of anyone among the Sahaabah and Taabi’een
who narrated a report from the Messenger of Allaah
(peace be upon him) without accepting it, adhering to it
and affirming that this was sunnah. Those who came after
the Taabi’een, and those whom we met did likewise: they
all accepted the reports and took them to be sunnah,
praising those who followed them and criticizing those
who went against them. Whoever deviated from this path
would be regarded by us as having deviated from the way
of the Companions of the Prophet (peace be upon him)
and the scholars who followed them, and would be
considered as one of the ignorant.

(4) Common sense indicates the importance of the
Sunnah.

The fact that the Prophet (peace be upon him) is the
Messenger of Allaah indicates that we must believe
everything he said and obey every command he gave. It
goes without saying that he has told us things and given
instructions in addition to what is in the Qur’aan. It is

futile to make a distinction between the Sunnah and the Qur'aan when it comes to adhering to it and responding to it. It is obligatory to believe in what he has told us, and to obey his instructions.

The ruling concerning those who deny the importance of the Sunnah is that they are kaafirs, because they deny and reject a well-known and undeniable part of the religion.

The Compilation of *Hadîth* in the Days of the Holy Prophet

The Script of ‘Abdullâhi ibn ‘Amr ()

It has been stated earlier that ‘Abdullâh ibn ‘Amr was specifically instructed by the Holy Prophet () to write *ahâdîth*. He therefore compiled a big script and named it “As-Sahîfah as-Sâdiqah” (The script of truth). ‘Abdullâh ibn ‘Amr was very precautious in preserving this scrip

I used to write whatever I heard from the Holy Prophet (ﷺ) and wanted to learn it by heart. Some people of the Quraysh dissuaded me and said, “Do you write everything you hear from the Holy Prophet (ﷺ), while he is a human being and sometimes he may be in anger as any other human beings may be?” [Sunan Abu Dâwûd]

They meant that the Holy Prophet (ﷺ) might say something in a state of anger which he did not seriously intend. So, one should be selective in writing his *ahâdîth*. ‘Abdullâh ibn ‘Amr conveyed their opinion to the Holy Prophet (ﷺ). In reply, the Holy Prophet (ﷺ) pointed to his lips and said,

و الذى نفس محمد بيده ما يخرج مما
بينهما الا حق فاكتب .

I swear by the One in whose hands is the soul of Muhammad: nothing comes out from these two (lips) except truth. So, do write. [Sunan Abu Dâwud; Tabaqât ibn Sa'd; Mustadrik-ul-Hâkim]

It was a clear and absolute order given by the Holy Prophet (ﷺ) to write each and every saying of his without any hesitation or doubt about its authoritative nature.

In compliance to this order, 'Abdullâh ibn 'Amr wrote a large number of *ahâdîth* and compiled them in a book form which he named, "*al-Sahîfah al-Sadîqah*." Some details about this book shall be discussed later on, *inshâ-Allâh*.

7. During the conquest of Makkah (8 A.H.), the Holy Prophet (ﷺ) delivered a detailed sermon containing a number of Sharī'ah imperatives, including human rights. One Yemenite person from the gathering, namely, Abu Shah, requested the Holy Prophet (ﷺ) to provide him the sermon in a written form. The Holy Prophet (ﷺ) thereafter ordered his companions as follows:

Quran and Al-Hadith are interrelated in the sense that both often complement each other in interpreting Islamic teachings. In order to gain comprehension of the Quran in detail, it is vital for a Muslim to refer to Al-Hadith in clarifying ambiguities from the Quran. Al-Hadith offers explanations and lends certainties to the abstract concepts depicted in the Quran.

The Holy Quran is basically the message of ALLAH which provides us the principles of Islam which help us to resolve the various issues in our daily life activities. But most of the time the messages given in the Holy Quran are in brief terms while the hadith of the Holy Prophet explains the details of these brief terms. There are clear instructions given in the Holy Quran to obey and to follow the Prophet Muhammad (Peace be upon him). The Holy Quran says that "Obey ALLAH and Obey the messenger". The hadith along with the holy Quran is considered as the

foundation of Islamic education and Islamic laws.

The Holy Quran describes the basic principles of life where guidance was required to live a practical life. There are many things which are given in the Quran which are essential to follow but the details were not given in the Quran. The detail of these principles and instructions were given in the hadith to follow to live a life like a practical Muslim. It is an obvious thing that nobody could guide us better than our Holy Prophet Muhammad (Peace be upon him). He provided us theoretical and practical aspects of life which were interpreted in the hadith in detail. We all should make it clear in our minds that the structure of Islam is based upon the Quran and the sayings of our Holy Prophet Muhammad (Peace be upon him) which are called hadith.

We can have various examples from the Holy Quran that the order is given in it but the explanation is given in the Hadith. The holy Quran says to offer prayer but the detail is not given in the Holy Quran. The five times of prayers and the Rakat of the prayers are given from the Hadith. Which prayer should be offered to pray at which time, all the details are given in the hadith. It is also said in the Holy Quran that take fasting in the holy month of Ramadan. But the time of fasting is described in the hadith. All the Muslims know that Zakat is obligatory while how much zakat should we pay? How much amount should we have to pay the zakat? All the details are given in the hadith?

Sometimes we know the details of the punishments from hadith. The holy Quran orders to cut the hand of the thieves while Hadith provides the absolute details that which and how much the hand should be cut off. According to the hadith, the right hand from the cuff had

to be cut off if the crime is proved.

Basic Parts of a Hadith

Sanad

• Ravi

• Matn

The six Main collections of Hadith

• Bukhari • Muslim • Nassai

• Tirmidhi • Abu Daood

• Ibn e Maja

1 st classification (Referenced to a particular authority)

Qudsi, (قدسى) (Sacred: In which the saying is referred to

Allah The creator

Marfu (مرفوع) (Elevated: In which the saying is referred to

Prophet Muhammad PBUH

Mauquf (موقوف) (Stopped: In which the saying is referred

to the companion of the Prophet PBUH

Maqtu (مقطوع) (Severed : In which the saying is referred

to the successor of the companion.

3rd classification (Reliability of the sanad) 1. Sahih, (صحيح) (Authentic : • As per the rules of authenticity, i.e.

with respect to the chain or text . Sahih Ahadith are absolutely correct, having no weakness in its chain of transmission (sanad)and the text (Matan) • Example of Sahih Hadith • Yahya Narrated from Malik, who narrated from Abu Zinad from Al-Araj from Abu Hurraira that the Messenger of Allah said, “the food of two is enough for three and the food of three is enough for four ”Sanad is perfect and so is Matn

1. Hasan, (حسن) (Approved : • These are like Sahih Ahadith, quite reliable. However, they are lower in status to them, because of a slight weakness in its chain as compared with a Sahih Hadith as, some of its narrators may have the weak memory. • Example of Hassan Hadith • Muhammad bin Ismail narrated from Malik bin Ismail who narrated from Israel bin Yunus from Yusuf bin AbuBurda from his father who narrated from Ayesha that she said, "whenever the Holy Prophet used to leave the toilet, he would say, „Ghafranak ”.“ • Imam Tirmizi says that this is a hassan hadith because although the sanad is joined, some of the narrators do not have a perfect memory

• 1.Daef (ضعيف) (The weak Hadith : • These Ahadith have some problem in either the chain of transmission(i.e. A narrator could have been a liar or had not met the person he was narrating from) or in its contents (that may differ from the basic Islamic teachings). • Ruling: • The reliable opinion is that weak hadiths can be acted upon for virtuous deeds (fada'il al a'mal), for religious appeal, and stories, and similar things that are not connected to legal rulings and belief. • It should also be noted that the meaning

conveyed in a weak hadith may still be considered sound and supported by other related texts.

Maudu' (موضوع) (The fabricated A fabricated hadith is a hadith which is falsely ascribed to the Prophet (peace and blessings be upon him) while in fact he did not pronounce it. • it is not permissible to narrate such hadiths and it is a big sin. • Example • AbdulWahad narrated from Mubarik from Ibne Bakran from Qazi fromYatqi from Ibne Dakheel from Muhammad bin Abdous from AbuKhutheema from Yazid bin Haroon from Qazat bin Soaid from Asim fromAlshath from Shadad bin Aous that the Prophet said: • “Whoever related poetry after Isha prayers, his Salah will not be accepted for that night”.