

Lecture No. 09: Hadith and its Sciences– I

(Module 1(36): Introduction to the basic Concepts of Hadith Sciences)

Literal Meaning of the Hadith: Literally Hadith means: conversation and a new thing. Wherever this word is used in the Holy Qur'an, it means "word or talk".

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ (الطور:34:52)

“So let them produce a treatise like this (Qur'an) if they are truthful”.

According to Allama Johari: Hadith al-Kalam (الحديث الكلام) Qalilah wa Kathirah wa Jama Hadith (قليلة وكثيرة وجمع احاديث) "The meaning of Hadith is speech whether it is little or much. Its plural is Ahadith."

Technical Meaning of the Hadith: In the terminology of Hadith scholars, Hadith refers to the sayings, actions, and speech of the Messenger of Allah (things or deeds determined him), the circumstances and attributes of the Prophet (PBUH).

Introduction to the Knowledge of Hadith: Hadith and Sunnah: Hadith and Sunnah are synonyms with Muhadditheen (محدثين) and especially the later Muhadditheen (متأخرين محدثين).

Sunnah literally means a walking path, and a walking path is one that is walked on repeatedly, coming and going on it is a regular part of the routine. Lifting up a child during prayer and urinating while standing due to some reason on some occasions are mentioned in Ahadith, but they are not the Sunnah.

Basic Kinds of Hadith:

Hadith Qawli: It is a hadith in which the saying of the Prophet (ﷺ) is mentioned. For example:

مثال: انما الاعمال بالنيات

Actions are judged by intentions

Faili Hadith (حديث فعلي): It is a hadith in which the actions of the Prophet (ﷺ) is mentioned.

Example: Nu'man bin Basheer (RA) said: “When we stood up for prayer, the Messenger of Allah Almighty (PBUH) would straighten the ranks, and when we stood up straight, he would start the prayer by saying, 'Allahu Akbar.’” (Abu Dawud, 662).

Hadith-e-Tqreeri (حدیث تقریری): It is a hadith in which it is mentioned that the Prophet ﷺ remained silent on something. Sometimes the Holy Prophet ﷺ remains silent and gives permission and sometimes he makes it clear by his actions. Below is an example of both.

Silent Explanation: A person performed the Sunnah prayer of Fajr after the obligatory prayer. The prophet asked why he did that. He said he missed his Sunnah prayer of Fajr and performed then in response the prophet stayed silent.

Explanation with the Action: during an expedition, the Muslim army out of starvation had to eat from a dead massive fish, Amber that died outside the sea. The Prophet ﷺ said: If there is something leftover, then give it us too.

Shumail-e-Nabawi (شمائل نبوی): Those are the Ahadith in which the habits and morals or physical attributes of the Prophet ﷺ are mentioned.

Example: Hazrat Abdullah bin Abbas (RA) says that the Messenger of Allah (PBUH) was the most generous of all people. (Sahih Bukhari, 6)

Definition of the Ilm-e-Usul ul Hadith (علم أصول الحديث کی تعریف): The art of Hadith means to know the rules and regulations through which the document and the information of the text are known and to be able to know the narrator and narrator, and their circumstances, on the basis of which the decision to accept or reject the hadith is made.

The Subject of Ilm-e-Hadith (علم حدیث کا موضوع): According to the acceptance and rejection of hadith, its subject is “Sanad (Chain of narrators) and text” (سند و متن) of hadith.

In the process of accessing the correct information about the narrators' life and character and their biographies and situations the Muhadditheen left no stone unturned yet, if there left any deficiencies due to human error, two things must be kept in mind while examining the text.

1. There should be nothing against Quran and Sunnah.
2. There should be nothing against the established fact of knowledge and reason.

Accepted and Rejected Hadith (حدیث مقبول و مردود): Accepted: The hadith which is obligatory to act upon it. Rejected: A hadith that is not acceptable to act upon it.

(Module 2(37): Accepted and Rejected Hadith)

Types of Accepted Hadith: 1. **Sound in itself (صحیح لذات):** The hadith in which the following five conditions of authenticity of a sound hadith are found:

1. The chain of transmission must be connected, i.e., each narrator has received the hadith directly from his predecessor.

2. Every narrator in the chain of transmission must be righteous, that is, he avoids major sins, does not insist on minor sins, has a humble nature, and is a man of morals.
 3. Every narrator should have a perfect memory, that is, he should preserve and pass on the hadith through writing or memory.
 4. That hadith should not be rare (شاذ). That is, there should not be anything in the hadith that contradicts any other authentic hadith narrated by a more reliable narrator.
 5. There is no hidden flaw (علت) to be found in the hadith. A hadith may appear to be authentic, but there may be some hidden flaw in it, on the basis of which the validity of the hadith becomes doubtful.
1. It is compulsory to follow the correct hadith, this is a consensus among experts in hadith, usul e fiqh (اصول فقہ) and jurisprudence. This is one of the proofs of the Shari'ah and a Muslim should not try to abandon it.
 2. **Sound for some other Reason صحيح لغيره**: When there is more than one chain of a Hassan (good) hadith, it is promoted from the level of good to the level of Sahih. Because of its lack of (other credentials), it is known as "**Sahih Lighairihi**" and is said to have attained a level of health as a result.
 3. **Good in itself حسن لذاته**: The hadith some of whose narrators are "Khafeef al-Zabt" "Having not so good a memory ", the rest of the conditions are the same as those of the sound (Sahih) Ahadith.
 4. **Good for some other Reasons: حسن لغيره**: A hadith which has several chains of transmissions, each chain of transmission has a slight weakness, but if this weakness is compensated by multiple chains of transmissions, then it attains the status of "**Hasan Lighairihi**".
 5. **Weak (Da'if)**: A hadith whose chain of transmission is not connected or any of its narrator is not a man of character (Adil) or the narrator's memory is not good and reliable is called a weak hadith.

A hadith is called weak mainly due to two reasons:

1. The omission of the narrator at some point in the chain of narrators.
2. The qualities that must be found in the narrators of hadith are missing.

According to Hafiz Ibn al-Salah, the definition of a weak hadith is: "A hadith in which neither the qualities of authentic hadith nor good hadith can be found is weak."

Types of Rejected Ahadith due to the Narrator's Lack of Character

Abandoned (Matrook): A hadith whose narrator lies in common talk and the muhadditheen have refused to accept his narrations.

Fabricated: (Mawdu') In the term of hadith, when it is proved that a narrator has a defect that he lies about the Messenger of Allah ﷺ and attributes fabricated things to him, his narration is called Fabricated (Mawdu')

(Module 3(38): Importance and authenticity of Hadith)

Interpretative status of the Prophet ﷺ: Allah gave the Messenger of Allah ﷺ the authority to interpret the Qur'an. The Holy Prophet (PBUH) is the most reliable source for the interpretation of the Holy Qur'an. And interpreting the revelation is the main position of the Messenger of Allah (PBUH).

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل، 16 : 44)

“And, (O Glorious Messenger,) we have revealed to you the Glorious Reminder (the Qur'an) so that you may explain clearly to people (the message and the commandments) that have been sent down to them and that they may meditate”.

Legislative Authority of the Prophet (PBUH): Several verses of the Holy Qur'an assign legislative powers to the Prophet (PBUH).

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ (الأعراف:157)

“Who enjoins on them virtues and forbids those vices”.

One of the duties of the Messenger of Allah Almighty ﷺ is to declare good things as permissible and bad and dirty things as impermissible. This duty is separate and distinct from commandment and prohibition (Amr bilMaroof wa Nahi AnilMunkar).

The decisions of both Allah and the Messenger of Allah ﷺ have been declared obligatory for Muslims to act upon:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ (التوبة: 29)

“(O Muslims!) Wage (also a defensive) war against those of the People of the Book who (infringed the peace treaty signed with you in Medina, and despite being in exile they do not have faith in Allah and the Last Day, and do not consider unlawful the things Allah and His Messenger (blessings and peace be upon him) have declared unlawful”.

The Messenger of Allah ﷺ has the legal authority to give decisions in individual and collective matters of Muslims and Muslims are required to abide by these decisions:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الحشر، 59 : 7)

“And whatever the Messenger (blessings and peace be upon him) gives you, take that and whatever he forbids you, abstain (from that) and keep fearing Allah (i.e., never scoff at the Messenger's distribution and award). Surely, Allah is Severe to punish”.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صُلًى مَبِينًا (الاحزاب:36)

“And neither a believing man nor a believing woman has (this) right that, when Allah and His Messenger (blessings and peace be upon him) have given judgment (or a command) about an

affair, they should exercise their own choice in (doing or not doing that) work of theirs. And whoever disobeys Allah and His Messenger (blessings and peace be upon him) certainly loses his way into open error.”

Objectives of the Prophet's (PBUH) Mission:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (البقرة، 2 : 129)

“O our Lord! Raise up from amongst them the (Last and the Exalted) Messenger (Muhammad [blessings and peace be upon him]), who shall recite to them Your Revelations, and teach them the Book and wisdom (logic and good judgment, making them gnostic of the divine secret), and purify and sanctify (their hearts and ill-commanding selves). Certainly, you alone are All-Mighty, All-Wise.”

This verse of the Holy Qur'an describes the following duties for the Holy Prophet (PBUH):

1. The way the prophet (PBUH) recites and reads the Holy Qur'an is authentic.
2. His word for the interpretation of the Book of Allah is final.
3. To learn wisdom based on religious guidance, the person of the Holy Prophet is the only source of guidance.
4. His duty was to train people in the teachings Islam.

Therefore, the above duties are the requirement of the teaching of the book and wisdom as mentioned in the Quran that the sayings of the Prophet ﷺ are obligatory to follow for those who believe in him.

While the duty of practical training requires that all the actions of the Prophet ﷺ should be an example for the Ummah and the Ummah is bound to follow them.

In general, the Qur'an uses two terms in relation to the religious commandments:

Obedience:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (آل عمران: 132)

“And persist in obedience to Allah and the Messenger (blessings and peace be upon him) so that you may be blessed with mercy”.

Following:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي (آل عمران: 31)

“(O Beloved!) Say: ‘If you love Allah, follow me’.

The first term is related to the commands and sayings of the Prophet (PBUH). The second term is related to the deeds and actions of the Prophet (PBUH). In other words, obeying the words of the Prophet (PBUH) and following the actions of the Prophet (PBUH) have both been declared final and obligatory.