

Lecture No. 11: Hadith and its Sciences– III

(Module 1(43): Textual Study of Hadith)

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" (صحيح بخارى، 1907)

It is narrated from Abu Hafs 'Umar ibn al-Khattab that he said: "I heard the Messenger of Allah (PBUH) say: "Actions depend on intentions. And for every person is what he intended. So, whose Migration is to Allah and His Messenger, it is to Allah and His Messenger. And whose emigration is for the world to earn it, or for a woman to marry her, his migration is towards them.

Qur'an and the Good Intention:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (بنی اسرائیل: ۱۹)

“And whoever longs for the Hereafter and toils for it befittingly and he is a believer (as well), it is they whose struggle will earn recognition”.

Importance of intention:

- 1- Intention is the status of the soul in the body.
- 2- The difference between habit and worship is determined by intention.
- 3- The reward depends on good intentions. It can be ten or seven hundred times of a good deed or even unaccounted.
- 4- An actual wrong can become good with intention.
- 5- Good intentions cause to earn reward even in ordinary affairs such as eating, drinking, sleeping, walking, collecting wealth, giving gifts, wearing nice or extra clothes, etc.

(Module 2(44): Textual Study of Hadith)

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ ﷺ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (بخارى، رقم: 15)

“The Prophet (PBUH) said "None of you will have faith till he loves me more than his father, his children and all mankind.”

- Whatever reasons there are to love in the world, they are found only in the person of the Holy Prophet (PBUH).

قُلْ لَنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران، 3: 31)

“(O Beloved!) Say: ‘If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is Most Forgiving, Ever-Merciful.

Following the Prophet (PBUH) is not possible without the love of the Prophet (PBUH).

Practical Requirements of Love of the Prophet (PBUH):

Hazrat Abdul al-Rahman bin Abi Qarad RA says: One day the Prophet ﷺ performed ablution. Some of the Companions of the Holy Prophet took the water of the ablution of the Holy Prophet and started smearing it on their faces. The Holy Prophet asked: “What is the motivation for your doing this?” People said: “The love of Allah and the Messenger.” The Holy Prophet said: “Those who are happy that they love Allah and the Messenger, they should speak the truth when they talk, and when they have trust they should hand it over to their owners and be nice to the neighbors. (Mushkat al-Masabih)

(Module 3(45): Textual Study of Hadith)

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ. (رواه مالك، والحاكم)

“The holy Prophet (PBUH) said: “I am leaving two things between you, so long as you hold fast to them, you will never go astray, the Book of Allah and the Sunnah of His Prophet (PBUH)”.

- Holy Qur'an was called “Hubal Allah”, the rope of Allah, in Surah Al-Imran, similarly, it was said in the Holy Qur'an (مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ), who obeyed the messenger, indeed he obeyed Allah, in this sense the one who holds these sources will never go astray.
- In the first source of Islam, the Holy Qur'an contains the solution to all the problems that arise in life. But the guidance on most of the subjects in the Qur'an is in principle and brief. Allah placed the responsibility of explaining all of them in detail on Prophet Muhammad (PBUH). Allah's Almighty said: (وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ) (Surah Al-Nahl 44)” (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”.

Then the interpretation of the Qur'an that the prophet did in front of the people was also from Allah. He did not mix anything in it on his own. That is why Allah said: وَمَا يَطْلُقُ عَنِ الْهَوَىٰ - إِنَّهُ هُوَ إِلَّا (Surah Al-Najm 3, 4) “And he does not speak out of his (own) desire. His speech is nothing but Revelation, which is sent to him.

This is also supported by the hadith of Sunan Abu Dawud, which was narrated by Muqadam bin Maadi Karb, (مقدم بن معديكرب) that the Messenger of Allah, May God bless him and grant him peace, said: (أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ) (Sunan Abi Dawud, 4604) "I have been given the Book and like it another thing (Hadith) has been given to me."

It became clear that the Sunnah or Hadith is also like the Qur'an and like the Qur'an it is also a revelation, but both the words and the meanings of the Qur'an are from Allah, while the meaning of the Hadith is from Allah and its word is from Muhammad. He was ordered to convey both equally.

Hadith No. 4:

قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مَرْحَلٌ مِنْ شَعْرِ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَذْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَذْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَذْخَلَهُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (صحيح مسلم 6261)

“A'isha reported that Allah's Apostle (PBUH) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ) (الأحزاب: 33) (أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) Allah only desires to take away any uncleanness from you, O people of the household, and purify you (thorough purifying)”.

(Module 4(46): Textual Study of Hadith)

عَنْ مُعَاوِيَةَ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ (صحيح بخارى، حديث نبر 71)

“It is narrated from Mu'awiya that he said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: The person with whom Allah intends to do good. He gives him an understanding of religion”.

If you see someone taking an interest and having an inclination towards the religion, then know that Allah has intended to do good to him. Allah gives the worldly goods to the one whom He loves and to whom He does not but gives understanding of religion to the one whom He loves.

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وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: 122)

“And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Din (Religion), and warn their people when they return to them so that they may guard themselves (against a life of sins and disobedience)”.

عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ (جامع ترمذى: 2681)

“Narrated Ibn 'Abbas: that the Messenger of Allah (PBUH) said: The Faqih is harder on the devil than a thousand worshipers.”

A jurist defends the attacks on the teachings of religion. A jurist tries to end the differences by creating a solution to the conflicting arguments.

(Module 5(47): Textual Study of Hadith)

قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرِ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ تُحَمَّدَ رَسُولَ اللَّهِ ﷺ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبَرَنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبَرَنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كُلَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبَرَنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبَرَنِي عَنْ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَةُ رَجُلًا وَأَنْ تَرَى الْحَقَّاءَ الْغُرَاءَ الْعَالَةَ رِعَائِي الشَّيْءَ يَطْلَوْنَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمَ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ- (صحيح مسلم ، 93)

Hazrat Umar b. al-Khattab said: One day when we were with God's messenger, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognized him. Sitting down beside the Prophet, leaning his knees against his, and placing his hands on his thighs, he said, "Tell me, Muhammad, about Islam." He replied, "Islam means that you should testify that there is no god but God and that Muhammad is God's messenger, that you should observe the prayer, pay the zakat, fast during Ramadan, and make the pilgrimage to the House if you have the means to go." He said, "You have spoken the truth." We were surprised at his questioning him and then declaring that he spoke the truth. He said, "Now tell me about faith." He replied, "It means that you should believe in God, His angels, His books, His apostles, and the last day, and that you should believe in the decreeing both of good and evil." Remarking that he had spoken the truth, he then said, "Now tell me about doing good." He replied, "It means that you should worship God as though you saw Him, for He sees you though you do not see Him." He said, "Now tell me about the Hour." He replied, "The one who is asked about it is no better informed than the one who is asking." He said, "Then tell me about its signs." He replied, "That a maid-servant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings." ['Umar] said: He then went away, and after I had waited for a long time [the Prophet] said to me, "Do you know who the questioner was, 'Umar?" I replied, "God and His messenger know best." He said, "He was Gabriel who came to you to teach you your religion."

Explanation: The reason why this hadith is called Hadith Gabriel is that Hazrat Gabriel appeared in the service of the Holy Prophet in human form.

Pillars of Islam: Kalima Tayyaba, Prayer, Fasting, Zakat, Hajj.

Articles of Faith: Belief in Allah, Belief in Angels, Belief in Divine Books, Belief in Messengers, Belief in Hereafter, Belief in Destiny.

Doing Good (احسان): That you should worship God as though you see Him, for He sees you though you do not see Him.

Signs of Doomsday:

- 1- When the slave gives birth to her mistress. (Children give their parents the status of slaves).
- 2- The ones who are poor and shepherds of goats will compete with each other in the buildings tall buildings.