

# HADITH

## Definition of Hadith:

The word Hadith is derived from “*TAHDIS* (تحدیث)” which means “*to inform*” Or “*TALK.*”. In Islamic terminology Hadith is *the knowledge of affairs, sayings, doings, character and conducts (including the speeches) or confirmation (any act done in the presence or knowledge of Prophet Muhammad (ﷺ) and to which he did not express his dissent (disagree) is called Hadith.*

*So we can say that;*

*“A word spoken, or an act done, or a confirmation given by the Holy Prophet Muhammad (ﷺ) is known as Hadith.”*

## Confirmation:

“*Confirmation*” in this definition is termed as *Taqrir* (تقریر) in Arabic. What is meant by this term is; “*like somebody said something, or acted in a particular manner, and his saying or act came to the knowledge of the Holy Prophet (ﷺ) and he either confirmed it in express words or remained silent without given any indication of disapproval. Such silence, being an implied approval of the Holy Prophet (ﷺ) is also included in the term Hadith or Sunnah*”.

## Definition of Sunnah:

The literal meaning of the word Sunnah is ‘*The Method*’, ‘*A Clear Way*’ and ‘*A Smooth Path*’.

In Islamic terminology, Sunnah means; “*the conducts and proven methods of our respected Prophet (ﷺ), which he adopted for the guidance of his followers excepting those aspects of his character which relate to prophethood which are not to be followed by his followers.*”

## Difference between Sunnah & Hadith:

Generally, the terms Hadith and Sunnah are considered quite synonyms but they are actually distinct from one another. Some basic differences are given below;

1. Hadith is common in use while Sunnah is special.
2. Every Sunnah can be practiced while it is impossible to follow every Hadith.
3. **The Hadith includes all the things related to the Holy Prophet (ﷺ) while the Sunnah contains only the things that the Ummah has been commanded to do.**

## Importance & Necessity of Hadith:

In the religion of Islam, the rank of Hadith comes after the Holy Quran. The Holy Quran that has been granted by Allah Almighty is the most authentic and most reliable of all books. But Allah has stated everything with regard to the worship, worldly matters, social and economic problems very concisely. To

know the details about all such matters a man has the need to refer to the Hadith. And the practical aspects of it from the Sunnah of the Holy Prophet (ﷺ).

Thus Ahadith of the Prophet (ﷺ) provide the practical details of the Holy Quran, including the **Salaah** (Prayer), **Saum** (Fasting), **Zakat** (Charity) and **Hajj** (Pilgrimage) are the Quranic terms, which cannot be understood by Arabic Dictionary in the correct religious sense. Therefore, there is no way out for us to grasp (take hold of) the real meaning of these religious terms except to turn to the Hadith of our Holy Prophet (ﷺ).

### **Authenticity of Sunnah:**

If a person desires to pass his life according to the teachings of Islam, he cannot do any work in any field of Islam unless he seeks complete guidance from the Ahadith of the Holy Prophet (ﷺ).

After this discussion, it is clarify that every Muslim is in a dire needs of Hadith & Sunnah and without those he cannot take any step according to the will of Allah.

Due to this reason, Allah has made the obedience of the Holy Prophet (ﷺ) as obligatory and stated in the Holy Quran from different angles.

Allah says in the Holy Quran;

قل ان كنتم تحبون الله فاتبعوني (آل عمران : 31)

Translation: *“tell (them) that you should follow me if you love Allah.”*

Allah says in other verse;

لقد كان لكم فى رسول الله اسوة حسنة (الاحزاب : 21)

Translation: *“for you there is a best model in the life of the Prophet of Allah.”*

In many places of the Holy Quran, Allah ordered to Muslims to obey the Holy Prophet (ﷺ) whatever he orders.

Allah says in the Holy Quran;

اطيعوا الله واطيعوا الرسول

Translation: *“obey Allah and the Rasool.”*

It has not been said in any order of Quran that to act on it according to your will. But order has been given to keep in view the behavior of the Holy Prophet (ﷺ) for obeying any order.

Like this Allah says in another place of the Holy Quran;

ما اتيكم الرسول فخذوه وما نهاكم عنه فانتهوا (الحشر : 7)

Translation: *“take what Rasool gives you and keep away what so ever he forbids.”*

This is a general order in every matter, in every field of life and for every person of the Ummah.

### **The Scope of the Prophetic Authority:**

It is very important to understand the position of the Prophet before understanding authenticity of Hadith/Sunnah. So what is the status and dignity of the Prophet in the religion of Islam is described below;

#### **The Prophet's (ﷺ) Authority to Make Laws (شارع احكام الهى):**

A number of verses in the Holy Quran establish the authority of the Holy Prophet (ﷺ) as a legislator or a law-maker. Some of those are given below:

The Holy Quran Says:

يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ (الاعراف : 157)

Translation: ***“He (The Holy Prophet ﷺ) declares for them (Muslims) the pure things lawful, and impure things unlawful.”***

In this verse, it is clearly stated that one of the functions of the Holy Prophet (ﷺ) is ***“to make lawful the good things and make unlawful the impure things.”*** This shows that the respected Prophet ﷺ has been authorized by Allah to legislate some mandatory orders. For example; the Great Prophet ﷺ has declared unlawful or Haraam, some of the things which have not been mentioned in the Holy Quran. Such as meat of donkeys, flying birds and all insects etc. we will have complete information about the lawfulness or unlawfulness of these living beings only by going through the books of Ahadith.

**The Holy Quran says:**

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ (الاحزاب : 36)

Translation: ***“it is not for a believing man or a believing woman, once Allah and His Messenger have decide a thing (in any matter) that they should have a choice about their matter.”***

Here, the decisions of Allah and the Messenger (ﷺ) both have been declared binding on the believers.

**The Holy Quran says:**

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر : 7)

Translation: ***“Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it.”***

This is a general order in every matter, in every field of life and for every person of the Ummah.

It will be interesting here to cite a wise answer of Abdullah ibne Masood (رضى الله عنه), the blessed companion of the Holy Prophet (ﷺ), which he gave to a woman.

***A woman from the tribe of Asad came to ‘Abdullah ibne Masood (رضى الله عنه) and said, “I have come to know that you hold such and such things as prohibited. I have gone through the whole Book of Allah, but never found any such prohibition in it.” ‘Abdullah ibne Masood (رضى الله عنه) replied “Had***

***you read the Book you would have found it. Allah Almighty says: “Whatever the Rasool gives you, take it; and whatever he forbids you, refrain from it.” (Al-Hashar: 7). (Sunan Ibne Mâjah)***

By this answer Abdullah ibne Masood (رضي الله عنه) pointed out that this verse is so comprehensive that it signifies all the orders and prohibitions of the Holy Prophet (ﷺ) and since the questioned prohibitions are enforced by the Holy Prophet (ﷺ) they form part of this verse, though indirectly.

**The Holy Quran says:**

فلا وربك لا يؤمنون حتى يُحكَمَوكَ في ما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويُسلموا تسليما ( النساء : 65)

**Translation: “So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, and then find no discomfort in their hearts against what you have decided, and surrender to it in total submission.”**

The authority of the Holy Prophet (ﷺ) established in this verse seems apparently to be an authority to pass judgment in the disputes brought before him. But after due consideration in the construction used here, this authority appears to be more than that of a judge. A judge, no doubt, has an authority to deliver his judgments, but the submission to his judgments is not a condition for being a Muslim. If somebody does not accept the judgment of a duly authorized judge, it can be a gross misconduct on his part, and a great sin, for which he may be punished, but he cannot be excluded from the pale of Islam on this score alone. He cannot be held as disbeliever.

On the contrary, the verse strongly insists that the person who does not accept the verdicts of the Holy Prophet (ﷺ) cannot be held to be a believer. This forceful assertion indicates that the authority of the Holy Prophet (ﷺ) is not merely that of a customary (usual) judge. The denial of his judgments amounts to disbelief. It implies that the verdicts of the Holy Prophet (ﷺ) referred to here are not the normal verdicts given in the process of a trial. They are the laws laid down by him on the basis of the revelation, recited or un-recited (Non Quranic Wahy) that he receives from Allah. So, the denial of these laws is, in fact, the denial of the divine orders which excludes the denier from the pale of Islam.

Looked at from this point of view, this verse gives the Holy Prophet (ﷺ) not only the authority of a judge, but also confers upon him the authority to make laws, as binding on the Muslims as the divine laws.

### **The Holy Prophet’s (ﷺ) Authority to Interpret the Holy Quran (شراح قرآن):**

Allah has not only made The Holy Quran sufficient for the guidance of his bondsmen, but made it compulsory to follow the conduct of His Rasool (ﷺ) and there is only one source of knowing his conduct, and that is Ahadith. If we do not rely on Ahadith, then the guidance of Quran will remain incomplete because Allah has not only sent down Quran, but it was left to the Prophet Muhammad (ﷺ) to explain, and give further details about the verses of The Holy Quran.

So, the second type of authority given to the Holy Prophet (ﷺ) is the authority to interpret and explain the Holy Book. He is the final authority in the interpretation of the Holy Quran.

**The Holy Quran says:**

هو الذي بعث في الامم رسولا منهم يتلوا علىهم آياته و يُزكّيهم و يُعلمهم الكتاب والحكمة و ان كانوا من قبل لفي ضلال مبين

( الجمعة : 3، 2 )

Translation: *“He it is Who sent a Rasool (Muhammad ﷺ) from among the illiterates who recites to them His verses, and purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Quran, Islamic laws (احكامات اسلامي) and Islamic Jurisprudence (فقہ یعنی اسلامی احكامات كو) and the wisdom/Al-Hikmah (As-Sunnah: legal ways and orders about the worship of Allah), while before this they were in open error.”*

The topic of this verse has also come in **Surah Baqarah Verse: 129 & 151, Surah Aal-e-Imran Verse: 164.**

This verse shows that the status of a Rasool is not the same as messenger. Rather, the Rasool ﷺ has been sent as a teacher in the Ummah. And it is the duty of the Rasool ﷺ to teach and explain divine commands to the people. This verse is the argument that the Prophet (ﷺ) was sent as an interpreter of the Holy Quran. And Allah has given the authority to the Prophet (ﷺ) to make clear the Quranic Orders as well as explain these commands to people. The following verse has a clear clue about this;

**The Holy Quran says:**

وانزلنا اليك الذكر لتبين للناس ما نزل اليهم (النحل : 44 )

Translation: *“And We sent down towards you the Advice (i.e. the Quran) so that you may explain to the people what has been sent down to them.”*

It is clearly established here that the basic function of the Holy Prophet (ﷺ) is to explain the Holy Book and to interpret the revelation sent down to him. It is obvious (understandable) that the Arabs of Makkah, who were directly addressed by the Holy Prophet (ﷺ), did not need any translation of the Quranic text. The Holy Quran was revealed in their own mother tongue. Despite that they were mostly illiterate; they had a command on their language and literature. Their beautiful poetry, their fluent speeches and their impressive dialogues are the basic sources of richness in the Arabic literature. They needed no one to teach them the literal meaning of the Quranic text. That they understood the textual meaning is beyond any doubt.

It is thus obvious that the explanation entrusted (hand over) to the Holy Prophet (ﷺ) was something more than the literal meaning of the Book. It was an explanation of what Allah Almighty wished for, including all the suggestion involved and the details needed. These details are also received by the Holy Prophet (ﷺ) through the un-recited revelation (Non-Quranic Wahy).

### **Examples of Prophetic Explanations of the Quran:**

To be more specific, I would give a few concrete examples of the explanations of the Holy Book given to us by the Holy Prophet (ﷺ). These examples will also show the drastic amount of what we lose if we ignore the Sunnah of the Holy Prophet (ﷺ):

**1. The salaah (prayer)** is the well-known way of worship which is undisputedly held as the first pillar of Islam after having faith. The Holy Quran has **ordered more than 73 times** to observe it. Despite this large number of verses giving direct command to observe the salaah, there is no verse in the entire Book to explain how to perform and observe it.

Some components of the salaah, like ruku (bowing down) or sujood (prostration) or qiyaam (standing) are, no doubt, mentioned in the Holy Quran. But the complete way to perform salaah as a composite whole has never been explained. It is only through the Sunnah of the Holy Prophet (ﷺ) that we learn the

exact way to perform it. If the Sunnah is ignored, all these details about the correct way of observing salaah are totally lost. Not only this, nobody can bring into the world an alternate way to perform salaah on the basis of the Holy Quran alone.

It is significant that the Holy Quran has repeated the command of **observing salaah as many as 73 times**; yet, it has elected not to describe the way it had to be performed. This is not without some wisdom behind it. The point that seems to have been made deliberately is one of the significance of the Sunnah. By avoiding the details about no less a pillar of Islam than salaah, it is pointed out that the Holy Quran is meant for giving the fundamental principles only. The details are left to the explanations of the Holy Prophet (ﷺ).

**2. The same is the position of the number of raka'at** to be performed in each prayer. It is not mentioned anywhere in the Holy Quran that the number of raka'at is two in Fajr, four in Zuhr, 'Asr and 'Isha; it is only in the Sunnah that these matters are mentioned. If the Sunnah is not believed, all these necessary details even about the first pillar of Islam remain totally unknown, so as to render the salaah too vague an obligation to be carried out in practice.

**3. The same is the case if zakaah (alms-giving)**, the second pillar of Islam, which is in most cases combined with the salaah in the Holy Quran. The order to **“pay zakaah”** is found in the Holy Book in **more than thirty places**. But who is liable to pay it? On what rate it should be paid? What assets are liable to the obligation of zakaah? What assets are exempted from it? All these questions remain unanswered if the Sunnah of the Holy Prophet (ﷺ) is ignored. It is the Holy Prophet (ﷺ) who explained all these details about zakaah.

**4. Fasts of Ramadan** are held to be the third pillar of Islam. Here again only the fundamental principles are found in the Holy Quran. Most of the necessary details have been left to the explanation of the Holy Prophet (ﷺ) which he disclosed through his sayings and acts. What acts, other than eating, drinking and having sex, are prohibited or permitted during the fast? Under what conditions can one break the fast during the day? What kind of treatment can be undertaken in the state of fasting? All these and similar other details are mentioned by the Holy Prophet (ﷺ).

**5. The command of the Holy Quran concerning Hajj**, the fourth pillar of Islam, is in the following words:

ولله على الناس حج البيت من استطاع إليه سبيلا (آل عمران : 97)

Translation: *“And as a right of Allah, it is obligatory on people to perform the Hajj of the House- whoever has the ability to manage his way to it.”*

It is just not disclosed here as to how many times the Hajj (pilgrimage to Makkah) is obligatory? The Holy Prophet (ﷺ) explained that the obligation is discharged by performing Hajj only once in a life-time.

**6. The Holy Quran says:**

والذين يكتزون الذهب والفضة ولا ينفقونها في سبيل الله فيشرهم بعذاب اليم (التوبة : 34)

Translation: *“Those who accumulate (collect) gold and silver and do not spend them in the way of*

*Allah, give them the news of a painful punishment.”*

Here, “accumulation” is prohibited and “spending” is enjoined. But the quantum of none of the two is explained. Up to what limit can one save his money, and how much spending is obligatory? Both the questions are left to the explanation of the Holy Prophet (ﷺ) who has laid down the detailed rules in this respect.

Numerous other examples of this nature may be quoted. But the few examples given above are, perhaps, quite sufficient to show the nature of the explanations given by the Holy Prophet (ﷺ) as well as to establish their necessity in the framework of an Islamic life designed by the Holy Quran for its followers.

### **Translations of Hadith:**

#### **Hadith # 1:**

“The Holy Prophet (ﷺ) said; It is doubtless fact that God neither sees of our bodies nor our faces but He sees our inner.”

#### **Hadith # 2:**

“The Holy Prophet (ﷺ) declared that on sadaqah alms are compulsory on every joint of a human every day in which sun rises, (the mode of payment is) to decide justly between two persons is sadaqah, to help a man to his conveyance, to help him mount or to place his belonging on the mount is sadaqah, to speak well is sadaqah, every path on which u walk for Salat is sadaqah and to remove an obstruction from travelers path this is also sadaqah.”

#### **Hadith # 3:**

The Holy Prophet (ﷺ) said: “he is not a liar who brings about peace among people, who desires good and whose speech is nice. And in one narration He gave permission to people but in three matters, to bring about peace during a quarrel, a husband to speak to his wife and a wife to speak to her husband.”

#### **Hadith # 4:**

The Holy Prophet (ﷺ) said: “in heaven, I and he who looks after the orphans will be like this.” Pointing to the space between his first and second finger.

#### **Hadith # 5:**



The Holy Prophet (ﷺ) said: “the one dinar that you spent in the path of Allah, and the one dinar you spent on freeing a slave, and the one dinar you spent on a humble person in alms, and of the one dinar you spent on your family, the most meritorious is the one you spent on your family.” (Wife and children)

#### **Hadith # 6:**

The Holy Prophet (ﷺ) said: “the hand above is better than the hand below, (to give is better than to take) and charity should begin with nearest relatives, and the better charity which come after enrichment, who wishes abstain Allah makes him pure and who wishes for enrichment Allah enriches.”

#### **Hadith # 7:**

The Holy Prophet (ﷺ) said: “virtue is the name of ethics, and sin is that which pricks your conscience, and it is distasteful to you that people be informed regarding it.”

#### **Hadith # 8:**

The Holy Prophet (ﷺ) said: “Leave that which creates doubt and accept that which leaves no room for doubt. It means that abstains from what is doubtful and engages in what is beyond doubt.”

#### **Hadith # 9:**

The Holy Prophet (ﷺ) said: “on the day of Reckoning, the person nearest to me and dearest to me shall be those among you having the most pleasing manners. And the farthest from me, and the hated shall be those who are tardy in their behavior, hurtful of others due to vanity and pride and the ‘MUTAFYHIQOON’ The companions said what is the meaning of ‘MUTAFYHIQOON’? He said arrogance.”

#### **Hadith # 10:**

“Hazrat Ayesha (رضي الله عنها) said that if the Holy Prophet (ﷺ) was given two choices in a matter, He chose the simpler or easy, unless it was made unlawful. Then if that choice was made unlawful, He was the farthest from it. He never took revenge for the sake of his person in any matter, but at such a time when Divine injunctions were being insulted, at such a time he would wreak vengeance on account of Allah.”

### **Questions:**

1. Write three kinds of Sadaqah?
2. Write three ways of Expenditures?
3. Write the definition of sin?
4. Who will the nearest & dearest to Holy Prophet on the day of reckoning?



5. What are the three events on which we can tell a lie?
6. Define Hadith? Also write what is TAQRIR (confirmation)?
7. Difference between Hadith and Sunnah?