

ISLAMIC & RELIGIOUS STUDIES

LECTURE NO 4

Muhammad Bin Qasim



Hadith

Literal Meaning:

"Information, discussion something new that comes out"

Technically it denotes to:

"a saying, a statement, refers to the narrations that are attributed to the companions of the Prophet Muhammad who narrate a statement or a story about the Prophet or related to the Prophet . The Hadith has reached us through individual or a few narrators in every generation.



Sunnah

Literal Meaning:

"a path, method, way."

- Technical Meaning:
- "A word spoken,
- or an act done,

• or a confirmation given



Sunnah Fiiliyyah

Sunnah Taqririyyah

by the Holy Prophet Muhammad ""



Difference Between Hadith & Sunnah

HADITH

- Hadith is the information about his-life style.
- Channel through which we know the lifestyle of Prophet
- Record of Sunnah
- Information about Prophet #

SUNNAH

- Sunnah is the lifestyle of the holy Prophet
- Unspoken approval of Prophet
- Customs, Methods and ways of Prophet
- Religious & Spiritual Color.



Status of the Holy Prophet

- What status a prophet occupy when he is sent to the people?
- A carrier, or a postman only?

NO

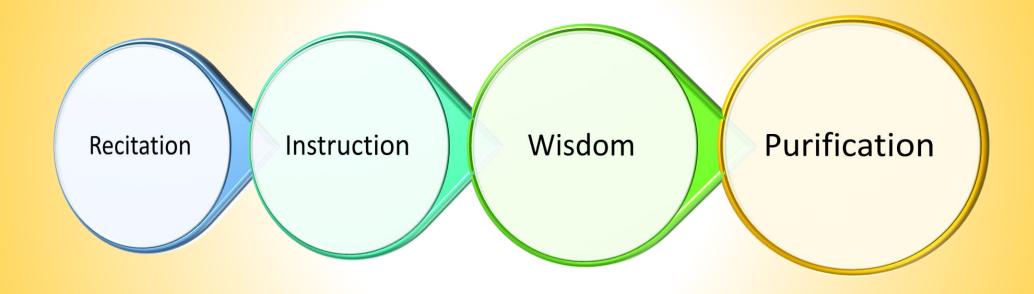


Status of the Holy Prophet

Allah has surely blessed the believers with his favor when he raised in their midst a Messenger from among themselves, who recites to them his verses and makes them pure and teaches them the book and the wisdom.



4 Responsibilities of Prophet





Status of the Holy Prophet

- Thus, the Holy Quran leaves no ambiguities in the fact that the Holy Prophet is not supposed to merely recite the verses and then leave it to the people to interpret and apply them in whatever manner they like. Instead, he is sent to 'teach' the Book.
- Then, since teaching the Book is not enough, he is also required to teach "Wisdom" which is something additional to the "Book".
- Still, this is not enough, therefore the Holy Prophet has also to 'make the people pure', meaning thereby that the theoretical teaching of the Book and the 'Wisdom' must be followed by a practical training to enable the people to apply the Book and the wisdom in the way Allah requires them to apply.



Functions of Holy Prophet derived from the Quranic Verses:

- a) He is the authority in the way the Holy Book is recited.
- b) He has the final word in the interpretation of the book.
- c) He is the only source at which the wisdom based on divine guidance can be learned.
- d) He is entrusted with the practical training of the people to bring his teachings into practice.



Conclusions

Thus,

- His teachings, both oral and practical are authoritative for his followers.
- The functions quoted before require that his "Sayings" should be binding on the followers while his "Acts" should be an example and criteria for the *Ummah* and the *Ummah* should be bound to follow it.
- ►It is not merely a logical inference from the verse.
- It is also mentioned in express terms in countless Qur'anic Verses.
- In these verses, the obedience of the messenger has been ordered as an obligatory command.

The Obidence of the Messanger

• The obedience of the Prophet is mentioned side by side with the obedience of Allah.

those who believe, obey Allah and obey the Messenger, and do not nullify your deeds.
(47:33)

Say: "Obey Allah and the Messenger." Then, should they turn back, Allah does not love the disbelievers." (3:32)



And whoever disobey....



And whoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error. (33:36)

And the one who disobeys Allah and His Messenger, for him there is the fire of Hell, wherein they will live forever. (72:23)



Points derived from these verses

- > Both positive and negative aspects of the obedience have been delt.
- The obedience of the messenger in each verse has been mentioned separately.
- The obedience of Allah is always followed by obedience of the prophet in each verse.
- There is no verse in entire Qur'an where the obedience of Allah is mentioned alone
- ➤In contrast, there are some verses where only the obedience of messenger has been mentioned.



The Obidence of the Messanger

And establish Salah and pay Zakah and obey the messenger so that you may be favored with mercy.(24:56)

- The obedience of Allah cannot be carried out except through the obedience of the prophet.
- Allah does not address every individual to tell him what he requires from him



The Obidence of the Messanger

 When Allah himself has given an express command "to obey" the messenger, the obedience of the messenger is actually the obedience of Allah.

Whoever obeys the Messenger obeys Allah and whoever turns away, then, We did not send you to stand guard over them.(4:80)

And he does not speak out of (his own) desire. (53:3)



Ittiba` (following) of the Prophet

• Another expression used in respect to the Prophet is *Ittiba*' i.e., to follow:

Say (Prophet): 'If you do love Allah, follow me; Allah shall love you and forgive you your sins. (3:31)

There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day and remembers Allah profusely. (33:21)



Points Derived from the Verse

- These verses strongly emphasize on the necessity of following Prophet.
- The believers are bound to follow him.
- Mere theoretical education cannot be sufficient for reforming people.
- Mere reading of books cannot make a person perfect in a science.
- The natural way is to set a practical example which people may follow.
- Allah always sent a messenger with a book.
- There is no divine book without messenger.
- The humanity also needed a teacher who could teach them the content of the book.
- They needed an instructor to be a practical example.

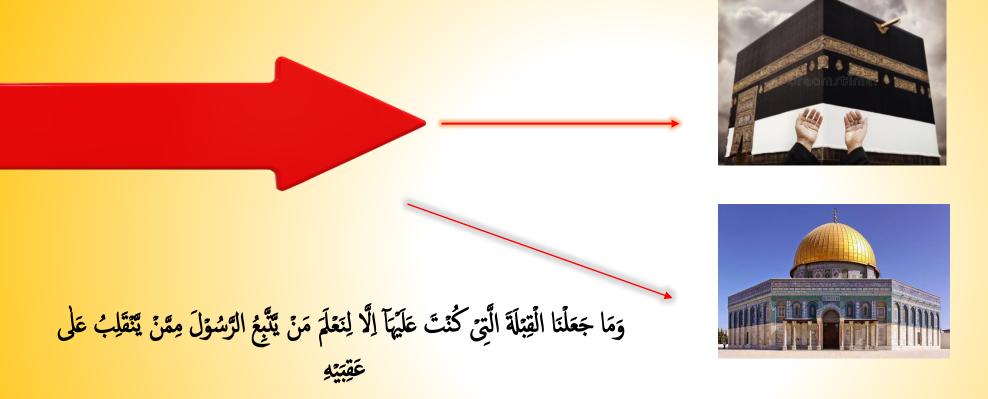


Prophatic Sayings are also Wahy

Non Qur'anic Wahy is proved by the Holy Qur'an.



Authenticity of Non Qur`anic Wahy



And We did not appoint the Qiblah which you used to observe except to know him who follows the Messenger as distinct from him who turns on his heels(2:143)

Proven Facts

- a) The Holy Prophet sused to receive some revelations which are not contained in the Holy Qur`an.
- b) These revelations were from Allah in a way that they were attributed to Allah almighty.
- c) The orders based on such revelations were as binding as the verse of Holy Qur`an.
- d) These orders were something given to test the believer's obedience to the Prophet Muhammad .

The Scope of the Prophetic Authority

• The Holy Qur`an also highlighted the different shades of prophetic authority

"Who bids them the Fair and forbids the Unfair, and makes pure things permissible for them and makes in pure things pitted to them, and relieves them of their burden, and of the shackles that were upon them"



The Prophet's Authority to make Laws

And whatever the Messengers gives you, take it, and whatever thing he forbids you, abstain (from it).(59)

 Abdullah Ibn e Mas'ud pointed out that this verse is so comprehensive that it embodies all the orders and prohibitions of the Holy Prophet



The Prophet's Authority to Interpret the Holy Quran

And We sent down the Message (The Qur'an) so that you explain to the people what has been revealed for them and so that they may ponder.(16:44)

• By avoiding the details, the Holy Qur'an clears out the fact that it is meant for providing the fundamental principles only and the explanation and detail is left to the explanations of Holy Prophet Muhammad



The Time Limit of the Prophetic Authority

"and we didn't send send you, but a mercy to all the world" (21:107)

"Say: O mankind, I am the messenger of Allah to all of you" (7:158)



DIFFERENT WAYS FOR THE PRESERVATION OF AHADITH

1) Memorization

The Companions used to memorize.

"May Allah keep his face fresh (and radiant) who hears something from me and then conveys it exactly as he had heard it. Perhaps, many a one who receives it is more intelligent and knowledgeable than the listener." [Ahmed 4157,Ibn Majah 232]



2) Discussions

• The Companions of the prophet used to discuss the prophetic sayings.

"It is incumbent on those who are present to inform those who are absent." (Al Bukhari:105)

"Convey (my teachings) to the people even if it were a single sentence"

(Al Bukhari: 3461)



3) Practice

- The third way of preservation of the Sunnah was to bring it into practice.
- The knowledge of sunnah was not merely a theoretical knowledge.
- They were related to practical life also.
- The Constant practice in accordance with the dictates of the Sunnah was another major factor which advanced the progress of preserving the Sunnah.



4) Writing

- Many Companions preserved the prophetic sayings through writing it down after hearing it from the Holy Prophet Muhammad...
- The prophet did forbid some of his companions from writing other than the verses of Holy Qur`an.

"Do not take down anything from me, and he who took down anything from me except the Quran, he should efface that and narrate from me, for there is no harm in it"

(Sahih Muslim:7510)



Answer

- This prohibition was not because the ahadith had no authoritative value.
- The prophet in the same breath ordered them to narrate his ahadith orally.
- In the beginning of the revelation, the companions were not fully familiar with the Qur`anic style.
- Some companions began to write it along with Qur`an.
- Some explanations by the prophet were mixed with the Qur'anic verses without any distinction between the two.
- It was therefore feared that it would lead to confuse.
- All this was in the earlier period of his prophethood.
- Later on, the prophet himself directed his companions to write down the Hadith.



قيدو العلم بالكتاب

Preserve Knowledge by Writing. (Al Muhaddith Al Fasil)

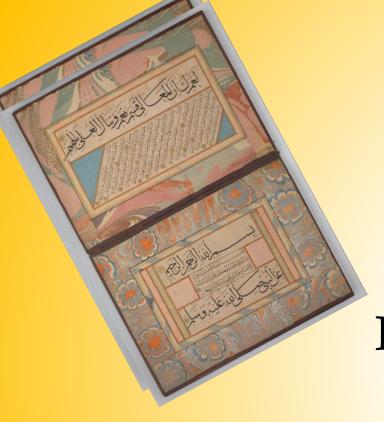
أكتبوا ولاحرج

• Write down, no problem (Tadreeb ul rawi)

اسْتَعِنْ بِيَمِينِكَ وَأَوْمَأُ بِيَدِهِ لِلْخَطِّ

• "Seek help with your right hand " and gestured with his hand that he should write them down.(Al Tirmidhi:2666)





THE COMPILATION OF HADITH IN THE DAYS OF

HOLY PROPHET MUHAMMAD



The Dictations of The Holy Prophet

- The Book Of Sadaqah
- The Script of Amr bin Hazam
- Written Directives to Governors
- Written Directives to Delegations



The Compilation of Hadith by the companions of Prophet

- The Scripts of Abu Huraira
- The Scripts of Abdullah Ibn e Amr
- The Scripts of Anas
- The Scripts of Ali
- The Scripts of Jabir
- The Scripts of Ibn e Abbas



HADITH SCIENCES

Ponits to be remembered

- It is widely known among Muslims all over the world that any specific wording of the Messenger son a given topic or theme of subject is known as "Hadith".
- It is obligatory upon every disciple of Islam to know, act upon and spread the Proverbs of Allah's Messenger sas these are the words full of wisdom which result in one's success both in this world and in the hereafter.



Sciences of Hadith

Riwayat ul Hadith

- Science about the text of Hadith.
- Meaning & explanation Hadith.
- Injunctions derived from hadith.
- controversies among the scholars of Hadith.

Dirayat ul Hadith

- Science about the narrators of Hadees:
- His memory, his piety, Behavior with Hadith, his students and teachers, opinions of the critics about him.



Components of Hadith

 Hadith, in general is composed of three basic components which are given below:

حَدَّتِي عَبْدُ اللهِ بْنُ أَيِي الْأَسْوَدِ ، حَدَّثَنَا الْفَصْلُ بْنُ الْعَلَاءِ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةً ، عَنْ يَخْيَى بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ صَيْفِي ، أَنَّهُ سَمِعً أَمْلِ الْيَتَنِ، قَالَ لَهُ:

أَبًا مَعْبَدِ مَوْلَى ابْنِ عَبَّاسٍ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ ، يَقُولُ: لَمَّا بَعَثَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّم مُعَاذَ بْنَ جَبَلٍ إِلَى خُو أَهْلِ الْيَتَنِ، قَالَ لَهُ:

إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوجِدُوا الله تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ، فَأَخْبِرُهُمْ أَنَّ الله قَدْ فَرَضَ عَلَيْهِمْ وَلَيْكَنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوجِدُوا الله تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ، فَأَخْبِرُهُمْ أَنَّ الله قَدْ فَرَضَ عَلَيْهِمْ وَلَيْكَبِمْ، فَثَرُدُ عَلَى فَقِيرِهِمْ قَإِذَا أَتَرُوا عَلَيْهُمْ وَتَوْقَ كُولُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُوْخَذُ مِنْ غَنِيهِمْ، فَثَرُدُ عَلَى فَقِيرِهِمْ قَإِذَا أَتَوْلِ الله النَّاسِ.

بَدِ اللهِ مُؤْفَدُ مِنْهُمْ وَتَوَقَ كُولُ مَا لِنَاسٍ.

Isnad (Chain of Reporters)

Taraf (Introductory Text)

(content)

Classification of Hadith

According to Reliability & The Reference to a Nature of the Text Number of Links of Isnad Memory of the Particular & Isnad **Narrators Narrators** Authority Mutawatir **Musnad** Supported Sahih Sound Ziyadah Siqah Qudsi Sacred (Consecutive) Hasan Good **Mursal** Hurried (Acceptable Marfu Elevated Addition Ahaad (isolated) Da'if Weak **Muttasil** Continued Munkar **Moquf** Stopped Mashoor Munqati Broken Moduo Denounced **Famous** Maqtu Severed **Fabricated** Mudraj Gharib Strange interpolated Aziz Rare

