



Hadith

Importance of Hadith

Hadith is a source of Islamic knowledge. We gain our knowledge from the Quran and Sunnah.

Allah (SWT) mentioned in the Quran,

'Indeed, it is We who sent down the Qur'an and indeed, we will be its guardian.'
[Surah Al- Hijr:15]

This verse shows that Allah has guarded the zikr of the Quran.

"Allah has sent down to you the Book (The Qur'an), and al-Hikmah, and taught you that which you knew not." [Surah an-Nisa:113]

Above is another verse from Surah An-Nisa regarding Quran and Hikma (Wisdom). Hikma means the Sunnah of Prophet Mohammad (PBUH). So, Allah (SWT) has preserved both the Quran and its interpretation.

For example, once Hazrat Umar ibn Khitab (RA) did not have water to perform ablution, he asked the other companions who recited the ayah from the Quran regarding tayamum which he interpreted in a way that he entirely covered himself in the dirt, the way he did tayamum in a way we do ghuls (take a bath), instead doing with water, he did with dirt. When the Prophet Mohammad (PBUH) saw him, He (PBUH) said to him, "Umar! What is this?" He said "Ya RasoolAllah (SAW), I am fulfilling the ayah (verse) of the Quran, I am doing tayamum". Prophet Mohammad (PBUH) told him "this is not the way to do tayamum". He (PBUH) then told him the method of tayamum. There are many times when the Sahaba (Companions) (RA) tried to interpret the ayah (verse) of the Quran, but they had to connect themselves back to or reminded about the Sunnah of Prophet Mohammad (PBUH).

The easy example of Sunnah is the method of prayer or zakat. As the Quran says, "And establish prayer and give zakat and obey the Messenger - that you may receive mercy".

In this ayah (verse), the order to offer prayer and to give Zakat were specified. But the timings, method, and number of prayers, neither of the amount, quantity and procedure of zakat is instructed. So, Sunnah is taken as the source of knowledge along with the Holy book Quran.

Allah (SWT) has revealed unto you (Prophet Mohammad PBUH), Al-Kitab (Book of Allah (SWT), Quran) and Al-Hikma. So here, according to Imam Shafai that there is a consensus of scholars that Hikma is a Sunnah of Prophet Mohammad (PBUH). Because the Prophet

Mohammad (PBUH) never saying things out of his account, not declaring things halal or haram by himself as these are revealed to him by Allah (SWT).

In the Quran, Allah (SWT) said,

“Whatever messenger gives you take it and whatever he forbids you leave it and fear Allah because Allah (SWT) is severe in punishment”. [Al-Hashr:7]

There is a Sahih hadith where Prophet Mohammad (PBUH) said that “I have been given two things, one is the Quran and the other similar to it”.

Definition of Hadith

The word Hadith means news, report or narration. In Islamic terminology, the term hadith refers to the sayings, actions and tacit approval or disapproval of Prophet Mohammad (PBUH) for any action.

Whatever, Prophet Mohammad (PBUH) did or said, was all under the Divine Guidance and Control. In other words, we can say that Hadith is a Divine Word, but indirectly as compared to the Quran which is directly a Divine word.

Basic Concepts of Hadith

Hadith delivers the following basic concepts.

- The Hadith of Prophet Mohammad (PBUH) aids us how to live in this world and how to interact with this world without letting it get into our hearts
- Prophet Mohammad (PBUH) showed and told us the ways of how to worship Allah (SWT)
- How to interact with other people and how to perform daily chores
- He showed us how to live our lives while preparing for hereafter

All these were done to facilitate Muslims. As Hazrat Ayesha (RA) said, “The character of Prophet Mohammad (PBUH) is the Quran itself.” The practical form of the Quran can be seen as a life of Prophet Mohammad (PBUH).

“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.” [Surah Al-Imran:31]

Allah (SWT) wants us to follow the Uswa-e-Hasna (the way of life) of Prophet Mohammad (PBUH).

Difference between Sunnah and Hadith

The word Sunnah is usually used synonymously with Hadith but usually, Sunnah is used while reporting the deeds of Prophet Mohammad (PBUH) whereas the word Hadith is used while reporting the statements of Prophet Mohammad (PBUH).

But the Sunnah according to the scholar of Islamic jurisprudence means those acts which are not 'farz' (Obligatory). Sunnah is normally known as 'mustahab' (Recommended), something which is recommended, but not mandatory, if you do it you will be rewarded, but if you don't do there is no punishment for that.

As per legal perspective, Sunnah means everything associated with Prophet Mohammad (PBUH), his actions, his speech, his words, his deeds, his silence, his ways which include the hadith as well. Hadith is a carrier of Sunnah.

Biddah

Biddah means that something has never been practiced as an act of worship by Prophet Mohammad (PBUH). Prophet Mohammad (PBUH) said one of his sermons, "Indeed the best speech is the book of Allah (SWT) and best guidance is the guidance of Prophet Mohammad (PBUH) and the worst of all of this are those matters that have newly been introduced in the religion and every new matter introduced into the religion of Islam is biddah and every biddah is going astray and every going astray is in the hellfire.

Parts of Hadith

Each hadith has two parts.

1. Sanad
2. Matan

Sanad (Authenticity)

Sanad is another word being used in relation with Hadith which literally means support and technically means the chain of transmission or chain of narrators or the sequential list of the names of the group of narrators who narrate a particular hadith. So, when we say that a hadith has weak Sanad, it means that there is some weakness found in those people who are reporting it.

There is another division of Hadith on the basis of Sanad.

1. **Marfu'a - Hadith** which Sanad stretches back to the Prophet Mohammad (PBUH).
2. **Mawqoof - Hadith** which Sanad reaches to the companion of Prophet Mohammad (PBUH).
3. **Maqtoo'a** - Hadith where student of the companion of the Prophet Mohammad (PBUH). Tabi' is the end of the Sanad.

For example, this particular Sanad consists of eight names:

- **Muhammad ibn Ismail Bukhari** who heard from, **Al- Humaydi**, **Abdullah ibn Zubayr** who heard from, **Sufyan** who heard from, **Yahya ibn Said al Ansari** who heard from, **Muhammad ibn Ibrahim al -Taymi** who heard from, **Alqama ibn Waqas al-Laythi** who heard from, **Umar ibn al –Khattab (RA)** who heard from Prophet Mohammad (PBUH)

So, chain of narrator is very important for the Sanad of Hadith.

Matan (Text)

The second part of the Hadith consists of words from Prophet Mohammad (PBUH) himself. This is called the matan which means, among other things.

For example, Holy Prophet Mohammad (PBUH) said, “Actions are judged by intentions.”

Few authentic Ahadith

- 👤 Seeking of Knowledge is an obligation upon every Muslim
- 👤 All good deeds are charity (Sadqa)
- 👤 Actions are judged by intentions
- 👤 Religion is an advice and good counsel
- 👤 Modesty (Haya) is part of faith (Emaan)
- 👤 Indeed, every religion has innate character and the character of Islam is modesty (haya)

Types of Hadith

There are three basic types of Hadith.

- **Qawli Hadith** - what Prophet Mohammad (PBUH) said and spoke himself.
- **Fi’ali Hadith**- The action of Prophet Mohammad (PBUH) what he performed and demonstrated.
- **Taqriri Hadith**- which comes from Prophet Mohammad (PBUH)’s silence regarding any action

There are two kinds of Hadith according to the nature of words of Hadith.

1. Hadith-e-Qudsi

It is that Hadith Which Prophet Mohammad (PBUH) quotes from Allah (SWT). In other words, it is a statement of Allah (SWT) quoted by Prophet Mohammad (PBUH) and which is not in the Quran.

2. Hadith Nabawi

It contains the words that Prophet Mohammad (PBUH) spoke himself.

Books of Hadith

1. Jami

It is book of Hadith which contains the Ahadith relevant to all major aspects of life. For example, Al Jami of Imam Bukhari and Muslim.

2. Sunan

It is a book of Ahadith which contains Ahadith according to the chapters of Fiqh. For Example, sunan of Imam Abu Dawud, Imam Nisai.

3. Musannaf

The kind of work in which the Ahadith are assembled together according to theme is called musannaf, which means divided up because it divides the Ahadith according to the themes. For example, Musannaf ibn Abi Shaibba, Musannaf Abdul Razzaq.

4. Musnad

Musnad means supported, because it lists the Ahadith under the names of various companions who come last in the transmission chains, the isnad support or guarantee its authenticity. The best example is Ahmad ibn Hanbal work known as Musnad imam Ahmad ibn Hanbal.

Sahih Hadith

SAHIH is that which contains these four qualities

- The chain of Reporters or Narrators is unbroken or uninterrupted from the Holy Prophet Mohammad (PBUH) to the Compiler or Last Reporter (*Ravi*). This means that there should be no gap in the chain of reporters, one connected with the following or next reporter till the last reporter
- Each reporter or narrator of the Hadith must be a person of righteous moral excellence in all his sayings and deeds in all walks of life
- All the reporters must possess healthy retentive memory
- The Hadith reported by him must not be rare or of an uncommon or peculiar nature

Six Authentic Books of Ahadith

SehahSittah (The six authentic books of Hadith)

1. Sahih Bukhari
2. Sahih Muslim
3. Sunan Abu-Dawood
4. SunanNasai
5. SunanTirmidhi
6. SunanIbn Majah

Among these, two books are considered as the most authentic books, according to the consensus of scholars which are Sahih Bukhari and Sahih Muslim.

Agreed Upon Hadith / MuttafaqunAlaihi

MuttafaqunAlaihi (**متفق عليه**) or Agreed Upon Hadith is a Hadith which is found both in Sahih Bukhari as well as in Sahih Muslim is called MuttafaqunAlaihi or Agreed Upon Hadith.

Classification of Hadith

For judgment of reliability of sanad and matan of the Hadith, it is divided into four categories.

1. Sahih Genuine/ Authentic

Hadith that passes all the tests and can be regarded without any question coming from the Prophet Mohammad (PBUH). Each reporter should be trustworthy in his religion; he should be known to be truthful in his narrating and to report the wording of the *hadith* verbatim, not only its meaning.

2. Hasan / Good

Strong Hadith but raising some doubt about the authenticity. It is the one where its source is known and its reporters are unambiguous.

3. Daif / Weak

Hadith that raise many questions about its authenticity. It fails to reach the status of *hasan*. Usually, the weakness is:

- a) One of discontinuity in the *isnad*, or
- b) One of the reporters having a disparaged character.

4. Maudu

Fabricated or forged: is a hadith whose text goes against the established norms of the Prophet Mohammad (PBUH)'s sayings, or its reporters include a liar. Fabricated hadiths are also recognized by external evidence related to a discrepancy found in the dates or times of a particular incident.

Two books are recommended by teacher Lulu walMarjan and Riaz ul saliheen to study the Hadith.