

Science of Hadith

According to the Upright and Trustworthy Scholars

The Classical Definition of Hadith

The words (قول), actions (فعل) and taqrir (تقرير) associated to our prophet (salla Allahualayhi wa salam)

Refined Definition of Hadith

The words, actions and conditions associated with the prophet (salla Allahu alayhi wa salam)

Definition of Sunnah

The explanation and clarification given to what is in Quran. Prophetic practice, wisdom and habit as established by Quran and Hadith.

Why do we call the prophets words and actions Hadith?

Linguistically Hadith is a noun on the scale of (فعل), derived from the triliteral root h-d-th, which means an occurrence. Hadith is therefore something that 'occurs' or 'made to occur'. As a word it refers to either speech with is newly uttered, or something new and modern. The scholars of Islam have used Hadith to mean a *khabr*, *athar*, or *riwiyah*, coming from the prophet in opposition of Quran, coming from Allah, which is *qadeem* or eternal.

Hadith in Quran

Allah (subhana wa ta'ala) refers to the Quran and the speech of men as hadith. In the final ayah of Surah Duha (93:11) Allah commands the prophet to **'speak of the favors of your lord'** according to Muhammad Rafi' Uthmani's commentary on Sahih Muslim, this is probably where the term 'hadith', in reference to the words of the prophet, stuck.



Hadith Class

April 29

Every Friday after Jummah
4:00

Hadith in Quran 1A

Speak of the blessings of your lord (93:11)

Whatever the Prophet gives you take it, whatever he forbids you from abstain from it (58:7)

(Muhammad) does not speak from his desires. What he speaks is revealed revelation (53:3-4)

Oh you who believe! Obey Allah and obey his Messenger (4:59)

Whoever Obey the messenger has obeyed Allah. (4:80)

Today's lesson

Using terminology

Every science has terms specific to it. The student of knowledge need only look to the famous statement of Imam Ibn Taymiyyah, when questioned about his divisions of *tawheed*, "Terminology is not absolute". When a student of knowledge uses a word, he pays very close attention to how he uses it, and when he hears a word he is very careful in how he interprets it, linguistically or technically.

In table 1A one can see that All of the ayat are speaking of what we now call 'hadith'. Only the first ayah, actually uses the letters h-d-th in reference to prophetic guidance. In table 1B the Arabic literate student can find in every ayah listed, the word hadith or one of its derivatives being used in the meaning of news, revelation, or conversation. Knowing when to draw the line between language and science is important.

The Science of Hadith

The Science of Hadith has two main branches. The branch the concerns itself with authentication and categorization of individual hadith, and the branch that deals with examining the message of all of the hadith together. This is because every hadith has two parts: A sanad, and a Matan.

١- حَدَّثَنَا الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

The crudely drawn black lines represent the beginning and ending of the 'sanad', the sanad is a hadith's identifier, from the sanad we learn all the crucial information about a hadith, namely the people involved in its transmission. Sometimes we find that just based upon the people involved, a hadith regardless of what its matan says, can be disregarded and classified as fabricated or weak.

This is a subsience of hadith called the 'science of *rijal* 'or the study of narrators. Anyone that wishes to discuss hadith on an academic level must be familiar with this science.



1B

'Hadith' in Quran

Allah has revealed the best speech (39:23)

Let them bring speech like it if they are truthful (52:34)

Has the news of Moses reached you? (20:9)

Perhaps you would kill yourself in grief if they denied this message. (18:6)

Among people are those that purchase the most wretched speech.(31:6)

Don't Ask me about anything until I speak about it to you (18:70)