

# Hadith theory

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1. Meaning Of Hadith
2. Categories / Types Of Hadith
3. Authenticity Of Hadith
4. Relation Between Quran And Hadith
5. Criteria For Swahih Hadith
6. Compilation Of Hadith
7. Importance Of Hadith



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## **1. Meaning Of Hadith / Sunnah**

- a. Sayings, Deeds And Silent Approval Of Rasouloullaah (S), Swahabah, Tabi'oun And Taba'ut Tabi'in
- b. Hadith = Sayings / Words
- c. Sunnah = Deeds / Actions
- d. Hadith = General Term
- e. Hadith / Sunnah From Salaf Not Khalaf



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## 2. Categories / Types Of Hadith

- a. Hadith Qudsiy
- b. Swahih Hadith
- c. Hasan Hadith
- d. Dwa'if Hadith

Hadith Categories	Unbroken Chain of Narrators	Every narrator is reliable ('aadil)	Narrator's Dabt (Memorization and Preservation of Hadith) is good
1. Swahih li Dhaatihi	Good	Good	Good
2. Swahih li Ghayrihi	Good	Good	Less reliable but the hadith is narrated by other chains of narrators
3. Hasan li Dhaatihi	Good	Good	Less reliable but the hadith is not narrated by enough chains of narrators
4. Hasan li Ghayrihi	Lack in more than 1 criteria but the hadith is narrated by other chains of narrators		
5. Dwa'if	Lack in more than 1 criteria but the hadith is not narrated enough by other chains of narrators		
Matrook	The narrator is known as a liar		
Mawdu'	It is a fabricated hadith		



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## 2. Authority Of Hadith

- a. (59: 7) And Whatsoever The Messenger Gives You, Take It. And Whatsoever He Forbids, Abstain (From It).
- b. (16: 64) And We Have Revealed The Scripture Unto Thee Only That Thou Mayst Explain Unto Them That Wherein They Differ, And (As) A Guidance And A Mercy For A People Who Believe.
- c. (3: 31) Say, (O Muhammad, To Mankind): If You Love Allah, Follow Me'
- d. (33: 21) Verily In The Messenger Of Allah You Have A Good Example ...



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## 2. Relationship Between Quran And Hadith

- a. (33: 36) And It Becomes Not A Believing Man Or A Believing Woman, When Allah And His Messenger Have Decided And Affair (For Them), That They Should (After That) Claim Any Say In Their Affair; And Whoso Is Rebellious To Allah And His Messenger, He Verily Goes Astray In Error Manifest.
- b. (50: 45) But Warn By The Qur'an Him Who Fears My Threat.
- c. (2: 151) Even As We Have Sent Unto You A Messenger From Among You, Who Recites Unto You Our Revelations And Causes You To Grow, And Teaches You The Scripture And Wisdom, And Teaches You That Which Ye Knew Not.'
- d. (Al Muwatta Book 46, Hadith 3) I Have Left Two Matters With You. As Long As You Hold To Them, You Will Not Go The Wrong Way. They Are The Book Of Allah And The Sunna Of His Prophet."



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## 1. Criteria For Swahih Hadith

Criteria Of Sanad / Isnad

- **Firstly**, The Name, Nickname, Title, Parentage And Occupation Of The Narrator Should Be Known.
- **Next**, The Original Narrator Should Have Stated That He Heard The Hadith Directly From The Prophet (S.A.W).
- **Moreover**, If A Narrator Referred His Hadith To Another Narrator, The Two Should Have Lived In The Same Period And Have Had The Possibility Of Meeting Each Other.
- **Fourthly**, At The Time Of Hearing And Transmitting The Hadith, The Narrator Should Have Been Physically And Mentally Capable Of Understanding And Remembering It.
- **As A Fifth Point**, The Narrator Should Have Been Known As A Pious And Virtuous Person.
- **Sixthly**, The Narrator Should Not Have Been Accused Of Having Lied, Given False Evidence Or Committed A Crime.
- **In Addition**, The Narrator Should Not Have Spoken Against Other Reliable People.
- **More To The Point**, The Narrator's Religious Beliefs And Practices Should Have Been Known To Be Correct.
- **As Another Important Aspect**, The Narrator Should Not Have Carried Out And Practiced Peculiar Religious Beliefs Of His Own.



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## 1. Criteria For Swahih Hadith

### Criteria For Matn

- **Firstly**, The Text Should Have Been Stated In Plain And Simple Language.
- **Next**, A Text In Non-arabic Or Couched In Indecent Language Was Rejected.
- **Moreover**, A Text Prescribing Heavy Punishment For Minor Sins Or Exceptionally Large Reward For Small Virtues Was Rejected.
- **Fourthly**, A Text Which Referred To Actions That Should Have Been Commonly Known And Practiced By Others But Were Not Known And Practiced Was Rejected.
- **As A Fifth Point**, A Text Contrary To The Basic Teachings Of The Qur'an Was Rejected.
- **Sixthly**, A Text Contrary To Other Ahadith Was Rejected.
- **In Addition**, A Text Contrary To Basic Reason, Logic And The Known Principles Of Human Society Was Rejected.
- **More To The Point**, A Text Inconsistent With Historical Facts Was Rejected.
- **As Another Important Aspect**, Extreme Care Was Taken To Ensure The Text Was The Original Narration Of The Prophet And Not The Sense Of What The Narrator Heard. The Meaning Of The Hadith Was Accepted Only When The Narrator Was Well Known For His Piety And Integrity Of Character.
- **Tenthly**, A Text Critical To The Prophet, Members Of His Family Or His Companions Was Rejected. Another One Was That A Text By An Obscure Narrator Which Was Not Known During The Age Of Swahaabah [The Prophet's Companions] Or The Tabi'in [Those Who Inherited The Knowledge Of The Swahaabah] Was Rejected.



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Compilation Of Hadith

## ➤ Time Of Prophet (S)

1. No Regular Compilation Of The Traditions,
2. Orally Transmitted, With Great Accuracy Of Detail,
3. Written Collections Of Traditions For Their Own Personal Use (Weaker Memories Used To Write Them Down For Memorizing And Preservation)
4. Administrative Offices Arranged For Written Copies Of Traditions For Their Duties
5. Amr Ibn Hazm (Ra) As The Governor Of Yaman, The Prophet (ﷺ) Himself Gave Him A Letter Containing The Times Of Prayer, Methods Of Prayer, Details Of Ablution, Booty, Taxation, *Zakat*, Etc.
6. Abdullah Ibn Amr Ibn Al-as (Ra) Used To Write Down All That He Heard From The Prophet (ﷺ) And Asked The Prophet To Check. (*Swahifah Swadiqa* (The Book Of The Truth))
7. Anas (Ra), A Young Madinan, Was The Prophet's (ﷺ) Personal Attendant - Had Written Down The Tradition On Scrolls. He Used To Unroll These Documents And Say: "These Are The Sayings Of The Prophet (ﷺ), Which I Have Noted And Then Also Read Out To Him To Have Any Mistakes Corrected."
8. Ali Ibn Abi Talib (Ra) Was One Of The Scribes Of The Prophet (ﷺ). The Prophet (ﷺ) Once Dictated To Him And He Wrote On A Large Piece Of Parchment On Both Sides. (*Swahifa*) On *Zakat* And Taxes.
9. Official Letters, Missionary Letters, Treaties Of Peace And Alliance Addressed To Different Tribes — All These Were Later Incorporated Into Larger Collections Of Hadith.

## ➤ Swahabah (ra)

1. Companions Were Gradually Passing Away - People Became Keener To Preserve The Hadith Literature
2. Secondly, The Number Of Converts Was Growing And They Showed Great Eagerness To Learn As Much About The Traditions As Possible. (Rightly Guided Caliphs)
3. People Flocked To Swahabah To Hear Traditions From Them. Existence Of Centres
4. Students Would Have Many Swahabah As Teachers
5. They Undertook Long Journeys To Collect Traditions From Different Companions.



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Compilation Of Hadith

## ➤ Tabi'oun

1. Devoted Their Entire Lives To Collecting Traditions From Different Centres Of Learning
2. Possible To Collect Several Memoirs In Larger Volumes.
3. Mohammad Ibn Shihab Al Zuhri (رضي الله عنه), The First Regular Compiler
4. Ibn Shihab Zuhri (رضي الله عنه) And Abu Bakr Al-hazm (رضي الله عنه) Were Asked By Umar Ibn Abdul Aziz, The Umayyad Caliph, To Prepare A Collection Of All Available Traditions.
5. Umar Bin Abul Aziz Wrote To Abu Bakr Al Hazm (رضي الله عنه): "Whatever Sayings Of The Prophet (ﷺ) Can Be Found, Write Them Down, For I Fear The Loss Of Knowledge And Disappearance Of Learned Men, And Do Not Accept Anything But The Hadith Of The Holy Prophet (ﷺ), And People Should Make Knowledge Public."
6. Hadith Incorporated Into The Larger Collections Of The Later Period.
7. These Collections Were Not Exhaustive Works On Hadith.
8. *Al Muwatta* Of Imam Malik (Ra) (716-795), The First Regular Work Which Contained A Well-arranged Collection Of Traditions.
9. Traditions Of The Prophet (ﷺ) And His Companions, And The Decisions / Edicts Of The *Tabi'un* Were Collected

## ➤ Taba'ut Tabi'in

1. Period 200 To 300 A.H
2. Prophet's (ﷺ) Traditions Were Separated From The Reports Of The Companions And Their Successors.
3. The Authentic Traditions Were Very Carefully And Painstakingly (Carefully) Sifted (Examined) From The "Weak" Traditions
4. Rules To Distinguish The True From The False Traditions
5. Analysis Of The Recorded Chains Of Witnesses (*Isnad*);
6. An Experienced Traditionist Would Develop A Sense Of Discrimination.
7. Hadith Into Swahih, Hasan And Dwa'if
8. Time Of The Swahih Sitta



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## Importance Of Hadith

- Hadith Being The Words, Deeds And Silent Approval Of The Prophet (S.A.W), Ashab, Tabi'in And Taba'ut Tabi'in Are Very Important In One's Life.
- **Firstly**, It Is A Personal Code Of Conduct Which Is Put Into Practice By Those Who Really Want To Follow The Shari'ah And Those Who Love Allah And His Nabi (S.A.W). It Is A Set Of Laws To Be Put Into Practice.
- **Next** It Is Important As It Forms Part Of The Shari'ah. The Qur'an Is The First Source Of The Islamic Law Followed By The Hadith. It Can't Be Removed Or Ignored At Any Cost.
- **Moreover**, It Is A Complement To The Qur'an. Allah Sent The Prophet (S.A.W) Alongside With The Hadith As A Means To Complete The Qur'an. The Qur'an Is The Theoretical Part As The Hadith Is The Practical Part.
- **Fourthly**, It Is The Tafsir And Explanation Of The Verses Of The Qur'an. There Are Many Verses Which Need The Explanation Of The Prophet (S.A.W) From The Hadith. There Are Verses Which Are Understood When References Are Made With An Event In The Life Of The Prophet Like For Battle Of Badr.
- **As A Fifth Point** It Gives Details On How To Perform Ibaadah And Other Acts Of Worship. There Are Direct Orders From The Qur'an Of What To Do As Commands From Allah As Part Of The Shari'ah But They Are Not Explained Of How To Be Put Into Practice. The Prophet Explained Them In His Hadith.
- **Sixthly**, It Helps To Avoid Pitfalls. It Is A Way And Means Where Muslims Can Have Lessons Based On Stories Narrated In Hadith In Order To Avoid Mistakes And Errors Of Past Nations Where The Punishment Of Allah Was Sent.
- **In Addition**, It Helps To Upgrade Our Status Through Wazifah Or Invocation. It Is Found That There Are Many Short Sentences Or Phrases Given By The Prophet (S.A.W) As Part Of Invocation Or Remembrance Of Allah. They Are Done For Nearness With Allah.
- **More To The Point**, It Helps In Having The Knowledge Of The Life Of The Prophet And The Salaf. It Is A Tutorial Of How The Prophet Led His Life With His Wives, Children, Muslims, Non-muslims And The Animals. In It Are The Stories And Lessons From The Ashab.
- **As Another Important Aspect**, It Explains How To Deal With Muslims And Non-muslims. It Elaborates On The Conduct And Way Of How To Treat A Non-muslim In A Muslim Country And How To Live In A Non-muslim Country As Being A Muslim. The Treatment Of Both The Muslims And The Non-muslims Is Detailed.
- **Tenthly**, It Elaborates On Halal And Haram And It Is An Example In All Spheres Of Live (Both Materialistic And Spiritual). It Enlightens Us On What Must Be Done And What Is Prohibited And As Such How To Be Elevated In The Sight Of Allah And How To Be Successful In This World, Qabr And Aakhirah.



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