



The Glimpses of Knowledge and Philosophy of Hadith

KEYWORDS

Quran, Sunnah, Hazarat Muhammad (Sm.), Messenger and Resurrection.

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ABSTRACT *The Quran and ahadith (traditions i.e. sayings of Prophet Muhammad Sm.) are the main sources of Islamic shariah. The Quran, as divine revelation is obviously a central source of guidance for human beings. It gives us very detailed and explicit commandments regarding the duties and obligations of human beings. Similarly, ahadith provide us a more detailed and comprehensive description of the rights and duties of human beings. The holy Quran and ahadith aims to establish the legal frame-work and code of conduct of morality with a view to settle firmly an idle society with a balance between protecting the rights of the individual and the rights of the society as well as nation collectively. The Present research work attempts to highlight a brief description about Hadith and its knowledge regarding peace, integrity and prosperity in the earthly life and the life of hereafter as well.*

Introduction

Hadith is integral to the Qur'an, since they are inseparably linked to each other. It is impossible to understand the Qur'an without reference to Hadith. The Qur'an is the message, and the Hadith is the explanation of the message by the Messenger himself. Therefore, Hadith explains, clarifies, and removes ambiguities about the Qur'an. Hence, once we reject the Hadith, we may never be able to figure out the whole meaning of the Qur'an. This point is mentioned through the verses of the holy Quran: (i) "And we have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect". (Al-Quran, 16:44) (ii) "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 (Al-Quran, 16:64).

The beginning of hadith must be traced back to the letters, laws and treaties which were dictated by the prophet of Islam himself and were preserved in this time. The hadith, the sayings attributed to the Prophet Muhammad, form a sacred literature which for the Muslims ranks second in importance only to the Qur'an itself. As a source of law, ethics and doctrine, the vast corpus of hadith continue to exercise decisive influence. Islamic scholarship has hence devoted immense efforts to gathering and classifying the hadith, and ensuring their authenticity.

Generally hadith means saying or speech. Literally it means new things. From Islamic point of view hadith means the display of sayings, doings and the behaviours approved by the prophet Hazrat Muhammad (Sm.). Hadith, in this sense is the branch of science of knowledge which elucidates the words of God and explains the Quranic revelations. Hadith is said to be the ways and methods to execute the Quranic ordains in practical life. It is clear that hadith is practical where the Quran is theory. Hadith is well-known in the name of 'Sunnah' of prophet Hazarat Muhammad (Sm.). Sunnah can be understood with the example that Quran is the Sun and Sunnah is its shining; where Quran is the path to Allah, hadith is the method of walk on the same and rules and regulations of stepping stone as well. Hadith is also considered to be the wealth of way for a traveler towards his eternal journey.

Knowledge is the light of the human soul and also the nutritious diet of human minds. Everybody of human beings wants proper guidance to reach his goal. In this field hadith is the proper and correct guidance. The Quran says, "He it is

who hath sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religions." (Quran- 9:33).

This verse clearly shows that the 'Quran' and the 'Sunnah' are the two foundations upon which is raised the structure of Islam; the one being the Word of God and the other being its elucidation in the form of Sunnah of the holy prophet(Sm.). Thus, hadith is the only reliable source through which Will of God has been made known to mankind in the language of Muhammad (Sm.). Because he is the last and final recipient of revelation among the prophets of God, and as such he is divinely authorized to explain its practical implications with the help of his own words, deeds and approvals.

Hadith mainly divided into two categories—one is *Hadith Nabavi* that means the speech, the deeds and the approvals of behaviors. And another is *Hadith Qudsi* which means the expression of the prophets in his own words and sentences as per the spiritual command into his mind by Allah. Thus the hadith and Quran are the two sides of the same coin—Islam.

Objectives of the Study

The present paper has been undertaken to carry out the following findings:

1. To discuss about the development of Hadith and virtues of science of knowledge in the light of hadith.
2. To discuss the different categories of knowledge provided by hadith.
3. To discuss about the relation between knowledge and practice of hadith.
4. To give a brief description about knowledge regarding peace, prosperity and integrity.
5. To give a brief description about knowledge pertaining to hereafter.

Results and Discussions

According to Muslims, the collection of hadith or sayings by or about the prophet Muhammad was a meticulous and thorough process that began right at the time of Muhammad. Hadith collection (even in the written form) began very early on – from the time of Muhammad and continued through the centuries that followed. Thus, Muslims reject any collections that are not robust in withstanding the tests of authenticity as per the standards of hadith studies. This article goes through the historical evolution of the hadith literature from its beginning in the 7th century to present day. The total number of authentic Hadiths is believed to be 4, 000.

In early Islamic Arabia, memory was considered a more trustworthy mode of preservation than writing. Many feared that written documents were similar and could be confused; that there was no way of telling a draft from a final version; and that once information was set down in writing, it could be manipulated and taken out of context. Writing was most commonly used as a mnemonic aid, or for legal documents; however, even such legal documents were still often as mnemonic aids for their oral testimony, which was a necessary component of evidence.

Memory was important in large part due to its role in oral transmission of information. Oral chains of transmission, called *Isnads*, relied on the memories of each link in the chain. In early Islamic Arabia, oral tradition encompassed not only religious knowledge, but also Arabic poetry. Oral transmission allowed flexibility for the content of the transmission to be improved continually, even after the author's death. Oral transmission of religious knowledge in particular carried a moral and emotional weight; when information passed person-to-person, its integrity depended on the integrity of the transmitters. To write the knowledge down would be to "shackle" it, and to threaten the moral relationship of each transmitter to the material in his or her memory.

In 1848, Gustav Weil noted that Muhammad al-Bukhari deemed only 4,000 of his original 300,000 hadiths to be authentic. He was soon followed by Aloys Sprenger, who also suggests that many of the hadiths cannot be considered authentic. Medieval Muslim historian Al-Dhahabi sought to clarify Bukhari's intent, recording other statements of Bukhari in which he stated that he considered all of the hadith in his authentic, but not all authentic hadith are included in his *Sahih*. He was quoted as saying, "I have memorized one hundred thousand authentic hadith and two hundred thousand that are not authentic."

Virtues of Knowledge: Acquiring knowledge is obligatory in human life. Life without knowledge is worthless in both here and hereafter. In this point of view a message came in hadith; Anas reported, Allah's messenger (Sm.) as saying: "The seeking of knowledge is obligatory for every Muslim."

Knowledge is the source of wealth and welfare. In this context Muwayyah reported, Allah's Messenger (Sm.) as saying: "He to whom Allah intends to show goodness. He gives him the understanding of Din (knowledge). I am the distributor (of divine knowledge); the Giver is Allah." (Agreed upon—Bukhari and Muslim).

Virtues of knowledge are immense and its secret container is the devotional mind of human being. Abu Hurairah (R.) reported, Allah's messenger is saying: "Human beings are the mines like the mines of gold and silver; the good amongst them in Islam, if they understand it." (Muslim:Mishkwat).

Knowledge has no any destruction even after the death of human being. It can be compared with the lift of highest building about to touch the satisfaction of Allah. In this context Abu Hurairah is said to have reported, Allah's messenger as saying: "When the man dies merit ceases further to accrue from his actions except three things viz: The ever recurring *Sadqah*, the knowledge from which the benefit is derived and the pious offspring who invokes blessings upon him.

Category of Knowledge: Different categories of knowledge are clearly discussed in the hadith as the guidance for mankind to retain the peace and integrity in the world. These categories of knowledge can be divided into three chief divisions: *Towhid*, *Risalah* and *Akhirah*.

Human beings are given birth to this world within the peace of mothers' laps as well as the integrity of his family. This category of knowledge is stated in a narration of Ibn Omar (R.) who reported, Allah's messenger as saying: "The edifice

of Islam (the foundation of peace and retaining of integrity) is constructed on five (things): Testimony to the fact that there is no God but Allah and that Muhammad is the bondsman and Messenger, the establishment of prayer, payment of Zaqat, the performance of Haj and the fast of Ramadan." (Agreed upon-Mishkwat.)

This hadith hints to be surrendered to Allah and follower of messenger, obedient to parents and welfarer to the neighbours, dutiful helper to human beings and sacrifice for the sake of mankind. Another hadith explains in the narration of Abdullah bin Omar, who reported Allah's messenger as saying: "A Muslim is one from whose tongue and hand the Muslims are safe and the emigrant is one who obtains from that which Allah has prohibited." In response to a question of one of his companions about a better muslim Allah's messenger said that he is the Muslim from whom other Muslims remain safe from the mouth and his hand. (Mishkwat)

The safety of life and everlasting of peace in a society mainly depends upon the belief with exercise upon *Akhirah*. In this field most of the behaviours controlled and properly guided upon the fearful knowledge about *Akhirah*. In this regard the messenger of Allah taught that mankind shall be assembled at the last day, and shall be distinguish into three classes—the first those who go on foot; the second, those who ride; and the third, those who creep, groveling with their faces on the ground. The first class is to consist of those believers who are in greater honour with God and more acceptable to him; whence Hazarat 'Ali (R.) affirmed that the pious, when they came forth from the sepulchers, shall find ready prepared for them white winged camels, with saddles of gold, wherein are to be observed some footsteps of the doctrines of ancient Arabians; and the third class will composed of the infidels whom God shall cause to make their appearance with their faces on the earth, blind, dumb and deaf. (Mishkwat)

Knowledge and Practice: The first practice of knowledge is to earn it from various sources beginning from al-Quran, hadith and within the phenomena of the nature. The second practice is to impart knowledge to others. The third and final practice is to behave with the weaves of knowledge. In this context there is a narration of Abu Darda in which he said, "The worst of men in the eye of Allah on the day of resurrection would be the scholar who does not derive benefit from his knowledge." (Darimi)

Abu Hurairah also reported, Allah's messenger as saying: "Whosoever is sought knowledge who possesses it, but he conceals it, he would be made to wear on the day of resurrection the bridle of fire." (Ahmad, Abu-Daud & Tirmizi)

In this way many other information may be presented, the abstract of which establish in the following: "Scholar of knowledge without exercising it is like the cloud without rain." Thus the inseparable relation between knowledge and practice is being maintained strictly in hadith.

Peace, Prosperity and Integrity: As stated earlier about the peace and integrity we are pleased to mention that the foundation of peace and prosperity of the society depends upon the morality, truthfulness as well as dutifulness of each citizen of the nation. For the development of a nation, there should be proper infrastructural development i, e. roads, bridge, building etc. The construction of these cannot be done properly without the morality of the constructors or the labours as well as the concerning officials. The prophet of Islam, Muhammad (Sm.) says, "O the people, be fearful to in earning livelihood, because no creature will die before finishing its livelihood allotted for it, though it is delay to come" (Sunnan-lbne Maja)

Therefore, one should not do unfair means in searching livelihood. Regarding trustworthiness in duty, the prophet (Sm.) is Saying: "Give up the act of lying, as it leade to the path

of all evils, (sins and destruction) which fall into the Hell.”
(Sunan Tirmiji)

Akhirah (The World of Hereafter): The lessons of Quran and hadith clarify that the worldly life is purely temporary whereas the life of hereafter is the actual and eternal life. The intelligence of hadith based knowledge prefers the life of hereafter. After death, in the world of hereafter each band everybody of human beings will have to face the accountability before Allah, the Almighty. Allah Says in the Quran, “Rivalry in Worldly increase distracteth.....Then, on that day, you will be asked concerning pleasure.” (Al-Quran)

In this context, our prophet (Sm.) is saying in the report of Abu Musa (R.), “Certainly, whoever is addicted to this World will be in a great loss in ‘Akhirah’. And whoever devoted to ‘Akhirah’ will in loss of the earthly life”. Therefore, give the preference to ‘Akhira’ (Ahmad & Baihaqui).

Conclusion

Hadith is integral to the Qur’an, since they are inseparably linked to each other. It is impossible to understand the Qur’an without reference to Hadith. The Qur’an is the message, and the Hadith is the explanation of the message by the Messenger himself. The Qur’an makes it abundantly clear that the function of the Messenger is not merely that of a deliveryman who simply delivers the revelation from Allah to us. Rather, he has been entrusted with the most important task of explaining and illustrating the same.

In conclusion, we may mention that all the aspects of improvement and evolvement, peace and prosperity, unity and harmony are there in the subject matter of the knowledge and philosophy of the Hadith literature. We hope that the nations of the World could get rid of all evils prevailing all over the World when the hadith will be able to come to practical life of human beings; so much so that our worldly as well as the eternal lives will be prosperous.

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