

## Art of Terminology: A Technical Study of Uloom Ul Hadith

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### Abstract

*This is a technical and literary study of the terminologies of Uloom ul Hadith and is aimed at highlighting the less explored areas pertaining to this field; it will hopefully help in revealing the meanings and to some extent expansion of the existing knowledge related to these terminologies. For the purpose of preservation, collections of Hadith were being prepared. Each terminology used for these collections of Hadith indicates the internal characteristics of these books. It gives a great taste for a detailed essay on each terminology. From Muhaddisin's point of view, these collections have certain benefits and purposes due to which they kept naming them. Thus, it is an expression of intellectual honesty and essential component of art and literature. A technical analysis has been presented that the Muhaddisin categorized the Hadith which they considered to be accurate according to the branches of Islamic Law. Artistic and literary beauty of methods of learning and teaching of Hadith has been highlighted. These methods were later categorized and technical terminologies developed to describe them within the field of Uloom-ul-Hadith. Muhaddisin established a firm foundation by introducing the chronological method, assembling biographies of the transmitters, and establishing a science for determining the value of its contents and the authenticity of its channel of transmission. Muhaddisin were mindful of the variety of purposes of these Hadiths at different occasions, so they carefully described terminologies for various occasions. These terminologies contained literary beauty and various aspects of artistic qualities along-with their dynamic purposes. The validity, truthfulness and practicality of the collection of Hadith is time tested, beyond doubt and is unquestionable.*

### Introduction

For the ultimate and eternal welfare of every Muslim, the last book of Divine literature, the Holy Quran, was bestowed upon the Holy Prophet ﷺ and He ﷺ was also given the responsibility of the explanation of this Holy Book. Therefore, the Hadith denotes a fundamental source of Divine guidance which Allah granted His Prophet ﷺ having similarity in its nature to the Quran itself.

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ }

“And We have now sent down this Reminder, (Al- Quran) upon you that you may elucidate to people the teaching that has been sent down for them, and that the people may themselves reflect.”

The Arabic word ‘*Hadith*’ is used in various meanings, e.g. literally it means discussion, a new idea, a quotable incident, a new thing or a statement but when the word Hadith is used as a terminology for the righteous path i.e. in Islamic context, it means the sayings and actions of the Holy Prophet ﷺ. Hadith is also authentic and basic source of Shariah like the Holy Quran which is also known as ‘*Sunnah*’. Muhaddisin considered ‘*Hadith*’ and ‘*Sunnah*’ synonymous to each other in meaning and principles. The validity and reliability i.e. truthfulness of the collection of Hadith is proven and ultimate. The sayings and actions performed by the Holy Prophet ﷺ as well as even His ﷺ silence on certain actions performed by others, mainly the Holy Companions (Sahaba) laid down the foundation of ‘*Deen e Islam*’. The significant part of Hadith is that it is not a personal or an intellectual invention of the Holy Prophet ﷺ, but this knowledge was bestowed upon Him ﷺ by Almighty Allah.

{ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ }

“And neither does he speak out of his own desire: that [which he conveys to you] is but [a divine] inspiration with which he is being inspired.”

It is for this reason that the Holy Quran is also named as ‘*Wahi Matluww*’ and ‘*Wahi Jalli*’ while Hadith is named as ‘*Wahi Ghear Matluww*’ and ‘*Wahi Khafi*’. Thus, a Muslim's relation with Hadith of Holy Prophet ﷺ is not only a source of blessings and comfort but also the most credible and authentic source of awareness, meant to lead him/her to the right path. The health, authenticity and preservation of this asset

required faithful efforts, intellectual understanding and honesty, scientific awareness as well dedication. It was due to this dignified status of Hadith that from the initial days of Islam, the Holy Companions of Holy Prophet صلی اللہ علیہ وسلم (*Sahaba*) preserved every saying of the beloved Prophet صلی اللہ علیہ وسلم and passed it on to such disciples in the next generation who framed the rules and regulations with absolute dedication, honesty, truth, hard work, sincerity and devotion for the acceptance or rejection of a Hadith which promoted the scope of 'Uloom ul Hadith' and such scholars were called 'Muhaddisin'.

The status of Hadith and Uloom-ul- Hadith has been viewed and it has been studied that in human history Muhaddisin invented the greatest art of preservations and propagation of the sayings and actions of the Holy Prophet صلی اللہ علیہ وسلم for the mankind. This art had been based on the terminologies. Terminologies are the most effective source communication and transfer of knowledge. Islamic literature is full of this atomic force. The scholastic growth of Uloom-ul-Hadith has also been studied. By the great effort of Muhaddisin, the monumental asset of Islamic literature called 'Hadith' was prepared which is also called 'Ilm- ul-Hadith Biddiraya' and 'Ilm-e-Mustlah-ul-Hadith'. There is a list of parameters and tests considered important to analyse the reliability of each Hadith comprising the valid Hadith literature and discussion; these parameters or standards are used to test, for example include the sayings and actions, reality of these sayings, status of the Hadith, compilers and conditions, types of narrations and their recognition. Hence, Uloom-ul-Hadith itself is the knowledge, generated after careful scrutiny and tests conducted on the basis of actual evidence available. Each Hadith is accepted or rejected after running a series of these tests and analyses. It is only after the success of these prescribed standards that this collection called Uloom-ul-Hadith is considered as authentic, reliable and true as much as the Holy Quran.

Uloom-ul-Hadith possess a unique status in the literary and artistic achievements during human history. Muhaddisin invented the greatest art of literary history and this whole edifice was founded on the basis of "terminologies". As 'terminologies' reflect intellectual, political, ethical and linguistic taste of any nation, these terminologies help in making possible the complete communication and transfer of knowledge. Thus, these terminologies possess fundamental position in evolving and promoting the knowledge. The literary and artistic collection of terminologies provides academic benefits to people as common assets. The Holy Quran provided the basis for this art of terminologies.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ }

"ye who believe! if an evil-doer Came Unto you witha report, then inquire strictly, lest ye hurt a people in ignorance and repent thereafter of that which ye have done."

Hence, Islam does not allow to accept or reject any matter without proper inquiry and the code words to be used for this purpose are called terminologies. These terminologies comprise of the colours of commonalities, resemblance and sometimes comparison and also contain coordination with the position of every type of circumstances. All the terminologies are according to the principles of the art and literature. The literal and meaningful narration of the Holy Quran validated the sayings of the Holy Prophet صلی اللہ علیہ وسلم and His صلی اللہ علیہ وسلم sayings are the best example of art; in fact considered symbolic in the Islamic literature. The terminologies present in the Hadith according to the occasion are full of the beauty of comprehension and absolutely reflect the meaning and essence of Hadiths. The terminologies of Hadith took the shape of an art, opened new pathways for research and devised guideline for speech and narration in the field of literature.

Ummah has attained the empirical explanation of Quran through these guidelines compiled by Muhaddisin in the form of the terminologies. These terminologies of Hadith literature are actually a source of transfer from one generation to another generation in a protected way. Each terminology possess a complete history. Hence, the foundations of terminologies in the Uloom-ul-Hadith are rooted in the Holy Quran and Hadith which is also validated in the first divine Wahi. Holy Prophet صلی اللہ علیہ وسلم used the word 'Qaal' while expressing Jibrael's saying. This is the start of "Sanad" and "Matan". Besides this, 'the Jibrael informed about it' (خبرنى بهن انفا جبرئيل) and 'Allah Said' (أقال الله عزوجل) are also used. Along with the terminologies of "Sanad" and "Matan", the style and method of 'Seagh e ada' also provided basis for the terminologies in the field of Uloom-ul-Hadith.

During the time of Holy Prophet صلی اللہ علیہ وسلم when the incident of "Ifk" happened, the verses of the Holy Quran revealing the innocence of Hazrat Aisha are clear example of the fact that principles of terminologies of Uloom-ul-Hadith were founded by the Holy Quran itself. Holy Prophet صلی اللہ علیہ وسلم himself ordered his Companions to take great care and research in the transfer of His صلی اللہ علیہ وسلم Hadith.

{ احْفَظُوهُ وَاخْبِرُوهُ مَنْ وَّرَاءَكُمْ }

\* Sahih Al-Bukhari, Hadith 3329

† Sahih Al-Bukhari, Hadith 557

“Protect it and convey to those who come after you.”

With the passage of time according to the needs, this process of research travelled through the evolutionary stages. In the acceptance of Hadith, a great care and investigation was carried out by the Holy Companions of the Holy Prophet ﷺ which is a fine example of intellectual evolution and through them passed on to the coming generations. During the period of the Companions of the Holy Prophet ﷺ, the growth and evolution of Uloom-ul-Hadith reached to further heights; however, the process in general was made more refined and simplified. After that the followers also practiced those principles of Hadith transfer and compilation as were followed by the Companions of the Holy Prophet ﷺ. It was due to expansion of the Islamic empire that followers fastened their efforts in the research and routes of the Hadith transfer. The more care was taken for narration and transfer of Hadith, the more terminologies were introduced and added to the existing literature of that time. The knowledge of terminologies travelled various stages of transfer and evolution linguistically and verbally which ultimately resulted into a new beginning of various branches of Islamic art and literature.

{ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

“See you not how Allah sets forth a parable a goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.”

In Islamic literature, the partial technical and proper compilation of Uloom-ul-Hadith was adopted as a practice and concerned scholars improved this art according to the need of the hour. Ultimately in the fourth Hijra year, different principles and regulations were set and Uloom-ul-Hadith emerged as a permanent branch of knowledge.

Muhaddisin described this knowledge of terminologies with religious zeal, fevour and intellectual awareness on scientific basis and preserved this collection till the Day of Judgment. The terminologies for the classification of Hadith according to the reference to a particular authority have been discussed, e.g. the Prophet ﷺ, a Sahabi, or a Taabi; such Ahadith are called ‘*Marfu*’ (elevated), ‘*Mauquf*’ (stopped) and ‘*Maqtu*’ (severed) respectively. Those Ahadith which are referred to Allah are known as ‘*Hadith e Qudsi*’. However, this classification is very useful, as by virtue of it, Hadith -e- Qudsi, the sayings of the Prophet ﷺ can be distinguished at once from those of Companions or Successors. The whole technical and literary discussion of Uloom-ul-Hadith is based on the research of ‘*Sanad*’ and ‘*Matan*’ which sets the basis of imperatives (i.e. ‘*Amr*’) and prohibits (‘*nahi*’). For the series of ‘*Ruwat*’ the word ‘*Sanad*’ is used and ‘*Matan*’ is used for the speech which is the force of Islam and is a basis of the dignity, splendor and welfare of Ummah. In every respect, these are the images of artistic awareness and literary taste. Those statements which the Holy Prophet ﷺ referred to Allah were called ‘*Hadith-e-Qudsi*’ and this terminology is an expression of the height of artistic and literary meanings as well as expansion. The terminology of ‘*Marfoo*’ shows era of the Holy Prophet’s ﷺ Prophethood; this term itself speaks volumes of love and devotion of the Holy Companions towards Him ﷺ. Similarly the terminologies of ‘*Moqoof*’ and ‘*Maqtoof*’ encompass a new world of thoughts and concepts literary and artistically.

Terminologies for Muhaddisin □ are surveyed artistically and literally which is recognition of their status and intellectual capacity. The list of ‘*Muhaddisin* □’ with respect to transfer and compilation of Hadith is vast and expanding. Thus, to further categorize them, they were given special names. At a time when Uloom-ul-Hadith was flourishing as a regular art, these special names used as terminologies proved a fine expression of the trust, grip and ability of Muhaddisin □ in the use of veracious and appropriate words of literature as terminologies. It’s Validity and authenticity is universal. Within the field of Uloom-ul-Hadith, there are different ways to branch Hadiths according to their degree or rank, for example the sayings (Hadiths) of Holy Prophet ﷺ called ‘*Sahih*’ are unequal in their status; they are ranked so because these possess different degrees with respect to their validity and qualities. In order to further categorize these ‘*Sahih* Hadiths’, Muhaddisin □ used another terminology to further represent their uniqueness which makes them distinctive from other types;. For instance, Muhaddisin □ call this Hadith as ‘*Sahih Lizaatehi*’ which possess all the qualities of high degree which are correct too, because the word “*Zaat*” in literature arguments presence and self-existence. That is, it is *sahih* by itself, without any external considerations. On the other hand, ‘*Sahih Lighairhi*’ is the terminology not containing characteristics of ‘*Sahih Lizaatehi*’ but considered true on the basis of some other well-defined principles. It has been elevated to the status of *sahih* due to supporting narrations. Considering the depth of the meaning of ‘*Lighairhi*’, its use as a terminology after passing through various tests and stages, present the beauty of a vibrant literature. These terminologies successfully portray the actual meanings as well

as represent the highest standards of intellectual and artistic taste. In other words, each terminology is an expression of art by its meanings.

As part of Muslims' faith, His ﷺ teachings are universal and everlasting. He ﷺ himself is an absolute role model and His ﷺ sayings are a perfect code of practice for every sphere of life. Muhaddisin □ bifurcated His ﷺ teachings on the basis of intellectual capability, historical sense and observational force and they divided them 'Mamul bihi' and 'Ghear Mamul Bihi' for practical use as terminologies. They took great care in carrying out this task and devising the principles to distinguish both types from each other. Thus, they became a permanent part of the Uloom-ul-Hadith literature as two highly recognized terms. Muhaddisin □ spent their whole lives for the collection and compilation of Hadith literature; they investigated, analyzed and tested the standards thoroughly from every angle, such as the life history, habits, life style and identifications of the narrators etc. As a result a new branch of knowledge, 'Asma-ur-Rijal' came into existence which was meant to preserve the circumstances of the narrators of Hadith. The use of composition of 'Asma-ur-Rijal' as terminology is convenient and understandable by virtue of its meanings and utility. Technically this combination of thought and meaning provokes attraction in the terminology. In order to express some idea, the collectively formulated composition of interpretation and meaning is in fact to create the greatest literature. The great art of Islamic literature 'Asma-ur-Rijal' continued through its evolutionary stages on solid basis in spite of the limited available resources.

Muhaddisin □ named the discussion of character traits, both positive and negative, such as honesty, truthfulness and trustworthiness, ignorance, habit of forgetting and discourse of wrong as 'Jarrah-o-tadil'. The use of different terminologies for the different stages of 'Jarrah-o-tadil' by Muhaddisin □ reflect their great ability and grip on the art. Later, this knowledge was considered decisive for the acceptance or rejection of a Hadith. The love and devotion of Muhaddisin □ with Prophet ﷺ sayings and actions provided a unique angle to human thinking which was non-existent earlier. Muhaddisin □ proved a source to establish and contribute this newly emerged knowledge to the human literature. Muhaddisin □ set the principles and regulations for getting the sayings of Holy Prophet ﷺ from resource persons, their deduction and methods of narration to others. These principles in various steps were compiled in the form of terminologies so that Muslims could narrate it to others and should also be contented for this narration. In this connection, all the terminologies are technically understandable and full of explanation literally. In fact, the reality of the use of terminology at specific time with quite selective words shows the beauty of literature and maturity of ideas in the best artistic way.

The terminologies which are used to study the causes of Zaeef Hadiths have been discussed. Linguistically, 'Zaeef' means "weak", while technically it refers to a narration below the standard of Sahih. This is a Hadith in which any one or more of the conditions of Sahih have not been met. The weakness of a Hadith will vary according to the severity of the weakness. Zaeef Hadith is also referred to in classical works as Rejected Narrations. The inauthentic Hadith is one in which the truth of the report is highly unlikely due to the loss of one or more of the conditions for the acceptance. Some Zaeef Hadiths may be reclassified due to supportive factors while others are totally rejected.

Allah has held compulsory the obedience of Holy Prophet ﷺ. However, this obedience is possible only when 'Maqbool' and 'Mardood' are identified. So that, this might not happen that people start leaving the Hadith and do some other act while considering it Hadith unknowingly. Muhaddisins □ very efficiently separated 'Maqbool' and 'Mardood' Hadiths. If the Hadith is found 'Zaeef' due to the absence of the qualities of 'Sahih' and 'Hasan' then that Hadith is called 'Mardood' by Muhaddisin □. The continuation and discontinuation of 'Sanad' and characteristics of 'Ruwat' and 'Rijaal', 'Zaeef Hadith' was classified and given different ranks. The reasons or characteristics which make a Hadith 'Zaeef' may be many, for example the drawback of its narrator, his deficiency of research and weakness of understanding etc. In these terminologies neither word goes beyond meanings nor meaning goes beyond word. This correlation of word and meaning is a true depiction of fine literary communication and height of the art. In fact, Muhaddisin □ knew it very well as how to use words on certain occasions. Their expertise for using words as terminology while keeping intact their sense made the terminologies a great symbol of communication.

#### Findings and Conclusions

- The current research finds out that the terminologies of Uloom-ul-Hadith are a fine description of Hadith in a comprehensive manner. These terminologies and their relationship with their meanings and use according to the occasion highlight the fact that the knowledge of terminologies was not the result of some accidental process but it was based on the intellectual, literary and logical facts. No terminology is against artistic beauty and literary manners.
- This study reveals that so far mankind has achieved artistic and literary glories in the field of knowledge and art as well as during the evolutionary stages of these inventions, in all this perspective,

such a knowledge of Uloom-ul- Hadith came into existence which adopted a unique, artistic and literary pathway for the protection of treasure of Hadith for all the generation to come.

- Religious requirements and motives gave power and force to Muhaddisin, it gave such an ink to the pens of Muhaddisin that their suggested terminologies are the best reflection of art and very fine example of eloquence and articulateness.
- Purposefulness and beauty of literary taste has created such an elegance that human literary aspects and relevant angles of aesthetic values appear uniformly in the literature.
- The brief, simple and understandable words of terminologies are common; however, their purpose is not common it is distinguished and extra ordinary.
- The words used in terminologies are not special but purpose is not to express application. Their contextual meaning is taken under consideration instead of the literal one.
- This literary treasure of terminologies has beautiful bonding of words in their perspective. The depth of this art is actually the greatness of literature. Hence such knowledge of terminologies of Uloom-ul- Hadith came into existence which adopted a unique route in preserving the collection of Hadith until the Day of Judgment. It is such a glorious series of knowledge that it even enlightens every other series associated with it.
- The technical and literary impact of this knowledge of terminologies is the identity of Ummah's methodologies as well as basis. The literary and artistic impacts of these terminologies are so enormous that people, who worked on it, were included in the list of scholars and academicians. This process of transfer of intellectual and literary narrations is unending. It is a world of art and literature, the efforts to explore this world will continue till the Day of Judgment.
- The series of terminologies in the field of Uloom-ul-Hadith reflects the love and association of Muhaddisin with Holy Prophet ﷺ. It is also compatible artistically with intellect and literature as well as of high status. The terminologies devised by Muhaddisin are great reality. Its miracles and effects are countless.
- These terminologies are such possessions of Ummah that their protection, promotion and evolution are their responsibility as well as requirements of love with the Holy Prophet ﷺ. Muslim researchers fulfilled this obligation beautifully through centuries.
- Topic of the current thesis shows the reality, expresses love and association with the sayings of Holy Prophet ﷺ and also recognizes the importance of terminologies of Uloom-ul-Hadith that is a literary masterpiece. Muslim Ummah takes pride on this collection of terminologies of Uloom-ul-Hadith. Orientalists who are always in search of defaults in Islam are surprised on this achievement of Muhaddisin.

The famous orientalist "Sprenger" writes:

"The glory of the literature of the Muhammadans is its literary biography. There is no nation nor has there been any which like them has during the twelve centuries recorded the life of every man of letters if the biographical records of the Musalmans were connected, we should probably have accounts of the life of half a million of distinguished persons, and it would be found that there is not a decemium of their history nor apace of importance which has not its representative."

Translator of 'Mishqatul Masabi', "Robson" says,

"In the gospels as they stand we don't have the various elements of the sources separated out for us as we do through the 'Isnads' of Muslim tradition where at least apparently the transmission is traced back to the source."

Therefore the terminologies of Uloom-ul-Hadith not only fulfill the requirements of art and literature but also set the standard of art and literature. Scholastic evolution of terminologies of Uloom-ul-Hadith---A technical and literary study is an important aspect of intellectual discussions. It has been highlighted that in order to preserve each saying of the Holy Prophet ﷺ, several scholars of Islam contributed to this noble task and it is with their effort that a great art of literature i.e 'The Terminologies of Hadith' was created.

### Suggestions and Recommendation

Literal and meaningful suitability as well as artistic importance of each terminology has been signified. It is very clear now that Muhaddisin gave new terminological meanings to commonly used words. Still there is a need to further improvement. In this connection, some suggestions are recommended:

- 1) Seminars should be conducted at national and international level to make the Muslims as well as non-Muslims aware of the importance of this art of terminologies of Uloom-ul-Hadith. So that a positive criticism and further suggestions could be obtained from various factions to further advance the existing knowledge.

- 2) The taste, methodology and zeal of Muhadissin□ should be symbolized so that the present mindset of people should get out of the doubts and feel completecontentment.
- 3) Arabic language and literature should consist of such topics that highlight the effects of terminologies of Uloom-ul-Hadith upon Arabic and Islamic literature.
- 4) The specific method which is characteristic to the language and literature should be taught in the best possible manner and in theseconnections new guiding principles for art of reading and writing should be deduced from terminologies.
- 5) The effects of artistic and literary aspects of terminologies of Uloom-ul-Hadith should be studied in relation to the Islamic literature, culture and civilization to ensure the alignment of both
- 6) The scholastic evolution in terminologies ofUloom-ul-Hadith should be addressed specially so that misconceptions and blames could be rejected created by orientalist and individuals from Muslim world.
- 7) The terminologies of Uloom-ul-Hadith should be given possible translation or explanation in various international languages, particularly in the European languages e.g. Polish, German, Romanian, Italian, French etc to further spread this beautiful asset of knowledge around the globe. A large number of masses do not have access to Arabic language, thus they are deprived of learning and understanding this knowledge. Translation or explanation will help reaching the ignorant people.
- 8) Various scientific and research methodologies for worldly subjects e.g. science, humanities and social science etc. are practiced around the world in different universities or institutions. Experts of Uloom-ul-Hadith should be provided opportunities to visit those places, observe and understand those methodological systems and analyze how other systems work. Then, they may be able to compare and contrast the prevalent parameters and tests in their field. This way they can express their strengths to others and side by side improve their weaknesses, if there are any.

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