

Ghazali-E-Zamaan Syed Ahmad Saeed Kazmi And His Contribution To The Hadith Science: An Analytical Study

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ABSTRACT

Islam is a complete code of life providing the fundamental divine principles and timeless guidelines for whole humanity embedded in two primary Islamic sources, Quran, and Sunnah. The Holy Quran is the sacred fountain of Islamic literature, and the knowledge of Hadith occupies a central position in interpretation of the Quran. The impact and the scope of Hadith science is highly significant because it plays an effective role to extract laws, describe rituals, and explain doctrine. The knowledge of Hadith represents the means by which Quranic injunctions are explained including the contextual meanings as well as obscurities are better clarified. Further, Hadith tells us about the life of the Holy Prophet (Peace Be upon Him); his sayings, actions, and deeds. In addition to it, Hadith is a source of Islamic knowledge. The Holy Quran tells us about the basic pillars of Islam: Salat, Saum, Haj and Zakat. It is the knowledge of Hadith that provides further information about these pillars of Islam. For example, the method of performing Salat, the details of observing zakat etc. It is also worth mentioning that the life of the Holy Prophet (peace be upon him) is a role model for all mankind. The following verse of the holy Quran is relevant in this,

(الانبياء: 106:21 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

Translation: “We have sent you (the prophet Muhammad, peace be upon him) as mercy for the entire mankind.”

It reveals that the Prophet Muhammad (peace be upon him) is not for the people of a particular, tribe, or nation, rather he is for all the human beings living in the universe, no matter which geographical area they belong to, regardless which clan they belong to, indifferent to the race which they belong to and the color which they have of their skin. In this article Hadith and its authenticity principles is our subject of discussion. A special study of Syed Ahmad Saeed Kazmi thoughts will be conducted with respect to Hadith Science and it will also be illustrated how it were addressed in the Era of Subcontinent.

Keywords: Hadith, Usul, Discovers, Critical view, Analysis, Riwayat, Darayat, Learned.

Introduction:

Syed Ahmad Saeed Shah Kazmi Amrohi was born in 1913 in Amroha, India. He attained education in various sciences and arts from his brother Akbar and pledged allegiance to him. In 1931, he returned to Amruha from Lahore, where he stayed in Madrasah Muhammadiyah Hanafia (1). Two years later, his friend Hakim Khan Alam from Lahore insisted that there was a great rebellion of blasphemy in Okara, so he reached there like a Mujahid and started the teaching process and awakened the love of the Prophet ﷺ in the hearts of the people. The President was impressed by his conversation and requested him to stay in Multan, which he accepted.

He stayed and taught in different places, and there was a faith-inspiring atmosphere. Jamia Anwar Uloom in Multan was established by Maulana Abul Hasanat, who endorsed the movement of Pakistan and participated in the conference of Banaras. He continued to serve as Shaykh al-Hadith in Jamia Islamia Bahawalpur and served the Ummah in a strong and magnificent manner (2). He became an apostate from Al-Ayaz Allah and in the light of the Holy Qur'an.

And he who disbelieves in faith will lose his deeds (3)

Allama Kazmi was an apostate, but after feeling the departure of the Messenger of Allah (ﷺ), he believed again and saw the Companions (4). He became a follower and spent his life in the service of Islam. His services in the field of Hadith have been analyzed and published in a book. In the first volume of the essays, twenty-four articles are listed, most of them based on the topic of knowledge of hadith, and this volume consists of five hundred and twenty-eight pages. He has described the virtues and necessity of Hadith and argued that its persuasive master is

Lulak, the reason behind the creation of the universe, Hazrat Muhammad ﷺ.

Place of Hadith Studies:

Allama Kazami has stated that people are in need of Hadith in their life whether it is individual or collective, whether it is business or worship, food or management and all the needs of the day and night. Muhadditheen have presented the sayings and called the knowledge of Hadith as Ashraf Uloom (6). The knowledge of hadith precedes the knowledge of Tafsir and is superior to it. The Holy Qur'an is a comprehensive book in which the laws of beliefs, deeds, acts of worship, morals, and the fulfillment of all the physical and spiritual needs of mankind are discussed. Alama Kazmi says that it is known that a Muslim is in dire need of hadith to become a Muslim, and Allah Almighty has declared the Qur'an to be a detailed book and in its favor is an explanation for all things.(7)

The Qur'an explains the basic principles of prayer and zakat, but the interpretations of the principles such as the arrangement of the members of the prayer, the number of rak'ahs, and the amounts of zakat are not mentioned in the Holy Qur'an (8). This is because the direct address of the Qur'an is the Prophet (peace and blessings of Allah be upon him) and the verses are clear and detailed only on him. Therefore, it is necessary to turn to the knowledge of Hadith for understanding the Holy Quran (9).

History of Hadith

Allama Ka-Zami has argued that the history of hadith is a continuous link between the companions of the Prophet and those who followed them, and the imams of hadith from the salaf until today (10). He has divided the history into three periods: the first period of hadith in the era of the Messenger of God, the second period of the Companions, and the third period of the

followers. The Holy Prophet ﷺ ordered the writing of the hadith during his time, proving that it began with him. (11) The Qur'an repeatedly commanded followers of the Prophet to keep the words, actions and circumstances of the Prophet in full view, and this process has strengthened the continuity of the history of Hadith.

Allama Kazmi has mentioned the followers of Hadith in the third period of the history of Hadith (12). He has also recorded the area and number of these gentlemen, how many followers worked on hadith in which city, and the reasons for writing the history of hadith. Syed Umar bin Abdul Aziz has been paid tribute regarding Hadith science, and Allama Kazmi has called the work of all the people, including the Companions of the Prophet, the Tabi'een-e-Azaam and the Ajla Muhadditheen, as great favors to Ummah (13).

The authority of Hadith

The discussion on the authority of the hadith by Allama Kazmi is penned in the first volume of the book Essays of Kazmi. Allama Kazmi, while discussing the status of man and his purpose in life and human needs, pointed out that according to the thought given by the Holy Qur'an, man is a combination of body and soul and is adorned with the abilities of knowledge and action. Man's needs are of two types according to his condition, physical and spiritual nature, and Allama Kazmi while proving the authenticity of the hadith, indicated the method of action that leads to success and prosperity and also the method that leads to failure (14). Allah Almighty made the Prophet the source of knowledge and declared the holy nature of the Prophet ﷺ as the standard of action. Allama Kazmi believes that the Prophet's sayings, actions and circumstances are shari'a evidence, otherwise human welfare, happiness, salvation and purpose of humanity will be lost.

Allama is proving the hadith that the purpose of human creation is the success of this

world and the hereafter, as stated by Irshad al-Darbani, and that Kamdar cannot be achieved without accepting the authority of Sunnah Mustafa.

وَرَأَى مِنْ شَيْءٍ لَا عِنْدَنَا خَزَائِنَهُ وَمَا تَنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ (15)

Translation: "And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure."

But the divine habit is that wherever the thing is, its need is also used there, and if we talk about spiritual needs, then the soul is a simple thing. In reality, the elements have no interference. The soul is brought from the upper world, so people who were far from understanding kept asking questions about it, but due to the limitations of their poor knowledge, the position of the soul was very high, so it was said.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (16)

Translation: "And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little."

From the above explanation, the fact is clear that the body and the soul are equal in being created and in need, therefore the scope of knowledge and action of both cannot be complete without knowing the above-mentioned matters on the point of attaining the pleasure of God, because these matters are Knowledge cannot be possessed by every person, for that reason only the qualities of the Prophets (peace be upon them) are reserved, and the ability to obtain divine blessings is found in the Prophets (peace be upon them) and is not found in any other human being. It is completely different from ordinary people. The Holy Qur'an has indicated something like this: "Allah knows well, (19) Allah knows best whose nature is suitable for His mission." "And that is why in the Qur'an, the Prophets (peace be upon

them) have been declared as the chosen ones and Mustafa

إِنَّ اللَّهَ يَصْنَفِي مِنَ الْمَلَائِكَةِ رُسُلًا مِّنَ النَّاسِ (21)

Translation: "Allah selects messengers from both angels and people, for Allah is truly All-Hearing, All-Seeing."

And in the same way he said in Surah Al-Imran:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَخَالِدًا إِبْرَاهِيمَ وَأَلَّ عِمْرَانَ عَلَى الْعَالَمِينَ (22)

Translation: "Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of 'Imrân above all people of their time."

Above all of them, there is a clear proof of the validity of the Kora Amors that the ability of God's grace is in the true sense of the Prophets and he also said about Moses (peace be upon him) in Surah Al-A'raf.

إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي (23)

Translation: "I have 'already' elevated you above all others by My messages"

In the interpretation of the above verses, Allama Ka-Zami writes about the glory of the Prophets and their purity and perfection in this way: "Istfa in these verses means that Allah Ta'ala has made them completely pure from Dhimma attributes and adorned with Hamida qualities. This designation of the prophets, peace be upon them, which has been introduced in the Holy Quran, means that the prophets, peace be upon them, are chosen in such a way that they are completely different from ordinary people in all their physical and spiritual powers, motivation, external and internal. Apart from them, these perfections are not found (24).

The Prophet's (peace be upon them) senses are high and exalted, and they have more attributes than non-Prophets in terms of hearing, touch, the power of touch, and the power of memory. In Surah Yusuf, Allah the Exalted has

described the words of Yusuf, who said to his brothers, "Go with this shirt, then put it on my father's face." When the caravan departs, Hazrat Yaqoob; the father of Yusuf said, "Lajid Reikh Yusuf (28) - I feel the smell of Yusuf." In the light of the Holy Qur'an, and especially after explaining the interpretation of the above verses, the Prophets are strong. When the soul of the Prophet is at the highest level of purity and honor and his body is in the state of ultimate purity, he is considered as the representative of those lights that radiate from the essence of the soul and reach the body.

Allama Ka Zami declared that the basis of the authority of hadith is obedience and perfect obedience to the Messenger of Allah, peace be upon him, as commanded in the Holy Qur'an. He also declared that believing in the Messengers cannot be realized until they are completely followed and obeyed, so it is necessary to accept the Hadith as a Shari'ah argument as a part of faith and from the Qur'anic verses and the thoughts of the righteous Salaf. He also proved the authenticity of hadith in the first place with the Quranic verses and declared the implementation of hadith as a necessary and fundamental place for worldly and hereafter success.

Allama Kazmi has declared obedience to the Messenger as a permanent status, explained the human status of the Prophet and the status of the Messengership, and opposed the opponents of the Sunnah. He has recorded the doubts of those who do not accept the authority of Hadith and have written their answers. Allama Kazmi has discussed the verses on the basis of which the opponents have refused to accept the hadith as evidence in the Shari'ah, and has listed the verses with the text and the opinions of the commentators on them with references. He has guided the Ummah in such a way that the original meaning (35) are not proof of the fall of the Prophet and the rebuke of God. He has also identified the orders that the opponents criticize

hadith rationally and imitations, and has written scholarly answers to affirm these orders. Finally, he has discussed the important principles and rules for implementation in different hadiths together with the authentic hadith (36).

Analytical studies

Now an analytical review of the work of Allama Syed Ahmad Saeed Sahib Kazmi is presented. In Kazmi's articles, title no. 10 to 12, the title of Kitabat Hadith II, hadith in the era of the Companions and senior followers, and the third edition of Hadith articles are listed. The title of Kitabat Hadith is written on page number 245 to 246, in which the Prophet's era is written. The writing of hadith has been proved by a hadith of Sunan Abu Dawud, who admits one thing first that "it is true that the hadiths were not edited in the form of books during the time of the Companions" (37), but then he says that "from this." It should not be understood that there was absolutely no writing of hadith in Abdul Rasool (38), but the Prophet himself ordered some of the companions to write it down. It is in the Sunan of Abu Dawud.

((عن عبد الله بن عمر و قال كنت اكتب كل شي اسمعه من رسول الله اريد حفظه فنهتني قريش و قالو اكتب كل شي تسمعه و رسول الله ﷺ البشر يتكلم في الغضب والرضاء فامسكت عن الكتابة فذكرت ذلك الى رسول الله فامسكت عن الكتابة فذكرت ذلك الى رسول الله فاماء باصبعه الى فويه الذي نفسي بيده ما يخرج منه الا حق)) (39)

There is a hadith on the authority of Hazrat Abdullah bin Amr bin Al-Aas, who says that I used to write down every hadith I heard from the Messenger of Allah, peace and blessings of Allah be upon him, in order to remember. Although the Messenger of Allah (peace and blessings of Allah be upon him) is a human being, he speaks in both states of anger and satisfaction. Pointing to his blessed finger with his blessed finger, he said, "I swear by the Holy One in whose possession my soul is, that nothing but the truth comes out of this blessed burning."

Allah bin Amr bin Al-Aas came to him and said, "Iktab" means write it down. Because nothing but the truth comes out of this holy language. From this hadith, Shah Sahib has derived an explicit command about the writing of hadith. What is there that contradicts this hadith that I have been forbidden to write with the Holy Qur'an? Lest it happens that the Qur'an is mixed with non-Qur'an, it has been concluded that the writing of hadith in the Prophet's era is proven, but it was not made public, and the editing of hadith in book form did not take place in this era. (40)

The ruling of Kitabat Hadith is more appropriate if it is limited to permission rather than command. Abdullah bin Amr bin Al-Aas stopped writing hadith at the request of Quraish, but this hadith proves the explicit order of writing down hadith. The Companions kept the sayings of the Prophet and the deeds and circumstances in their hearts, and the entire collection of hadiths could not be brought into the cover. This proves the necessity of the hadith of the Prophet, and it becomes necessary for the followers to know or see the hadith. The most important details in this text are that the names of the scholars of the school of hadith were written, and that the beginning of Rabi bin Subih died in 160 AH with Musa bin Uqabi 141 AH and the end of Imam Ibn Majah in 73 AH.

Hazrat has mastered Arabic and Persian language and has used Arabic words, terms and idioms in Urdu language with great smoothness and fluency, but this can be a veil for the common people. Iksar fi al-Rawiyah is a pure Arabic correction which can only be understood by Urdu scholars with an Arabic background, but it is not difficult to understand it even for an Urdu reader without an Arabic background.

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