



An Analysis of Hadith Science and Interpretation; A Review on Volume one of Khair Ul-Mafatih Sharh Mishkwat Ul-Masabih

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: January 14, 2023 Revised: March 28, 2023 Accepted: March 29, 2023 Available Online: March 30, 2023</p> <p>Keywords: Hadith Science Interpretation Scholar Arguments Criticism Contemporary Issues Ilm al-dirayah (Science of Hadith Criticism) Discussions Learnt</p> <p>Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.</p>	<p>Islam is a complete code of life. There are five true sources that serve to derive Islamic law and jurisprudence to regulate the vital life chores of world. These Islamic sources include Quraan, Hadith, Ijtehad (Progressive reasoning), Ijma (consensus) and Qiyas (analogy). Among these Quran and Hadith find the supreme authority. Hadith further explains the sayings and acts of Hazrat Muhamad (peace be upon him) that are greatly vital to address the various issues rising from various orientations of day to day life. Amidst all the fields of Hadith, the interpretation of Hadith is the most crucial. A great attention and care is exercised in this regard because it can either annihilate the real meaning or can comprehend it to its upright status. In this article, fully focused study is undertaken to explain the importance of Hadith science and its functions in human society. Examples from the text and related arguments have been presented to clear the understanding of the common reader.</p> <p>© 2023 The Authors, Published by IRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License</p>

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1. Introduction

There is no doubt that in Islamic jurisprudence and law, Hadith Science plays an important role. It plays and serves the very basic foundation to find the solution of ever growing religious and social issues. Works of renowned scholar; Maulana Shabir ul Haq Kashmiri, are explored in their special reference to Hadith Interpretation.

1.1. Biography

The full name of Maulana is Shabbir ul Haq bin Maulana Abdul Latif bin Muhammad Zubair and his lineage is Kashmiri. He was born in 1327 AH corresponding to 1952 AD, in Sangri Syed pur suburbs of Muzaffarabad, Azad Kashmir. He got his early education from his native area and went to Arabia Anwar-ul-Salam Abbottabad, Hazara District (Sharhad) for Dars e Nizami and after receiving education from elementary books to Mishkwat Sharif, he graduated in religious studies under great teachers of his time from the famous Jamia Ashrafia Lahore. He also got knowledge in Hadith Science from great teachers, including Maulana Muhammad Idris Kandhalvi, who died in 1394 AH, Maulana Muhammad Musa Khan, who died in 1419 AH, after that he came to Multan, Jamia Khair al-Madaris and read the books of art from Maulana Muhammad Sharif Kashmiri, who died in 1410 AH. After completing his education, he continued to teach in Dera Ghazi for some time and then in the town of Mudal, Multan, then Elders invited him to Jamia Khair al-Madaris where he has been doing teaching services in this university since that time.

1.2. Introduction of "Khair al-Mafatih Sharh Mishkwat al-Masabih"

After a brief introduction to the personality of Allama MUSAUF, the introduction of his Sharh (Interpretation) is presented. The full name of this compilation is "Khair al-Mafatih Sharh Mishkwat al-Masabih". This Sharh is in Urdu language and the first volume consisting of three thick volumes contains 497 pages and this Sharh has been published by Ashrafiyya Publishing House Multan. At the beginning of the first volume, there are discussions related to the knowledge of Hadith under the name of Muqadmat al-Kitab.

2. A Critical Review of the Work on the Interpretation of Hadith in Multan

In the field of Sharuh Hadith, the complete Sharh of Hadith "Khair al-Mufatih Sharh Mishkwat al-Masabih" (خير المفاتيح شرح مشكوة المصابيح) whose author is Maulana Shabirul Haq Kashmiri is being presented.

This Sharh of Mishkwat Sharif has been compiled in three volumes. The first volume consists of 495 pages and the hadiths up to Kitab al-Tahara (Book of Purification) are described. Volume 1 begins with an introduction to the publisher. There are first two pages that Allama Muhammad Ishaq Sahib wrote in the book in Ramadan 1429 AH corresponding to September 2008, then the brief life events of the author (the author's book) has been wrapped up on one page. No name is mentioned at the end of the writing. It appears that the institution must have asked Maulana and written it, then there is a permit. It is written by Hazrat Allama Shabirul Haque Kashmiri and to understand this Sharh, some excerpts from this permit are included.

Based on this spirit of goodness, in the early month of Shawwal 1428 AH, Maulana Zaid Majduhim [Muhammad Ishaq; Book Publisher] inquired about this collection of benefits described during the lecture on the interpretations and explanations of the hadiths of Banda Mishkwat al-Masabih, that is gotten compiled by Maulvi Abdul Ghafoor in 1419 AH. On which the servant submitted that it is not appropriate to publish it without deep and accurate revision, Maulana Mousauf Zaid Majduhim assured him that the services of a distinguished scholar are available for correction, on which the servant handed over the available sum of the benefits to Hazrat Maulana. Therefore, under his supervision, Maulana undertook the work of revision and correction with special attention and also added some benefits in rare occasions and embellished the hadith texts with Aarabs (marks) and translations for easy use.

1. It has been mentioned earlier in this text that in 1419 A.H. permission was sought to publish the collection of stated benefits compiled by Maulvi Abdul Ghafoor, on which Maulana Kashmiri did not consider it appropriate to publish it without careful and thorough revision. But a great unknown scholar was promised who can review it deeply and accurately. On this, Maulana handed over the collection of existing benefits to Maulana (publisher). It is felt hard to understand about the handed over Collection that was meant to publish, whether it was the result of his lifetime hard work or was it the self-collection of Maulana Abdul Ghafoor who gave it his collection to Maulana and the same collection was handed over by Maulana to the publisher. Then, who was the eloquent Scholar who revised and corrected the work of Maulana Kashmiri under the observation of publisher? He must also be at least a distinguished scholar of Maulana's status, and his name must also be present in this book so that scholars can get to know another important scholarly figure. This sentence of Maulana Kashmiri suggests that the revised draft must have been submitted to his service. But it was not expressed clearly. Maulana's sentence is that there were also added some benefits to the limited opportunities. And for ease of use, the texts of hadiths were embellished with Aarabs and translations.
2. After the permission, there is a summary list, then there is a list of titles, the preface of book has been started from page number 12, before that there are 24 pages of the book, on which neither the page numbers have been given to identify the pages, nor are the pages indicated by alphabets, etc. All of a sudden, a page number of 12 is listed, then the series of pages has been started. From page 12 to page 27, there is a preface of the book in which there are ten sections under the different titles like that of Principle of Hadith, History of Hadith and the biography of the author of Mishkwat etc, then from page 28 to page 38 in the form of a sermon written by Author of Mishkwat in Arabic, its interpretation has been recorded in Urdu in terms of sentences, for example:

Fifthly, the second sentence is Nahamda Mawwal: Nahamda is the form of the plural form of first person and the plural form of Mutakalam is brought at that time when there is frequency in the verb, the fact or the expression of greatness is meant, these two things are not here because "Hamid" is only a gender. So there is no frequency in the event and this place is a place of praise and there is humility in it. The place of Muhammad is a requirement of modesty and humility, so it cannot be otherwise.

- 2.1. **First answer:** Here the expression of greatness, glory and praise is meant. The expression of glory of Hamid is not required, but rather the greatness of the glory of praise, that is, the praise of Allah is a very great matter, for which a complete congregation is needed. There are recurrent praises to the Almighty from man.
 - 2.2. **Second answer:** The author wants to warn by bringing the plural form to indicate sympathy and sympathy that others should also participate in good deeds. As the famous saying goes, eating halwa should not be lonely.
 - 2.3. **The third answer:** The author used the form of plural form to make the praise akin to al-Ilajat, that is, if everyone sings the praise together, then it will be closer to acceptance, like congregational prayer, etc., so that when it is accepted by the saints, it will also be accepted by others. Because the problem is that if a person sells junk and jade together, then jupiter does not have the right to keep the jade and return the junk, but if he returns, he should return both and if he keeps, he should keep both. And Allah Almighty has forbidden to do this for a servant. So how can he himself accept the prayers of some while rejecting the prayers of others?
 - 2.4. **Fourth Answer:** What the author means is that it is not only the voice of praise, but every part of my body is singing praise. For example, arms, hands, eyes, ears, etc. In this sense, it is a group, so the author used the plural form.
3. In the sermon, the words Nahamdah (نحمده), Nasaina (نسعينه), Nastagfirah (نستغفره), Nao Manbah (نو من به), Natukkal (نتوكل به), etc. are used, which have been used since the time of the Prophet. The author has not used these words himself, but has copied the used words. Primarily, the question that Maulana has put forth does not worthy to rise. If it is risen, then the simple answer is that such words for Allah are actually from the Jamaat-ul-Momineen, even if the person who uses them is the only one. The honorable Maulana also created the question himself and the four answers given to him are like prolonging the matter, except for devoted students or those with less knowledge, none of the answers are satisfactory.

In particular, the third answer is highly objectionable, that by presuming Allah on the affairs of His servants, Allah is bound as if He has become bound to accept the prayers or praises of one person in the congregation. The problem has been stated that if a man sells both jade and junk together, Jupiter does not have the right to keep the jade and return the junk. Allah Ta'ala has forbidden the servant from doing this, so how can he accept the prayers of some and not accept the prayers of others?

4. Several questions arise on this point of view. Jupiter will lose the right to sort out the junk and jade property when he buys the mixed property. But if he refuses to buy the mixed goods, who can compel him to buy them? Secondly, if the jade and junk goods are clear to him, he will certainly buy at a lower price. When he has reduced the price, he no longer has the right to seize jade and dispose of the junk. This is the matter of the servants with the servants, Allah's matter with the servants is not that Allah has become bound for acceptance. Hypocrites used to join the Muslims in the Prophet's Mosque, so were their prayers accepted at the same level because of the pious Companions and the leadership of the Holy Prophet.

Allah's dealing with the servant is according to his actions as well as his intentions. Allah's knowledge is so vast that He knows well the state of the hearts of everyone participating in prayer. He does not diminish the reward of one's deeds by an iota, nor can he be expected to recompense more than the weight of his deeds. He is just and omniscient, so none can get a

certificate of acceptance of his actions by joining a party. It is possible for the servants to do this in happiness, sadness, forgetfulness and for any other reason. These human faults keep coming to our observation day by day, but Allah is immune to all these types and all other similar faults.

This is the meaning of Subhan Allah (سبحان الله). It is not only a word to read, but it is also a word to purify Allah Almighty above all the concepts that humans attribute to Allah, which are not worthy of Allah, but some people have attributed them to Allah due to cleverness or simplicity. Answers to such questions that do not arise or self-generated questions that further confuse the mind can be used to gauge the quality of the debates of our age. These debates were copied without any consideration until they reached our era and then from this era they will be transferred to the next generations. Because the mold of the mind of today's student is prepared in such a way that he does not go ahead of the teacher and does not think beyond him, as written by Sheikh Al-Hadith under the necessary etiquette for the student of Hadith:

One should respect one's sheikh and teacher. Hazrat Umar says *تو اضعو المن تعلمون منه* and Hazrat Ali says, *انا عبد من علمني حرفاً ان شاع باغ وان شاء اعتق*, and the standard of respect for the teacher is that no such words and actions are done behind the scenes which will cause pain to the teacher in case of reaching him, and it is also polite to believe in the priority of the teacher in knowledge, otherwise there will be no benefit from knowledge".

5. After reading this paragraph, Allama Iqbal's verses came deliberately to the language,

گلا تو گھونٹ دیا اہل مدرسہ نے تیرا
کہاں سے آئے صدا الا الہ الا اللہ

Madrassa people choked you round
Where did come from the God's sound?

After the sermon in the preface of the book, re-introduction of Sahib Mishkwat and 16 differences between Masabih al-Sunnah and Mishkwat al-Masabih have been described. Hazrat Sheikh Al-Hadith has collected a lot of information in two articles entitled Mukadma-ul-Kitab, which provide the material for the thirst for the knowledge seekers of Hadith.

In the interpretation of Hadith, the first Hadith begins with the Sharh of Anma-ul-Amal Baniyat (انما الاعمال بنيةت), and many points have been discussed in it. First, the subject mentioned in the last part of the hadith has been discussed. He says:

"It has been known from some narrations that there was a woman living in Madinah who belonged to the famous tribe Umm Qais. She was delivered a marriage proposal by a person whom with she bet that she would do so if he had migrated to Madina. That man migrated only for the purpose of marriage, so his intention was corrupt. She had migrated with the wrong intention, so later her name became Mahajir Umm Qais."

6. The question has been quoted on this that how can this work be intended by the Sahabi to migrate only for the purpose of marriage? It was answered. This is not a miracle, the perfections of the Companions were born gradually. This is a purely academic answer which probably does not meet the standards of the mind prepared by the preachers today. For them, the words of the Companions are so respected that they cannot bear even the slightest deficiency about a Companion and call it an insult. Such persons should listen attentively to the words of scholars and adopt the habit of using a cool heart and mind in matters of knowledge.

In the interpretation of this hadith, the sheikh has discussed on six pages. He jot down the important points which have been explained. In the hadith, it has been made very simple that in the court of Allah, the weight of a person's actions will be according to his intention.

Therefore, while dealing with Allah and His servants, a person should keep his intention clear. Due to the length, the author has gone too far and the real article did not get the attention it deserved, which is why even in Bukhari Sharif and Mishkwat Sharif, this hadith is listed at the number one, there was a need to put more emphasis on sincerity of intention and hadiths and

verses should have been brought in support of this article so that the value of sincerity of intention on the believers is clear. But in this speech, other articles got so much space that this article was deprived of getting a proper place. A translation of a hadith from Kitab al-Ilam is followed by the interpretation of Hadith by Hazrat Sheikh.

And it is narrated from Hazrat Abu Huraira that he said: "What I know is that the Messenger of God, may God bless him and grant him peace, said: "Allah sends a man to this Ummah every hundred years who refreshes its religion for it." (Narrated by Abu Daud)

Explanation: "Illam" is the singular form of the present participle of the first person. The noun is not a description, so the laam in the Ummah is for profit) and the knowledge of the religion is meant. The crux of the hadith is that Rusool Allah (Peace be upon him) said that Allah Almighty will continue to send at end of century such a person who will do the work of renewing the religion for the Ummah. We call such person a Mujaddid in our reform, that is, Allah will continue to send such a person who will know the external and internal sciences as well as follow the Sunnah and will be against the innovation. That is, the religion that differentiates between tradition and custom, and Sunnah and innovation, and will exhort others to follow the Sunnah. Therefore, the scholars and people of right of every age determine that a mujaddid is a single person or it can be a congregation. The prevailing view is that a Mujaddid can be a single person and a congregation as long as he or it renews his religion first. There is Umar bin Abdul Aziz, then Imam Shafi'i, then Allama Suyuti, then Imam Ghazali, and then Mujaddid Alif-Sani Sheikh Ahmad Sirhandi is the famous Mujaddid of the fourteenth century, Hazrat Allama Rashid Ahmad Ganguhi. Some are convinced of Hazrat Thanvi, but they are non-Mujadad. Mujaddid is not the one who takes some part of the religion and cleanses it from innovation. According to me, in this present age, the Tablighi Jamaat is also a Mujaddid religious congregation.

7. **Maulana's style:** Maulana writes the hadith first, then writes the Urdu translation or idiom below it, writes the Arabic and Urdu texts in two separate lines, above and below, and boxes are made by putting a line between the two texts. This is the perfection of computer typing. . The Arabic text is written with Aarabs and its font is thick, while Urdu is written in thin font. Due to idiom, the translation covers more space than the Arabic text despite the thin font. In spite of being translated with idioms, the fluency of the Urdu text is sometimes affected, as can be seen in the translation of the above hadith.

After the translation, before the title of interpretation, explains the words and instead of explaining each word in detail, he just explains the difficult words and then starts to open up the subject described in the hadith. As the Mujaddid has been discussed in the context of the above Hadith, however, the description of the work of the Mujaddid is very short. The one who eradicates innovation and establishes the Sunnah will be Mujadid. In any era, any change in Islam if occurs, the name of purifying Islam from this change is renewing. According to a school of thought in today's age, shirk and innovation are a great temptation, therefore Hazrat Maulana has called the end of innovation as a renewal, then the names of religion written are only six persons and one group.

3. Conclusion

Due to the passage of 14 centuries, the names of 14 men are needed. In today's age, each sect has its own Mujaddid and one Mujadid seems to deny the other Mujaddid. This period of decline extends to the decline of our thoughts and vision so, our Mujaddids have also been separated. It is the duty of the scholars to bring the ummah out of sectarianism and put them on the path of unity of the ummah and to create such a height in their thoughts and vision that they consider every well-wisher of the ummah from a high level and appreciate him for his services towards the Ummah.

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Also, Volume 1, Page Ijazat Nama

Also, Volume 1, P 29

Also, Volume 1, P 29

Also, Volume 1, P 24

Also, Volume 1, P 39

Also, Volume 1, P 298