

# Research on the Sciences that a Student of Knowledge Should Acquire and the Etiquette of the Hadith Student

Osama Abdelsattar Mohamed Tawfik Abdelsattar

PhD Researcher at the Faculty of Contemporary Islamic Studies, Sultan Zainal Abidin University, Terengganu, Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i11/23868> DOI:10.6007/IJARBSS/v14-i11/23868

**Published Date:** 29 November 2024

## Abstract

The purpose of explanation is achieved only when the language used aligns with that of the audience, facilitating communication between the messenger and the people to whom he was sent. This is the reason for choosing this topic. This research aims to discuss the sciences of the Arabic language, including its structures and individual components; explore the science of textual analysis and its importance in understanding evidence; and address rational sciences as well as the surrounding sciences that aid in comprehending texts. The research problem centers on defining textual analysis, and rational sciences, and identifying the disciplines that assist in understanding texts, as well as the etiquette required of a student of knowledge. The significance of this research lies in highlighting the unique dedication of scholars to serving Islam, unmatched by followers of any other religion; clarifying methods of acquiring knowledge and identifying the essential sciences for developing a scholarly mindset; and distinguishing between rational sciences and sciences that serve the sacred texts, a distinction that may be unclear to many students of knowledge. The research methodology involves an inductive approach to gather sufficient information about the sciences a student should acquire, followed by a deductive approach to derive the fundamental principles of these sciences. Expected findings include the identification of necessary sciences for students of knowledge, distinctions among these sciences, and the etiquette that students must embody.

**Keyword:** Research on the Sciences, The Hadith Student, The Arabic language

## Introduction

The purpose of explaining the message of Islam can only be achieved when the language used for communication aligns with that of the messenger and the recipients, as well as between the preacher and those being called to the faith. It was easy for the Arabs, to whom the Prophet (peace and blessings be upon him) was sent, to understand his speech and grasp his intentions because of the purity of their language and the consistency of their natural linguistic ability. They did not miss any of the meanings of the sacred revelation, and if

anything was unclear to them, they could ask the Prophet directly, and he would answer them with the knowledge and revelation given to him by Allah.

However, when conquests expanded and people entered Islam in large numbers, Arabs mixed with non-Arabs, leading to the emergence of new accents and dialects. This mixing weakened the linguistic abilities that the early generations had, causing much of the eloquent Arabic tongue to decline. As a result, it became necessary to explain the meanings of the Prophet's sayings to clarify his intentions and to understand the religion and derive rulings correctly. This necessity led to the development of many sciences aimed at serving the faith and explaining the Qur'an and the noble Sunnah. These sciences help us understand how Muslims and scholars interacted with the Qur'an and the Hadith, as well as the scholarly methodologies developed over the centuries. The sciences that a student of knowledge, or anyone who seeks to pursue the path of learning, must acquire are numerous. Scholars have discussed these sciences explicitly and implicitly throughout their writings.

### **The Sciences of the Arabic Language in its Individual and Composite Forms**

Allah Almighty chose the Arabic language to be the language of the final Prophet, peace and blessings be upon him, and appointed the Arabs to receive the divine law and convey it. This choice undoubtedly carries wisdom. "Allah intended for the Qur'an to be a book addressed to all nations across all times. Therefore, He made it in the most eloquent language among human tongues, the Arabic language, for several reasons apparent to me: this language has the richest vocabulary, the fewest letters, the clearest pronunciation, the greatest flexibility in expressing the speaker's intentions, and the most abundant words" (Ibn Ashur, 1984).

The sciences of the Arabic language encompass several disciplines. The first is linguistics, which studies the meanings and structures of the language vocabulary. It is the fundamental key to understanding the Qur'an and the noble Sunnah. Arabic is about understanding the meanings and literature of the Arabs, whether this understanding is obtained instinctively or through learning and instruction. The Qur'an and the Sunnah are in Arabic, and the rules of the Arabic language are essential for grasping their meanings. Without these rules, non-native speakers may make mistakes and misunderstandings. By the rules of Arabic, we mean the collection of language sciences: lexicon, morphology, grammar, semantics, and rhetoric (Ibn Ashur, 1974).

The second is grammar. As-Suyuti (1985) defined it as "the science that examines the endings of words in terms of inflection and construction (As-Suyuti, 1985). Az-Zarkashi (1957) stated, "Anyone studying the Book of Allah and the Sunnah of His Prophet, peace be upon him, and seeking to uncover their secrets must pay attention to the structure and form of words and their placement, whether they function as a primate, predicate, subject, object, or in the beginning or end of a sentence, as well as whether a word is a definite or indefinite noun, and whether it indicates a minor or major plural.

The third is morphology. Through morphology, one understands word structures and forms. Ibn Faris said, that whoever misses this knowledge misses out on much, for if one encounters an ambiguous word, it becomes clear through its morphological roots' (As-Suyuti, 1974). Acquiring knowledge of morphology is an individual obligation for anyone interpreting the

Qur'an and the Hadith, and a collective obligation for the people of each region (Al-Harari, 2007).

The fourth is Derivation, also known as the science of the origins of language or the jurisprudence of language. This science is crucial for scholars of Hadith and has been the subject of many scholarly works, such as Imam Ash-Shawkani's *Nuzhat Al-Ahdhaq fi 'Ilm Al-Ishtiqaq*, Imam Abu Bakr As-Sarraj's *Risalat Al-Ishtiqaq*, and Sheikh Muhammad Siddiq Hasan Khan's *Al-'Alam Al-Khaffaq min 'Ilm Al-Ishtiqaq*. It is the science that examines how words are derived from one another based on the relationship between the origin and the derived term, considering both essence and derivation (Khan, 1879). Many scholars have emphasized the importance of this science in understanding Arabic structures, as it is essential for comprehending the Qur'an and the Sunnah. Al-Azhari (2012) remarked that derivation is one of the most esteemed linguistic sciences and has the greatest impact on understanding word meanings. It reveals the richness of the Arabic language. Examining the Qur'an and the Sunnah in this manner opens many meanings for us, providing a complete and comprehensive understanding. No one can deny the significance of this for a correct understanding of the religion.

The fifth is rhetoric, which consists of three sciences: semantics, eloquence, and stylistics, collectively known as rhetoric. Rhetoric refers to clear, articulate speech that conveys what is in the mind. These sciences deal with the beautification and refinement of language. Semantics concerns how speech suits the context, ensuring clarity and appropriateness. Stylistics enhances speech by paying attention to harmony, clarity, and eloquence, either beginning with meaning and then expression or vice versa. The scientific method dictates that a student first masters grammar and morphology, which form the foundation of rhetoric. Then, they should study semantics, followed by eloquence and stylistics (As-Suyuti, 1985). Once a student becomes proficient, their speech becomes refined, and their comprehension deepens, acquiring the ability to understand the meanings of Arabic expressions and grasp the truths of the Qur'an and the Sunnah.

### **The Sciences of Textual Analysis**

The science of textual analysis was not known by this name among early scholars. However, the researcher uses this term to refer to two concepts: first, the scholars' main goal in establishing various sciences was to serve the sacred texts of the Qur'an and the noble Sunnah. Second, the methods of textual analysis or discourse analysis are often unsuitable for studying the Arabic language. This is because Arabic is a rich language that does not require external tools from other languages for comprehension. Therefore, studying Arabic requires referring to the original sciences developed for its study and analysis. We begin with one of the most fundamental and precise sciences.

### **The Science of Usul Al-Fiqh (Principles of Islamic Jurisprudence)**

Usul al-Fiqh is defined as the general pieces of evidence of jurisprudence, the methods for deriving rulings from this evidence, and the condition of those who engage in this derivation (Al-Ansari, n.d.). This science is essential for a Hadith scholar as it serves as a key that opens the doors to understanding and extracting rulings from the Hadith. Its topics were established to ensure the correct understanding of religious texts and to derive rulings from them (Al-Azhari, n.d.). Merely knowing the linguistic sciences is not enough to examine the Qur'an and

the Hadith; a deep understanding of Usul al-Fiqh and its detailed topics is necessary. This science comprises rules and principles that regulate the process of analyzing and understanding the sacred text. The lack of this tool has led to confusion and misunderstanding of the meanings of religious texts.

### **The Science of Fiqh (Islamic Jurisprudence):**

Scholars define fiqh as the knowledge of practical Sharia rulings derived from their specific shreds of evidence (Al-Ansari, n.d.). It pertains to the understanding of rulings related to the actions of those accountable in Islam. Scholars have identified approximately 500 verses of rulings and around 1,000 Hadiths related to jurisprudence. Fiqh is a necessary science for a Hadith scholar, as understanding Hadiths that discuss rulings is impossible without knowing the principles of fiqh and how to derive rulings from them.

### **The Rational Sciences**

This category of sciences has been rejected and denied by many proponents of modern literary theories, leading them to make numerous theological errors. These mistakes may stem from ignorance, ill intentions, or a deliberate desire to deviate from sound reasoning the last being the most egregious. It is said, that if a young man lacks divine guidance, his effort will be his downfall. A critical science in this field is the science of theology, also known as the principles of religion. Scholars define it as the science through which one can establish religious beliefs by providing evidence for them and refuting doubts about them. The term "beliefs" here refers to matters related to conviction rather than practice (Al-Jurjani, n.d.).

Al-Ghazali (1993), known as (Hujatu Al Islam) the Proof of Islam, stated that the science of theology is the overarching science, while all other sciences such as jurisprudence, its principles, Hadith, and exegesis are partial sciences. The exegete focuses specifically on the meaning of the scripture, the Hadith scholar only examines the authenticity of the Hadith, the jurist addresses the rulings related to the actions of the responsible individuals, and the scholar of Usul al-Fiqh deals exclusively with the evidence for these rulings. However, the theologian considers the most general of all things, namely, existence itself.

Consequently, those who have not studied theology or understood what is necessary, impossible, and permissible concerning Allah Almighty, and likewise regarding His messengers, risk falling into errors such as anthropomorphism or corporealism. This occurs when they interpret verses and Hadith in a way that attributes physical qualities to God, which is logically and theologically impossible.

### **Surrounding Sciences of the Text**

These sciences shed light on the circumstances, conditions, and occasions that accompanied the noble Prophetic text, aiding in understanding the Hadith. The benefits of this study are numerous, including illustrating how the context and surrounding circumstances significantly contribute to uncovering meanings and resolving any ambiguity when different interpretations conflict. Among these sciences is the science of abrogation (Nasikh and Mansukh). One of the foundations of Islamic legislation is the gradual approach to implementing rulings. This gradualism was employed for various reasons, including preparing people to accept new rulings without undue difficulty, by initially imposing certain laws necessitated by the circumstances and then later abrogating them with the final ruling that

Allah approved for His religion until the Day of Judgment. Abrogation can occur between different religious laws or within a single law, as in the case where a ruling applied to a specific situation ceases to be in effect once that situation no longer exists.

An example of this is when the Prophet Muhammad (peace be upon him) prohibited the storing of sacrificial meat during the days of Eid al-Adha, which was due to the arrival of a group of poor people in Medina who needed the meat. Once the need was no longer present, the prohibition was lifted, as the Prophet said, I only forbade you [from storing the meat] because of the incoming needy people. Now you may eat, give in charity, and store it (Muslim, n.d.).

The term *Nasikh* in Arabic has multiple meanings, including:

1. Cancellation and Removal: This type of removal can occur in two forms: substitution, which involves abolishing something and replacing it with another, like the sun removing the shadow; and total removal without replacement, which is the nullification of a ruling without providing an alternative. (Manzur, 1993; Al-Hamawi, n.d.; Ar-Razi, 1999). An example is God's statement: "فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته" "But Allāh abolishes that which *Shaitān* (Satan) throws in. Then Allāh establishes His Revelations." (Sūrat Al-Ḥajj:52)
2. Transference and Transformation: This involves transferring something while leaving the original intact, as when we say, I copied the book, meaning the content was transferred while the original remains. An example from the Qur'an is: "إنا كنا نستنسخ ما كنتم تعملون" "We were recording what you used to do (i.e. Our angels used to record your deeds)" (Sūrat Al-Jāthiyah:29). Another form of transformation is the shifting of inheritance rights, where an inheritance moves from one group to another while the original estate remains unchanged.

In terminology, *abrogation* (Naskh) has two definitions. The first is: The clarification of the end of a legal ruling through a subsequent, delayed legal method. The second is: The removal of a legal ruling by a subsequent, delayed legal evidence. The difference between the two definitions lies in a single word: clarification versus removal, which refers to the perspective taken (Al-Jurjani, 1983). It is considered either a substitution or removal of a ruling from the perspective of human knowledge, while from God's knowledge, it clarifies the predetermined duration of the ruling. The ruling on learning about abrogation is that it is a communal obligation (Fard Kifayah) because some legal rulings depend on it. Imam Al-Zuhri said: Whoever does not know the abrogated and the abrogating has mixed up religious matters (Shahin, n.d.).

### Conditions for Abrogation

1. The abrogated ruling must be a legal ruling and not pertain to rational, sensory, or eternal rulings, nor past, present, or future events.
2. The abrogation must be separate and come later than the abrogation; if the two are simultaneous (such as in the case of a condition or attribute), it is not considered abrogation but specification.
3. The abrogation must be through Sharia (Islamic law), not due to death, which terminates obligation but is not considered abrogation.
4. The abrogated ruling must not be time-bound; the end of its designated time does not constitute abrogation.

5. The abrogating must be equal in authority to or stronger than the abrogated ruling.
6. The reason behind the abrogated ruling must differ from that of the abrogating to avoid any notion of change of will in God (Al-Hamadhani, 2001).

### **Methods of Identifying Abrogation**

1. When the Prophet (peace be upon him) explicitly states it, such as: I had forbidden you from visiting graves, but now you may visit them.
2. When a companion explicitly mentions it, as when Ali ibn Abi Talib (may God be pleased with him) said: "The Messenger of God (peace be upon him) ordered us to stand during funeral processions, then later sat and instructed us to sit (Ahmad, 2000).
3. When the chronological order of the two hadiths is known, such as the hadith of Shaddad ibn Aws: The one who cups and the one who is cupped have broken their fast (Tirmidhi, 1975) and the hadith of Ibn Abbas: The Prophet (peace be upon him) had cupping done while he was in a state of ihram and while fasting. Imam Ash-Shafi'i clarified that the first hadith occurred during the Conquest of Mecca in the eighth year of Hijrah, while the second was during the Farewell Pilgrimage in the tenth year, indicating the latter abrogated the former due to chronology.
4. When it is known through consensus, such as the hadith about executing a habitual drinker of wine on the fourth offense, which was abrogated and is known through the consensus on not applying that ruling. Although consensus does not abrogate or get abrogated, it points to the existence of an abrogating ruling.

### **Science of (Mukhtalaf Al-Hadith) Resolving Contradictory Hadiths**

This science is essential for all scholars because it aids in the correct understanding of the hadith. It is defined as the ability to reconcile two seemingly contradictory hadiths or to prioritize one over the other when necessary (As-Suyuti, n.d.). Only scholars proficient in both hadith and jurisprudence, as well as those adept in extracting subtle meanings, master this field (As-Salah, 1986).

### **Types of (Mukhtalaf Al-Hadith)**

1. Reconcilable Hadiths: Where the meanings can be clarified and reconciled to remove the apparent contradiction, in which case both are acted upon.
2. Irreconcilable Hadiths: When reconciliation is impossible, this is further divided into:
  - Abrogated and Abrogating Hadiths: Where one is recognized as abrogating the other, and the abrogating is acted upon while the abrogated is left.
  - Undetermined Abrogation: When no clear indication specifies which hadith abrogates the other, scholars must employ a method of weighing and acting upon what is deemed more reliable.

### **Science of Similar and Distinct Names, Titles, Lineages, and Nicknames of the narrators**

Definition in Language: *Mu'talif* (similar) is an agent noun from *l'tilaf* that refers to agreement or unity, while *Mukhtalif* (distinct) means the opposite. In terminology, *Mu'talif* refers to names, lineages, titles, or nicknames that look identical in writing but differ in pronunciation due to variations in diacritics or dots.

### Significance of This Science

1. Lack of knowledge in this area could lead to distortion, mispronunciation, or confusion among narrators.
2. Much of this field lacks standardized rules and requires direct learning from scholars and masters of memory, as each name has a specific pronunciation that must be preserved.

### Etiquette of the Hadith Students and Their Duties towards Their Teachers and the Etiquette of the Hadith Scholar

Al-Baghdadi authored a book titled *Al-Jami' li Adab Al-Sheikh was-Sami'*, in which he detailed the manners that both the teacher and the student should adopt. We will begin with the etiquette required of the student:

1. Sincerity of Intention for the Sake of Allah Almighty: The student's purpose should not be a worldly gain, as there are warnings and threats against doing so.
2. Diligence in Listening and Seeking Higher Chains of Narration in Their Hometown First: If the student exhausts the knowledge in their locality, they should travel to the nearest town, and then pursue the highest chain of narration wherever it may be found.
3. Acting Upon the Knowledge They Learn: Imam Waki' (may Allah have mercy on him) said If you want to memorize hadith, act upon it.
4. Not to Prolong the Sessions with Their Teacher to Avoid Fatiguing Them: Imam Az-Zuhri (may Allah have mercy on him) said, When the session becomes too long, Satan takes a share in it.
5. Teaching Others What They Have Learned and Not Concealing Knowledge.
6. Humility: They should not be arrogant to write from or sit with someone less knowledgeable in narration and understanding.
7. Understanding the Texts, Not Just Hearing Them: They should not limit themselves to mere hearing without comprehension, as that would only tire them without benefit.

### The Etiquette Required of the Hadith Teacher

1. The Hadith Scholar Should Have Beautiful Manners, Good Conduct, and Pure Intention.
2. Not Narrating Hadith in the Presence of Someone Older or More Knowledgeable in Hadith.
3. Refraining from Teaching Until They Reach an Adequate Age.
4. Holding Sessions in the Best Manner Possible: As Imam Malik (may Allah have mercy on him) used to do, when he wished to hold a session for teaching, he would perform ablution, sometimes take a full bath, use perfume, wear his best clothes, sit with dignity, and admonish those who raised their voices."
5. Beginning the Session with a Recitation from the Qur'an for Blessing, Followed by Praise and Sending Prayers Upon the Prophet (peace be upon him).
6. Choosing a Reader with a Good Voice: The reader should be able to be heard clearly, and when mentioning the Prophet (peace be upon him), they should send prayers upon him in a raised voice, and when mentioning a companion, they should say, May Allah be pleased with him.
7. Praising Their Teacher Often and Not Mentioning Anyone with an Unfavorable Nickname: If the nickname is widely known, it is acceptable (Ibn Kathir, n.d.).

### Conclusion

From the preceding study, we can draw the following conclusions:

1. It is evident that religion has its guidelines and that understanding religion is based on established rules that scholars rely upon. We have highlighted some of these rules that scholars adhere to.
2. These rules followed by scholars have preserved the stability of knowledge and promoted its growth in a correct and balanced manner.

### Recommendations

1. I recommend, in conclusion to this research, emphasizing the study of the Arabic language, as it is the key to understanding religion.
2. The study should begin at an early age in a manner that nurtures the student's abilities and cultivates their appreciation for the Arabic language, thereby preparing them to delve deeper into Arabic literature and developing their ability to critique and distinguish between the valuable and the trivial.
3. We must preserve our Islamic identity to protect our children's thoughts and culture from loss and confusion.
4. Language is the vessel of thought; proper articulation leads to sound understanding and straight thinking.

### References

The Holy Quran.

- As-Suyuti, J. A. A. (1985). *"Ittimām al-Dhirāyah li Qirā' al-Nuqāyah,"* Dar al-Kutub al-'Ilmiyyah, Beirut.
- As-Suyuti, J. A. A. (1974). *"Al-Itqan fi Ulum al-Quran,"* Egyptian General Book Organization.
- Al-Hamadhani, A.M.M. (2001). *"Al-I'tibar fi al-Nasikh wa al-Mansukh fi al-Hadith,"* Dar Ibn Hazm, Beirut, Lebanon.
- Al-Hamadhani, A. M. M. (1940). *"Al-I'tibar fi al-Nasikh wa al-Mansukh min al-Athar,"* Ottoman Encyclopedia, Hyderabad, India.
- Al-Dimashqi, A. I. U. (n. d.). *Al-Ba'ith al-Hathith ila Ikhtisar Uloom al-Hadith,"* Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon.
- Az-Zarkashi, A. B. M. (1957). *Al-Burhan fi Ulum al-Quran,* Dar Ihya al-Kutub al-Arabiyyah, Aisa al-Babi al-Halabi & Partners.
- Al-Jurjani, A. M. A. (1983). *Al-Ta'arifat,* Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon.
- Khan, M. S. (1879). *Al-'Ilm al-Khaffaq min 'Ilm al-Ishtiqaq,* Matba'at al-Jawa'ib in Constantinople.
- Al-Azhari, O. A. (2012). *Al-Madkhal ila Usul At-Tafsir,* Dar al-Faqih lin-Nashar wa-Tawzee'.
- Al-Ghazali, A. M. M. (1993). *Al-Mustasfi min Uloom al-Usool,* Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon.
- Al-Naysaburi, A. M. A. (n. d.). *Al-Musnad al-Sahih al-Mukhtasar bin Naql al-Adl ila Rasul Allah (peace be upon him),"* Dar Ihya al-Turath al-Arabi, Beirut.
- Al-Hamawi, A. A. M. (n. d.). *Al-Misbah al-Munir fi Gharib Ash-Sharh al-Kabir,"* Al-Maktabah al-'Ilmiyyah, Beirut.
- Shahin, U. A. U. (n. d.). *An-Nasikh wa al-Mansukh min al-Hadith,* Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon.
- At-Tunisi, M. M. (1984). *Tahrir al-Ma'na al-Sadid wa Tanwir al-Aql al-Jadid min Tafsir al-Kitab al-Majid,* known as *At-Tahrir wat- Tanwir,* Ad-Dar At-Tunisia linNashar, Tunisia.



- Al-Hariri, M. A. A. (2007). *Tahnīk al-Atfal ‘ala Lamiyyat al-Af’al*, " Maktabat Imam al-Wad’ie, Sana’a and Dar Umar ibn al-Khattab, Egypt.
- As-Suyuti, J. A. A. (n. d.). *Tadrib al-Rawi fi Sharh Taqrib al-Nawawi*, " Dar Taybah.
- Al-Tirmidhi, M. I. S. (1975). *Sunan al-Tirmidhi*, " Mustafa al-Babi al-Halabi Press, Egypt.
- Al-Jurjani, A. M. A. (n. d.). *Sharh al-Mawaqif lil Qadi ‘Awdh al-Din Abdul Rahman al-Iji*. Dar al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
- Al-Ansari, Z. M. A. (n. d.). *Ghayat al-Wusul Sharh Lub al-Usool*, Dar al-Kutub al-‘Arabiyyah al-Kubra, Egypt (Owners: Mustafa al-Babi al-Halabi and his brothers).
- Abu al-Fadl , M. M. A., (1993). *Lisan al-Arab*, by Muhammad ibn Makram ibn Ali, Jamal al-Din Ibn Manzur al-Ansari al-Ruifai. Dar Sader, Beirut.
- Ash-Shaybani ,A. A. M. (2000). *Musnad Ahmad ibn Hanbal*, Al-Maktabah al-Risalah.
- Al-Azhari, O.A. (n. d.). *Mishkat al-USuliyyin wa al-Fuqaha*, Dar al-Faqih lin-Nashar wa-Tawzee'.
- As-Salah, U. A. A. ( 1986). *Ma'rifat Anwa' Ulum al-Hadith*, known as *Mukaddimat Ibn al-Salah*, Dar al-Fikr, Syria, and Dar al-Fikr al-Mu'aser, Beirut, Lebanon.