



HADITH INTENSIVE WORKBOOK

2025

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SECTION 1

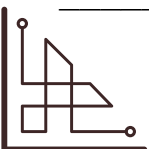
MUTŪN: HADITH TEXTS

SAHIH BUKHARI: CHAPTER ON THE BEGINNING OF REVELATION

Hadith #1

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ : سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

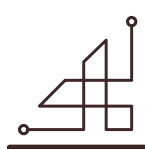
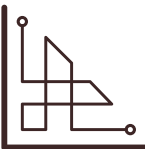
Al-Humaydi Abdullah ibn Az-Zubayr narrated to us. He said: Sufyan narrated to us. He said: Yahya ibn Saeed Al-Ansari narrated to us. He said: Muhammad ibn Ibrahim At-Taymi told us that he heard Alqama ibn Waqqas Al-Laythi say: I heard Umar ibn Al-Khattab RA on the minbar and he said: I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

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Hadith #2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ غَزْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ الْخَارِثَ بْنَ هِشَامٍ . رَضِيَ اللَّهُ عَنْهُ . سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَخْيَانًا يَأْتِينِي مِثْلَ صَلَاسَةِ الْجَرَسِ . وَهُوَ أَشَدُّهُ عَلَيَّ . فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَخْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ " . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيُفْصِمُ عَنْهُ وَإِنْ جَبِينَهُ لَيَتَفَقَّصُ عَرَقًا

Abdullah ibn Yusuf narrated to us. He said Malik told us from Hisham ibn Urwah from his father from Aisha RA, the mother of the believers that Al-Harith bin Hisham asked Allah's Messenger ﷺ, "O Allah's Messenger ﷺ! How is the Divine Inspiration revealed to you?" Allah's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." Aisha added: Verily I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed the sweat dropping from his forehead

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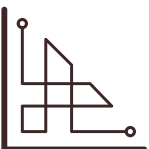
Hadith #3

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ جَزَاءٍ فَيَتَخَنُّتُ فِيهِ . وَهُوَ التَّعَبُّدُ . اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ جَزَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ أَفْرَأُ . قَالَ " مَا أَنَا بِقَارِي " . قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ أَفْرَأُ . قُلْتُ مَا أَنَا بِقَارِي . فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ أَفْرَأُ . فَقُلْتُ مَا أَنَا بِقَارِي . فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ { أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ } . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ حُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمَلُونِي زَمَلُونِي " . فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبْرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْرِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَغْدُومَ وَتَقْرِي الصَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ . فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ . وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَنِخًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ . فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبْرَ مَا رَأَى . فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخِرْجِي هُمْ " . قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِي مَا جِئْتُ بِهِ إِلَّا عُودِي وَإِنْ يُذِكَّنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا . ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوقَى وَفَتَرَ الْوَحْيَ .

Yahya ibn Bukayr narrated to us. He said Al-Layth narrated to us from ibn Shihab from Urwah ibn Az-Zubayr from Aisha RA, the mother of the believers that she said: The commencement of the Divine Inspiration to Allah's Messenger ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, Who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3). Then Allah's Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that, he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Hadith #3

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days, Waraqa died and the Divine Inspiration was also paused for a while.

[illegible]

Hadith #4

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ . وَهُوَ يَحْدُثُ عَنْ فَنْرَةِ الْوَحْيِ فَقَالَ . فِي حَدِيثِهِ " بَيْنَا أَنَا أُمِّيشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجَرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ قَرَعَنِي مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمَلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى { يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ } إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} فَحَمِي الْوَحْيُ وَتَتَابَعَ . " تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ. وَتَابَعَهُ هِلَالُ بْنُ رَدَادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُوسُفُ وَمَعْمَرٌ " بَوَادِرُهُ " .

Ibn Shihab said and Abu Salamah ibn AbdulRahman told me that Jabir bin Abdullah Al-Ansari - while talking about the period of pause in revelation – said reporting the speech of the Prophet ﷺ: "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this, the revelation started coming strongly, frequently and regularly."

[illegible]

SAHIH BUKHARI: CHAPTER ON FAITH

Hadith #1

حَدَّثَنَا غُنَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنِ ابْنِ عُمرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصُومِ رَمَضَانَ

Ubaydullah ibn Musa narrated to us that he said that Handhalah ibn Abi Sufyan told us from Ikramah ibn Khalid from Ibn 'Umar that Allah's Messenger ﷺ said: Islam was built on 5 things: to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to establish the prayer, to give zakah, to perform Hajj, and to fast during Ramadan

[illegible]

Hadith #2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا أَبُو غَامِرٍ الْعَقَدِيُّ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

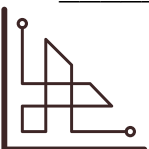
Abdullah ibn Muhammad narrated to us that he said Abu Amir al-Aqadi narrated to us that he said Sulayman ibn Bilal narrated to us from Abdullah ibn Dinar from Abi Salih from Abu Huraira that the Prophet ﷺ said, "Faith consists of more than sixty branches and modesty is a branch from the faith."

[illegible]

Hadith #3

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

Adam ibn Abi Iyas narrated to us that he said that Shubah narrated to us from Abdullah ibn Abis-Safar and Ismail from Ash-Shabi from 'Abdullah bin 'Amr that the Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who abandons all that Allah has forbidden."

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Hadith #4

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ " تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

Amr ibn Khalid narrated to us that he said Al-Layth narrated to us from Yazid from Abil-Khay from 'Abdullah bin 'Amr that a man asked the Prophet ﷺ, "What qualities of Islam are best?" The Prophet ﷺ replied, "To feed others and greet those whom you know and those whom you do not know."

[illegible]

Hadith #5

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

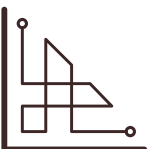
Musaddad narrated to us that he said Yahya narrated to us from Shubah from Qatadah from Anas that the Prophet ﷺ said, "None of you will have faith till he loves for his brother what he loves for himself."

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Hadith #6

حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ قَالَ حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ

Abu Al-Yaman narrated to us that he said Shuayb told us that he said Abu Az-Zinad narrated to us from Al-Araj from Abu Huraira that Allah's Messenger ﷺ said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

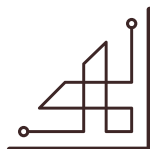
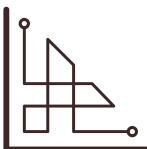
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SAHIH MUSLIM & MISHKĀT: CHAPTER ON KNOWLEDGE

Hadith #1

حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ هَجَرْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا - قَالَ - فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةِ فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرِفُ فِي وَجْهِهِ الْغَضَبُ فَقَالَ " إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ

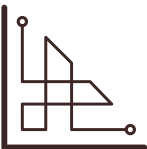
Abu Kamil Fudhayl ibn Husayn Al-Jahdary narrated to us that Hammad ibn Zayd narrated to us that Abu Imran Al-Jawny narrated to us that he said: Abdullah ibn Rabah Al-Ansari wrote to me that Abdullah ibn Umar said: I went to Allah's Messenger ﷺ in the morning and he heard the voice of two people who had an argumentation with each other about a verse. Allah's Messenger ﷺ came to us and the anger could be seen on his face. He said: Verily, the people before you were ruined because of their disagreement regarding the Book. [Saḥīḥ Muslim]

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Hadith #2

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَبَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلَكَ الْمُتَنَطِّعُونَ " قَالَهَا ثَلَاثًا

Abu Bakr ibn Abi Shaybah narrated to us that Hafs ibn Ghiyath and Yahya ibn Saeed narrated to us from ibn Jurayj from Sulayman ibn Ateeq from Talq ibn Habeeb from Al-Ahnaf ibn Qays from Abdullah that Allah's Messenger ﷺ said: Ruined are those who go deeply into things and overburden themselves. He repeated this thrice. [Saḥīḥ Muslim]

[illegible]

Hadith #3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ غَزْوَةَ عَنْ أَبِيهِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ لَا يَفْقِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَفْقِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَنْتَرِكْ عَالِمًا اتَّخَذَ النَّاسُ زُغُوشًا جَهْلًا فَاسْئَلُوا فَأَفْتُوا بَغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

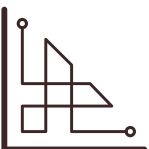
Qutaybah ibn Sa'eed narrated to us that Jurayr narrated to us from Hisham ibn Urwah from his father that I heard Abdullah ibn Amr ibn Al-Aas say that Allah's Messenger ﷺ said: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, until when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray. [Saḥīḥ Muslim]

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Hadith #4

حَدَّثَنَا يَحْيَى بْنُ أَثُوبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ - يَغُونُ بْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Yahya ibn Ayyub, Qutaybah ibn Sa'eed, and ibn Hujr narrated to us that Ismail (meaning Ibn Jafar) narrated to us from Al-A'laa from his father from Abu Huraira that Allah's Messenger ﷺ said: He who calls to righteousness, there will be reward for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who calls to error, he shall have to carry its sin, like those who committed it, without their sins being diminished in any respect. [Saḥīḥ Muslim]

[illegible]

Hadith #5

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلَّغُوا عَنِّي وَلَوْ آتَيْتُمْ بِإِسْرَائِيلَ وَلَا حَرْجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ . رَوَاهُ الْبُخَارِيُّ

Abdallah b. 'Amr reported God's messenger as saying, "Pass on information from me, even if it is only a verse of the Qur'an; and relate traditions from the Bani Isra'il, for there is no restriction; but let him who deliberately lies against me come to his abode in hell." [Mishkāt al-Maṣābīḥ]

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Hadith #6

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِصَّةِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا . رَوَاهُ مُسْلِمٌ

Abu Huraira reported God's messenger as saying, "The people are mines like mines of gold and silver; the best among them in the pre-Islamic period are the best among them in Islam when they are versed in the religion." [Mishkāt al-Maṣābīḥ]

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Hadith #7

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُؤِ وَالذَّهَبِ . رَوَاهُ ابْنُ مَاجَهَ

Anas reported God's messenger as saying, "The search for knowledge is an obligation laid on every Muslim, but he who commits it to those who are unworthy of it is like one who puts necklaces of jewels, pearls and gold on swine." [Mishkāṭ al-Maṣābīḥ]

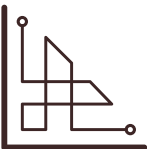
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MISHKAT: CHAPTER ON HEART SOFTENERS

Hadith #1

خَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَغْبُوءٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ " . قَالَ عَبَّاسٌ الْعَنْبَرِيُّ خَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ .

Al-Makki ibn Ibrahim narrated to us that Abdullah ibn Sa'īd – Ibn Abi Hind – told us from his father from Ibn Abbas that he said: The Prophet SAW said: "There are two blessings that many people are deceived into losing: health and free time." (Bukhari)

[illegible]

Hadith #2

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ "

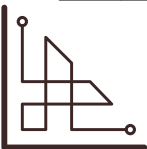
Isma'īl narrated to us and he said Malik narrated to me from Abu al-Zinād from al-A'raj from Abu Hurayrah that Allah's Messenger SAW said: The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things. (Bukhari)

[illegible]

Hadith #3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَغْنِي الدَّرَاوَزِيُّ - عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ " .

Qutayba ibn Saʿīd narrated to us that AbdulAziz – meaning Al-Darāwardī – narrated to us from al-ʿAlāʾ from his father from Abu Hurayrah that he said: The Prophet SAW said: The world is a prison for a believer and Paradise for a non-believer. (Muslim)

[illegible]

Hadith #4

حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا مَهْدِيُّ عَنْ غِيلَانَ عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَذْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ إِنْ كُنَّا نَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُوبِقَاتِ . قَالَ أَبُو عَبْدِ اللَّهِ يَغْنِي بِذَلِكَ الْمُهْلِكَاتِ

Abu al-Walīd narrated to us that Maḥdī narrated to us from Ghaylān from Anas that he said: "You people commit sins which seem in your eyes more minute than hair, while we used to consider those (very deeds) during the lifetime of the Prophet SAW as destructive sins." (Bukhari)

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Hadith #5

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللَّهِ، ثُمَّ يُصِيبُ شَيْئًا مِنْ حَرٍّ وَجْهِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

Abdullah ibn Mas'ud narrated that the Messenger of Allah (peace and blessings be upon him) said: No believing servant has tears come out of his eyes, even if they are as small as the head of a fly, out of the fear of Allah, and they touch any part of his face, except that Allah will make the fire of Hell forbidden for him." (Ibn Mājah)

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Hadith #6

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَمْرًاؤُكُمْ حَيَارَؤُكُمْ وَأَغْنِيَاؤُكُمْ سَمَحَاءُكُمْ وَأُمُوزُكُمْ سُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ حَيْرٌ لَكُمْ مِنْ بَطْنِهَا. وَإِذَا كَانَ أَمْرَاؤُكُمْ شِرَارَؤُكُمْ وَأَغْنِيَاؤُكُمْ بَخِلَاؤُكُمْ وَأُمُوزُكُمْ إِلَى نِسَائِكُمْ قَبِطُنُ الْأَرْضِ حَيْرٌ لَكُمْ مِنْ ظَهَرِهَا». رَوَاهُ التِّرْمِذِيُّ

Abu Hurayrah narrated that the Messenger of Allah said: "When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface." (Tirmidhi)

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SECTION 2

‘ULŪM AL-HADITH: THE SCIENCES OF HADITH

INTRODUCTION TO ULUM AL-HADITH

Definition & Subject Matter

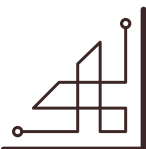
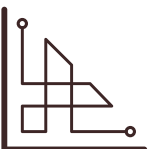
- 'Ulūm: sciences
- Hadith: a statement, action, tacit approval, or characteristic attributed to the Prophet ﷺ
- 2 main branches: Science of Hadith Transmission and Science of Understanding Hadith
- 2 components to every hadith: the chain of transmission (سَنَد) and the text of the hadith (مَتْن)

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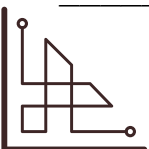
PRESERVATION & COMPILATION OF HADITH

Preservation & Compilation

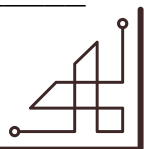
- 4 stages of preservation and compilation:
 - The Era of the Prophet ﷺ
 - The Era of the Companions RA
 - The Era of the Successors RA
 - The Era of structured or formal compilation

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Preservation & Compilation

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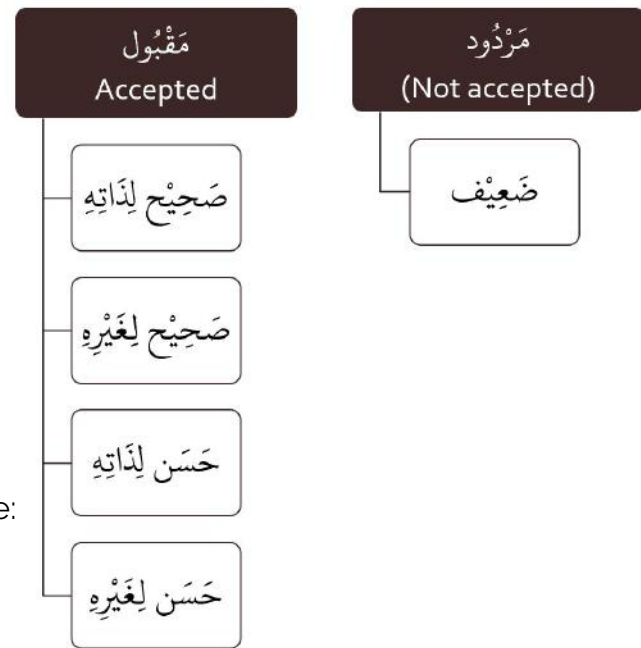
Preservation & Compilation

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HADITH ACCORDING TO STRENGTH/WEAKNESS

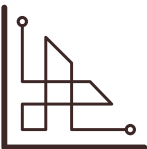
Hadith According to Strength/Weakness

- 2 broad categories:
 - Accepted
 - Not Accepted
- The accepted aḥādīth break down into 4 types:
 - **صَحِيحٌ لِدَاثِهِ** (Ṣaḥīḥ Li Dhātihi)
 - **صَحِيحٌ لِعَیْرِهِ** (Ṣaḥīḥ Li Ghayrihi)
 - **حَسَنٌ لِدَاثِهِ** (Ḥasan Li Dhātihi)
 - **حَسَنٌ لِعَیْرِهِ** (Ḥasan Li Ghayrihi)
- The aḥādīth that are not accepted break down into 1 type:
 - **ضَعِيفٌ** (Daʿīf)

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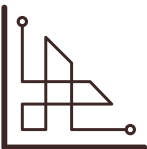
Hadith According to Strength/Weakness

- **Ṣaḥīḥ** - a narration with a continuous chain of narrators all the way to the Prophet ﷺ, consisting of upright and accurate narrators that is not contradictory and free of defects.
- **Ḥasan** - a narration that meets the conditions of a ṣaḥīḥ hadith except that one or more of its narrators is of a lesser degree.
- **Ṣaḥīḥ Li Ghayrihi** - a ḥasan hadith that has been elevated to the level of ṣaḥīḥ because it is strengthened by multiple other chains of narration

[illegible]

Hadith According to Strength/Weakness

- **Ḍaʿīf** - a hadith in which any one or more of the 5 conditions of a ṣaḥīḥ hadith have not been met
- 2 main reasons why a hadith is considered to be weak:
 - There is a break in the chain of narrators
 - There is deficiency in the narrators
- **Ḥasan Li Ghayrihi** - a ḍaʿīf hadith that has been elevated to the status of ḥasan due to supporting narrations

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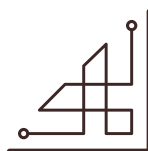
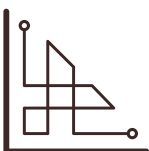
TYPES OF WEAK HADITH

Types of Weak Ahadith

- Weakness due to issues with the chain:
 - مَعْلَقٌ Mu'allaq (hanging)
 - مُرْسَلٌ Mursal (loose)
 - مُدَلَّلٌ Mudallas (hidden defect)
- Weakness due to issues with the narrators:
 - مَوْضُوعٌ Mawdū' (fabricated)
 - مَتْرُوكٌ Matrūk (renounced)
 - مُنْكَرٌ Munkar (disclaimed)
 - شَاذٌ Shādhah (anomalous)
 - مُعَلَّلٌ Mu'allal (defective)
 - مُدْرَجٌ Mudraj (interpolated)

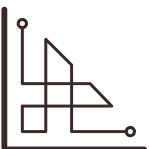
Types of Weak Ahadith

- Mu'allaq (hanging) - a narration in which one or more narrators are dropped (omitted) from the beginning of the chain sequence.
- Mursal (loose) - a hadith in which the narrator at the end of the chain has been dropped or omitted from the chain.

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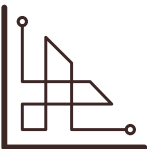
Types of Weak Ahadith

- Mudallas (hidden defect) - a narration in which a defect in the chain of narrators is hidden in order to make it look sound apparently

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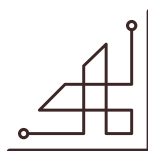
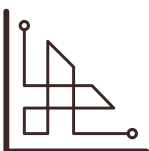
Types of Weak Ahadith

- Mawdū' (fabricated) - a narration that has been fabricated
- Matrūk (renounced) - a narration in which one of the narrators has been accused of lying. The narrator is known to have a habit of lying even though it has not been explicitly proven that he/she has ever lied regarding the Prophet ﷺ

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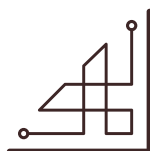
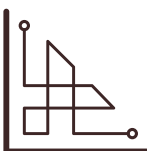
Types of Weak Ahadith

- Munkar (disclaimed)
- 2 possible definitions:
 - A narration whose chain contains a narrator who makes excessive mistakes, is extremely inattentive, or sins openly
 - A narration reported by a weak narrator that contradicts the narration of a reliable narrator

[illegible]

Types of Weak Ahadith

- Shādhdh (anomalous) - a narration reported by a reliable narrator in contradiction to a more reliable narrator
- Mu'allal (defective) - a narration with a hidden defect that affects its authenticity although it apparently seems to be authentic.

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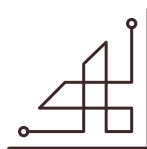
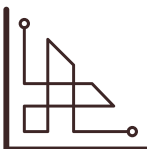
Types of Weak Ahadith

- Mudraj (interpolated) - a narration whose chain has been mentioned incorrectly or a narration whose text has had something extra inserted into it

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Acting Upon & Using Weak Narrations

- 2 conditions that make it permissible to narrate weak aḥādīth:
 - The hadith should not be related to the field of belief
 - The hadith should not be associated with legal rulings
- There is disagreement amongst scholars regarding the usage of weak aḥādīth related to the virtues or reward of deeds

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NARRATOR CRITICISM & THE PROBITY OF COMPANIONS

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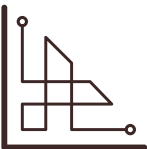
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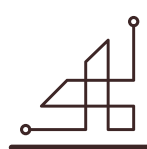
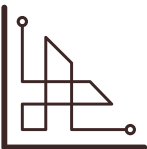
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HADITH LITERATURE & DEALING WITH “PROBLEMATIC” HADITH

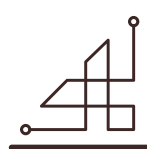
Hadith Literature & Dealing with “Problematic” Hadiths

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Hadith Literature & Dealing with “Problematic” Hadiths

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HADITH ACCORDING TO AUTHORITY

Classification of Hadith According to Authority

- This classification is based on who said the statement
- 4 types:
 - Hadith Qudsī (from Allah)
 - Hadith Marfū' (from the Prophet ﷺ)
 - Hadith Mawqūf (from a Companion)
 - Hadith Maqtū' (from a Successor)

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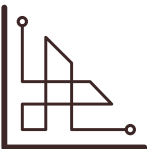
Classification of Hadith According to Authority

- Hadith Qudsī - a narration from the Prophet ﷺ attributed to Allah ﷻ
- They are subject to the same criticism as other aḥādīth
- Quran v. Hadith Qudsī
 - Quran is the uncreated speech of Allah and Hadith Qudsī is the speech of the Prophet ﷺ
 - Reciting the Quran is an act of worship that is rewarded while Hadith Qudsī is not
 - Quran is mutawātir while Hadith Qudsī is not necessarily mutawātir

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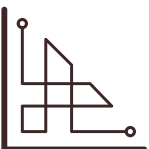
Classification of Hadith According to Authority

- Hadith Marfū' - a saying, action, tacit approval, or characteristic directly and explicitly attributed to the Prophet ﷺ
- 4 types:
 - Statements
 - Actions
 - Tacit Approvals
 - Characteristics

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Classification of Hadith According to Authority

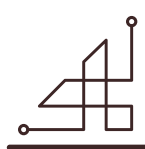
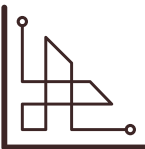
- Hadith Mawqūf - a saying, action, or tacit approval that is attributed to a Companion
 - 3 types:
 - Statements
 - Actions
 - Tacit Approvals
- Hadith Maqṭū' - a saying or action that is attributed to a Successor

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HADITH ACCORDING TO NUMBER OF NARRATORS

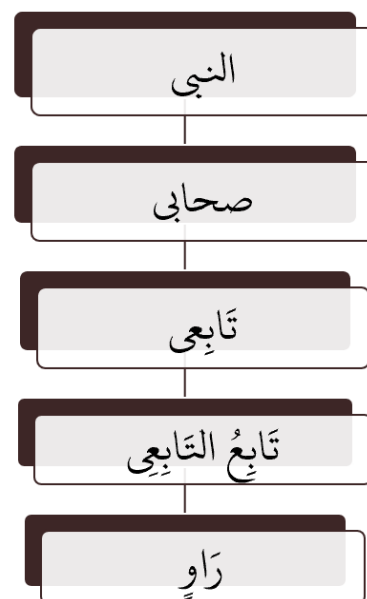
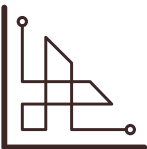
Classification According to Number of Narrators

- 2 broad categories:
 - مُتَوَاتِر (Mutawātir)
 - آحَاد (Āḥād)
- A Mutawātir hadith is a hadith that such a large number of people narrated that it is impossible that they would have all gathered to perpetuate a lie.
- Mutawātir ahādīth are not subject to criticism

[illegible]

Classification According to Number of Narrators

- 4 conditions in order for a hadith to be mutawātir:
 - Numerous narrators
 - The large number of narrators must exist at each level of the chain
 - The impossibility of all narrators agreeing upon a lie
 - The basis of the report is sensory perception and not rational thought
- Types of Mutawātir:
 - Mutawātir in Wording
 - Mutawātir in Meaning

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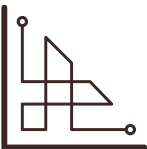
- **خَبَرُ الْإِخَاد** (Khabar Al-Āḥād) - a narration that does not fulfill the conditions of a mutawātir narration
- Khabar Al-Āḥād are subject to criticism

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TYPES OF AHAD NARRATIONS

Types of Ahad Narrations

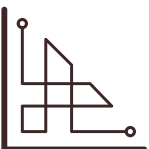
- **مَشْهُور** (Mashhūr) - a hadith with at least 3 narrators at every link in the chain
- **عَزِيز** ('Aẓīz) - a hadith with at least 2 narrators at every level in the chain
- **غَرِيب** (Gharīb) - a hadith with only 1 narrator in one link of the chain

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HADITH & FIQH

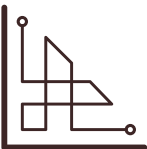
Hadith & Fiqh

- Based on the wording and classification of a hadith, various rulings can be derived: wājib, mandūb, mubāḥ, harām, makrūh

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Mutawātir, Mashhūr, and Ahād in Fiqh

- Mutawātir: All scholars agree that a mutawātir hadith is qaṭʿī (definitive) in terms of its sourcing and is used to derive rulings from.

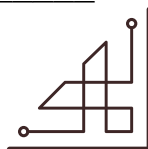
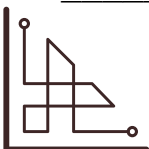
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Mutawātir, Mashhūr, and Ahād in Fiqh

- Ahad: Each madhhab has different conditions when basing their fiqh off ahad narrations
- Imam Abu Hanifah's 3 conditions:
 - That the narrator does not practice in contradiction to what he is narrating
 - That the subject matter of the hadith is not something applicable to most people
 - That the narration does not contradict the general principles of the Shari'ah, if the narrator is not a faqih

[illegible]

Mutawātir, Mashhūr, and Ahād in Fiqh

[illegible]

Glossary of Terms

- ‘Adālah:** moral uprightness; one of the factors taken into consideration when analyzing a narrator
- Āḥād:** a narration that does not fulfill the conditions of a mutawatir narration
- ‘Azīz:** a hadith that has at least 2 narrators at every level of the chain
- Ḍa‘īf:** a hadith in which any one or more of the 5 conditions of a sahih or hasan hadith have not been met
- Dabt:** accuracy; one of the factors taken into consideration when analyzing a narrator
- Gharīb:** a hadith that is narrated by only one narrator at one link of the isnād
- Gharīb Muṭlaq:** only a single narrator at the beginning of the chain
- Gharīb Nisbī:** a single narrator later in the chain
- Hadith:** a statement, action, tacit approval, or characteristic attributed to the Prophet ﷺ
- Hadith Maqṭū‘:** a saying or action attributed to a Successor
- Hadith Marfū‘:** a saying, action, tacit approval, or characteristic directly and explicitly attributed to the Prophet ﷺ
- Hadith Mawqūf:** a statement, action, or tacit approval attributed to a Companion
- Hadith Qudsī:** a narration from the Prophet ﷺ attributed to Allah SWT
- Hasan Li Ghayrihi:** a ḍa‘īf hadith that has been elevated to the status of hasan due to supporting narrations
- Hasan Li Dhātihi:** a narration that meets the conditions of a sahih hadith except that one or more of its narrators' accuracy is of a lesser degree
- ‘Ilm Ar-Rijāl:** a branch of hadith studies that deals with biographies of narrators
- Jāmi‘:** hadith compilation that includes all major topics addressed in aḥādīth
- Jarḥ Wa Ta’dīl:** critique and validation of narrators
- Juz‘:** hadith compilation organized by one specific narrator or subject
- Maqlūb:** a narration in which one word has been replaced by another in the chain or text by reversing the order of the wording
- Mashhūr:** a hadith with at least 3 narrators at every link in the chain
- Matn:** the text of a hadith
- Matrūk:** a narration in which one of the narrators has been accused of lying. The narrator is known to have a habit of lying even though it has not been explicitly proven that he/she has ever lied regarding the Prophet ﷺ

Glossary of Terms

Mawḍūʿ: a narration that has been fabricated

Muʿjam: hadith compilation organized by teacher (the last narrator)

Mudallas: a narration in which a defect in the chain of narrators is hidden in order to make it look sound apparently

Mudraj: a narration whose chain has been mentioned incorrectly or a narration whose text has had something extra inserted into it

Muḍṭarib: a narration that has been narrated in several different ways that are equal in strength

Munaqṭiʿ: a narration that has a break anywhere in the chain

Munkar: (1) A narration whose chain contains a narrator who makes excessive mistakes, is extremely inattentive, or sins openly. (2) A narration reported by a weak narrator that contradicts the narration of a reliable narrator

Mursal: a hadith in which the narrator at the end of the chain has been dropped or omitted from the chain

Mursal As-Ṣaḥābī: when a companion narrates something from the Prophet ﷺ that they did not hear or see themselves directly

Muṣaḥḥaf: a narration in which the spelling of the word is retained while the dots or vowels are changed

Muṣannaf: hadith compilation organized by topic

Musnad: hadith compilation organized by Ṣaḥābī (the first narrator)

Mustadrak: hadith compilation compiled based on an existing compilation; it contains the same sanad in the existing compilation and a different matn.

Mustakhraj: hadith compilation compiled based on an existing compilation; it contains a different sanad from the one in the existing compilation and the same matn

Mutawātir: a hadith that has been narrated by such a large number of people that it is inconceivable that they would have all gathered to perpetuate a lie

Muʿallal: a narration with a hidden defect that affects its authenticity although it apparently seems to be authentic

Muʿallaq: a narration in which one or more narrators is dropped (omitted) from the beginning of the chain sequence.

Glossary of Terms

Mu'dal: a narration in which two or more narrators are missing from the chain in succession

Ṣaḥīfa: the notes of a sahabi

Ṣaḥīḥ Li Ghayrihi: It is a hasan hadith that has been elevated to the level of sahih because it is strengthened by multiple other chains of narration

Ṣaḥīḥ Li Dhātihi: a narration with (1) a continuous chain of narrators all the way to the Prophet, (2) consisting of upright and (3) accurate narrators that is (4) not contradictory and (5) free of defects

Sanad: the chain of transmission of a hadith

Shādhdh: a narration reported by a reliable narrator in contradiction to a more reliable narrator

Sharḥ: a commentary

Sunan: hadith compilation organized by well-known chapters of Fiqh

‘Ulūm: plural of the word ilm, meaning knowledge or science

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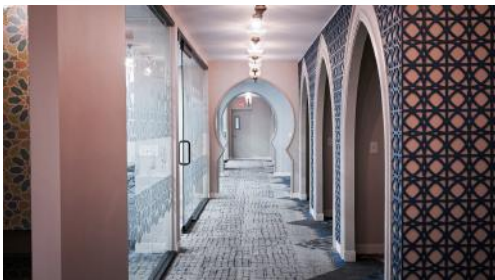
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