

مفتا
MIFAAH
I N S T I T U T E



HADITH INTENSIVE WORKBOOK

2024

HADITH INTENSIVE SCHEDULE

Thursday, May 23rd

7:15 - 8:00 PM

Introduction to Ulum al-Hadith

Mufti Abdul Wahab Waheed

8:00 - 9:00 PM

Preservation of Hadith in the Life of the Prophet ﷺ

Mufti Aasim Rashid

9:00 - 9:20 PM

Maghrib Prayer

9:20 - 10:00 PM

Preservation of Hadith in the Life of the Prophet ﷺ

Mufti Aasim Rashid

Friday, May 24th

7:15 - 8:00 PM

Preservation of Hadith in the Era of the Companions, Successors, and Formal Compilation

Mufti Abdul Wahab Waheed

8:00 - 9:00 PM

Sahih Bukhari: Bad' al-Wahī

Shaykh Yasir Fahmy

9:00 - 9:20 PM

Maghrib Prayer

9:20 - 10:00 PM

Hadith According to Strength/Weakness: Sahih and Hasan

Mufti Muntasir Zaman

Saturday, May 25th

9:00 - 10:00 AM

Sahih Bukhari: Kitab al-Iman

Mufti Abdul Wahab Waheed

10:00 - 11:15 AM

Sahih Muslim & Mishkat: Kitab al-Ilm

Shaykh Yasir Fahmy

11:15 - 12:30 PM

Narrator Criticism & Dealing with “Problematic” Hadith

Mufti Muntasir Zaman

12:30 - 1:30 PM

Hadith According to Strength/Weakness: Types of Weak Hadith

Mufti Abdul Wahab Waheed

1:30 - 2:15 PM

Lunch & Duhur Prayer

2:15 - 3:15 PM

Hadith According to Authority: Qudsi, Marfu', Mawqūf, and Maqtū'

Mufti Muntasir Zaman

3:15 - 4:00 PM

Sahih Bukhari : Kitab al-Iman

Mufti Abdul Wahab Waheed

HADITH INTENSIVE SCHEDULE

Sunday, May 26th

9:00 - 10:30 AM

Mishkat: Kitab al-Raqā'iq

Mufti Hussain Kamani

10:30 - 11:30 AM

Biographies of Well-Known Hadith Compilers

Mufti Aasim Rashid

11:30 - 12:30 PM

Hadith According to Number of Narrators: Mutawātir and Ahad

Mufti Aasim Rashid

12:30 - 1:30 PM

Mishkat Kitab al-Raqā'iq

Mufti Hussain Kamani

1:30 - 2:15 PM

Lunch & Duhur Prayer

2:15 - 3:15 PM

Types of Ahad: Mashhur, Aziz, and Gharib

Mufti Hussain Kamani

3:15 - 4:00 PM

Hadith & Fiqh

Mufti Abdul Wahab Waheed

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SECTION 1

MUTŪN: HADITH TEXTS

SAHIH BUKHARI: CHAPTER ON THE BEGINNING OF REVELATION

SHAYKH YASIR FAHMY

Hadith #3

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الرَّبِيعِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبَّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَعَارٍ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ} ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ حُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمَّلُونِي زَمَّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبْرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّجَمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الصَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزِيِّ ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ أَمْرًا تَنْصَرَفَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا سَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أُخِيكَ. فَقَالَ لَهُ وَرَقَةَ يَا ابْنَ أُخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبْرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةَ 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 " أَوْمُخِرَجِي هُمْ ". قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِي مَا جِئْتُ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْسَبْ وَرَقَةَ أَنْ تُوفِّيَ 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."

SAHIH BUKHARI: CHAPTER ON FAITH

MUFTI ABDUL WAHAB WAHEED



SAHIH MUSLIM & MISHKĀT: CHAPTER ON KNOWLEDGE

SHAYKH YASIR FAHMY

MISHKAT: CHAPTER ON HEART SOFTENERS

MUFTI HUSSAIN KAMANI

SECTION 2

'ULŪM AL-HADITH: THE SCIENCES OF HADITH

INTRODUCTION TO ULUM AL-HADITH

MUFTI ABDUL WAHAB WAHEED



PRESERVATION & COMPILATION OF HADITH

MUFTI AASIM RASHID &
MUFTI ABDUL WAHAB WAHEED

HADITH ACCORDING TO STRENGTH/WEAKNESS

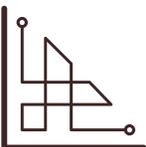
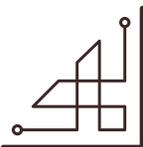
MUFTI MUNTASIR ZAMAN

TYPES OF WEAK HADITH

MUFTI ABDUL WAHAB WAHEED

Types of Weak Ahadith

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



NARRATOR CRITICISM & THE PROBITY OF COMPANIONS

MUFTI MUNTASIR ZAMAN

HADITH LITERATURE & DEALING WITH “PROBLEMATIC” HADITH

MUFTI MUNTASIR ZAMAN

HADITH ACCORDING TO AUTHORITY

MUFTI MUNTASIR ZAMAN

BIOGRAPHIES OF WELL-KNOWN COMPILERS

MUFTI AASIM RASHID



HADITH ACCORDING TO NUMBER OF NARRATORS

MUFTI AASIM RASHID

TYPES OF AHAD NARRATIONS

MUFTI HUSSAIN KAMANI

HADITH & FIQH

MUFTI ABDUL WAHAB WAHEED



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
- Ḍabṭ:** 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

Mawḍū’: a narration that has been fabricated

Mu’jam: 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

Munaqṭi’: 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-Ṣaḥābi: 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)

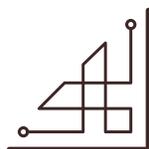
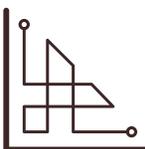
Mustadrak: hadith compilation compiled based on an existing compilation; it contains the same sanad in the existing compilation and a different matn.

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

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

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



Glossary of Terms

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

Ṣahīfa: the notes of a sahabi

Ṣahīḥ 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

Ṣahīḥ 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

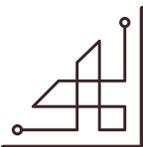
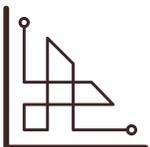
Sanad: the chain of transmission of a hadith

Shādhah: 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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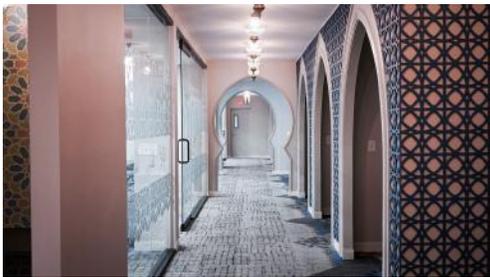
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