



HADITH INTENSIVE

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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 التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ 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 SAW 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." (1)

Hadith #2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ الْحَارِثَ 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 " أَحْيَانًا يَأْتِينِي مِثْلَ صَلَافَةِ الْجَرَسِ - وَهُوَ أَشَدُّ عَلَيَّ - فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْي مَا يَقُولُ ". قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيُفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ 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 SAW, "O Allah's Messenger SAW! How is the Divine Inspiration revealed to you?" Allah's Messenger SAW 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 SAW being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (2)

Hadith #3

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ 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 حُبِبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَغَارٍ حِرَاءٍ 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 حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } ". فَارْجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنْصَرُ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِن ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْخْرِجَنِي هُمْ ". قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيُ.

Hadith #3

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 SAW 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 SAW replied, "I do not know how to read." The Prophet SAW added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. 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 any more. 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 SAW 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." 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 SAW 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 SAW asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) 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. (3)

Hadith #4

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ - وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ - فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ} إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} فَحَمِيَ الْوَحْيُ وَتَتَابَعَ ". تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ. وَتَابَعَهُ هِلَالُ بْنُ رَدَادٍ عَنِ الزُّهْرِيِّ. وَقَالَ يُونُسُ 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 SAW: "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." (4)

Hadith #5

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ قَالَ حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ

Musa ibn Ismail narrated to us. He said Abu Uwanah narrated to us. He said Musa ibn Abi Aisha narrated to us. He said Saeed ibn Jubayr narrated to us from Ibn Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger SAW used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger SAW used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger SAW used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it." (5)

Hadith #6

حَدَّثَنَا عَبْدَانُ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ وَحَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ نَحْوَهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Abdan narrated to us. He said Abdullah told us that Yunus told us from Az-Zuhri and Bishr ibn Muhammad narrated to us that Abdullah told us that Yunus and Ma'mar told us from Az-Zuhri. He said UbaydAllah ibn Abdillah told us from Ibn Abbas that Allah's Messenger SAW was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger SAW was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds). (6)

حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ - وَكَانُوا تُجَّارًا بِالشَّامِ - فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ فَدَعَاهُمْ فِي مَجْلِسِهِ وَحَوْلَهُ عُظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا بِتَرْجُمَانِهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا. فَقَالَ أَذْنُوهُ مِنِّي وَقَرَّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِتَرْجُمَانِهِ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَوَاللَّهِ لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْثُرُوا عَلَيَّ كَذِبًا لَكَذَبْتُ عَنْهُ

Hadith #7

Abul-Yaman Al-Hakam ibn Nafi' narrated to us that he said Shuayb told us from Az-Zuhri that he said UbaydhAllah ibn Utbah ibn Masud told me that Abdullah ibn Abbas told him that Abu Sufyan bin Harb informed him that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham, at the time when Allah's Messenger SAW had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

Hadith #7

ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ كَيْفَ نَسَبُهُ فِيكُمْ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ. قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لَا. قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ لَا. قَالَ فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ فَقُلْتُ بَلْ ضَعَفَاؤُهُمْ. قَالَ أَيْزِيدُونَ أَمْ يَنْقُصُونَ قُلْتُ بَلْ يَزِيدُونَ. قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ قُلْتُ لَا. قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لَا. قَالَ فَهَلْ يَغْدِرُ قُلْتُ لَا وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ وَلَمْ تُمَكِّنِي كَلِمَةً أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ. قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قُلْتُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سَجَالٌ يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ مَاذَا يَأْمُرُكُمْ قُلْتُ يَقُولُ اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ وَالصِّلَةِ

The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Hadith #7

فَقَالَ لِلتَّرْجُمَانِ قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ فَكَذَلِكَ الرَّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ فَذَكَرْتَ أَنْ لَا فَقُلْتُ لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَأْتِسِي بِقَوْلٍ قِيلَ قَبْلَهُ وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَذَكَرْتَ أَنْ لَا قُلْتُ فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ أَنْ لَا فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضِعَفَاؤُهُمْ فَذَكَرْتَ أَنْ ضِعَفَاءَهُمْ اتَّبَعُوهُ وَهُمْ أَتْبَاعُ الرَّسُلِ وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَذَكَرْتَ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ الْقُلُوبَ

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely.

Hadith #7

وَسَأَلْتُكَ هَلْ يَغْدِرُ فَذَكَرْتَ أَنْ لَا وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَيَنْهَاكُمْ عَنْ عِبَادَةِ الْأَوْثَانِ وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصِّدْقِ وَالْعِفَافِ. فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي بَعَثَ بِهِ دِحْيَةَ إِلَى عَظِيمِ بُصْرَى

I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Messenger which was delivered by Dihya to the Governor of Busra

Hadith #7

فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ
اتَّبَعَ الْهُدَى أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمْ تَسْلِمٌ يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ
وَلِيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} قَالَ أَبُو سُفْيَانَ فَلَمَّا قَالَ مَا قَالَ وَفَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ
الصَّخْبُ وَارْتَفَعَتِ الْأَصْوَاتُ وَأُخْرِجْنَا فَقُلْتُ لِأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمَرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ إِنَّهُ يَخَافُهُ مَلِكُ بَنِي
الْأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَى الْإِسْلَامِ

He forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Messenger to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin of Arisiyin (tillers, farmers i.e. your people). And (Allah's Statement:) 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64). Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

Hadith #7

وَكَانَ ابْنُ النَّاطُورِ صَاحِبُ إِيلْيَاءَ وَهَرَقْلَ سُقْفًا عَلَى نَصَارَى الشَّامِ يُحَدِّثُ أَنَّ هَرَقْلَ حِينَ قَدِمَ إِيلْيَاءَ أَصْبَحَ يَوْمًا خَبِيثَ النَّفْسِ فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدْ اسْتَنْكَرْنَا هَيْئَتَكَ. قَالَ ابْنُ النَّاطُورِ وَكَانَ هَرَقْلُ حَزَاءً يَنْظُرُ فِي النُّجُومِ فَقَالَ لَهُمْ حِينَ سَأَلُوهُ إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ فَمَنْ يَخْتِنُ مِنْ هَذِهِ الْأُمَّةِ قَالُوا لَيْسَ يَخْتِنُ إِلَّا الْيَهُودُ فَلَا يُهَمُّكَ شَأْنُهُمْ وَاكْتُبْ إِلَى مَدَائِنِ مُلْكِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ

The sub narrator adds, 'Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror).

Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.'

فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ أَتَى هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قَالَ اذْهَبُوا فَانْظُرُوا أَمْخَتَيْنِ هُوَ أَمْ لَا. فَانْظُرُوا إِلَيْهِ فَحَدَّثُوهُ أَنَّهُ مُحْتَتِنٌ وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَخْتَتِنُونَ. فَقَالَ هِرَقْلُ هَذَا مَلِكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبٍ لَهُ بِرُومِيَّةٍ وَكَانَ نَظِيرَهُ فِي الْعِلْمِ وَسَارَ هِرَقْلُ إِلَى حِمَصَ فَلَمْ يَرَمْ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَفِّقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ

Hadith #7

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Messenger SAW to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet SAW and the fact that he was a Prophet.

فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسَكْرَةٍ لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِّقَتْ ثُمَّ أَطْلَعَ فَقَالَ يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ يَثْبُتَ مُلْكُكُمْ فَتُبَايَعُوا هَذَا النَّبِيَّ فَحَاصُوا حَيْصَةَ حُمْرِ الْوَحْشِ إِلَى الْأَبْوَابِ فَوَجَدُوهَا قَدْ غُلِّقَتْ فَلَمَّا رَأَى هِرَقْلُ نَفَرَتَهُمْ وَأَيَسَ مِنَ الْإِيْمَانِ قَالَ رُدُّوهُمْ عَلَيَّ. وَقَالَ إِنِّي قُلْتُ مَقَالَتِي آتِيًا أُخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ فَقَدْ رَأَيْتُ. فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ. رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ

Hadith #7

On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like animals but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back to him. (When they returned) he said, 'I said what I said to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith). Salih ibn Kaysan, Yunus, and Ma'mar narrated it from Az-Zuhri. (7)

SAHIH BUKHARI: CHAPTER ON FAITH

Hadith #1

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنِ ابْنِ عُمَرَ - 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 وَصَوْمِ 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 SAW 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. (8)

Hadith #2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا أَبُو عَامِرٍ 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
SAW said, "Faith consists of more than sixty branches and modesty is a
branch from the faith." (9)

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 SAW 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." (10)

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 أَيْ
الْإِسْلَامِ خَيْرٌ قَالَ " تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

Hadith #4

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 SAW, "What qualities of Islam are best?" The Prophet SAW replied, "To feed others and greet those whom you know and those whom you do not know." (12)

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى
الله عليه وسلم 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 SAW said, "None of you will
have faith till he loves for his brother what he loves for himself." (13)

Hadith #5

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 فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ

Hadith #6

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 SAW 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." (14)

Hadith #7

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ

Muhammad ibn Al-Muthanna narrated to us that he said Abdul Wahab Ath-Thaqafy narrated to us that he said Ayyub narrated to us from Abi Qilabah from Anas that the Prophet SAW said, “There are 3 things that whoever possesses them, he will find the sweetness of faith: that Allah and His Messenger become more beloved to him than anything else, that he loves a person only for the sake of Allah, and that he would hate to revert to disbelief just as he would hate to be thrown into the fire.” (16)

حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ
قَالَ سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ
وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ

Hadith #8

Abul Waleed narrated to us that he said that Shubah narrated to us that he said Abdullah ibn Abdullah ibn Jabr told me that he said, “I heard Anas say from The Prophet SAW that he said, ‘Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy.’” (17)

Hadith #9

حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ - رَضِيَ اللَّهُ عَنْهُ - وَكَانَ شَهِيدَ بَدْرًا وَهُوَ أَحَدُ الثُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ "بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ" فَبَايَعْنَاهُ عَلَى ذَلِكَ

Abul Yaman narrated to us that he said Shuayb told us from Az-Zuhry that he said Abu Idrees Aidhullah ibn Abdullah told me that Ubada bin As-Samit took part in the battle of Badr and was a leader on the night of the 'Aqaba pledge. He narrated: Allah's Messenger said while a group of his companions were around him, "Swear allegiance to me not to join anything in worship along with Allah, not to steal, not to commit illegal sexual intercourse, not to kill your children, not to accuse an innocent person with falsehood that you invent, and not to be disobedient (when ordered) to do good." The Prophet SAW added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him" 'Ubada bin As-Samit added: "So we swore allegiance for these." (18)

Hadith #10

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا
شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ

Abdullah ibn Maslama narrated to us from Malik from AbdulRahman ibn
Abdullah ibn AbdulRahman ibn Abi Sa'sa'ah from his father from Abu
Said Al-Khudri that Allah's Messenger SAW said, "A time will soon come
when the best property of a Muslim will be sheep which he will take on
the top of mountains and the places of rainfall (valleys) in order to to flee
with his religion from the trials." (19)

Hadith #11

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ أَخْبَرَنَا عَبْدُهُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ أَمْرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ قَالُوا إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَيَغْضَبُ حَتَّى يُعْرِفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ إِنَّ أَتَقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا

Muhammad ibn Salam narrated to us that he said Abdah told us from Hisham from his father from Aisha that she said: Whenever Allah's Messenger SAW ordered the Muslims to do something, he used to order them with deeds which they were capable of doing. They said, "O Allah's Messenger SAW! We are not like you. Allah has forgiven your past and future sins." So Allah's Messenger became angry and it was apparent on his face. He said, "I am the most fearing of Allah, and know Allah better than all of you do." (20)

Hadith #12

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدْ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرٍ الْحَيَا - أَوْ الْحَيَاةِ شَكَّ مَالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً

Ismail narrated to us that he said Malik narrated to me from Amr ibn Yahya Al-Mazinny from Abu Said Al-Khudri that the Prophet SAW said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya (rain) or Hayat (life) - the Narrator is in doubt as to which is the right term - and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted“ (22)

Hadith #13

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهُ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ
عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ
الشُّدَى وَمِنْهَا مَا دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ " قَالُوا
فَمَا أَوَّلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ الدِّينَ

Muhammad ibn Ubaydah narrated to us that he said Ibrahim ibn Sa'ad narrated to us from Salih from ibn Shihab from Abi Umamah ibn Sahl that he heard Abu Said Al-Khudri say that Allah's Messenger SAW said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it O Allah's Messenger SAW?" He replied, "It is the Religion." (23)

Hadith #14

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ
مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ

Abdullah ibn Yusuf narrated to us that he said Malik ibn Anas told us from ibn Hisham from Salim ibn Abdillah from his father that once Allah's Messenger SAW passed by an Ansari who was admonishing his brother regarding haya'. On that Allah's Messenger SAW said, "Leave him as haya' is a part of faith." (24)

Hadith #15

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ
مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَرْبَعٌ مَنْ كُنَّ
فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ
حَتَّى يَدْعَهَا إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ

Qabisah ibn Uqbah narrated to us that he said Sufyan narrated to us from Al-Amash from Abdullah ibn Murrah from Masruq from Abdullah ibn Amr that the Prophet SAW said, "Whoever has the following four characteristics will be a pure hypocrite and whoever has one of the four will have one characteristic of hypocrisy unless until he gives it up: whenever he is entrusted, he betrays, whenever he speaks, he tells a lie, whenever he makes a covenant, he proves treacherous, and whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (34)

SAHIH MUSLIM: CHAPTER ON KNOWLEDGE

Hadith #1

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ } قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فَاخْذَرُوهُمْ

Abdullah ibn Maslamah ibn Qa'nab narrated to us that Yazeed ibn Ibrahim Al-Tustari narrated to us from Abdullah ibn Abi Mulaykah from Al-Qasim ibn Muhammad from A'isha that Allah's Messenger SAW recited: "He is the one who revealed to you the Book wherein there are clear revelations - these are the substance of the Book - and others are ambiguous. And as for those who have a yearning for error they go after the ambiguous verses seeking (to cause) dissension, by seeking to explain them. And none knows their interpretations but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who take heed" (3:7). A'isha reported that Allah's Messenger SAW said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allah has pointed out (in the mentioned verses). (2665)

Hadith #2

حَدَّثَنَا أَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو عِمْرَانَ
الْجَوْنِيُّ قَالَ كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو قَالَ
هَجَرْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا - قَالَ - فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ
اخْتَلَفَا فِي آيَةٍ 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 SAW in the morning and he heard the voice of two people who had an argumentation with each other about a verse. Allah's Messenger SAW 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. (2666)

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا أَبُو عِمْرَانَ
الْجَوْنِيُّ عَنْ جُنْدُبٍ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا

Hadith #3

Ishaq ibn Mansur narrated to me that AbdulSamad told us that Hammam narrated to us that Abu Imrah Al-Jawny narrated to us from Jundub that Allah's Messenger SAW said: Recite the Qur'an as long as your hearts agree to do so and when you find variance in them, then get up. (2667)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ
عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْغَضَ الرِّجَالِ إِلَى
اللَّهِ الْأَلَدُّ الْخَصِمُ

Hadith #4

Abu Bakr ibn Abi Shaybah narrated to us that Waki' narrated to us from ibn Jurayj from Ibn Abi Mulaykah from Aisha that Allah's Messenger SAW said: The most despicable person to Allah is one who tries to fall into dispute with others. (2668)

Hadith #5

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ
بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَتَتَّبِعَنَّ
سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِيرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ
لَاتَّبَعْتُمُوهُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى قَالَ " فَمَنْ " .

Suwayd ibn Saeed narrated to me that Hafs ibn Maysarah narrated to us that Zayd ibn Aslam narrated to me from Ataa ibn Yasar from Abu Sa'id al-Khudri that Allah's Messenger SAW said: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians?

He said: Who else? (2669)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى 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

Hadith #6

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 SAW said: Ruined are those who go deeply into things and overburden themselves. He repeated this thrice. (2671)

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ حَدَّثَنِي أَنَسُ بْنُ
مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ
الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ وَيَظْهَرَ الزَّنا

Hadith #7

Shayban ibn Farrukh narrated to us that Abdul Wawrith narrated to us that Abu At-Tayyah narrated to us that Anas ibn Malik narrated to me that Allah's Messenger SAW said: It is from the signs of the Last Hour that knowledge will be taken away and ignorance will prevail, alcohol will be drunk, and adultery will become rampant. (2671)

Hadith #8

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهَبٍ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ
حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ " يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ
وَيَكْثُرُ الْهَرْجُ " قَالُوا وَمَا الْهَرْجُ قَالَ الْقَتْلُ

Harmalah ibn Yahya narrated to me that Ibn Wahab told us that Yunus told us from ibn Shihab that Humayd ibn AbdulRahman ibn Awf that Abu

Huraira reported that Allah's Messenger SAW said: (When) the time draws close to the Last Hour, knowledge will be snatched away, turmoil will be rampant, miserliness will be put (in the hearts of the people) and there will be much harj. They said: What is al-harj? Thereupon he said: It

is bloodshed. (157)

Hadith #9

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ سَمِعْتُ
قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ
الْعِلْمُ وَيُظْهَرَ الْجَهْلُ وَيَفْشُو الزَّنا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَتَبْقَى النِّسَاءُ حَتَّى
يَكُونَ لِحَمْسِينَ امْرَأَةً قِيمٌ وَاحِدٌ

Muhammad ibn Al-Muthanna and ibn Bashaar narrated to us that Muhammad ibn Jafar narrated that Shubah narrated to us: I heard Qatadah narrating from Anas ibn Malik who said: Should I not narrate to you a hadith which I heard from Allah's Messenger SAW which no one would narrate to you after me who would have personally heard it from him? "It is from the signs of the Last Hour that knowledge will be taken away, ignorance will prevail, adultery will become common, wine will be drunk, the number of men will fall short and the women will survive (and thus such a disparity would arise in the number of men and women) that there will be one man to look after fifty women. (2671)

Hadith #10

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ سَمِعْتُ
عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ
بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَلَاءَ فَسُئِلُوا فَأَفْتَوْا
بِغَيْرِ 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 SAW 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. (2673)

Hadith #11

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ - يَعْنُونَ ابْنَ 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 أُجُورِ 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 SAW 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. (2674)

SAHIH MUSLIM: CHAPTER ON HEART SOFTENERS

Hadith #1

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا الْمُعْتَمِرُ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَحَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قُمْتُ عَلَى بَابِ الْجَنَّةِ فَإِذَا عَامَّةٌ مَنْ دَخَلَهَا الْمَسَاكِينُ وَإِذَا أَصْحَابُ الْجَدِّ مُحْبُوسُونَ إِلَّا أَصْحَابَ النَّارِ فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مَنْ دَخَلَهَا النِّسَاءُ "

Haddab ibn Khalid narrated to us that Hammad ibn Salamah narrated to us and Zuhayr ibn Harb narrated to me that Muadh ibn Muadh Al-Anbari narrated to us and Muhammad ibn AbdilA'la narrated to me that Al-Mutamir narrated to us and Ishaq ibn Ibrahim narrated to us that all of Jareer told us from Sulayman At-Taymi and Abu Kamil Fudayl ibn Husayn narrated to us – and the wording is from him – that Yazeed ibn Zuray' narrated to us that At-Taymi narrated to us from Abu Uthman from Usama ibn Zaid that Allah's Messenger SAW said: I stood at the door of Paradise and I found that the overwhelming majority of those who entered therein was that of poor persons and the wealthy persons were detained to get into that. The people of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women. (2736)

Hadith #2

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ حَدَّثَنَا ابْنُ بُكَيْرٍ حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَ مِنْ
دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَّتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ "

UbaydAllah ibn AbdulKareem Abu Zur'ah narrated to us that Ibn Bukayr narrated to us that Yaqub ibn AbdulRahman narrated to me from Musa ibn Uqbah from Abdullah ibn Dinar from Abdullah ibn Umar that from the dua of Allah's was: " O Allah, I seek refuge in You from the withdrawal of Your blessing and the change of Your protection (from me) and from Your sudden wrath, and from everything which displeases You." (2739)

Hadith #3

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا سُفْيَانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي
عُثْمَانَ النَّهْدِيِّ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تَرَكَتُ
بَعْدِي فِتْنَةٌ هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ "

Saeed ibn Mansur narrated to us that Sufyan and Mu'tamar ibn Sulayman narrated to us from Sulayman At-Taymi from Abu Uthman An-Nahdi from Usama ibn Zaid that Allah's Messenger SAW said: I have not left after me any (chance of) turmoil more harmful to men than the harm done to the men because of women. (2740)

Hadith #4

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
مَسْلَمَةَ قَالَ سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا
وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ " . وَفِي حَدِيثِ ابْنِ بَشَّارٍ " لِيَنْظُرَ
كَيْفَ تَعْمَلُونَ "

Muhammad ibn Al-Muthanna and Muhammad ibn Bashaar narrated to us. They said Muhammad ibn Ja'far narrated to us that Shu'bah narrated to us from Abi Salamah. He said: I heard Abu Nadhra narrate from Abu Saeed Al-Khudri from Allah's Messenger SAW that he said: The world is sweet and green and verily Allah is going to make you deputies in it in order to see how you act. So protect yourself from the dunya and the allurements of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashaar the words are: " So that He should see how you act."

(2742)

Hadith #5

حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ حَدَّثَنِي أَنَسٌ - يَعْنِي ابْنَ عِيَاضٍ أَبَا ضَمْرَةَ - عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ فَأَوَوْا إِلَى غَارٍ فِي جَبَلٍ فَاخْتَضَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ تَعَالَى بِهَا لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ . فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَأَمْرَأَتِي وَلِي صَبِيَّةٌ صَغَارٌ أُرْعَى عَلَيْهِمْ فَإِذَا أَرَحْتُ عَلَيْهِمْ حَلَبْتُ فَبَدَأْتُ بِوَالِدَيَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرُ فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَسْقِيَ الصَّبِيَّةَ قَبْلَهُمَا وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ قَدَمَيَّ فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَأْبُهُمْ حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ . فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ

Muhammad ibn Ishaq Al-Musayabi narrated to me that Anas – ibn Iyadh, Abu Dhamrah – narrated to me from Musa ibn Uqbah from Nafi' from Abdullah ibn Umar from the Messenger of Allah SAW that he said:

Three people set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate to Allah, the Exalted, that He might rescue you (from this trouble). One of them said: O Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them and first served that milk to my parents. One day I was obliged to go out to a distant place in search of food and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (O Allah) if You are aware that I did this in order to seek Your pleasure, grant us riddance from this trouble. (The rock slipped a bit) that they could see the sky

وَقَالَ الْآخِرُ اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمَّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ وَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتَيْهَا بِمِائَةِ دِينَارٍ فَتَعَبْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَجِئْتُهَا بِهَا فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ . فَقُمْتُ عَنْهَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً . فَفَرَجَ لَهُمْ

Hadith #5

The second one said: O Allah, I had a female cousin whom I loved more than the men love the women. I wanted to be intimate with her; she refused but on the condition of getting one hundred dinars. It was with very great difficulty that I collected one hundred dinars and then paid them to her and when I was going to be intimate with her, she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. So I got up from her. O Allah, if You are aware that I did this in order to seek Your pleasure, rid us from this trouble. The situation was somewhat eased for them.

وَقَالَ الْآخِرُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرْقٍ أُرْزٍ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي . فَعَرَضْتُ عَلَيْهِ
فَرْقَهُ فَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرِعَاءَهَا فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي حَقِّي .
قُلْتُ اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا . فَقَالَ اتَّقِ اللَّهَ وَلَا تَسْتَهْزِئْ بِي . فَقُلْتُ إِنِّي لَا أَسْتَهْزِئُ بِكَ
خُذْ ذَلِكَ الْبَقَرِ وَرِعَاءَهَا . فَأَخَذَهُ فَذَهَبَ بِهِ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ فَافْرُجْ لَنَا مَا
بَقِيَ . فَفَرَجَ اللَّهُ مَا بَقِيَ

Hadith #5

The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work, he said, “Give me my dues.” So I presented it to him (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds and from it, I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no cruelty upon me in regard to my dues. I said to him: Go to these cows and sheep and take them. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. O Allah, if You are aware that I did it for Your pleasure, then rid us from this trouble. And Allah relieved them from the rest of the trouble. (2743)

ULOOM UL HADITH

Defintion

- Uloom is the plural of ilm which means knowledge or science
- Hadith refers to a statement, action, tacit approval, or characteristic attributed to the Prophet SAW
- Two main branches of Uloom al-hadith

عِلْمُ رِوَايَةِ الْحَدِيثِ
Science of Hadith
Transmission

عِلْمُ دِرَايَةِ الْحَدِيثِ
Science of
Understanding hadith

Subject Matter

- There are 2 components of every hadith:
 - The chain of transmission (sanad)
 - The text of the hadith (matn)
- Example

حَدَّثَنَا ابْنُ سَلَامٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ "

Ibn Salam told us that Ismail ibn Jafar told us from Abi Suhayl Nafi' ibn Malik ibn Amir from his father from Abu Hurayrah that Allah's Messenger SAW said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)".

PRESERVATION AND COMPILATION OF HADITH

Preservation and Compilation

- The preservation and compilation of hadith passed through 4 primary stages:
 - The life of the Prophet SAW
 - The era of the Companions RA
 - The era of the Successors RA
 - The era of structured or formal compilation

The Era of the Prophet SAW

- The Prophet's SAW methods to ensure that his teachings were preserved:
 - Establishing informal schools throughout Madinah and wherever else he would send his companions.
 - Encouragement through the rewards of preserving his teachings

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتي فَوَعَاها ثُمَّ بَلَّغَها عَنِّي فَرُبَّ حَامِلٍ فِقْهٍ غَيْرِ
فِقْهِهِ وَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ .

- **It was narrated that Anas bin Malik said:** "The Messenger of Allah said: 'May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.'"

The Era of the Prophet SAW

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
بَلِّغُوا عَنِّي وَلَوْ آيَةً...

‘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.”

خَطَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ النَّحْرِ فَقَالَ " لِيُبَلِّغِ
الشَّاهِدُ الْغَائِبَ فَإِنَّهُ رَبُّ مُبَلِّغٍ يُبَلِّغُهُ أَوْعَى لَهُ مِنْ سَامِعٍ " .

It was narrated that Abu Bakrah said: "The Messenger of Allah delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.'"

Teaching Methods of the Prophet SAW

- The Prophet's SAW methods of teaching:
 - Verbal Teaching
 - Practical demonstration
 - Writing
- Verbal teaching was the most common method of teaching during the time of the Prophet SAW
 - The companions were gifted with amazing memories
 - Anas RA narrated: "We sat with the Prophet SAW, maybe sixty people in number, and the Prophet SAW taught us hadith. Later, when we went out for any need, we used to memorize it amongst ourselves. When we left, it was as if we had cultivated it in our hearts."

Teaching Methods of the Prophet SAW

- Practical Demonstration
 - The Prophet SAW would do something and tell the companions to do it the same way (wudu, salah, etc.)
- Writing
 - Recording hadith was a normal practice
 - The Prophet SAW gave permission for his ahadith to be written down.
 - It is narrated that once the Prophet SAW said, “Capture knowledge.” Abdullah RA asked, “How do you capture it?” The Prophet SAW said, “By writing it.”
 - Companions who had their own collection of hadith:
 - Abdullah bin ‘Amr bin Al-’Aas RA
 - Ali RA
 - Anas bin Malik RA

The Era of the Companions

- During the time of the companions, the compilation of hadith became more widespread.
- The companions would have what they memorized from the Prophet SAW written down and they would pass it along to their students.
- Abu Hurayrah RA narrated the most hadith, approximately 5,374 ahadith.
- Ibn Umar RA narrated 2,630 ahadith
- Anas bin Malik RA narrated 2,286 ahadith
- Aisha RA narrated 2,210 ahadith
- Ibn Abbas RA narrated 1,660 ahadith

The Era of the Successors

- As the companions were leaving this world, concern grew that the hadith should be collected and recorded.
 - Umar bin Abd-al-Aziz officially permitted the recording and collecting of hadith and sent people to do so
- Muhammad ibn Muslim ibn Shihab al-Zuhri, from Madinah
 - He was a teacher of Imam Malik
 - His method of writing was subject oriented and consisted of a separate book on each subject
- Near the end of the first century, there were multiple hadith collections

Compilation and Preservation in the Late 2nd Century

- The early years of the 2nd century produced hadith works similar to that of al-Zuhri's style and structure
- Newer collections were now compiled in single volumes divided by subject matter.
- Hadith scholars continued to include sayings and legal verdicts of Companions and Successors
- This was also the era of the development and codification of fiqh

Preservation and Compilation in the 3rd Century

- There was a focus on separating the ahadith of the Prophet SAW from the sayings of the Companions and Successors
- This was the era in which hadith studies flourished and books on different disciplines were written
- In the second half of this century, the 6 most recognized books of hadith were compiled:
 - Sahih Al-Bukhari
 - Sahih Muslim
 - Jami' al-Tirmidhi
 - Sunan Abu Dawud
 - Sunan ibn Majah
 - Sunan al-Nasa'i
- These books are known as al-Sihah al-Sittah (الصِّحَاحُ السِّتَّةُ)

HADITH LITERATURE

Hadith Compilations

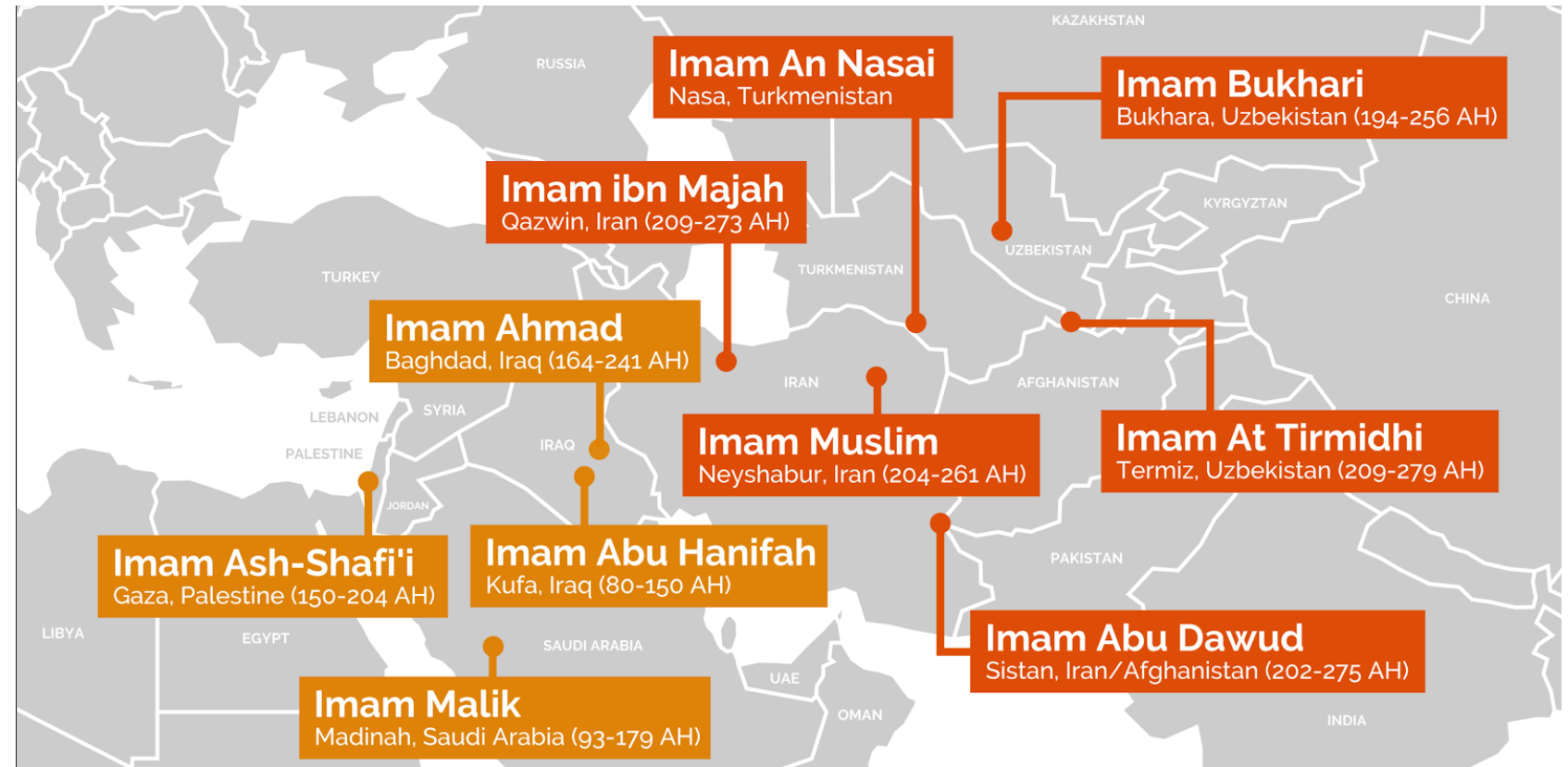
Type	Defintion	Example
الصَّحِيفَةُ	Notes of a sahabi	Sahifah of Ali RA
المُصَنَّف	Organized by topic	Muwatta of Imam Malik
المُسْنَد	Organized by sahabi (the first narrator)	Musnad of Imam Ahmad
المُعْجَم	Organized by teacher (the last narrator)	Al-Mu'jam al-Kabir by al-Tabarani
الجزء	Organized by one specific narrator or subject	Juz' Qiyam al-Layl by al-Marwazi
الجامع	Includes all major topics addressed in ahadith	Collection of Imam Bukhari
السُّنَن	Organized by well known chapters of Fiqh	Sunan of Abu Dawud
المُسْتَدْرَك	Based on existing compilation, same sanad and different matn	Mustadrak 'ala al-Sahihayn of Hakim al-Naysaburi
المُسْتَخْرَج	Based on existing compilation, different sanad and same matn	Mustakhraj on Sahih al-Bukhari and Sahih Muslim

Al-Sharh

- Sharh = commentary
- A sharh serves 2 purposes:
 - Assisting students in reading and understanding difficult phrases, names and meanings
 - Providing scholars an opportunity to elaborate in detail on any issue in a hadith
- The most famous are Ibn Hajar al-'Asqalani's Fath ul-Bari and Imam al-Nawawi's commentary on Sahih Muslim
- Hadith commentaries continue to be written today
 - The largest commentary on the Muwata of Imam Malik was Awjaz al-Masalik ila Muwatta Malik written by the Scholar Muhammad Zakariyya Kandahlawi (1982)

WELL KNOWN HADITH WORKS & THEIR COMPILERS

Hadith Compilers



Muwatta' of Imam Malik RA

- Muwatta' means "the travelled path"
- Imam Malik ibn Anas bin Malik ibn Abi Amir
 - Born in Madinah in the year 93
 - Passed away in Madinah in the year 179
 - Founder of one of the four main schools of thought
- It was said about him, "No fatwa is to be given while Malik is in Madinah"
- The Muwatta' is a mixture of Prophetic hadith, rulings of Companions, the practice of the scholars of Madinah, and his own personal opinions.
- It contains 1,720 reports
- Considered to be the most authentic book after the Quran, before the compilation of Sahih Bukhari

Sahih Al-Bukhari

- Imam Al-Bukhari was born in Bukhara in the year 194 and passed away in 256
- He began his studies under the guidance of his mother
- After finishing his initial studies at the age of 11, he immersed himself in the study of hadith
- Within 6 years he mastered the knowledge of all hadith scholars in Bukhara
 - Not only did he memorize all of the hadith, but the narrators and their biographies as well
- He began travelling at the age of 16
- He was blessed with an amazing memory
- He devoted 16 years to the compilation of hadith
- He sifted through 600,000 ahadith and selected 9,082 for his Sahih

Sahih Muslim

- The second of the two most famous sahih collections is that of Imam Muslim ibn al-Hajjaj al-Naysaburi
- He was born in 206 and passed away in 261
- For his work, he sifted through over 300,000 ahadith and selected 7,479
- He organized the ahadith by subject matter and compiled all ahadith with various chains under one chapter
 - His system was more refined than Imam Bukhari's
- It took him 15 years to compile his work

Jami of Imam Al-Tirmidhi

- Imam Al-Tirmidhi was a student of Imam Bukhari, Imam Muslim, and Imam Abu Dawud
- He compiled his Jami over 20 years
- A unique feature of his work is that he attempted to record hadith that were practiced and accepted by the jurists and community at large
- He organized his chapters starting off with well known topics of fiqh
 - Tahara, salah, zakah, saun, hajj, nikkah, talaqa, and buyu'
- He then brings chapters that deal with other major topics addressed in the hadith of the Prophet SAW
 - Adab, Tafsir, Ashrat, Fitan, Manaqib, etc.
- The title of each chapter either mentions the name of the issue or the ruling that he wants to highlight

Sunan Abu Dawud

- Abu Dawud was born in the year 202 and passed away in 275
- He was known to have a photographic memory
- His Sunan is considered to be the first work ever produced in this genre as well as the most comprehensive
- Throughout his travels, he was able to collect over 500,000 ahadith and he selected 5,274
- One of the most unique features of this collection is that it deals exclusively with those ahadith that are of legal nature
 - It is considered to be so comprehensive on legal ahadith and on halal/haram that “it is sufficient for the mujtahid” to obtain knowledge of halal/haram from Abu Dawud
- His work includes narrations that are sahih, hasan, and some that are da’if
 - When he brings a hadith which is da’if, he identifies it and explains why he considers it to be weak

Sunan Al-Nasa'i

- He was born in the year 215 and died in 303
- He was known for his knowledge and precision in recording
- He was also known to be very brave
 - He participated in Jihad with the governor of Egypt
 - In the military camp he would guide the governor and army and teach them the sunnah of the Prophet SAW
- His collection consisted of 5,000 ahadith of a legal nature
- His collection was compiled in two stages
 - The initial work contained ahadith which were sahih, hasan, and da'if
 - He revised his work and extracted a smaller collection known as Sunan al-Sughra that he entitled al-Mujtaba min al-Sunan
 - The Mujtaba is known as Sunan Al-Nasa'i
- It is considered to be one of the most reliable narrations after the sahihayn

Sunan ibn Majah

- He was born in the year 209 and died in 273
- He was the leading hadith scholar of Qazwin and was also well known as a leading mufassir of the Quran
- In his collection he compiled 4,341 ahadith divided into 38 books which were further divided into 1,500 chapters
- Out of the 4,341 narrations, 3,002 have also been included in the other 5 books of hadith
- He included all types of narrations in his book which is why his book was not included in the “Six Books” until the 6th century
- Ibn Majah’s collection has very little repetition and is one of the best in terms of arrangement of chapters and subchapters

AL-ISNAD

Origins of the Isnad

- The sanad allowed scholars to sort through narrations and determine which were authentic and which were weak
- There were several narrations in which the Prophet SAW warns against falsely attributing statements to him
 - He SAW said: “Whoever tells a lie about me intentionally, then let him take his seat in the fire.”
 - He SAW also said: “Whoever narrated a hadith from me thinking it to be false then he is one of the two liars.”
 - He SAW also said: “It is justifiable for a person who says whatever they hear to be considered a liar.”
- It was a common practice during the time of the Prophet SAW for companions to narrate ahadith to one another
- By the end of the 1st century, the system of isnad was refined and fully developed

The Expansion of the Isnad

- The further down the chain from the Prophet SAW, the greater the number of narrators
- Example:

Nasr ibn 'Ali al-Jahdami and Hamid ibn 'Umar al-Bakrawi informed us saying: Bishr ibn al-Mufaddal informed us from Khalid, from Abdullah ibn Shaqiq from Abu Hurayrah that the Prophet SAW said: "If anyone amongst you wakes up from sleep, he must not put his hand in a utensil until he has washed it three times, since he doesn't know where his hand was whilst asleep."
- At least 13 students narrated this hadith from Abu Hurayrah
 - 8 from Madinah, 1 from Kufah, 2 from Basrah, 1 from Yemen, 1 from Syria
- 16 students then narrated this hadith from them
 - 6 from Madinah, 4 from Basrah, 2 from Kufah, 1 from Makkah, 1 from Yemen, 1 from Khurasan, 1 from Hims
- The spread of the isnad system gave rise to two unique branches of hadith:
 - Biographies ('ilm al-ruwat)
 - Critique and Validation (al-jarh wa al-ta'dil)

BIOGRAPHIES OF HADITH NARRATORS & CRITIQUE AND VALIDATION

'Ilm Tarikh Al-Ruwat

- 'Ilm al-Rijal is a branch of hadith studies which deals with biographies of narrators
- One of the earliest works in this field was Kitab al-Tabaqat al-Kabir by ibn Sa'd al-Zuhri
 - Contains biographies of over 4,000 narrators
- Imam Bukhari's al-Tarikh al-Kabir dealt with over 40,000 narrators, but no complete manuscript of this work exists

Al-Jarh Wa Al-Tadil

- Al-Jarh wa al-Ta'dil refers to critique and validation
 - Compiles information which either proves them to be reliable or unreliable
- Al-Ta'dil means establishing a narrator as upright morally and reliable in terms of memory and accuracy.
- Al-Jarh means to wound
 - Refers to declaring a hadith narrator as having suspect character and being unreliable
- Works in this field started appearing in the 3rd century, however hadith narrator criticism and isnad evaluation began from the era of the Companions

Critique & Validation

- When analyzing a narrator, the scholars of hadith looked at two major factors:
 - Al-'Adalah (moral uprightness)
 - Al-Dabt (Accuracy)

Factors Affecting A'dalah

Lying - الكذب

Suspicion of lying - اتهام الكذب

Open sin – الفسق

Being unknown - الجهالة

Innovation - البدعة

Factors Affecting Dabt

Neglect/oversight - الغفلة

Frequent errors - فحش الغلط

Disagreement with reliable narrators - مخالفة الثقات

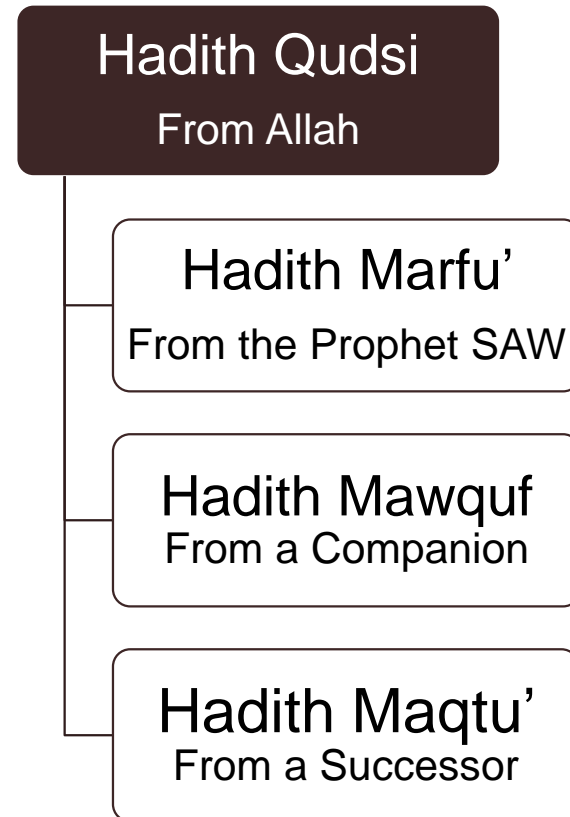
Known for misunderstandings - الوهم

Bad memory - سوء الحفظ

CLASSIFICATION OF HADITH ACCORDING TO AUTHORITY

Classification of Hadith According to Authority

- This classification is based on the question: who actually said the statement or to whom is the statement attributed
- The purpose of this classification is to identify the source of the statement



Al-Hadith Al-Qudsi: The Divine Hadith

- It is a narration from the Prophet SAW attributed to Allah SWT
- Hadith Qudsi will generally deal with virtues and rewards
- There are around 200 Hadith Qudsi recorded in hadith literature
- Not all Hadith Qudsi are authentic
- They are subject to the same hadith critique as other hadith so they can be authentic, good, or weak

Al-Hadith Al-Qudsi: The Divine Hadith

عن أبا هُرَيْرَةَ - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزَى بِهِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ يَوْمَئِذٍ وَلَا يَسْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرُؤٌ صَائِمٌ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ "

Abu Huraira reported Allah's Messenger SAW as saying: Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.

Difference Between Hadith Qudsi and Quran

- Quran was revealed both in terms of words and meanings while in a Hadith Qudsi the words are from the Prophet SAW but the meanings are inspired by Allah SWT
- Main differences:
 - Quran is the uncreated speech of Allah, while hadith qudsi is the speech of the Prophet SAW used to express meanings inspired by Allah SWT
 - Reciting the words of Quran is an act of worship that is rewarded while hadith Qudsi is not
 - Quran is mutawatir while hadith Qudsi is not necessarily mutawatir

Al-Hadith Al-Marfu': The Elevated Hadith

- Marfu' comes from rafa' (رَفَعَ) which means to raise, lift, or elevate.
- Al-Hadith Al-Marfu' is defined as a saying, action, tacit approval, or characteristic directly and explicitly attributed to the Prophet SAW.
 - It has the same definition as the word 'hadith'
- A marfu' hadith can be either authentic, good, or weak just like any other hadith
- There are 4 types based on this definition:

المرفوع القولی
Statements

المرفوع الفعلی
Actions

المرفوع التقريری
Tacit Approvals

المرفوع الوصفی
Characteristics

Al-Hadith Al-Mawquf: The Suspended Hadith

- Mawquf comes from waqafa (وَقَفَ) which means to stop
- Al-hadith al-mawquf is a statement, action, or tacit approval attributed to a Companion.
 - This means that the chain or narrators stops at the Companion
- There are 3 types:

الموقوف القولي
Statements

الموقوف الفعلي
Actions

الموقوف التقريري
Tacit Approvals

Al-Hadith Al-Mawquf: The Suspended Hadith

- Some narrations are mawquf in terms of their isnad but after further investigation they are found to be marfu'
- Scholars developed general guidelines to determine which mawquf hadith are actually marfu'.
 - If the companion was not known to have taken from israeliyat and the narration is something that has no room for personal opinions, then it would be considered maruf', meaning they heard it from the Prophet SAW.
 - If a companion does something which has no room for personal opinion or understanding, it will be considered marfu'.
 - For example, when Ali RA prayed the prayer of eclipse while bowing down twice in each unit. It is not feasible to think that Ali RA would do this if he didn't learn it from the Prophet SAW.

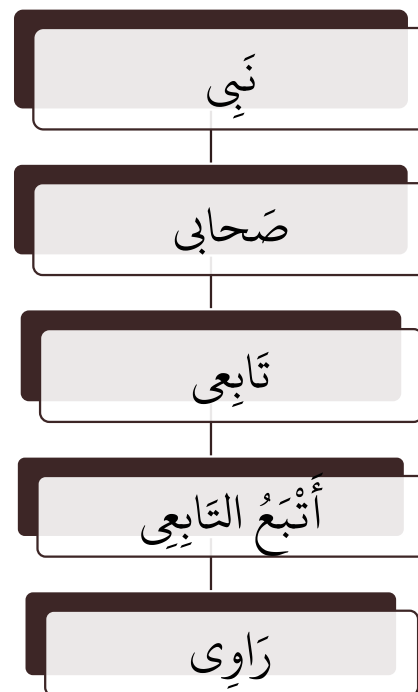
Al-Hadith Al-Maqtu': The Severed Hadith

- Maqtu' comes from qata'a (قَطَعَ) which means to cut or sever
- It refers to a saying or action attributed to a Successor.
- Ex: Hasan Al-Basri RA said regarding praying behind an innovator, "Pray and his innovation is upon him."
- Ex: Masruq ibn al-Ajda' RA said, 'It is sufficient for a person to be considered a scholar if he fears Allah and for a person to be ignorant if he boasts with his knowledge.'
- Ex: It has been narrated that Masruq RA would draw a curtain between him and his family, turn towards prayer and leave them and their affairs.

CLASSIFICATION OF HADITH ACCORDING TO THE NUMBER OR NARRATORS

Classification According to the Number of Narrators

- This is a classification based on the number of narrators at each level of the chain, or the isnad.
- It looks at the number of narrators at the first level, second level, third level, and so on until it reaches the compiler of the collection.
- Depending on the number of narrators at each level of the chain of narration, ahadith are classified into two broad categories.
 1. Mutawatir
 2. Ahad



Al-Hadith al-Mutawatir: The Consecutively Recurrent Hadith

- The word mutawatir comes from the verb tawatara (تَوَاتَرَ) which means to follow in uninterrupted succession, or to repeat itself uninterruptedly
- Hadith al-Mutawatir is a hadith which has been narrated by such a large number of people that it is inconceivable that they would have all gathered to perpetuate a lie.
- This large number of narrators is enough to declare the hadith to be authentic; it is above criticism
- If a hadith is mutawatir, its narrators will not be subject to evaluation to see if they were upright and accurate.
 - This is because in a mutawatir hadith credibility is given solely to the multitude and number of narrators.

Conditions of Mutawatir

- In order for a hadith to be mutawatir, 4 conditions must be met:
 1. Numerous narrators
 - There is no consensus on the exact number
 2. The large number of narrators must exist at each level of the chain
 3. The impossibility of all narrators agreeing upon a lie
 - This is caused mainly by 2 things: the large number of narrators and the different localities of the narrators
 4. The basis of the report is sensory perception and not rational thought
 - This means that the report is narrated by the narrators saying we heard, saw, or felt such and such

Types of Mutawatir

- Mutawatir hadith are classified into 2 categories:

المُتَوَاتِر اللفظي: Mutawatir in Wording

The Prophet SAW said: “Whoever tells a lie upon me intentionally then let them prepare their seat in the Hellfire.”

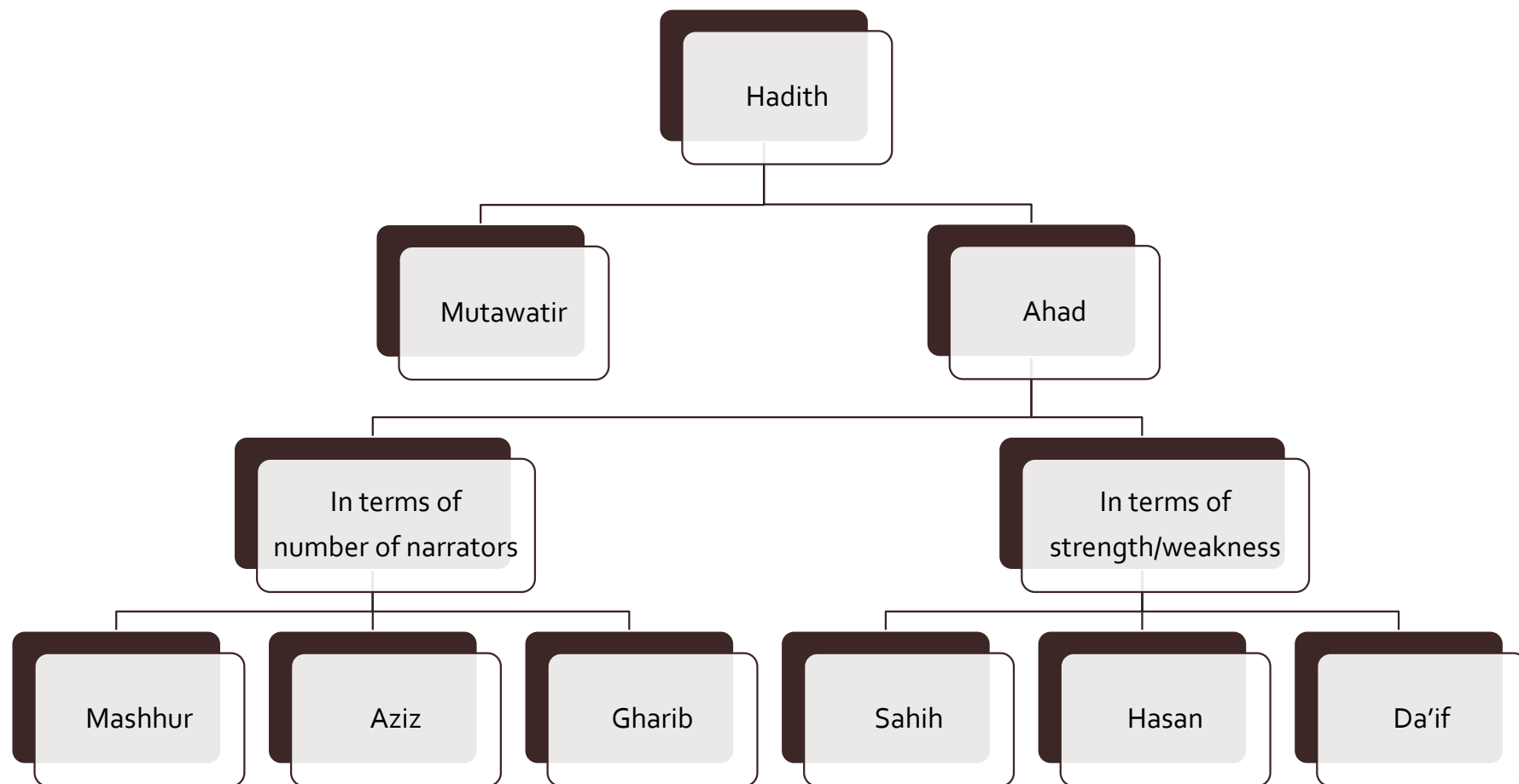
المُتَوَاتِر المعنوي: Mutawatir in Meaning

All of the narrations about raising one’s hand during the time of supplication (almost 100 ahadith)

Khabar al-Ahad: The Solitary Report

- Also known as Khabar al-Wahid
- It is defined as a narration that does not fulfill the conditions of a mutawatir narration
- The vast majority of ahadith that we have are all ahad.
- Ahad ahadith are subject to criticism
- Ahad narrations can be used to derive legal rulings
- The different madhahib developed different principles for accepting and acting upon ahad narrations
 - Ex: Hanafis say that one of the conditions for ahad narrations to be accepted is that the sahabi narrator cannot have been known to act against the narration that they are saying.
- Scholars of hadith classify the ahad narrations with respect to two different considerations:
 - With respect to the number of narrators (Mashhur, Aziz, Gharib)
 - With respect to authenticity (Sahih, Hasan, Daif)

Overview



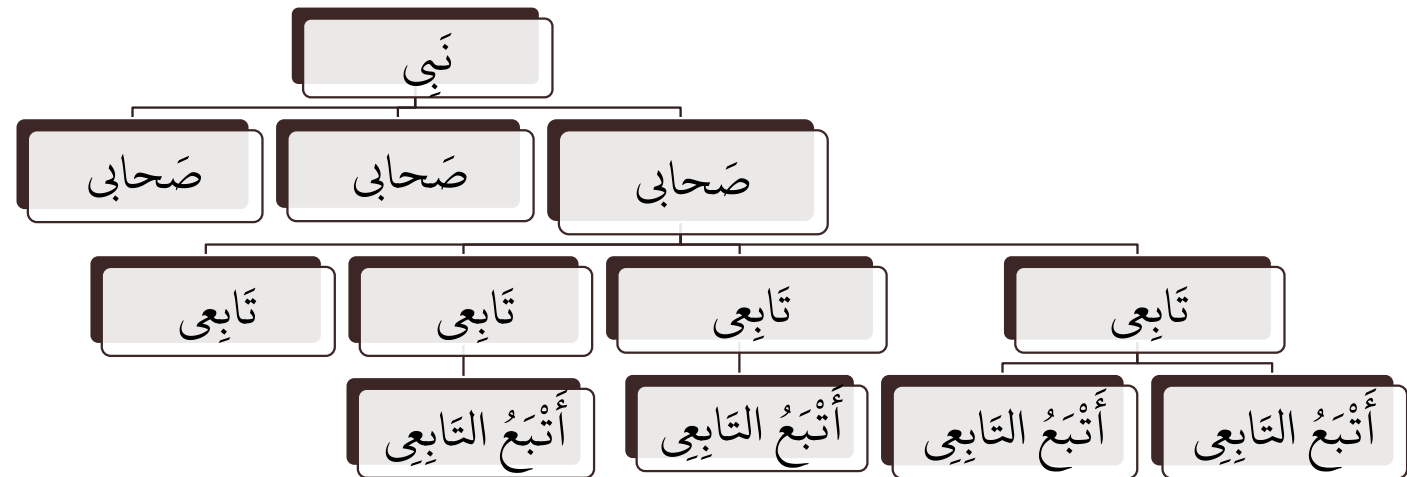
TYPES OF AHAD ACCORDING TO THE NUMBER OR NARRATORS

Types of Ahad According to Number of Narrators

- According to the number of narrators at each level of the chain, the scholars of hadith classify ahad narrations as:
 - Al-Mashhur
 - Al-Aziz
 - Al-Gharib
- Classifying a hadith as mashhur, aziz, or gharib does not imply its strength or weakness. The strength or weakness of a hadith depends on the reliability of the narrators in the chain.

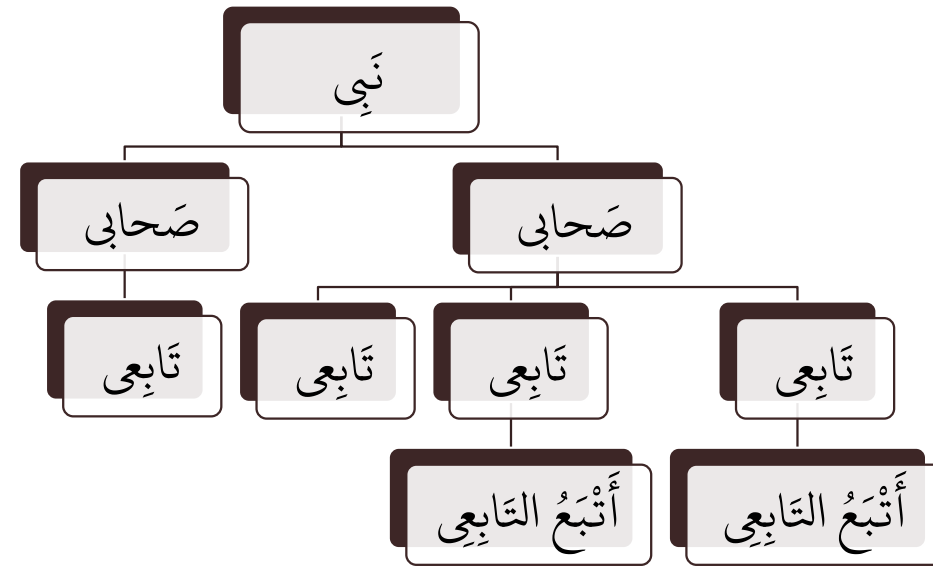
Al-Mashhur (The Well-Known)

- The word mashhur literally means well-known, famous, or widespread.
- Technical meaning: a hadith with at least 3 narrators at every link in the chain
- A mashhur narration must have become well-known during the first three generations of Islam.



Al-Aziz (The Strong Hadith)

- Literal meaning: something that is rare or something that is strong
- Technical meaning: a hadith that has at least 2 narrators at every level of the chain.



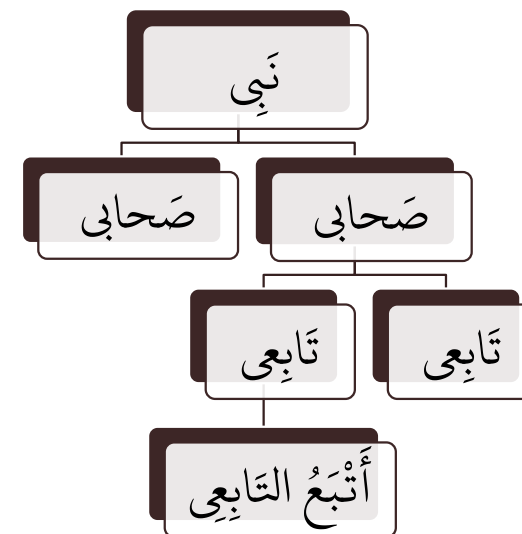
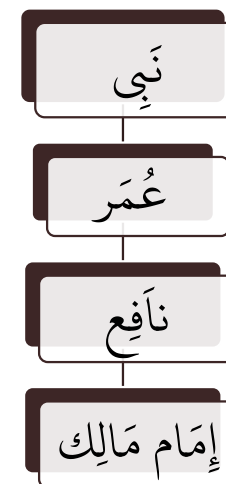
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ "

Muhammad ibn Al-Muthanna and ibn Bashara narrated to us, who said that Muhammad ibn Jafar narrated to us, who said that Shubah narrated to us, who said I heard Qatadah narrating from Anas bin Malik, who said that the Messenger of Allah said, "None of you truly believes until I am more beloved to him than his child, his father, and all of mankind."

Al-Gharib (The Isolated Hadith)

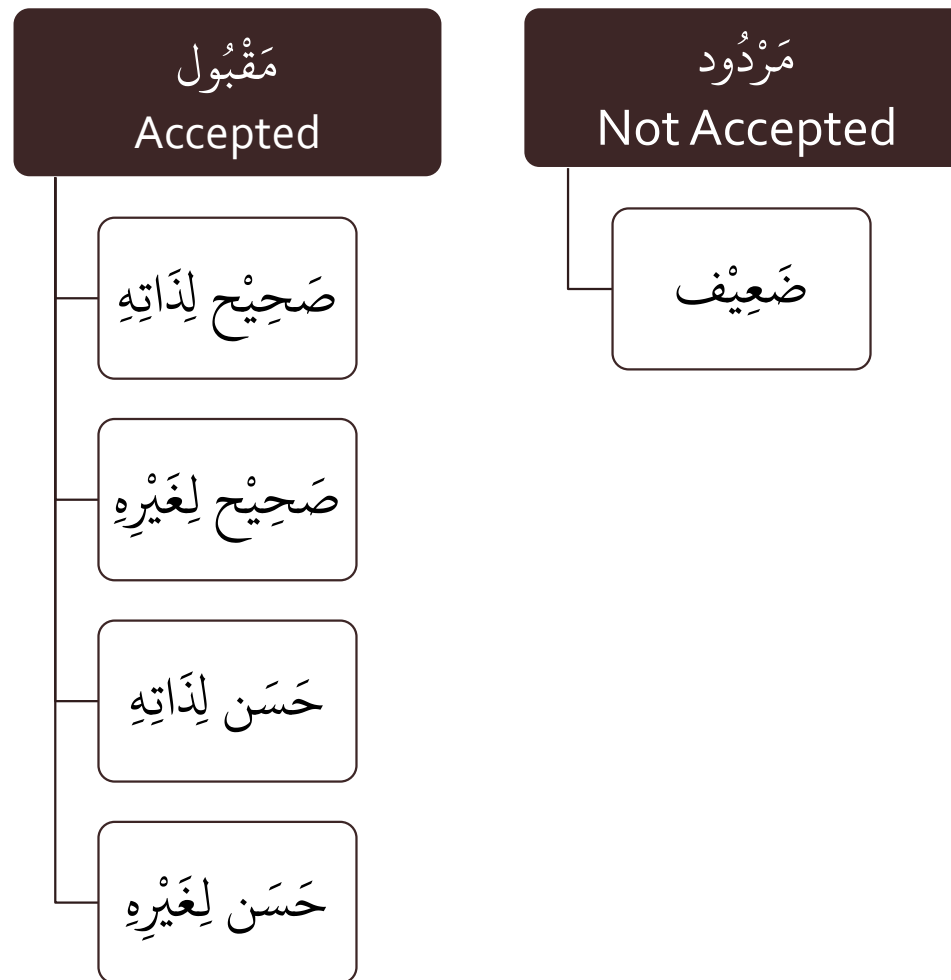
- Literal meaning: strange or peculiar
- Technical meaning: a hadith that is narrated by only one narrator at one link of the chain
- The Gharib hadith is classified into 2 types:
 - Al-Gharib Al-Mutlaq – only a single narrator at the beginning of the chain
 - Example: The hadith, “إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ” has only been narrated by Umar ibn Al-Khattab
 - Al-Gharib Al-Nisbi – a single narrator later in the chain



CLASSIFICATION OF AHAD WITH RESPECT TO STRENGTH & WEAKNESS

Classification of Ahad with Respect to Strength & Weakness

- Ahad narrations in respect to strength and weakness fall into 2 categories:



Sahih: The Authentic Hadith

- Definition: 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.
- In order for a hadith to be considered authentic, it must fulfill 5 conditions:



اتِّصَالُ السَّنَدِ

الْعَدَالَةُ



الضَّبْطُ

عَدَمُ الشُّذُوزِ



عَدَمُ الْعِلَّةِ

Sahih: The Authentic Hadith

- Not every sahih hadith is equal in strength. Some are considered “stronger” than others.
- Scholars classified sahih hadith into 7 levels:
 - Sahih hadith included in both Bukhari and Muslim, which is termed “agreed upon” (مُتَّفَقٌ عَلَيْهِ)
 - Sahih hadith included only in Bukhari
 - Sahih hadith included only in Muslim
 - Sahih hadith that meet the condition of authenticity of both Bukhari and Muslim, but it is not included in their collections.
 - Sahih hadith that meets the standards of Bukhari
 - Sahih hadith that meets the standards of Muslim
 - Sahih hadith that is graded as authentic by other hadith scholars

Hasan: The Fair Hadith

- Linguistic meaning: beautiful, good, or nice
- Technical meaning: a narration that meets the conditions of a sahih hadith except that one or more of its narrators' accuracy is of a lesser degree.
- The accuracy of a narrator is evaluated by comparing their report to other reports from more accurate narrators
- A hasan hadith is still considered to be a binding legal proof, just like a sahih hadith. It can be used to derive legal rulings.

Sahih Li Ghayrihi: The Extrinsically Authentic Hadith

- Definition: It is a hasan hadith that has been elevated to the level of sahih because it is strengthened by multiple other chains of narration.
- The weakness that makes it a hasan hadith is made up for by the presence of another strong chain of narrators for the same hadith

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ "

Abu Kurayb narrated to us, who said that 'Abadah ibn Sulayman narrated to us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayyah who said that the Messenger of Allah said, "If it were not that it would be difficult on my nation, then I would have ordered them to use the Siwak for each prayer."

Da'if: The Weak Hadith

- Linguistic meaning: weak
- Technical meaning: a hadith in which any one or more of the 5 conditions of a sahih or hasan hadith have not been met.
- There are 2 main reasons why a hadith is considered to be weak:
 - Break in the chain of narrators - one narrator or more is missing at any point in the chain
 - Deficiency in the narrators – 10 factors that can create deficiency in a narrator

Factors Related to Adalah

Lying - الكذب

Suspicion of lying - اتهام الكذب

Open sin – الفسق

Being unknown - الجهالة

Innovation - البدعة

Factors Related to Dabt

Neglect/oversight - الغفلة

Frequent errors - فحش الغلط

Disagreement with reliable narrators - مخالفة الثقات

Known for misunderstandings - الوهم

Bad memory - سوء الحفظ

Da'if: The Weak Hadith

حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ إِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ وَصَلَّيْتُ الْفَجْرَ ثُمَّ أَصْبَحْتُ فَرَأَيْتُ قَدْرَ مَوْضِعِ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ أَجْزَأُكَ"

Suwaid ibn Said narrated to us, who said that Abu Al-Ahwas narrated to us, from Muhammad ibn Ubaydillah, from Al-Hasan ibn Sad, from his father, from Ali who said, "A man came to the Prophet and said: 'I bathed because of major ritual impurity, and I prayed Fajr, then I noticed a spot the size of a fingernail that the water did not reach.' The Messenger of Allah said: 'If you had wiped it that would have been sufficient for you.'

Ibn Hajar says that Muhammad ibn Ubaydillah is a weak narrator

Hasan Li Ghayrihi: The Extrinsically Fair Hadith

- Definition: a da'if hadith that has been elevated to the status of hasan due to supporting narrations
 - The narration in itself is weak because of either a break in the chain or the weakness of a narrator (which cannot be due to deficiency in his uprightness). However, there are other chains of transmission for the same hadith which are not defective and it strengthens and elevates it to the status of hasan.

TYPES OF WEAK AHADITH

Types of Weak Ahadith

- Depending on the weakness, da'if narrations are given very specific names that indicate why they have been graded as weak.
 - Weakness due to issues with the **chain** are classified into the following:
 - Mu'allaq (hanging)
 - Mursal (loose)
 - Mu'dal (problematic)
 - Munaqti' (interrupted)
 - Mudallas (hidden defect)
 - Weakness due to issues with the **narrators** are classified into the following:
 - Mawdu' (fabricated)
 - Matruk (renounced)
 - Munkar (disclaimed)
 - Shadh (anomalous)
 - Mu'allal (defective)
 - Mudraj (interpolated)
 - Maqlub (inverted)
 - Mudtarib (perplexing)
 - Musahhaf (distorted)

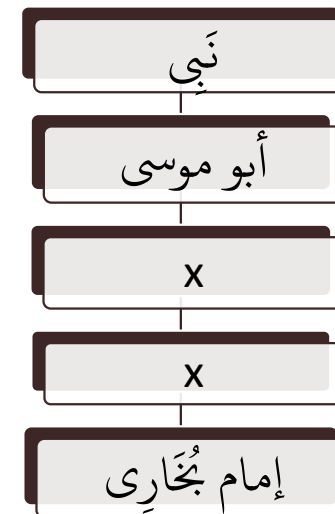
Weakness due to issue in the chain:

Mu'allaq مُعَلَّق (hanging)

- Linguistic meaning: something that is hanging or dangling
- Technical meaning: a narration in which one or more narrators is dropped (omitted) from the beginning of the chain sequence.
- Beginning of the chain refers to the narrator who is closest in time. End of the chain refers to the Prophet SAW or companion

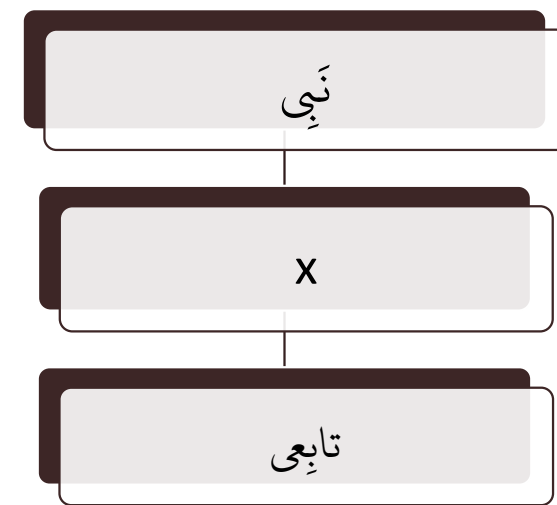
مَا أَخْرَجَهُ الْبُخَارِيُّ فِي مَقْدَمَةِ بَابٍ مَا يَذْكُرُ فِي الْفَخْدِ، وَقَالَ أَبُو مُوسَى "غَطَّى النَّبِيُّ رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانُ"

At the beginning of the chapter on what was been narrated regarding the thighs being part of the awrah, Imam Bukhari brings a mua'allaq hadith. He said, "Abu Musa said, 'The Prophet covered his knees when Uthman entered the room.'"



Mursal مُرْسَل (loose)

- Linguistic meaning: something that has been released, loosened, or sent.
- Technical meaning: a hadith in which the narrator at the **end of the chain** has been dropped or omitted from the chain.
- 3 major opinion regarding using a mursal hadith as a legal proof:
 - Majority of scholars: can not be used as a legal proof
 - Imam Abu Hanifa, Imam Malik, and Imam Ahmad: acceptable as long as the tabi'ee is known to be a trustworthy person who only narrates from trustworthy sources.
 - Imam Al-Shafii: can be used as a legal proof as long as it meets certain conditions.
- Mursal Al-Sahabi
 - When a companion narrates something from the Prophet SAW that they did not hear or see themselves directly.
 - Unanimous agreement that this type of hadith is authentic and a valid legal proof.



Mursal مُرْسَل (loose)

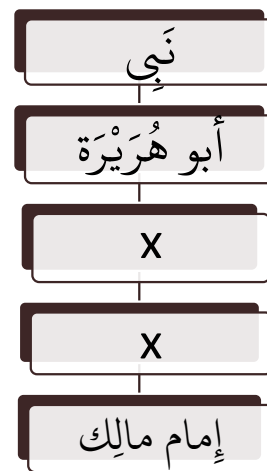
حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ
وَالْمُزَابَنَةُ أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالثَّمَرِ وَالْمُحَاقَلَةُ أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ وَاسْتِكْرَاءُ الْأَرْضِ
بِالْقَمْحِ

Muhammad ibn Rafi narrated to me, who said Hujayn ibn Al-Muthanna narrated to us, who said Al-Layth narrated to us, from Uqayl, from ibn Shihab, from Said ibn Al-Musayyab, who reported that the Messenger of Allah forbade the transaction of Al-Muzabana and Al-Muhaqala. Muzabana means that fresh dates on the trees should be sold against dry dates. Muhaqala implies that the wheat in the ear should be sold against the wheat and getting the land on rent for the wheat (produced in it).

Said ibn Al-Musayyab is a tabiee and he did not report which companion he heard this from.

Mu'dal مُعْضَل (problematic)

- Linguistic meaning: something that is problematic, puzzling, or mysterious.
- Technical meaning: a narration in which two or more narrators are missing from the chain in succession.
- It is called mu'dal because the 2 or more missing narrators make the report mysterious.
- Example: Imam Hakim narrates with his sanad until al-Qa'nabi, from Malik who narrated from Abu Hurayrah, who said that the Messenger of Allah said, "A slave is entitled to good food and clothes and should not be burdened with work they can't do."
 - Imam Malik could not have narrated this from Abu Hurayrah



Munqati' مُنْقَطِعٌ (interrupted)

- Linguistic meaning: something that is cut, severed, or interrupted
- Technical meaning: a narration that has a break anywhere in the chain
- This term is very general and includes all of the previous categories.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبَانُ حَدَّثَنَا قَتَادَةُ قَالَ حَدَّثَنِي أَبُو مِجْلَزٍ عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ جَلَسَ وَسَطَ الْحُلُقَةِ

Musa ibn Ismail narrated to us, who said that Aban narrated to us, who said that Qatadah narrated to us, who said that Abu Mijlaz narrated to me from Hudhayfah that The Messenger of Allah cursed the one who sat in the middle of a circle.

Mudallas مُدَلِّس (hidden defect)

- Linguistic meaning: to conceal a defect in an object of sale from the buyer
- Technical meaning: a narration in which a defect in the chain of narrators is hidden in order to make it look sound apparently
- When a person does tadlis, they are claiming to narrate something from their teacher which they did not actually hear from them.
- The wording creates the impression that the narrator heard it from their teacher directly, when in fact they did not.

Weakness due to deficiency in narrators:

Mawdu' مَوْضُوعٌ
(fabricated)

- Linguistic meaning: something that has been placed or invented
- Technical meaning: a narration that has been fabricated
- One or more of the narrators in the chain was a known liar who was known to have told a lie upon the Prophet SAW.
- This is the worst type of narration
- Unanimous consensus amongst the scholars that it is not permissible to narrate a fabricated hadith without saying or clarifying that it is fabricated.

Matruk مَرْكُوكٌ (renounced)

- Linguistic meaning: something that has been discarded, or abandoned
- Technical meaning: 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 SAW
- Example: the Hadith of Amr ibn Shamr al-Ju'fi al-Kufi, from Jabir, from Abi al-Tufayl, from Ali and Ammar who said that the Prophet used to recite the qunut in fajr and he would start the takbir from the dawn of the day of Arafah and stop at asr prayer on the last day of tashriq.
 - Imam al-Nasai and al-Daraqutni commented that Amr ibn Shamr is matruk al-hadith.

Munkar مُنْكَر (disclaimed)

- Linguistic meaning: something that has been rejected, denied, or criticized
- There are 2 possible technical definitions:
 - A narration whose chain contains a narrator who makes excessive mistakes, is extremely inattentive, or sins openly
 - Example: Abu Bishr ibn Bakr ibn Khalaf, from Yahya ibn Yahya ibn Muhammad ibn Qays al-Madani, from Hisham ibn Urwah, from his father, from Aisha, who reported the Prophet saying, “Eat dried dates with the fresh ones, eat the new with the old for Satan turns angry and says, ‘The son of Adam lives until he eats the old with the new.’”
 - A narration reported by a weak narrator that contradicts the narration of a reliable narrator
 - The narration that is reported by a more reliable narrator is called ma’ruf
 - Example: Hubayyib ibn Hubayyib, from Abu Ishaq, from al-Ayzar ibn Hurayth, from ibn Abbas, from the Prophet who said, “Whoever establishes prayer, pays zakah, performs hajj, fasts Ramadan and is generous to his guests will enter Paradise.”
 - Hubayyib is a weak narrator and his narration contradicts the report of another more reliable narrator.

شاذ Shadh (anomalous)

- Linguistic meaning: something that is isolated, peculiar, or anomalous
- Technical definition: a narration reported by a reliable narrator in contradiction to a more reliable narrator
- The contradiction could take place either in the sanad or the matn
- The narration of the more reliable narrator is called mafuz
- Example: Ibn Abi Amr, from Sufyan ibn Uyaynah, from Amr ibn Dinar, from Awsajah, from ibn Abbas that a man died during the time of the Prophet and did not leave any heirs except a freed slave. The Prophet asked, “Did he leave anyone?” They replied, “No, except a slave whom he freed.” So the Prophet gave him all his inheritance.

Mu'allal مُعَلَّل (defective)

- Linguistic meaning: something that is defective or weak
- Technical definition: a narration with a hidden defect that affects its authenticity although it apparently seems to be authentic.
- Example: Ya'la ibn Ubayd, from Sufyan al-Thawri, from Amr ibn Dinar, from Abdullah ibn Umar, from the Prophet who said, "Both parties have the option."
 - The chain of this hadith is connected and all of the narrators are graded as trustworthy and reliable. Apparently it seems to be sound. However, Ya'la ibn Ubayd made a mistake in mentioning the name Amr ibn Dinar when the narration was actually from Abdullah ibn Dinar.

Mudraj مُدْرَج (interpolated)

- Linguistic meaning: something that has been inserted or included
- Technical definition: a narration whose chain has been mentioned incorrectly or a narration whose text has had something extra inserted into it

Maqlub مَقْلُوبٌ (inverted)

- Linguistic meaning: something that has been turned upside down or inside out
- Technical definition: a narration in which one word has been replaced by another in the chain or text by reversing the order of the wording

Mudtarib مُضْطَرِب (perplexing)

- Linguistic meaning: someone or something that makes something else disorganized, disordered, restless, or uneasy
- Technical definition: a narration that has been narrated in several different ways that are equal in strength
- There are discrepancies either in the chain, text, or both in each of the different versions of the hadith that are difficult to reconcile because each version is of equal strength.

Musahhaf مُصَحَّف (distorted)

- Linguistic meaning: something that has misplaced diacritical marks, is misread, mispronounced, or distorted
- Technical definition: a narration in which the spelling of the word is retained while the dots or vowels are changed

Acting Upon and Using Weak Narrations

- It is permissible to narrate weak ahadith with 2 conditions:
 - The hadith should not be related to the field of belief or creed
 - The hadith should not be associated with legal rulings
- It is permissible to narrate weak ahadith that are related to virtuous deeds, encouraging good, discouraging evil, character, and stories.
- There is a disagreement amongst the scholars regarding usage of weak ahadith related to the rewards of deeds (فَضَائِلُ الْعَمَلِ).
- There are 3 major opinions in regards to this:
 - Yahya ibn Ma'in, Bukhari, Muslim, Ibn Hazm, and some Maliki and Shafii scholars: they should not be acted upon without exception
 - Imam Abu Hanifa, Imam Shafii, Imam Malik, and Imam Ahmad: it is permissible to act upon them if there is nothing else related in that area of discussion
 - It is permissible to act upon weak ahadith that are related to فَضَائِلُ الْعَمَلِ, تَرْغِيب, and تَرْهِيْب, and not those that are related to beliefs and legal rulings.

Acting Upon and Using Weak Narrations

- The scholars who permitted the use of weak ahadith for virtues also placed 3 conditions that regulate the use of weak hadith:
 - The hadith should not be fabricated
 - The hadith should be within the scope of principles that are found in the Quran and Sunnah
 - The hadith's weakness should be known when applying it.
 - When acting upon it, a person should not believe with full certainty that the Prophet SAW himself actually said it or did it.