

# MIFTAAH HADITH INTENSIVE



**Mufti Abdul Wahab Waheed**

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## **Uloom ul Hadith**

- There are two branches of Uloom ul Hadith: Diraya and Riwaya.
  - Diraya is referencing the text
  - Riwaya is referencing the chain
- Al-Isnad: referring to the chain of a hadith
  - The further down from the prophet, the more narrators there are.
  - When it comes to hadith, the goal of these compilers was to find the shortest chain, so that there were less people between them and the prophet, and it made the Sanad stronger.
  - The less people there were in the sanad, the less people that hadith compilers had to cross reference and check out.
  - The more expansive and diverse a sanad is, the more room there is for critique.
  - Sifat ul Riwaya: the quality of the narrator
  - If a narrator is disagreeing with another credible narrator, you have to cross reference them and check them out

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## Hadith #3

- The Prophet's (SAW) first experience of revelation was through dreams: very clear and vivid. He had righteous dreams that built up his strength for actual revelation. What he dreamed would come true.
  - Because of these dreams, the Prophet (SAW) would seclude himself in Cave Hira.
  - This isolation was a practice of all the prophets and pious people.
  - He was removed from all the shirk around him.
  - He would stay for nights and days and would come back to Khadija to get food and provisions.
- Cave Hira is where the prophet received revelation for the first time. Angel Jibril came to him and squeezed him very hard until the Prophet (SAW) thought that he was going to die. He did this three times.
  - This was both a physical and a spiritual experience.
  - The first 5 ayahs of Surah Alaq are revealed.
  - As soon as this happened, the Prophet (SAW) ran to his wife for comfort. After hearing him, Khadija RA encouraged him and reassured him that he is a good person, and that this wasn't something bad happening to him.

- Khadija RA took the Prophet (SAW) to her cousin Waraqa.
  - He was considered a haneef, and was very knowledgeable.
  - He told the Prophet (SAW) that the angel Namus had come to him, and that it was the same angel who had come to Musa (as).
  - Waraqa predicted that the prophet would be kicked out based on prophets of the past.
  - He promised the Prophet (SAW) that if he was alive when the people of Makkah kicked him out, that he would support the prophet in any way he could.

## **Hadith #4**

- There was a gap between the first revelation and the next.
  - Many scholars say 6 months.
- This pause in revelation shows the sincerity and honesty of the Prophet (SAW), because he couldn't speak on his own and he had to wait for the next revelation.
- This time gap also built the desire in the prophet for more revelation, and it let him not be overwhelmed.

## **Hadith #5**

- When the Quran was being revealed, the Prophet (SAW) was told to not move his lips and to listen-- there are some gatherings/instances where you take notes and there are others where you just listen.

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Shaykh Mohammad Elshinawy

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## Proofs of Prophethood

- One of the major factors of doubt is supposed contradiction in the sunnah, and that's why it's so important to study the sunnah.
- The desire to fit in sometimes makes people wish that Islam wasn't true; desires lead to doubt.
- A lot of people have doubt because of their desire for instant gratification.
- To reverse this, we have to get rid of our doubts.
- Many times, the questions people ask about their doubts are wrong, and there are some answers that only Allah knows.
- Trying to find an answer to every doubt (even through scholars) is a bad route to take.
- The other path is to ask yourself "How do I know Islam is true".
  - There are answers to this question, and it will lead to peace and conviction.
- When people ask questions like "How do you know God exists" have a psychology of radical doubt.
- There is no way to answer that question, it's like asking how do we know that we exist. It's a pointless question to ask, and we have to simply submit to the idea of an absolute truth.
- There has to be an absolute truth; there's no way it doesn't exist. Once you submit to that, everything else falls into line.

- The need for prophethood should be recognized: when humans feel that they have reached their potential, they feel the need to be connected to something higher than themselves; we were created to serve the greatest, which is Allah.
- We all have a need inside of us to connect with our creator, and prophethood is how we do that. It's how we have an actual meaningful relationship with Allah.
- Knowing God exists is logical, but knowing God isn't. Through prophets, we were given the secrets to knowing God a little better.
- There is a historical need for prophets; the condition of the world, without prophetic guidance in the past, shows us how much we need prophethood.

## **The Character of the Prophet SAW**

- How can someone's character prove that they are a prophet?
- When someone claims to be a prophet, they are one of two people.
  - They are either the best person ever, because Allah chose them to be a prophet, or they are the worst person ever, because they lie and manipulate and have horrible character.
  - If we only looked at the character of the Prophet Muhammad (SAW) it would be enough to prove that he was a prophet simply because of his virtuous character.
  - His honesty and genuineness was undeniable.
- There was no motive of the Prophet (SAW).
  - He didn't get anything out of declaring himself a prophet, he had no ulterior motive to having people become Muslim. Even at the end of his life, when he had control over most of Arabia, he lived exactly the way he did when he first got prophethood. He still lived in poverty. That shows his sincerity. The prophet's simplicity was natural, it wasn't for the benefit of other people.