

مفتاح  
MIFTAAH  
INSTITUTE



# Hadith

## INTENSIVE

EXPLORING OUR PROPHETIC TRADITIONS

2026



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# SECTION 1

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## MUTŪN: HADITH TEXTS

# SAHIH BUKHARI: CHAPTER ON THE BEGINNING OF REVELATION



# 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 صَلْصَلَةِ الْجَرَسِ . وَهُوَ أَشَدُّ عَلَيَّ . فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ " . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيُفْصَمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَّقَصَّدُ عَرَقًا

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

# Hadith #3

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ. وَهُوَ التَّعَبُّدُ. اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَرَوَّدَ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي الثَّلَاثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ \* خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ \* اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } ". فَارْجَعْ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى حَدِيجَةَ بِنْتِ حُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمَلُونِي زَمَلُونِي ". فَزَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِحَدِيجَةَ وَأَخْبَرَهَا الْخَبْرَ " لَقَدْ حَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ حَدِيجَةُ كَلَّا وَاللَّهِ مَا يُحْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتُقْرِئُ الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ حَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بِنْتُ تَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزِيِّ ابْنِ عَمِّ حَدِيجَةَ. 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 حَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبْرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدْعًا لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُخْرِجِي هُمْ ". قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتُ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْسَبْ وَرَقَةَ أَنْ تُؤْفَى وَفَتَرَ الْوَحْيَ.

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



# Hadith #4

قَالَ ابْنُ شِهَابٍ وَأُحْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ . وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ فَقَالَ . فِي حَدِيثِهِ " بَيْنَمَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرَعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمَلُونِي . 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 رَدَّادٍ عَنِ الرَّهْرِيِّ . 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 ﷺ: "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74:1-5) After this, the revelation started coming strongly, frequently and regularly."

# SAHIH BUKHARI: CHAPTER ON FAITH

# Hadith #1

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرَمَةَ 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 ﷺ said: Islam was built on 5 things: to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to establish the prayer, to give zakah, to perform Hajj, and to fast during Ramadan

# 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 ﷺ said, "Faith consists of more than sixty branches and modesty is a branch from the faith."

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# Hadith #4

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

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

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**SAHIH MUSLIM &  
MISHKĀT:  
CHAPTER ON  
KNOWLEDGE**

# Hadith #1

حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ كَتَبَ إِلَيَّ عَبْدُ  
اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو 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 الْعَضْبُ  
فَقَالَ " إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ

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

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# Hadith #2

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

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

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# Hadith #3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ 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 يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا 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 ﷺ said: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, until when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray. [Saḥīḥ Muslim]

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# Hadith #4

حَدَّثَنَا يَحْيَى بْنُ أَبِي قَبْصَةَ وَفُتَيْبَةُ 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 ﷺ said: He who calls to righteousness, there will be reward for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who calls to error, he shall have to carry its sin, like those who committed it, without their sins being diminished in any respect. [Saḥīḥ Muslim]

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# Hadith #6

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

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

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# Hadith #7

وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ . رَوَاهُ ابْنُ مَاجَةَ

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

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# MISHKAT: CHAPTER ON HEART SOFTENERS

# Hadith #1

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

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

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# Hadith #2

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

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

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# Hadith #3

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

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

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# Hadith #4

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تَمَاثِيلُ طَيْرٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ حَوِّلِيهِ، فَإِنِّي إِذَا رَأَيْتُهُ ذَكَرْتُ الدُّنْيَا»

'Aisha (RA) said: "We had a curtain with images of birds on it. The Messenger of Allah ﷺ said, 'O Aishah, turn it away, for whenever I see it, I am reminded of the world.'"

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# Hadith #5

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: عِظْنِي وَأَوْجِزْ. فَقَالَ: «إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةً مُودَّعٍ، وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَزِرُ مِنْهُ غَدًا، وَأَجْمِعِ الْإِيَّاسَ وَمَا فِي أَيْدِي النَّاسِ»

Abū Ayyūb al-Anṣārī (RA) reported: A man came to the Prophet ﷺ and said, "Advise me, and be brief." He ﷺ said, "When you stand for your prayer, pray as though it is a farewell prayer. Do not say anything for which you would need to apologize tomorrow, and completely give up hope in what people possess."

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# SECTION 2

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## 'ULŪM AL-HADITH: THE SCIENCES OF HADITH

# INTRODUCTION TO ULUM AL-HADITH





# PRESERVATION & COMPILATION OF HADITH

# Preservation & Compilation

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



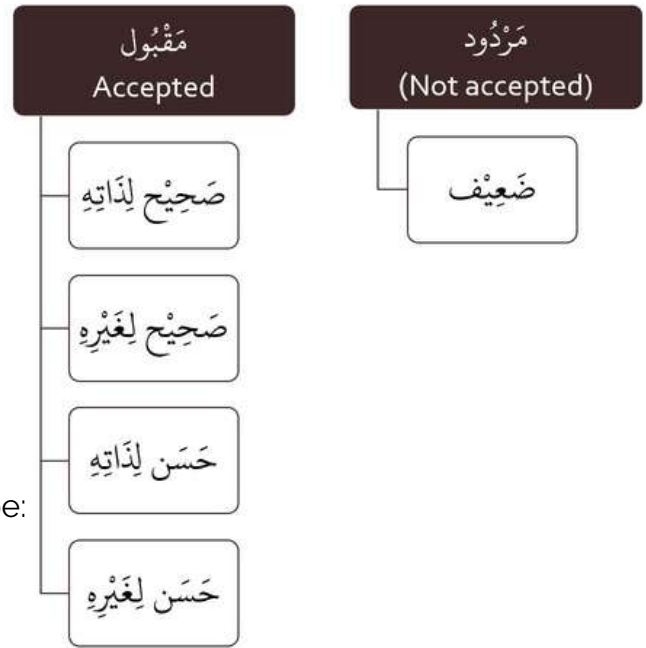




# HADITH ACCORDING TO STRENGTH/WEAKNESS

# Hadith According to Strength/Weakness

- 2 broad categories:
  - Accepted
  - Not Accepted
- The accepted ahādīth break down into 4 types:
  - صَحِيحٌ لِذَاتِهِ (Ṣaḥīḥ Li Dhātihi)
  - صَحِيحٌ لِعَیْرِهِ (Ṣaḥīḥ Li Ghayrihi)
  - حَسَنٌ لِذَاتِهِ (Ḥasan Li Dhātihi)
  - حَسَنٌ لِعَیْرِهِ (Ḥasan Li Ghayrihi)
- The ahādīth that are not accepted break down into 1 type:
  - ضَعِيفٌ (Ḍa'īf)



# Hadith According to Strength/Weakness

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



اتِّصَالَ السَّنَدِ

العَدَالَةُ



الضَّبْطُ

عَدَمُ الشُّذُوزِ



عَدَمُ الْعِلَّةِ

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# TYPES OF WEAK HADITH

# Types of Weak Ahadith

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

# Types of Weak Ahadith

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

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# Types of Weak Ahadith

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

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# Types of Weak Ahadith

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

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# Types of Weak Ahadith

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

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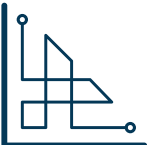
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- Mudraj (interpolated) - a narration whose chain has been mentioned incorrectly or a narration whose text has had something extra inserted into it

Lined writing area for notes.





# NARRATOR CRITICISM & THE PROBITY OF COMPANIONS







# HADITH LITERATURE & DEALING WITH “PROBLEMATIC” HADITH







# HADITH ACCORDING TO AUTHORITY

# Classification of Hadith According to Authority

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

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# Classification of Hadith According to Authority

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

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# HADITH ACCORDING TO NUMBER OF NARRATORS

# Classification According to Number of Narrators

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

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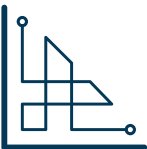
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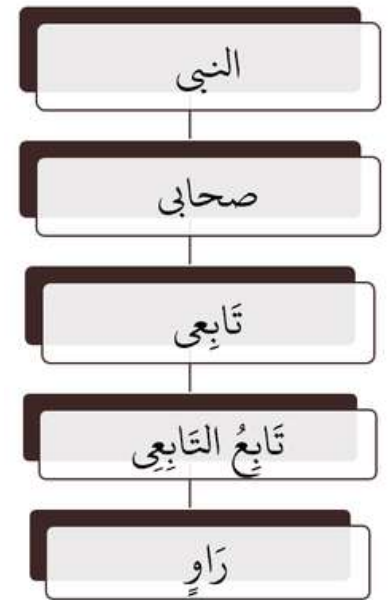
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# Classification According to Number of Narrators

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



# Classification According to Number of Narrators

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

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# TYPES OF AHAD NARRATIONS



# HADITH & FIQH



# Mutawātir, Mashhūr, and Ahād in Fiqh

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

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# Mutawātir, Mashhūr, and Ahād in Fiqh

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

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# Glossary of Terms

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

# Glossary of Terms

**Mawḍū’:** a narration that has been fabricated

**Mu’jam:** hadith compilation organized by teacher (the last narrator)

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

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

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

**Munaqṭi’:** a narration that has a break anywhere in the chain

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

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

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

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

**Muṣannaf:** hadith compilation organized by topic

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

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

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

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

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

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

# Glossary of Terms

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

**Ṣahīfa:** the notes of a sahabi

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

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

**Sanad:** the chain of transmission of a hadith

**Shādhḥ:** a narration reported by a reliable narrator in contradiction to a more reliable narrator

**Sharḥ:** a commentary

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

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

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