

مفتا
MIFTAAH
INSTITUTE

Hadith Intensive

Exploring Our Prophetic Traditions

CHAPTER 1: 'ULŪM AL-HADITH

Defintion

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

عِلْمُ رِوَايَةِ الْحَدِيثِ

Science of Hadith
Transmission

Preservation,
transmission,
reporting, and
narration of hadith

عِلْمُ دِرَايَةِ الْحَدِيثِ

Science of
Understanding hadith

Meanings of the
words, lessons,
and rulings that
come from 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 ﷺ 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)".

CHAPTER 2: PRESERVATION AND COMPILATION OF HADITH

Preservation and Compilation

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

Ask A Question:



The Era of the Prophet ﷺ

- The Prophet's ﷺ 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 نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ بَلَّغَهَا عَنِّي فَرُبَّ حَامِلٍ فِقْهٍ غَيْرِ فِقِيهِ وَرُبَّ حَامِلٍ فِقْهٍ 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 ﷺ

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 " لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ فَإِنَّهُ رَبُّ مَبَلِّغٍ يُبَلِّغُهُ أَوْ عَى 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

صَلَّى اللهُ
عَلَيْهِ
وَسَلَّمَ

- Verbal teaching was the most common method of teaching
 - The companions were gifted with amazing memories
 - Anas RA narrated: “We sat with the Prophet ﷺ, maybe sixty people in number, and the Prophet ﷺ 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.
- Practical Demonstration
 - The Prophet ﷺ 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 ﷺ gave permission for his aḥādīth to be written down.
 - Companions who had their own collection of hadith: Abdullah bin ‘Amr bin Al-’Aas, Ali ibn Abi Talib, and Anas bin Malik

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 ﷺ written down and pass it along to their students.
- Abu Hurayrah RA narrated the most hadith, approximately 5,374 aḥādīth.
- Ibn Umar RA narrated 2,630 aḥādīth
- Anas bin Malik RA narrated 2,286 aḥādīth
- Aisha RA narrated 2,210 aḥādīth
- Ibn Abbas RA narrated 1,660 aḥādīth

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-‘Azīz officially permitted the recording and collecting of hadith and sent people to do so
- Muhammad ibn Muslim ibn Shihab al-Zuhri
 - He was 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

Ask A Question:



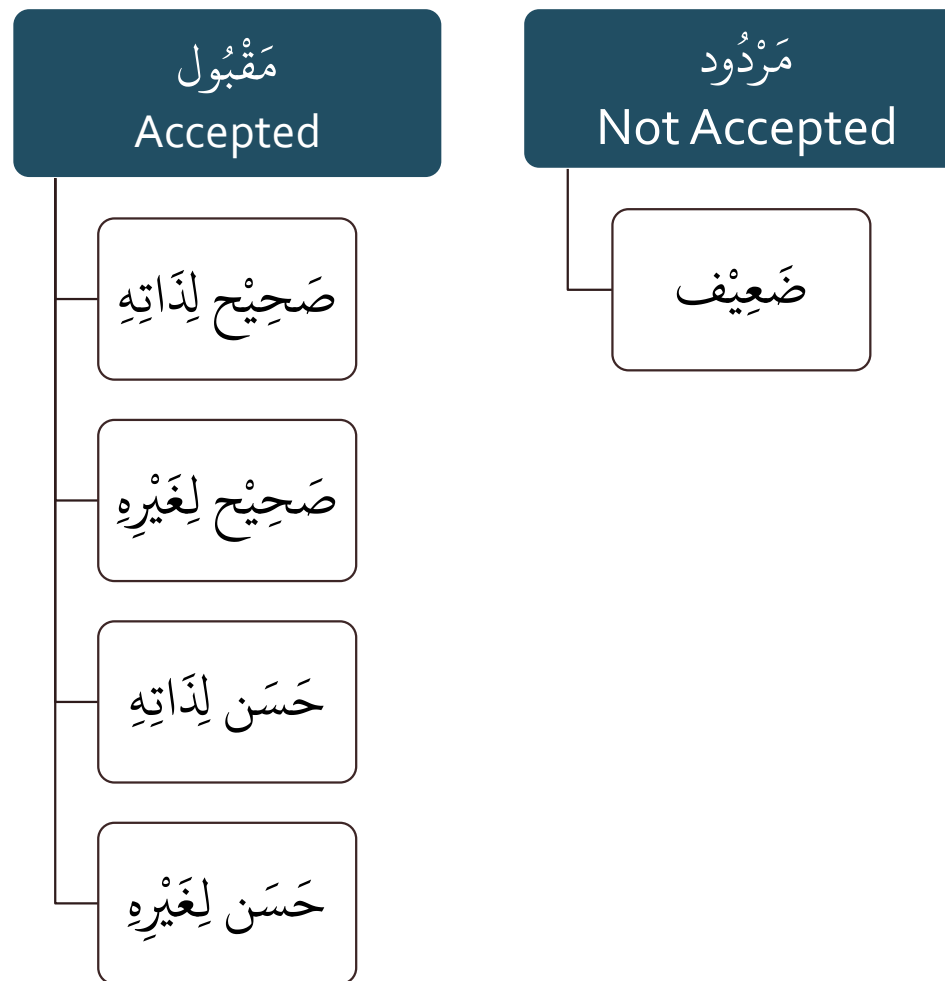
Preservation and Compilation in the 3rd Century

- In the 3rd century, there was a focus on separating the aḥādīth of the Prophet ﷺ 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:
 - Ṣaḥīḥ Al-Bukhari
 - Ṣaḥīḥ Muslim
 - Jami' al-Tirmidhi
 - Sunan Abu Dawud
 - Sunan ibn Majah
 - Sunan al-Nasa'i
- These books are known as al-Ṣiḥāḥ al-Sittah (الصِّحَاحُ السِّتَّةُ)

CHAPTER 3: CLASSIFICATION OF HADITH ACCORDING TO STRENGTH & WEAKNESS

Classification of Hadith with Respect to Strength & Weakness

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



Ṣaḥīḥ: 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.
- For a hadith to be considered authentic, it must fulfill 5 conditions:



اتِّصَالُ السَّنَدِ

العَدَالَةُ



الضَّبْطُ

عَدَمُ الشُّذُوزِ



عَدَمُ الْعِلَّةِ

Ṣaḥīḥ: The Authentic Hadith

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

Ḥasan: 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 (ضبط) 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.

Ṣaḥīḥ 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 لِأَمْرَتُهُمْ بِالسَّوَاكِ 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.”

Ḍa‘īf: 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 weak:
 - Break in the chain of narrators - one narrator or more is missing at any point in the chain
 - Deficiency in the narrators – there are 10 factors that can create deficiency in a narrator

Factors Related to ‘Adālah

Lying - الكذب

Suspicion of lying - اتهام الكذب

Open sin – الفسق

Being unknown - الجهالة

Innovation - البدعة

Factors Related to Ḍabt

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 عَنِ الْحَسَنِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنِ 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 أَجْزَأَكَ “

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

Ḥasan Li Ghayrihi: The Extrinsically Fair Hadith

- Definition: a ḍaʿīf 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). But, 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.

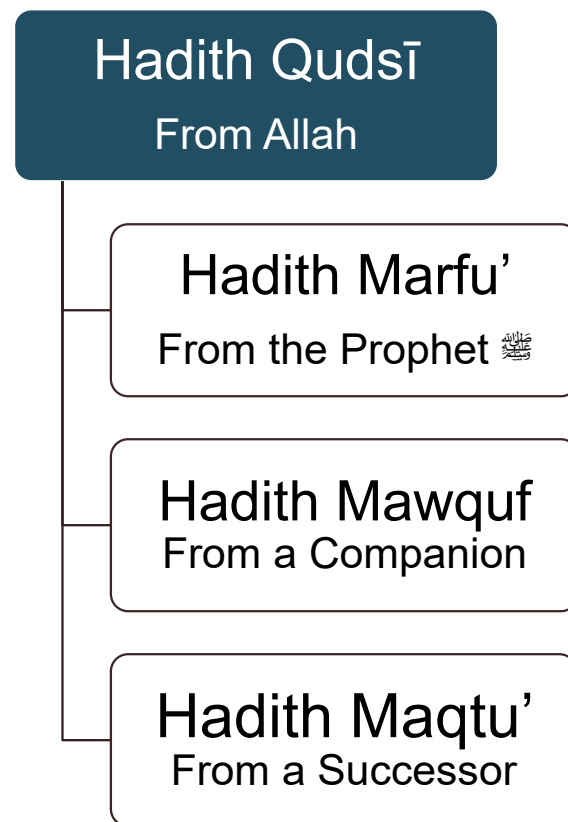
Ask A Question:



CHAPTER 4: 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-Qudsī: The Divine Hadith

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

Ask A Question:



Al-Hadith Al-Qudsī: The Divine Hadith

عن أبا هُرَيْرَةَ - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرُفُثُ يَوْمئِذٍ وَلَا يَسْخَبُ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيُكَلِّمْهُ إِيَّيَّ امْرُؤًا صَائِمًا . 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 ﷺ 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 Qudsī and Quran

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

Al-Hadith Al-Marfū': The Elevated Hadith

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

المرفوع القولي
Statements

المرفوع الفعلي
Actions

المرفوع التقريري
Tacit Approvals

المرفوع الوصفي
Characteristics

Al-Hadith Al-Mawqūf: The Suspended Hadith

- Mawqūf comes from waqafa (وَقَفَ) which means to stop
- Al-hadith al-mawqūf 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-Mawqūf: The Suspended Hadith

- Some narrations are mawqūf in terms of their isnād but after further investigation, they are found to be marfū'
- General guidelines to determine which mawqūf hadith are actually marfū'. It will be considered marfū' if:
 - The companion was not known to have taken from isrā'īliyyāt and the narration is something that has no room for personal opinions,
 - A companion does something which has no room for personal opinion or understanding
 - 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 ﷺ.

Al-Hadith Al-Maqtū': The Severed Hadith

- Maqtū' comes from qata'a (قَطَعَ) which means to cut or sever
- It refers to a saying or action attributed to a Successor.
- Ex: Ḥasan 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.

Introduction to Narrator Criticism, Isnad, and the Probity of Companions

Mufti Muntasir Zaman

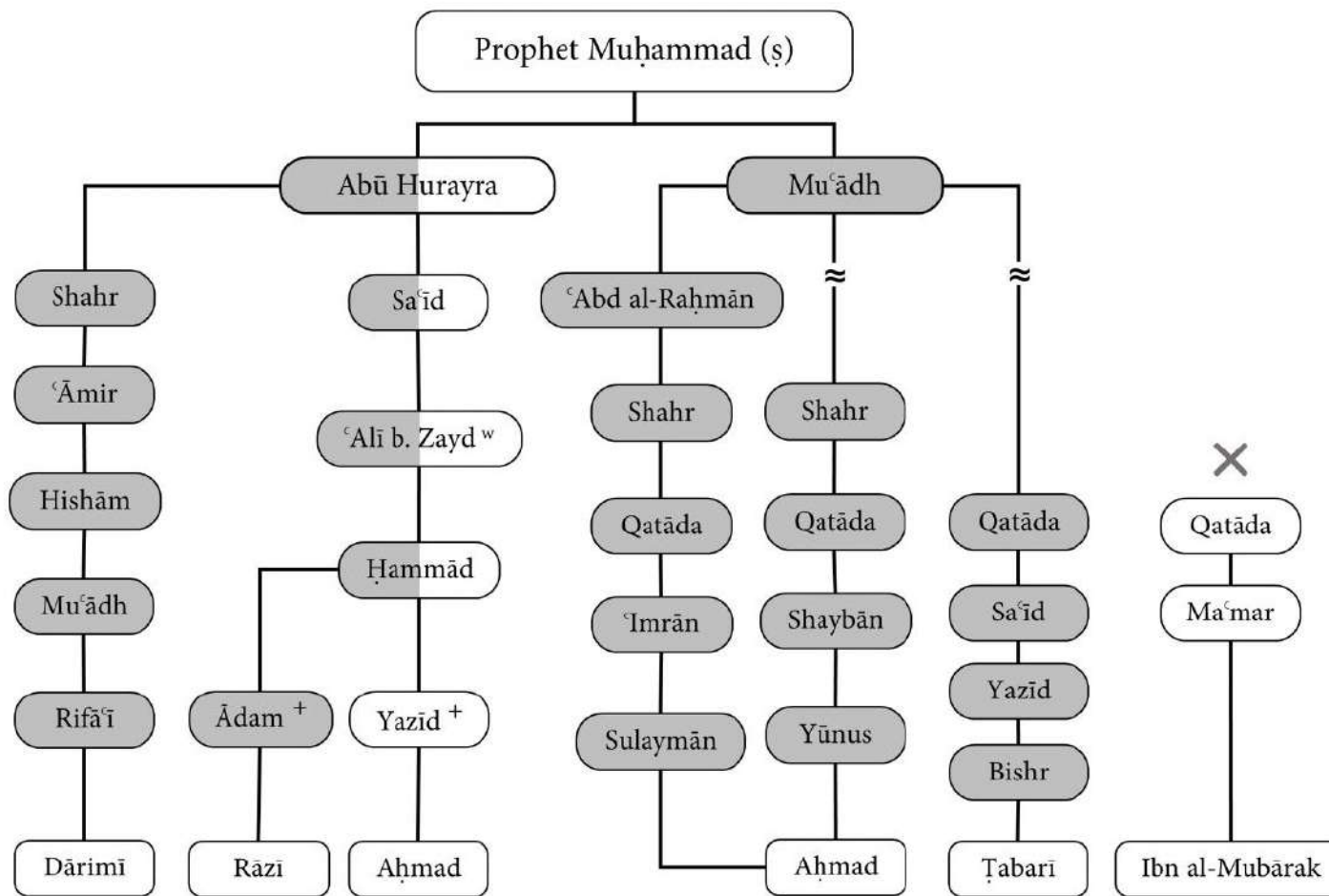
Overview

1. Isnād
2. Narrator-Criticism
3. Al-Jarḥ Wa al-Ta'dīl
4. Analysis of Counterarguments

Isnād

- During the first century AH, the isnād system had fully developed and formed part and parcel of the transmission of ḥadīths.
- As the science of Ḥadīth developed, a ḥadīth began to be identified by its isnād and not by its text (matn).
- Through the process of transmission, the number of isnāds multiplied without an increase in the number of texts
- The preservation of sacred knowledge through the isnād system constitutes a magnificent accomplishment of the Islamic civilization.

Isnād



- | | | | |
|---|-----------------------------|---|-----------------------------|
| ○ | Height description excluded | ○ | Height description included |
| ≈ | Disconnected transmission | × | Non-prophetic statement |
| + | Multiple transmitters | w | Weak transmitter |

Narrator- Criticism

- Linked to the institution of isnad, early Muslim scholars realized the need to scrutinize the sources that were being cited.
- Among the Companions, ‘Umar, ‘Alī, Ibn ‘Abbās, and ‘Ā’ishah were among the first group to engage in narrator-criticism.
- Disclosing a narrator’s faults for a greater need can be justified by verses from the Qur’ān, the practice of the Prophet ﷺ, and the higher objectives of Islamic law.
- The material on narrator-criticism during the first century is fairly minimal.
 - This is because the transmitters at the time were either Companions, who were collectively upright, or senior Successors, among whom were relatively few disputed transmitters.

Narrator- Criticism

Expressions of Accreditation	
1. Reliable, or expert, or precise [<i>thiqah</i> , or <i>mutqin</i> , or <i>thabt</i>] ²⁹⁷	Narrations can be adduced in legal discourse
2. Truthful, his place is of truth, or no problem [<i>sadūq</i> , <i>mahalluhū al-sidq</i> , <i>lā ba's bihī</i>]	Narrations will be recorded and examined
3. Venerable [<i>shaykh</i>]	Narrations will be recorded and examined, but status is below the second category
4. Suitable in Hadīth [<i>sālih al-hadīth</i>]	Narrations will be recorded for consideration

Narrator- Criticism

Expressions of Criticism	
1. Lenient in Hadīth [<i>layyin al-hadīth</i>]	Narrations will be recorded and examined for consideration
2. Not strong [<i>laysa bi qawī</i>]	Like the first in writing of narrations, but lower status
3. Weak in Hadīth [<i>da'if al-hadīth</i>]	Below the second, and narrations will be considered
4. Abandoned in Hadīth, or unreliable in Hadīth, or liar [<i>matrūk al-hadīth, dhāhib al-hadīth, kadhdhāb</i>]	Unreliable, and narrations will not be recorded

Al-Jarḥ Wa al-Ta'dīl

٩١٥ - خ م س : جرير^(١) بن زيد بن عبد الله بن شجاع
الأزدي ، أبو سلمة البصري ، عم جرير بن حازم .

روى عن : ثبيح الحميري ابن امرأة كعب الأحبار ، وسالم بن
عبد الله بن عمر بن الخطاب (خ س) ، وعامر بن سعد بن أبي
وقاص ، وعمرو بن عبد الله بن أبي طلحة الأنصاري (م) .

روى عنه : ابنا أخيه : جرير بن حازم ويزيد بن حازم .

قال أبو حاتم : لا بأس به .

روى له البخاري مقروناً بغيره^(٢) ، ومسلم ، والنسائي^(٣) .

Analysis of Counter-arguments

- There are a number of criticisms against the maxim of collective probity of the Companions.
- There are 4 major contentions:
 - The presence of hypocrites
 - The Companions would criticize one another
 - The maxim defies human nature
 - Some Companions reportedly committed major offenses

Ask A Question:



Compilation of Hadith Reports & Literature and Dealing with “Problematic” Hadith

Mufti Muntasir Zaman

Overview

1. The Writing of Hadiths
2. Alternative Methods
3. The Evolution of the Hadith Literature
4. The Historical Critical Method
5. Dealing with Apparently Problematic Hadiths

The Writing of Hadiths

- There are two conflicting types of narrations regarding the Prophet's ﷺ position on the writing of hadiths:
 - The prohibition of writing hadiths
 - The permissibility of writing hadiths
- Two possible explanations:
 - The prohibition strictly pertained to the writing of hadith and Qur'ān on the same sheet for fear of admixture
 - Initially, attention was given to the preservation of the Qur'ān, so to avoid any shortcomings in executing this task, the writing of hadith was prohibited.
- Despite the Prophet ultimately granting permission to write his ḥadīths, some Companions still had reservations regarding doing so.
- Muṣṭafā al-A'zamī collected the names of fifty-two Companions who had written ḥadīths or from whom ḥadīths were written.

Alternative Methods

- The most frequent mode of preserving hadiths during the early period of Islamic history was memorization.
 - The Prophet ﷺ said, “May Allah brighten the face of the one who hears my words and preserves them until he transmits them to others exactly as he heard them.”
- One of the most influential modes of transmission for the Prophet’s teachings was the practice of Islam diffused generationally in Muslim lands.
 - Practices such as wuḍū’, prayer, adhān, fasting, etc., have been transmitted from one generation to the next by such a large group of people that it is impossible that they could have been forged.

The Evolution of the Hadith Literature

- Today, anyone can effortlessly search for a ḥadīth of their choice because they have a vast literature at their disposal
- The development of the Hadith literature from the 1st to the 4th century AH can be categorized into five stages:
 - Ṣaḥīfah
 - Muṣannaf
 - Musnad
 - Sunan/Ṣaḥīḥ
 - Analytical

Stage 1: Ṣaḥīfah

- From the 1st to the early 2nd century
- Ṣaḥīfahs were collections of hadiths often via an identical chain of transmission
- Companions who wrote Ṣaḥīfahs: ‘Alī ibn Abī Ṭālib, ‘Abd Allah ibn ‘Amr, ‘Amr ibn Ḥazm
- Most of the Ṣaḥīfahs from this phase have been lost
- Written works in this phase were meant to serve as memory aids and not formal books

Stage 1: Ṣaḥīfah

بداية «الصَّحِيفَةِ الصَّحِيحَةِ»

١ - نحنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّنَدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِن قَبْلِنَا، وَأَوْتَيْنَاهُ مِنْ بَعْدِهِمْ، فَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ، فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَهَم لَنَا فِيهِ تَبَعٌ؛ فَالْيَهُودُ غَدًّا، وَالنَّصَارَى بَعْدَ غَدٍ.

٢ - وَقَالَ رَسُولُ اللَّهِ ﷺ: مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِن قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بَيْوتًا، فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا. فَجَعَلَ النَّاسُ يَطُوفُونَ، وَيُعْجِبُهُمُ الْبُنْيَانُ، فَيَقُولُونَ: أَلَا وَضِعَتْ هَاهُنَا لَبْنَةٌ، فَتَمَّ بِنَاؤُهُ؟ فَقَالَ مُحَمَّدٌ ﷺ: فَأَنَا اللَّبْنَةُ.

٣ - وَقَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْبَخِيلِ وَالْمُتَّصِدِقِ كَمَثَلِ

Stage 2: Muṣannaf

- Beginning from the mid-2nd century
- Muṣannafs are topically organized books. They were books in which hadiths were grouped into chapters by subject
- Muṣannafs were not restricted to Prophetic hadiths. They also included opinions of the Companions and Successors.
- Works from this phase:
 - Jāmi' of Ma' mar ibn Rashīd
 - Muqaṭṭa' of Imām Mālik
 - Muṣannaf of Wakī' ibn al-Jarrāḥ

Stage 2: Muṣannaf

باب مكث الإمام بعدما يسلم

٣٢١٤ - عبد الرزاق عن معمر والثوري عن حماد، وجابر، وأبي الضحى عن مسروق: أن أبا بكر كان إذا سلم عن يمينه وعن شماله قال: السلام عليكم ورحمة الله [ثم] ^(١) انفتل ساعتئذ ^(٢) كأنما كان جالساً على الرضف ^(٣).

٣٢١٥ - عبد الرزاق عن معمر عن قتادة قال: كان أبو بكر إذا سلم كأنه على الرضف حتى ينهض.

٣٢١٦ - عبد الرزاق عن أيوب عن ابن سيرين قال: قلت لابن عمر: إذا سلم الإمام انصرف؟ قال: كان الإمام إذا سلم انكفت وانكفتنا معه ^(٤).

٣٢١٧ - عبد الرزاق عن الثوري عن حميد بن أبي حميد ^(٥) عن إبراهيم مثله ^(٦).

٣٢١٨ - عبد الرزاق عن معمر عن أبي إسحاق عن أبي الأحوص عن ابن مسعود قال: إذا سلم الإمام فليقم، وإلا فليتحرف عن مجلسه ^(٧).

Stage 3: Musnad

- Beginning from the late 2nd century
- Scholars called for the compilation of strictly Prophetic hadiths, leading to the writing of Musnads
- Scholars collected hadiths of one Companion into one chapter, then the hadiths of another Companion into the next chapter, and so forth

Stage 4: Sunan/Ṣaḥīḥ

- Beginning from the 3rd century
- Scholars merged both of the Muṣannaf and Musnad methodologies into the form of Sunan and Ṣaḥīḥ books
- Sunan works were organized topically and focused on Prophetic reports with unbroken chains of transmission
- Scholars until the third stage did not limit their collections to sound hadiths
- Imam al-Bukhārī was driven by the need to gather only authentic hadiths and compiled his famous Ṣaḥīḥ al-Bukhārī
- Imams al-Bukhārī and Muslim pioneered the Ṣaḥīḥ-only movement

(59) (59) باب ما جاء في رمي يوم النحر ضحى

٨٩٤- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ

ابن جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَرْمِي يَوْمَ
النَّحْرِ ضُحًى، وَأَمَّا بَعْدَ ذَلِكَ، فَبَعْدَ زَوَالِ الشَّمْسِ (١).

هذا حديث حسن صحيح.

والعمل على هذا الحديث عند أكثر أهل العلم؛ أنه لا يرمي بعد

يوم النحر إلا بعد الزوال.

Stage 5: Analytical

- Beginning from the end of the 3rd century
- There were 3 important contributions in this stage:
 - Mustadrak
 - Mustakhraj
 - Mu'jam

Mustadrak

ذكر زكريا بن آدن النبي عليه الصلاة والسلام

١٥٤/٤١٤٤ - حدثنا محمد بن إسحاق السلمي، أنبأ أحمد بن نصر، ثنا عمرو بن حماد بن طلحة القناد، ثنا أسباط بن نصر، عن السدي، عن / مرة وأبي ٢/٥٩٠ مالك، عن ابن عباس رضي الله عنهما، وعن السدي، عن مرة، عن عبد الله قالوا: كان آخر أنبياء بني إسرائيل زكريا بن آدن بن مسلم وكان من ذرية يعقوب قال: يرثني ملكي ويرث من آل يعقوب النبوة.

١٥٥/٤١٤٥ - حدثنا أبو العباس محمد بن يعقوب، ثنا هارون بن سليمان الأصبهاني، ثنا عبد الرحمن بن مهدي، ثنا حماد بن سلمة، عن ثابت البناني، عن أبي رافع، عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «كان زكريا نجاراً». هذا حديث صحيح على شرط مسلم ولم يخرجاه.

★★★

The Historical Critical Method

- The Historical Critical Method (HCM) is the modern Western study of history. It refers to having a 'historical critical' perspective towards the past, meaning you do not accept what historical sources tell you without question.
- Tools the HCM relied on:
 - Identifying linguistic anachronisms
 - The Principle of Analogy
 - The Principle of Dissimilarity
- Basic assumptions and methods that made up the HCM:
 - A presumption of doubt about the authenticity or reliability of a historical text/report
 - A general suspiciousness towards orthodox narratives presented in such texts/reports
 - Belief that by analyzing historical sources using certain methods, a scholar can figure out what parts of the text were influenced by specific historical goals, and determine what information is reliable.
- The HCM had immediate consequences for the questions of authenticity in the Islamic tradition

Dealing with Apparently Problematic Hadiths

- Supposedly problematic hadiths are criticized based on the claim that such hadiths are absurd, unscientific, impossible, or contradictory
- Every ḥadīth whose content is seen as problematic has a specific explanation
- There are 4 broad guidelines that should be kept in mind when dealing with narrations of this nature:
 - The limits of human reason and experience
 - The importance of contextualization
 - The usage of figurative speech
 - The need to distinguish between impossibility and unlikelihood

Conclusion

Hadith & Fiqh

Rulings Derived From Hadith

- Based on the wording and classification of a hadith, various rulings can be derived:
 - Wājib
 - The Prophet ﷺ said: مَنْ نَامَ عَنْ وَثْرِهِ فَلْيُصَلِّ إِذَا أَصْبَحَ
 - Umm 'Attiyah said: أُمِرْنَا أَنْ نُخْرِجَ الْحَيْضَ يَوْمَ الْعِيدَيْنِ، وَذَوَاتِ الْخُدُورِ فَيَشْهَدَنَّ جَمَاعَةَ الْمُسْلِمِينَ وَدَعَوْتَهُمْ
 - Mandūb
 - The Prophet ﷺ said: لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ، وَبِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ
 - Mubāḥ
 - The Prophet ﷺ said regarding fasting while traveling: إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأُفْطِرْ
 - Haram
 - The Prophet ﷺ said: اجْتَنِبُوا السَّبْعَ الْمَوْبِقَاتِ الشُّرْكَ بِاللَّهِ وَالسَّحْرَ وَقَتْلَ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلَ مَالِ الْيَتِيمِ وَالتَّوْلِيَّ يَوْمَ الزَّحْفِ وَقَذْفَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ
 - Makrūh
 - The Prophet ﷺ said: إِنْ اللَّهُ كَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ

Mutawātir, Mashhūr, and Āḥād in Fiqh

- Mutawātir: All scholars agree that a mutawātir hadith is qaṭ‘ī (definitive) in terms of its sourcing and is used to derive rulings from.
- Mashhūr:
 - Majority of scholars include mashhur narrations under Ahad narrations and say they are ḡannī in terms of sourcing
 - Aḡnaf: mashhūr narrations are qaṭ‘ī in terms of sourcing and are considered to be a separate category
- Ahad:
 - Each madhhab has different conditions when basing their fiqh off ahad narrations

Āḥād Narrations According to the Fuqaha

- Imam Abu Hanifah has 3 conditions for accepting ahad narrations:
 - That the narrator does not practice in contradiction to what he is narrating
 - Abu Hurayrah narrates a hadith about washing the bowl that a dog drank out of 7 times. Ahnaf did not practice on this hadith because Abu Hurayrah himself only washed it 3 times.
 - That the subject matter of the hadith is not something applicable to most people/happens often
 - If something related to religious matters is narrated by one companion, but it is relevant to everyone, then it creates some doubt
 - Example: Hadith of Ibn Umar about raising hands in salah
 - That the narration does not contradict the general principles of the Sharī'ah, if the narrator is not a faqīh

Āḥād Narrations According to the Fuqaha

- Imam Shāfi‘ī has 4 conditions for accepting ahad narrations:
 - The narrator is reliable
 - The narrator is knowledgeable about the matter he is narrating
 - The narrator has precise recollection of the narration (ضبط)
 - The narration is not in contrast to other widely narrated ahadith

Āḥād Narrations According to the Fuqaha

- Imam Malik has one condition for accepting ahad narrations:
 - That the hadith does not contradict the general practice of the people of Madinah in the first 3 generations after the Prophet ﷺ
- Imam Ahmad has one condition for accepting ahad narrations:
 - That the chain is authentic

Ask A Question:



ṢAḤĪḤ BUKHARĪ: CHAPTER ON THE BEGINNING OF REVELATION

Hadith #1

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنِ 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 ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (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 صَلْصَلَةِ الْجَرَسِ - وَهُوَ أَشَدُّ عَلَيَّ - فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيِي 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 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 ﷺ the Prophet ﷺ 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 بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ
الصُّبْحِ ثُمَّ حُبَّبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بَعَارِ 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 غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا
بِقَارِيٍّ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِيٍّ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى
بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِيٍّ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي
خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ }

Yahya ibn Bukayr narrated to us. He said Al-Layth narrated to us from ibn Shihab from Urwah ibn Az-Zubayr from Aisha RA, the mother of the believers that she said: The commencement of the Divine Inspiration to Allah's Messenger ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it 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."

Hadith #3

فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوَغُ فَقَالَ لِحَدِيجَةَ وَأَخْبَرَهَا الْخَبْرَ " 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 نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنْصَرَفِي 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 مِنْ ابْنِ أُخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أُخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبْرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا التَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا لَيْتَنِي فِيهَا جَدًّا لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَوْمُحْرَجِي هُمْ ". قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيَ.

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." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (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 فِتْرَةِ الْوَحْيِ فَقَالَ - فِي حَدِيثِهِ " بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلِكُ 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 ﷺ: "While I was walking, all of a sudden I heard a voice from the sky. I looked up and ﷺ 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.' After this the revelation started coming strongly, frequently and regularly." (4)

ṢAḤĪḤ BUKHARĪ: CHAPTER ON FAITH

Hadith #1

حَدَّثَنَا عُبَيْدُ 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 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. (8)

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

Hadith #2

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." (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 ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who abandons all that Allah has forbidden." (10)

Hadith #4

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

Amr ibn Khalid narrated to us that he said Al-Layth narrated to us from Yazid from Abil-Khay from 'Abdullah bin 'Amr that a man asked the Prophet ﷺ, "What qualities of Islam are best?" The Prophet ﷺ replied, "To feed others and greet those whom you know and those whom you do not know." (12)

Hadith #5

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

Musaddad narrated to us that he said Yahya narrated to us from Shubah from Qatadah from Anas that the Prophet ﷺ said, "None of you will have faith till he loves for his brother what he loves for himself." (13)

Hadith #6

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

Abu Al-Yaman narrated to us that he said Shuayb told us that he said Abu Az-Zinad narrated to us from Al-Araj from Abu Huraira that Allah's Messenger ﷺ said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." (14)

CHAPTER 6: TYPES OF ĀḤĀD NARRATIONS

Types of Āḥād Narrations

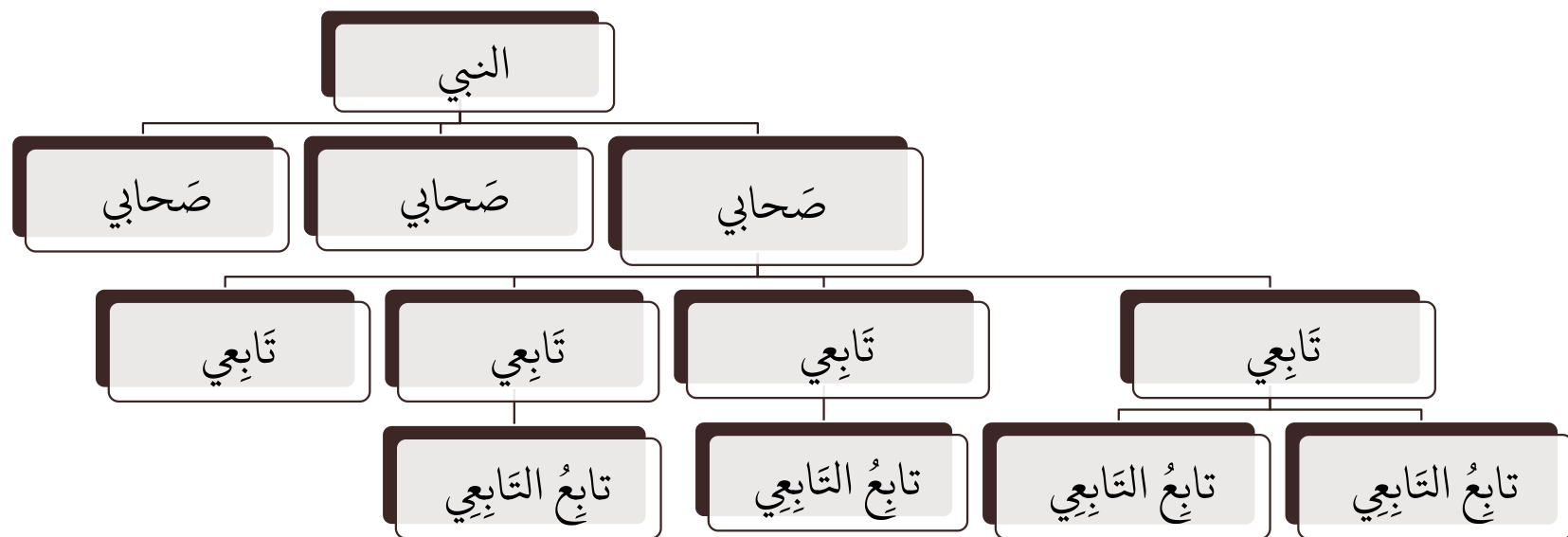
- According to the number of narrators at each level of the chain, the scholars of hadith classify āḥād narrations as:
 - Al-Mashhūr
 - Al-‘Azīz
 - Al-Gharīb
- Classifying a hadith as mashhūr, ‘azīz, or gharīb does not imply its strength or weakness. The strength or weakness of a hadith depends on the reliability of the narrators in the chain.

Ask A Question:



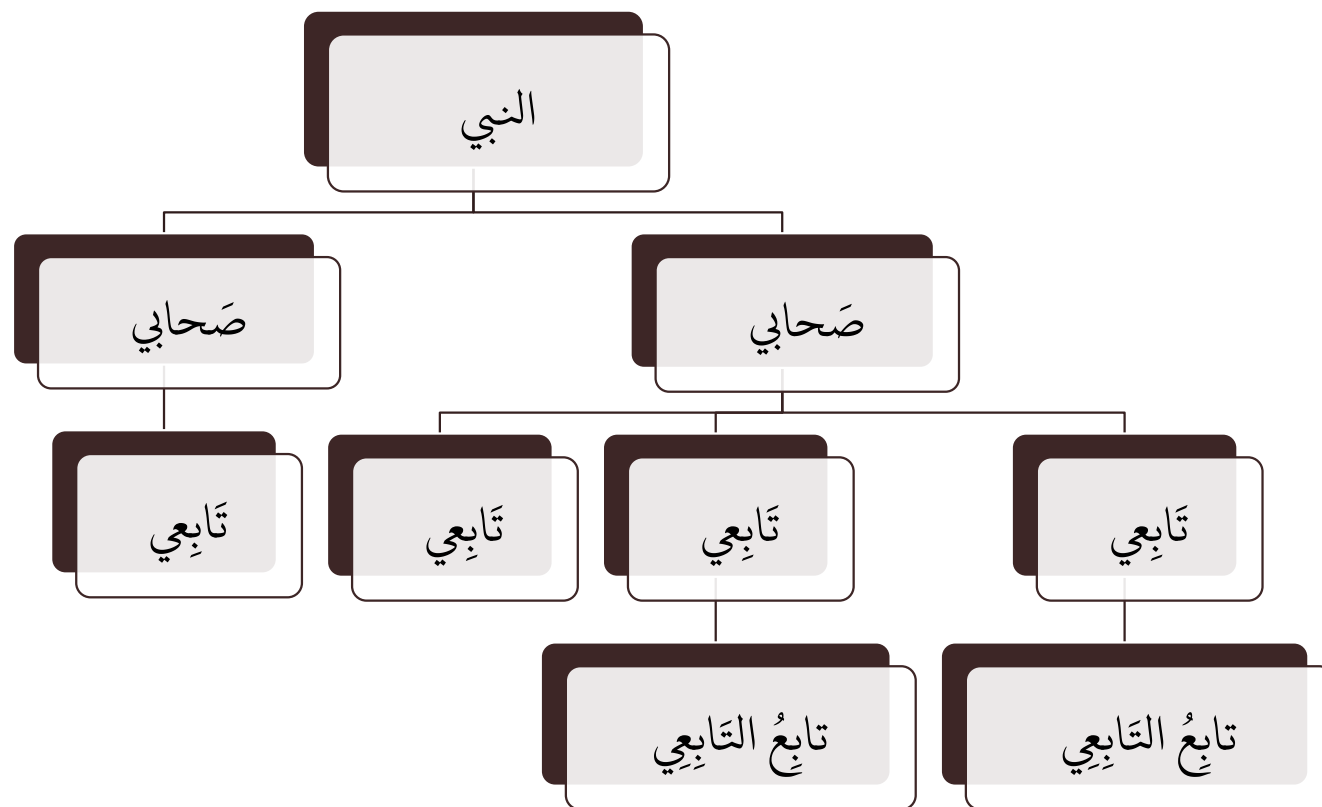
Al-Mashhūr (The Well- Known)

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



Al-‘Azīz (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.



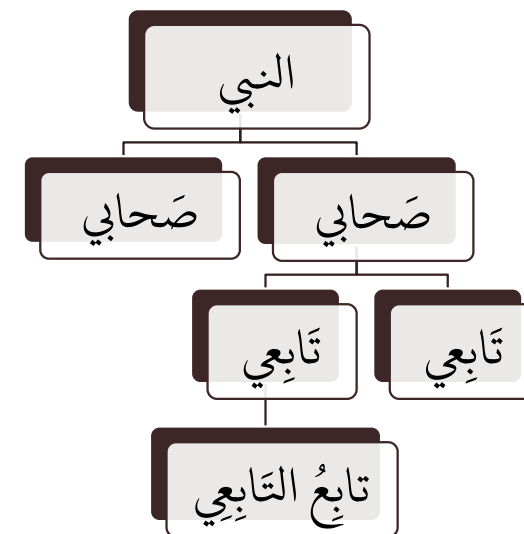
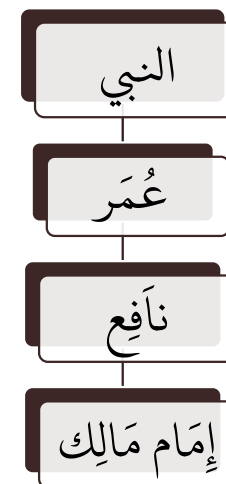
Al-‘Azīz (The Strong Hadith)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ 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-Gharīb (The Isolated Hadith)

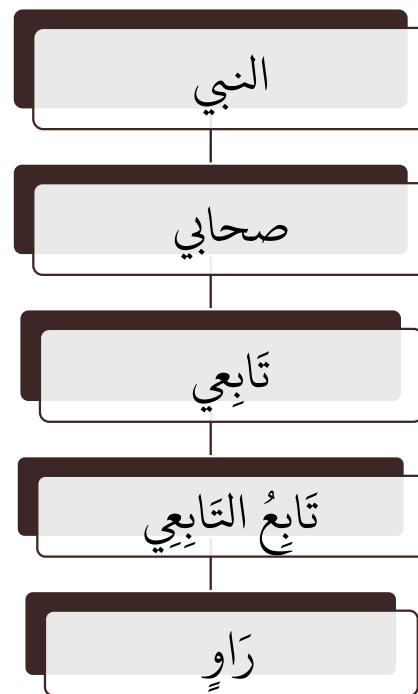
- Literal meaning: strange or peculiar
- Technical meaning: a hadith that is narrated by only one narrator at one link of the chain
- The Gharīb hadith is classified into 2 types:
 - Al-Gharīb Al-Muṭṭlaq – only a single narrator at the beginning of the chain
 - Example: The hadith, “إِنَّمَا الْأَعْمَالُ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



CHAPTER 5: CLASSIFICATION OF HADITH ACCORDING TO THE NUMBER OF 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 isnād.
- 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, aḥādīth are classified into broad categories.
 1. Mutawātir
 2. Āḥād



Al-Hadith al-Mutawātir: The Consecutively Recurrent Hadith

- The word mutawātir comes from the verb tawātara (تَوَاتَرَ) which means to follow in uninterrupted succession, or to repeat itself uninterruptedly
- Hadith al-Mutawātir 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 mutawātir, its narrators will not be subject to evaluation to see if they were upright and accurate.

Conditions of Mutawātir

- In order for a hadith to be mutawātir, 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

Ask A Question:



Types of Mutawātir

- Mutawātir hadith are classified into 2 categories:

المُتَوَاتِرُ اللَّفْظِي: Mutawātir in Wording

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

المُتَوَاتِرُ الْمَعْنَوِي: Mutawātir in Meaning

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

Khabar al- Āḥād: The Solitary Report

- Also known as Khabar al-Wāḥid
- Definition: narration that does not fulfill the conditions of a mutawātir narration
- The vast majority of aḥādīth that we have are āḥād.
- Āḥād aḥādīth are subject to criticism
- Āḥād narrations can be used to derive legal rulings
- The different madhāhib developed different principles for accepting and acting upon āḥād narrations
 - Ex: Hanafis say that one of the conditions for āḥād narrations to be accepted is that the ṣaḥābī narrator cannot have been known to act against the narration that they are saying.
- Āḥād narrations can be classified by number further into 3 types:
 - Mashhūr
 - Azīz
 - Gharīb

TYPES OF WEAK AHADITH

Types of Weak Ahādīth

- Depending on the weakness, ḍa‘īf narrations are given very specific names that indicate why they have been graded as weak.
 - Weakness due to issues with the **chain**, such as:
 - Mu‘allaq (hanging)
 - Mursal (loose)
 - Mudallas (hidden defect)
 - Weakness due to issues with the **narrators**, such as:
 - Mawḍū’ (fabricated)
 - Matrūk (renounced)
 - Munkar (disclaimed)
 - Shādhdh (anomalous)
 - Mu‘allal (defective)
 - Mudraj (interpolated)

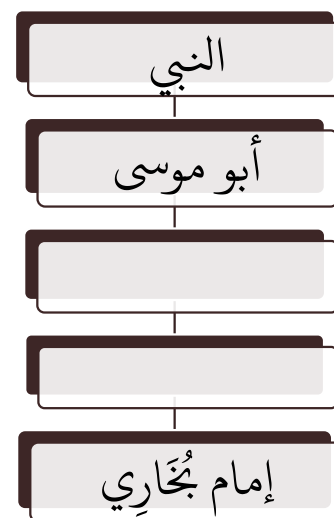
Weakness due to issue in the chain:

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 ﷺ or companion

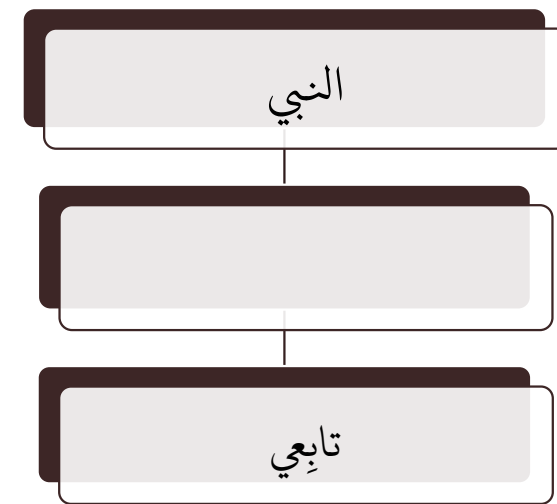
مَا أَخْرَجَهُ الْبُخْرِيُّ فِي مَقْدَمَةِ بَابِ مَا يَذْكَرُ فِي الْفَخْدِ، وَقَالَ أَبُو مُوسَى "غَطَّى النَّبِيُّ رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانَ"

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 opinions 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'ī is known to be a trustworthy person who only narrates from trustworthy sources.
 - Imam Al-Shafi'i: can be used as a legal proof as long as it meets certain conditions.
- Mursal Al-Ṣaḥābī
 - When a companion narrates something from the Prophet ﷺ 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 عَنِ 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.

Mudallas مُدَلَّس (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 seem sound apparently
- When a person does tadrīs, 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.

Ask A Question:



Weakness due to deficiency in narrators:

Mawḍū' 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 ﷺ.
- This is the worst type of narration
- There is unanimous consensus amongst the scholars that it is not permissible to narrate a fabricated hadith without saying or clarifying that it is fabricated.

Matrūk مَثْرُوكٌ (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 ﷺ
- 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 (anomalous) Shādhdh

- 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 maḥfūz
- 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. But, 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

Ask A Question:



Acting Upon and Using Weak Narrations

- It is permissible to narrate weak aḥādīth 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 aḥādīth that are related to virtuous deeds, encouraging good, discouraging evil, character, and stories.
- There is a disagreement amongst the scholars regarding usage of weak aḥādīth related to the rewards of deeds (فَضَائِلُ الْأَعْمَالِ).
- There are 3 major opinions in regard 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 aḥādīth that are related to فَضَائِلُ الْأَعْمَالِ, تَرْغِيبٍ, and تَرْهِيْبٍ, 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 aḥādīth 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 ﷺ himself said it or did it.

CHAPTER ON KNOWLEDGE: SAHIH MUSLIM & MISHKĀT

Hadith #1

حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا أَبُو عِمْرَانَ
الْجَوْنِيُّ قَالَ كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ رَبَاحِ الْأَنْصَارِيِّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ هَجَّرْتُ
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 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. (2666)

Hadith #2

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

Abu Bakr ibn Abi Shaybah narrated to us that Hafs ibn Ghiyath and Yahya ibn Saeed narrated to us from ibn Jurayj from Sulayman ibn Ateeq from Talq ibn Habeeb from Al-Ahnaf ibn Qays from Abdullah that Allah's Messenger ﷺ said: Ruined are those who go deeply into things and overburden themselves. He repeated this thrice. (2671)

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 يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا فَسُئِلُوا فَأَنُتُوا 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. (2673)

Hadith #4

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 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. (2674)

Hadith #5

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلِّغُوا عَنِّي
وَلَوْ آيَةً وَحَدَّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا
مَقْعَدَهُ مِنَ النَّارِ. رَوَاهُ الْبُخَارِيُّ

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

(*Mishkāt*, 198)

Hadith #6

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النَّاسُ
مَعَادِنُ 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*, 201)

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 مَاجَهَ

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

(*Mishkāt*, 218)

MISHKĀT AL-MASĀBĪH: HEART SOFTENERS

Hadith 1

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ:
الصَّحَّةُ وَالْفَرَاغُ». رَوَاهُ الْبُخَارِيُّ

Ibn ‘Abbās رضي الله عنه reported that the Messenger of Allah ﷺ said: “There are two blessings in which many people are deceived (i.e., suffer loss): health and free time.” (Reported by al-Bukhārī)

Hadith 2

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ». رَوَاهُ مُسْلِمٌ

Abū Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: “The world is a prison for the believer and a paradise for the disbeliever.” (Reported by Muslim)

Hadith 3

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ». مُتَّفَقٌ عَلَيْهِ. إِلَّا أَنْ عِنْدَ مُسْلِمٍ: «حُفَّتْ» بَدَل «حُجِبَتْ»

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: “Hellfire is veiled by desires, and Paradise is veiled by hardships.” (Agreed upon by al-Bukhārī and Muslim; in the narration of Muslim, the wording is: ‘Paradise is surrounded by hardships, and Hellfire is surrounded by desires’.)

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»

‘Ā’ishah رضي الله عنها said: “We had a curtain with images of birds on it. The Messenger of Allah ﷺ said, ‘O ‘Ā’ishah, turn it away, for whenever I see it, I am reminded of the world.’”

Hadith 5

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

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ 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.”