Lights on the Muhammadan Sunnah or Defence of the Hadith

Lights on the Muhammadan Sunnah or Defence of the Hadith

Mahmud Abu Rayyah

Translated by
Hasan Muhammad Al-Najafi

Al-Islam.org

Author(s):

Mahmud Abu Rayyah [1]

Publisher(s):

Ansariyan Publications - Qum [2]

Throughout history, many false ahadith were ascribed to our holy Prophet (S). The situation got to the point that people who met the Prophet (S) once or not at all transmitted more narrations that the people who actually lived with our beloved Prophet (S).
This book is an amazing attempt to discern what is true and what is false, who is on the right side and who has the truth in their grasp.
The author's endeavour is even more wondrous as studying ahadith is a slow and tiring process of studying dates, characters and many many books.

Get PDF [3] Get EPUB [4] Get MOBI [5]

Translator(s):

Hasan Muhammad Al-Najafi [6]

Topic Tags:

Hadith Collections [7]
Hadith Commentaries [8]

Person Tags:

Prophet Muhammad [9]

Publisher's Foreword

Dear reader, the book put forth before you needs not an introduction, as its fame being greater than to be introduced. It is truly a languished journey on a way of tearing asunder the covers that defamed – whether deliberately or unknowingly – the character of our master Muhammad (may Allah's peace and benediction be upon him and his Progeny). We will never draw the long-bow when claiming that the book '*Adwa ala al-Sunnah al-Muhammadiyyah*' (Lights on the Muhammadan Sunnah) is a bomb among a bulky heap of falsified and fabricated traditions, which will act to unveil the truth of the greatest man

history has ever known of.

This book is, undoubtedly, a brave and intrepid dedication for defending the Messenger of humankind, Muhammad (S). Its author's position can never be more than a sincere companion undertaking the task of defending his Prophet in the Battle of Uhud or Hunayn.

Throughout course of history many traditions were, wrongfully and against Allah's Will, ascribed to the Messenger of Allah (S), which he never uttered at all.

Had not that quantity of false and fabricated and even hazardous traditions been there, no one among those having mean and debased morality like Salman Rushdie, would have ever dared speaking ill of the Messenger of Allah (God's peace and benediction be upon him and his Progeny). And future, undoubtedly, will be brighter, with emergence of new other realities and other pioneer studies, whereat clouds of darkness shall verily disperse and sun of truth shall rise, God–willing.

In this connection, Ansarian Foundation finds it necessary to present its gratitude and veneration to brother Hasan M. Najafi, in recognition of his good efforts and toilsome endeavour in translating, editing and supervising the printing of this book. We implore the Beneficent Allah to reward him for this work, in which he sought nothing but God's pleasure and favour.

We implore the Omnipotent the Almighty to help him to achieve more and more munificent contributions to the Islamic cause. He is Hearer and He is Responsive.

Ansariyan Foundation

Dedication

My Dear son Mustafa,[1]

In your presence lies my bliss, and with your light my life be illuminated. When your full moon set, and your person became out of my sight, the world encompassed me with its misfortunes and calamities, rendering me a stranger though being one of its children.

To you, my darling son, I dedicate this book of whose compilation I never sought but the very truth on which Allah brought you into being, and which you always used to prefer and have confidence in. And also (I should) to render service to the knowledge for which you devoted yourself, and spent whole of your life, doing your utmost to acquire it, giving up the ghost on its way.

O my son, by God I am still keeping the same profound love toward you, the parable of which no one other than you has ever gained, and your position in my heart can never be attained by other than you.

Should you be away of my sight and go too far,

Still in my heart you are present and near,

Your phantom is in my concept and remembrance on my mouth,

And my heart is place of your abode, so where to go?

While grief for you, and feeling sorrowful for you can never be affected by elapse of days, or be calmed down by prolongation of years, as it is neither possible to bear patiently your absence, nor consolation is there for you.

How would I seek recovery of what I have, and nothing,

Is there to cure me except to live in your soil,

Half of my life I spent while the other half is still,

Desiring! And annihilation is of his wishes.

Mahmud Abu Riyyah
Cairo – Jizah

1. He is my darling son Mustafa Sadiq, for whom it was destined to leave this world when he was preparing himself to start new life after graduating from Cairo University, in the field of Electric Engineering. And that was on the dawn of Thursday, first of the Month of Ramadan 1359 H., 3rd of October 1940, after remaining for three years suffering of sickness in Halwan Sanatorium, at the age of 22.

Fate didn't spare me much time after him, when it targeted his mother, who lost one of her eyes out of weeping and lamenting him. Thus she also passed away, and I made for her a special tomb beside her dear son, so as to console each other. They departed and left me alone in a lasting sorrow and painful torment till Allah makes me join them.

Dr. Taha Husayn's Foreword

"He is not to blame for the slips, to some of which I have referred, since those who are exonerated of defect or deficiency or slips being rarely found nowadays."

Adwa' 'ala al-Sunnah al-Muhammadiyyah

A weighty effort and burden that only very few people can undertake and shoulder nowadays.

This is a book for which its author exerted a toil that can never be exerted but only by a very few people who can be enumerated in the present days, where intellectual laziness prevails, and comfort and good

health be preferred to diligence and hardship and labour.

Anyone reading this book attentively and deliberately will verily observe the great deal of effort exerted by the author, who kept on, throughout long years, going through voluminous books and references. The books which the researchers could never endure going through, due to the abundance of chains and their repetition, plurality and mess of narrations, reiteration of khabar al-wahid for numerous times at different occasions.

The least to be said about reading such books is that they cause readers to grow tired and become bored and weary. It is hard enough for man to toil himself in reading the widely-known Sunnah books, making comparison between the traditions reported in them on the *nass* (text) and the *asanid* (chains of transmitters) with which this *nass* was reported, and searching after that for the *rijal* constituting those *asanid* through the relevant books.

It is sufficient to mention that the author (of this book) has read 'al-Muwatta' of Malik, with Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan Ibn Majah and Musnad Ahmad. However he has gone through lengthy expositions (*shuruh*) for some of these books, and through many other lengthy and short books compiled on interpretation of the *hadith* texts, *rijal* of the *asanid*, and the Prophet's *sirah* (conduct) and also the classes (*tabaqat*) of narrators. At the end of the book he has recorded the titles of the books he has read and investigated attentively, or referred to when writing his book. Enough be for anyone to look at these titles to realize how much forbearance, sufferance and meditation exerted by the author, toward that which he read. This in itself indicates a strenuous effort and heavy burden that can never be undertaken nowadays but only by very few people, as previously said.

This being the first merit to be recorded for the author of this book, which I have read twice, witnessing the author's stating within the fold of his book all the books he confirmed and referred to. It is quite clear evidence indicating his non-practising exaggeration nor multiplication when he recorded these books among the references, but he in fact has extensively and accurately benefitted from them all.

The theme of this book is really a critical and valuable one that people nowadays shrank from indulging in, and rather be so afraid and scared of it…fearing their pens slip or be a cause for instigating the dissatisfaction of the conservative people who opining that such kind of knowledge is to be sacred or like an inviolable thing liable only for reporting and quotation. This, while criticism, going deeply and giving verdicts all being matters into which no one is entitled to plunge.

Thus, the author has added to the merits of forbearance and tolerance, and exerting oneself for the sake of researching and verification, another advantage which is having courage to seek truth and proclaiming it whenever feeling quite assured of. On this way he never feared any blame or objection, being ready all the time for debating his opinions and defending what is established for him to be the truth.

So the subject is truly critical and valuable, i.e. scrutinizing all the traditions reported to us to be uttered

by the Prophet (S), and distinguishing the correct ones from other than them, so as Muslims be assured of whatever is reported to them from the Messenger of Allah (S). The author has persisted in citing utterances ascribed to the Prophet while he has never uttered them, but they were composed and attributed to him for different purposes. Some of them were foisted by a group of Jews showing up Islam and piety, inventing things from their own, ascribing some to the Prophet, and foisting some others into the Torah, while having nothing to do with the Prophet or the Torah.

Some of them were foisted into sermons and stories with the intention of inviting people toward virtues and loving good and abstaining from (committing) sins. So they provoked people's desires and intimidated them, never disdaining from (falsely) ascribing utterances to the Prophet believing them to have more influence over people than speech of preachers and punishment; beside other things were foisted for flattering the caliphs and rulers, and seeking to find favour with them.

Beside other things invented by those having controversy on *kalam* and *fiqh* (jurisprudence), for defending their views in these two sciences, and some other things foisted with the intention of propaganda for some political parties, in the primeval ages. Further, there were individuals indulged extensively in fabricating many traditions to make people in general and the upper class in particular, believe them to be of abundant knowledge and accurate awareness of the Prophet's sayings and deeds.

All that had its considerable effect in corrupting the minds and causing views of many people to deviate from the straightforwardness in comprehending the religion and conceiving the Prophet as he should be conceived by all Muslims, free from all that absurdity which was falsely ascribed to him while he being totally exempted from it all. Besides, this conduct was a means for opponents and enemies of Islam to find fault with and assault, unjustly and slanderously, the *Din* and the Messenger who brought it.

The former *muhaddithun* have taken notice of all that, exerting their utmost to pick out the veracious traditions, cleansing them from the lies of the falsifiers and affectation of the pretenders. The method they followed in this exertion was investigating the biography of the *rijal* who reported the *hadith* throughout epochs, till it was written down. They used to follow up every and each one of these *rijal*, verifying his being of pure conduct, sincere faith in Allah and His Messenger, earnest in telling the truth all the time and in his speech about the Prophet in particular. It is really a commendable and fruitful effort that was exerted by those who are well-versed among the '*ulama'* of *hadith*, making their best of the job in the extreme.

This effort, despite its strenuousness and productivity, could never be enough, since the most difficult and complicated job is to study life of people, trying to recognize its details and minute matters. May be you search and investigate without managing to discover any reality about people or their minute mysteries, or what is concealed in their minds, or any sort of weakness in their souls and conduct they insist on hiding.

Another effort to be added to this one is to study the text itself. The man might be sincere and trusted on

the outside, in a way that when giving testimony it be accepted by all judges, but Allah alone is aware of all secrets and whatever is concealed in minds and kept inside hearts. The *rijal* from whom he reported the *hadith* might be truthful and trustworthy like him, whose testimony is verily approved by judges, but their hearts harbour evil intentions that they hide from people.

Therefore, we have to deeply investigate and verify the *hadith* that he reports from his likes among the just narrators, to know to what extent it complies with the Qur'an to which doubt can never reach nor suspicion can be ascribed to from any side. That is due to the fact that the Qur'an has never reached us through narrators, individuals or groups, but it was conveyed through generations of the Islamic *Ummah*, concurring unanimously on reporting it in the form we are acquainted with today.

The Qur'an was never reported by these generations through memory but in its written form, that was inscribed during the Prophet's lifetime, collected during caliphate of Abu Bakr. Then it was written down on codics and sent abroad to all countries during caliphate of Uthman. Thus in it the written narration and that learnt by heart were brought together with both being identical to each other, leaving no room for any doubt to be raised about each text of the Qur'an, due to the fact that they all reached us through an unequivocal way.

This is true also concerning many of the Prophet's acts and deeds, which were not reported by some individual or group but rather through the Islamic *Ummah,* generation from another, like the five ordained prayers which Allah prescribed without details, but were exposed and explained by the Prophet, when he established them with his Companions (as their imam), in the form the *Ummah* concur today.

This can be applied too in respect of *zakat* (alms-due), *hajj* (pilgrimage) and fasting of the month of Ramadan, some of whose rules were elaborated by Allah in the Qur'an and by the Prophet through his way of fasting and teaching his Companions how to fast. So, when any Prophetic tradition being reported to us, we have to investigate (the veracity of) its text to see its being non-contradictory to the Qur'an or incompatible to the Prophet's Sunnah and acts reported through authentic chain of transmitters (*mutawatir*). When noticing a bit or much incongruity in it we would reject it, with being at heartease toward rejecting it, since the Prophet was just an interpreter of the Qur'an and demonstrator of its general precepts.

And thus was the practice of A'ishah. As when she was told that some of the Companions were claiming that the Prophet had seen his Lord on the night of ascension (*mi'raj*), she said to them: I've been shocked of what you said. Then she recited the holy verse:

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"Vision perceiveth Him not, and He perceiveth (all) vision; He is the Subtile, the All-Aware." (6: 103).

Again she was told: through some of the Prophet's Companions that he (S) said: The dead man is tormented because of the lamentation of his family members. But she rejected this *hadith*, reciting the Almighty's saying:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

"…and no bearer of burden shall bear the burden of another." (***6: 164***)

The upright among the Prophet's Companions were feeling so restrained and hesitant of reporting any tradition from the Prophet. Further, Umar used to be so severe against anyone narrating abundantly the Prophet's traditions, and even he would beat those narrators with his gem (*durrah*), as he did with Abu Hurayrah, threatening him with exile out of the Medina toward his homeland in Yemen, if he would resume reporting the traditions. It is reported that the Prophet himself has forbidden the writing down of his traditions, never liking other than the Qur'anic verses being inscribed from him.

All this was stated by the author in his book, without contriving it himself, but it being something all ingenious among Muslim scholars used to utter and state in their books, as practised by Ibn Taymiyyah and his disciple Ibn al-Qayyim and others. But the traditionists have forgotten or turned away from this, the fact that caused confusion and misconception among people regarding whatever is related to *hadith*. The author's favour in demonstrating this fact, particularly in the present age, lies in creating the opportunity for reading and observing it by those desiring their religion to be ameliorated and be immune against any confusion or miscellany.

However, the author has exceeded proper bounds in some places. It is out of scope here to refer to all of these places and occasions, for sake of brevity and evading extravagance in prolongation, but I suffice with citing some examples.

Let's take Ka'b al-Ahbar, who was a Jew that embraced Islam during the reign of Umar. We are informed by the narrators that he apprised Umar of his being slain within three nights. When asked by Umar about its proof and evidence, he claimed that it could be found in the Torah. Umar was astonished at hearing that his name be referred to in the Torah. But Ka'b told him that what was mentioned in the Torah was his attribute and not his name.

The next day he came to him saying: Only two days are left (for his murder). On the third day he came to him in the morning exclaiming: Two days have passed and only one is left…and you will be verily killed tomorrow. As that day approached, and during morning prayer, the non-Arab slave came toward him (Umar) and stabbed him while he was arranging the rows for (performing) the prayers. The author affirms that Umar was murdered due to a plot hatched and engineered by Hurmuzan, with collaboration of Ka'b, assuring that this conspiracy was certain in whose certainty no doubt could be raised but only by the ignorant and illiterate people.

I want to assure the author that I am one of those illiterate people, since I doubt this intrigue so intensely, never considering it more than an imagination. As that wretched slave killed himself before questioning him. Ubayd Allah ibn Umar also hastened in slaying Hurmuzan before any investigation. While Ka'b al-Ahbar survived for seven or eight years, without being interrogated or accused by anyone with the charge of collaboration in this plot. He most often used to frequent to Uthman. Then he departed Medina betaking himself toward Hams, residing in it till his death in the 32 Hijrah year. So how could the author emphasize, first of all, the occurrence of this conspiracy, and collaboration of Ka'b in it on the other hand.

However, all Muslims became so furious and displeased at the hasty move of Ubayd Allah ibn Umar in slaying Hurmuzan out of ignorance and calumny against him, without handing him to the Caliph, or establishing the testimony against him, since he has, in a way or another, participated in murdering his father. A group of the Prophet's Companions insisted on the Caliph (Uthman) to enforce the determined punishment (*hadd*) against Ubayd Allah, as he killed a Muslim man without introducing him to be tried by the ruler, and without establishing any proof against him confirming that he has slain Umar. Despite all that, Uthman pardoned him, fearing that people would say: Umar was killed yesterday, and today his son is to be killed. This pardon was counted by those who rebelled against Uthman as one of his blunders.

When Ali (a.s.) came to power, he was determined to punish Ubayd Allah for the crime he perpetrated. But the latter escaped Ali and sought shelter with Mu'awiyah, under whose protection he lived in security, till he was killed in the Battle of Siffin. It is known that Uthman has never inquired Ka'b about anything, with no one accusing him with any charge. He departed the Medina toward the Sham where Mu'awiyah was its governor. He, without being questioned by Mu'awiyah about anything, lived there till he died. So what is the source or the evidence for this emphasis, upon which the author has persisted to the extent he damned Ka'b, though he was unfit for that? What is commonly known about Ka'b is that he has embraced Islam, and it is known too that to curse him by Muslims being impermissible.

Another example, is that his (author's) claim that the motive behind Abu Hurayrah's keeping the Prophet's company was not affection toward him, or seeking to acquire the religiosity and guidance he had, but he accompanied him out of the desire to fill and satiate his abdomen, claiming that he (Ka'b) was a destitute and his sustenance was provided by the Prophet (S). For proving this, the author cites a *hadith* reported by Ahmad ibn Hanbal and al-Bukhari too.

But the same *hadith* was reported by Muslim from Abu Hurayrah, the text of which being more expressive and clear-cut than the one reported by al-Bukhari and Ibn Hanbal. Abu Hurayrah was claiming that he was serving the Prophet in return for satiating his abdomen (hunger). And there is difference between one who says he was serving, and one saying he was keeping the company of. In such cases, having good opinion of someone is worse than having evil one. And I never surmise that Abu Hurayrah has come forward with those coming from Yemen toward the Prophet (S), neither for declaring allegiance to him nor for learning religion under his hand, but only for filling his abdomen.

This is verily exaggeration in interpretation and evil-mindedness. The author is so severe and stern toward Abu Hurayrah that I am afraid he has gone somewhat to the extreme. As we know that Abu Hurayrah was prolific in reporting the traditions from the Prophet, and that Umar used to be so strict against him in this respect, with some of the Prophet's Companions disapproving many of the traditions he reported, charging him with depending extensively upon Ka'b al-Ahbar in his reporting. It was feasible for the author to record all those remarks in an objective way, as is said, without plaguing himself into them angrily or rancorously.

Since what he is writing is not a story or literature so as to show off his character with all its components including fury, grudge and rancour. But he is supposedly writing about a scholar and a science linked to religion. And it is known that the most outstanding merit of the scholars, especially in the present age, being self-denial when writing about knowledge and their use of their minds and intellects when researching and determining, not their emotions.

So it is unfair to claim that the only reason behind Abu Hurayrah's company to the Prophet was to take food from him, while we know that he embraced Islam, prayed behind the Prophet, hearing and taking some of his traditions. Let the author say he has not enjoyed the Prophet's company but only for three years, while the traditions he reported from him exceeded in number those reported by the Emigrants who accompanied the Prophet in Mecca and Medina, and by the Helpers who kept the Prophet's company since his migration toward Medina till he was called by Allah. This can be a sufficient factor for taking precaution and being on guard toward all the traditions reported about him.

The other point I want to state here being that the author, in his protracted *hadith* about Abu Hurayrah, says that he, out of his covetousness to eating and eagerness for dainties, used to eat with Mu'awiyah and perform his prayers behind Ali (a.s.), with pronouncing: Eating with Mu'awiyah is fattier, (or in more precise words: *al-murdirah* with Mu'awiyah is fattier [*murdirah* is a kind of sweet]), and to pray with Ali is better.

I want to know how could it be able for Abu Hurayrah to eat with Mu'awiyah and perform prayers with Ali (a.s.) simultaneously, while one of them being in Iraq and the other in the Sham, or one being in the Medina and the other in the Sham, unless this be done during Battle of Siffin. But I never believe him to be safe if doing so during the war, since in that case he would have been accused by one of the two sects with hypocrisy and espionage. While these words being recorded only in some books, the author would have rather investigated and verified the truth before stating them. This being the least and easiest requirement on the part of the scholars.

Further, the author persists on emphasizing the fact concurred unanimously by Muslims that the traditions narrated by individuals and single persons (*ahad*) as said by the traditionists, can never indicate but only surmise. For this reason the Muslims never take these traditions as inferential evidences for the principles (*usul*) and doctrines of religion but only for the sub-rules of *fiqh* and virtuous deeds, besides using them for urging to do good and intimidation and warning against vices. And all the

traditions on which the author based his speech about the subjects we cited examples for, being only *ahadith* reported by individuals and *ahad* (with no authentic chain), never indicating decisiveness or certainty. So how would he allow himself to abstain from trusting such traditions, depending on them then for accusing people with charges failing to present evidences to their confirmation.

The last remark to conclude my discussion, which I consider brief, though seeming protracted, being that the author, after realizing – seemingly – his failure to gain pleasure of people beside inability to win the hearts of the clergy in particular, embarked on defaming them some time, slaming them another time, and labelling them again with thought inertia once and with marginality another time. Through all this, he seduced these people by his self, calling them to heed only to his book, with imagining that he was detesting them and never counting them fitting and competent for valuable researching and endeavour to discover knowledge realities. Had he tolerated till the coming out of his book, and be read by people, so as to know their opinion and commentary on it, this tolerance and patience would have much better and preservative for him.

Nevertheless, I affirm again my admittance to the author's strenuous and fertile strival and effort in compiling this book, and his genuine sincerity for knowledge and truth in his searching for *hadith*.

Hence, no harm will befall him for the slips to some of which we referred previously. Since those who are immune against deficiency, neglect of duty and slips are rarely found. And Bashshar uttered the truth when saying:

If you never drink bitterness over speck,

thirsty you be, and is there anyone of pure drink!

Taha Husayn

The Author's Response

This was the precious foreword which Dr. Taha Husayn published about the book "Adwa' 'ala al-Sunnah al-Muhammadiyyah" after reading it. Had I be obliged to present to him the most sincere and deepest gratitude, for the extreme care he exerted for my book, making him to read it more than once, but which delights me – for which I praise God – being that his lordship, though being the honourable scholar and renowned critic, has never put his hand on anything liable to be censured, from among the book's topics – that all being critical – which no book had ever contained, except some points that seemed for him "mere slips for which he is not to blame" as he expressed himself in his foreword.[1]

On the margin of these slips I give the following brief comment, hoping it win his pleasure and approval.

The first of these slips being his raising doubt about the plot to assassinate Umar, and the collaboration of Ka'b al-Ahbar in it. On reading his words in this respect, I smiled and asked myself, how would the truth of such a thing be unrealized by him while he being the investigating and penetrating scholar. I eagerly awaited the publication of his book *al-Shaykhan*, so as to see his opinion in regard of murder of Umar. As soon as I read what he stated in this book on this issue, I became rest assured regarding what I referred to in my book, thanking Allah for finding the doubt raised in the mind of Dr. Taha Husayn concerning the intrigue to kill Umar, be vanished, praise be to God.[2]

The second slip, claiming that I have gone too far in interpretation when saying that Abu Hurayrah has embraced Islam only for filling his abdomen (satiating his hunger). Whereas the fact being that the only reason behind my reference to this matter lies in Abu Hurayrah's confession to this fact throughout many *hadith* books. For instance, al-Bukhari has reported from him his saying: I have kept the Prophet's company only for filling my belly. And again according to Muslim's narration, he said: I have been at the service of the Prophet in recompense for filling my belly. And confession, as held by men of law and legislation, is the head of evidences.

Thus I have never interpreted or gone to the extreme in this regard, beside the fact that Abu Hurayrah's biography confirms his confession. As Ibn Sa'd has narrated about him that before embracing Islam he was hired for Ibn Affan and his son Ghazwan with his wage being only food for sustenance. And after his converting to Islam, when he was a lodger at the Siffah, he has done (indecent) things that were demonstrated by al-Bukhari himself and other scholars, which it is out of scope to refer to them here.

Whereas the third and last slip being the Doctor's doubt regarding what I narrated, that Abu Hurayrah used to eat *mudirah* with Mu'awiyah and perform his prayers behind Ali, and that how it would be feasible for Abu Hurayrah to behave in this way with being in safe from being accused by any of the two sects with hypocrisy and espionage!

First of all, I would like to tell that references were made to this report in numerous works for eminent historians and scholars like: Shadharat al-dhahab of al-Imad al-Hanbali; al-Sirah al-Halabiyyah of Burhan al-Din al-Halabi*; al-Zamakhshari in Rabi'* al-Abrar and Asas al-balaghah; Badi' al-Zaman al-Hamadani who not only was among renowned writers, but also – as known from his biography – a trustable (*thiqah*) traditionist having full knowledge in *rijal* and texts; beside al-Tha'alibi in al-Mudaf wa al-mansub. It is needless to mention all the reference books containing this report, though he who so doing would not fear any loss, since it was commonly known that he (Abu Hurayrah) was neither here nor there (of no use), and was never among the warriors, keeping throughout all his life to be a man of pacifistic nature.

Concerning the harshness in my style (of speech) observed by Dr. Taha, my response is, had he got to know the abundance of slanders and abuses I encountered since the day of publishing some chapters of this book in al-Risalah journal before having the book printed, he would have excused me for what I stated.

However, I have reviewed my writings and revised all the severe statements I made in the book, deleting them from this edition, preferring to repel evil with that which is better, heeding to God's commandment, passing then by whatever befalling me with dignity (forbearance), with addressing whoever vexing me with the word of peace.

In regard of the severity against Abu Hurayrah, to which the Professor referred, it was never on our part, but it was verily the strength and decisiveness of the proofs encircling him from all sides.

These were brief lines about the slips referred to by Dr. Taha Husayn in his book. I am so delighted that he has never found fault with any of the book's topics, which being numerous and critical, the likes of which were never published in any all-inclusive book. And also for his calling what he noticed only slips, with expressly saying: "He is not to blame for the slips, to some of which I have referred, since those who are exonerated of defect or deficiency or slips being rarely found nowadays."

May God preserve him,

Mahmud Abu Riyyah

1. This foreword was published in al-Jumhuriyyah newspaper, in the issue of Tuesday 25 November 1958.
2. The book al-Shaykhan, pp 256,257

Introduction

Definition of the Book

In the Name of Allah, the Beneficent the Merciful

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّـهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَـٰئِكَ الَّذِينَ هَدَاهُمُ اللَّـهُ ۖ وَأُولَـٰئِكَ هُمْ أُولُو الْأَلْبَابِ

"And those who shun the worship of the idols[1] and turn they unto God, for them is the glad tidings, so bear thou the glad tidings unto My servants. Those who hearken unto the word and follow the best of it; those are they whom God hath guided; and those it is who are the men of understanding." (***39: 17, 18***)

It is almost concurred among all, with no need for any proof, that the *Muhammadan hadith* being so esteemed and sublime that requiring the best care and accurate research, so as to study and learn the treasures it contains, of religion, morals, wisdoms and precepts, beside other worldly and hereafter advantages and interests. But, despite the dignified position and noble status it had, the scholars and

men of letters have never given it the due attention, care and investigation, leaving it to be handled and circulated by the so-called men of *hadith*, studying it according to their way of thinking.

The method adopted by these people was based on inanimate unchangeable principles. So we see the former ones among them, who laid down these rules, have confined their attention on recognizing the *hadith* narrators, and searching – as much as possible – into their biography, never caring then about whatever uttered by them: whether being veracious or not, reasonable or other than this. The reason behind this being their full dependence upon the *sanad* (chain of transmitters) alone, without any slight regard for the meaning and denotation.

Then it was the turn of their successors, who blindly stuck at the limits and boundaries laid by those who preceded them, without even thinking of trespassing or turning away from them. Thus the science of *riwayah* (narration), since the earlier centuries, became so rigid and lifeless without any vitality or change. Then we noticed how these and those people clung only to the superficialities of *hadith* as indicated by the narrations, fully believing in and following without the slightest investigation or verification.

While doing their utmost in studying science of *hadith*, extremely caring for its *sanad* to the extent it was said: The science of *hadith* has fully developed and was burnt,[2] but on the other hand they have all neglected a highly serious point that had to be realized and conceived before going into this science and studying its books. This point being searching for the real context of the veracious traditions uttered by the Prophet (S), and whether he has commanded to write down this very text when disclosing it – as he did in the case of the Qur'an – or ignored it, forbidding its inscription?

Further, have the Companions and their followers written it down, or forsaken that job? What was the matter with them when embarking on narrating it? And was whatever reported identical with the very utterances of the Prophet – in wording and meaning – or contradictory to them? Also what be the factors intrigued into the *hadith* from the propensities of his (Prophet's) enemies? Beside the effects befalling it from the purposes of his friends till spoiling it and making strange words to creep into it? Then at what time the parts narrated were registered? And was the *tadwin* (writing down) done through only one method without any modification with passage of ages and consecution of generations? Also what was the form and manner in which it recently came out in his books that people took for granted? And what was the stance of the *Ummah ulama* toward it? And the extent of their trust in or disagreement with it, after all that (distortion) which inflicted it and whatever affected it?

Beside alike significant matters that should be known by every Muslim or researcher in Islam before considering the *hadith* and adopting what its words and meanings denote.

But all this and whatever relevant to history of *hadith*, was altogether discarded by scholars and researchers, leaving them only as *akhbar* scattered in the books, and sayings concealed inside the *asfar* (history books), with no book undertaking their promulgation, or influential researcher undertaking the

task of classifying them.3

Before indulging into the science of *hadith*, they had to get acquainted with its history, since the scholars made it compulsory for everyone to recognize the history of every science before embarking on studying it, exclaiming: The position of the history of every element and matter to it being exactly as that of sight to the body.4

Motives behind Compilation of this Book

On launching to study, with intellect and thought, my religion, after learning it through dictation and imitation, emotionally, I opined that I should trace back its prime sources and correct chains (*asanid*). When reaching the *hadith* books adopted by the Sunnites I came across traditions, whose words and denotations could never be found in any way among his (S) wise utterances and rhetorical speech. That which astonished me even more was to find in the denotations of many traditions, things that neither reason would make sense of, nor proper knowledge would confirm, nor could be supported by an external sense or any authentic book. 5

Such falsities I have found in a large number of the traditions that were filling exegesis and history books, and others! That which excited my wonder being: whenever reading a statement uttered by any of the Arab arrogants, I would tremble because of its rhetoric, with manificent feeling overwhelming me due to its strong wording.

While reading most of the utterances ascribed to the Prophet, I would never feel the same joyance, nor that trembling. I was quite surprised how would such non sensical feeble speech devoid of rhetoric – could be uttered by the Prophet (S) while he being the best of Arabic-speaking rhetoricians…or how would such feeble language be produced from him while being the wisest man inviting to guidance! The main reason behind my wonder was that I used to hear from men of religion – may God forgive them – that the traditions contained in the Sunnah books all being true and correct, with their words and denotations, and that all Muslims should absolutely admit them with whatever they contained!

When reading the *hadith*: “Whoever said lies against me deliberately, he should occupy his abode in fire”, I became so astonished of such restriction that could never be issued by a messenger who was delegated with truth and commanded to do it, forbidding from lying (*kidhb*) and warning against it. Since it is quite obvious for all that to lie is to tell about something in a way contrary to its truth and reality, whether being produced by Muhammad or other than him.

I kept on this belief till eagerness to realize the truth motivated me to seek and search for the origin and narration of the *hadith*, with its biography from the correct sources and authentic *asanid*, hoping to get acquainted with that which relieves me of the straitness in my bossom, eliminating my inside disturbance. This was due to the fact that this sensitive matter has never enjoyed an all inclusive compilation that could satisfy the researcher’s greed, and make the seeker’s quest to come true I

persisted for a long time on investigation and seeking for truth, sparing no book that would be beneficial even with one word to help me reaching my sought quest, trying my best without giving up my efforts or submitting to the self calls to take rest and relieving it of this toilful process.

I countered these calls with calling myself to patience, forbearance and persistence, till my trip was concluded with reaching amazing realities and extremely critical results! As I came to know that all *hadith* books were almost devoid of what they called *sahih* (correct) or even *hasan* (good) tradition, which was cited and recorded according to the very words and syntax of sentences uttered by the Prophet (S). I found out also that those traditions which they termed as *sahih,* had been no more than denotations as conceived by some narrators, with only very few words that might have remained with no change in several short traditions, and in very rare cases.

It became quite obvious for me that what they used to call as a correct *hadith* was in fact veracious only in the perspective of its narrators, just indicating that al-Bukhari and Muslim concurred on reporting it, no more, no less. While in fact, the *hadith* being decisively determined in regard of its theme was not among the conditions for the correct traditions, because of the liability to error, forgetfulness and inattention on the part of the *thiqah* (trustable narrator). That is why these traditions appeared and reached us with no any sign or hint of his (S) eloquence except for dim light and scanty beam. It is out of scope here to enumerate all the facts I discovered and came across due to their multiplicity and abundance, as they being exposed in details in this book.

The first of the facts that were revealed to me, being that the Prophet (S) has never appointed certain scribes for writing down the traditions that were disclosed by him, as he did for the Qur'an, letting them (traditions) to be freely conveyed to people's ears. And this task was executed according to the power of memory, that could never be denied or disputed by anyone through inattention or fancy, or error or oblivion, leading thus to dissociation of the *hadith*'s words syntax and breaking down its course of denotations. He (S) has not only left the matter in this state but also has forbidden the inscription of traditions (uttered by him), expressing: – as reported by Muslim and others – "Never write anything from me other than the Qur'an. Whoever did write other than the Qur'an should erase it."

This forbiddance was obeyed and fulfilled by his Companions, who not only did not inscribe from his utterances other than the Qur'an, but also abstained from reporting the *hadith*, with forbidding people from that act, showing severe preservation toward whatever narrated to them. Abu Bakr and Umar used to reject every *hadith* from any Companion whatever his rank be near them, except when bringing a witness giving testimony that he had heard it from the Prophet, even that Ali (a.s.) was obliged to exact an oath from the (Prophet's) Companion to confirm what he used to narrate to him. This practice was followed during the era of the Companions, so how would be the case after them?!

Worshipping and obeying the *taghut* being always the cause leading to tyranny and renegading from religion, on the part of a creature who is worshipped a chief who is imitated and a desire (*hawa*) which is followed. Ibn al-Qayyim said: The *taghut* is everything with which the bondman trespasses his limits, as

a worshipped or followed or obeyed person. The *taghut* of every people is that whom they take as a judge to settle their disputes, other than Allah and His Messenger, or worship other than Allah, or follow him with no perception from Allah, and obey him in matters which they know to be submitted to Allah.

Narrating Hadith through Denotation

When the idea of narrating the Prophet's traditions to people struck the minds of some of the Companions, during the occasions necessitating this reporting, though numerous years elapsed since hearing them, with realizing their inability to convey the *hadith* in its original wording, as uttered by the Prophet, they (Companions) deemed it lawful for themselves to narrate according to the denotation. This method was followed up by those narrators who succeeded them, in a way that the latter taking from the former whatever he was reporting from the Messenger implicitly (through its meaning), conveying it then to another one in accordance with what he could conceive out of it. This being an undisputable fact, common among all that Wukay uttered his famous dictum: "Had not the meaning been expansive, people would have perished." Sufyan al-Thawri said too: " If I tell you that I am reporting to you (the *hadith*) as I heard, you should never believe me! As it is verily the denotation (that I got)."

In this way the words remained liable to differences and denotations used to change in accordance to the change of the narrators, among whom – as said by al-Suyuti – were the non-Arabs and half-blooded and others who were other than Arabs, having non-pristine impure Arabic accent!

Even further, al-Bukhari, though being the chief of traditionists, with his book being widely known among the *jumhur* (Sunnites) who were considering it to be the most authentic book after the Book of Allah, used to narrate by way of meaning! And narrating the *hadith* through meaning had – certainly – its extreme disadvantage on religion, language and literature, as will be seen later on.

They have, moreover, allowed themselves to receive the *hadith* even when being inflicted with intonation, or mispronunciation, or its syntax of wording being disordered by bringing words forward and backward, beside accepting a part of the *hadith* and discarding the other part. All these points will be clarified in their due places of this book, God-willing.

Hadith of That Who Lied Against Me

I have exerted much effort in seeking the truth of this *hadith*, till after extreme toiling, I found that the word "deliberately" was never mentioned in the narrations of eminent Companions. Seemingly this word crept into this *hadith* through the means of idraj (inclusion), that was common among men of *hadith*, so as it be taken by the narrators as a reliable basis in whatever they report from others through mistake, or misconception, or error, or misunderstanding.

Through this they intended to ward off the sin of lying and evade any interdiction in narrating, as that who errs being not sinful. Or that this word (deliberately) was inserted in the *hadith* in order that those

who were unpurposely composing and fabricating traditions, could justify their practice, to support by it their utterances and gain the trust of people.[6]

The Compositions

Throughout its whole history, Islam was never inflicted with a misfortune more dangerous than those composed traditions, the fabrication of which was done by both the enemies and lovers of Islam, for numerous reasons we demonstrated in their places. Beside the Israeliyyat which were disseminated by the Jews, like Ka'b al-Ahbar and Wahb ibn Munabbih and others. Moreover we can refer to the Masihiyyat and other similar fabrications that were foisted into our religion from the un-Islamic religions and creeds, but believed and accepted by Muslims without any investigation, or taking notice of them (their being fabricated).

Abu Hurayrah

Abu Hurayrah was the most prolific Companion in reporting (traditions) from the Messenger of Allah, though not keeping the Prophet's company more than a year and nine months, as I verified and recorded in my book Shaykh al-Mudirah,[7] with his narrations containing that abundance of troubles which survived for a long epoch and will be there for ever. Because of these facts I have dedicated for him a separate special exposition in which I fulfilled my duty toward knowledge, seeking only the truth, citing in it whatever be in his benefit and whatever be against him, fearing no one in demonstrating the truth, or hesitating in disclosing knowledge, as truth is verily superior and greater than Abu Hurayrah.

Collecting and Inscribing the Qur'an

Before giving detailed information about inscription of *hadith*, I would like to pave the way with a short recapitulation on writing down the Qur'an, in which I stated a complete abridgement of this subject, so as to make clear for people how our ancestors were seeking full accuracy and extreme confirmation when collecting the Qur'an. Thus the Qur'an reached us through a fully authentic chain of narrators (*mutawatir*), deeming as an infidel whoever denying anything of it. Had the *hadith* been written down in the same way followed for the Qur'an, through the same means of investigation and accuracy, it would have reached us fully *mutawatir* too, devoid of that much difference among Muslims that no one could – throughout long ages – avoid.

Inscribing the Hadith

The other fact I reached through researching, was that the inscription of *hadith* was only done in the 2nd century (H), i.e. more than a hundred years after the Prophet's demise. It was not the narrators who motivated to this but the governors who were feeling interdicted of writing the *hadith*, for fear of perpetrating that which was forbidden by the Prophet (S).

In the outset this inscription was incomplete, going then into different and changeable stages, till coming out in its recent shape, at about the middle of the 3rd century and beginning of the 4th *Hijrah* Century. This delay in writing down the *hadith* had its bad effect and great disadvantage to which we referred in its place of the book.

Origin of Science of Hadith

Since *'ilm al-hadith'* is relevant to our research, we brought about a good abstract of it, to be a guidance for anyone intending to recognize it. We have also stated information about the famous *hadith* books to demonstrate their reality, with what limitations attached to them and the comments said about them. Then we have referred to the issue of *jarh* (sarcasm) and *ta'dil* (modification), moving then to the reliability of the companions and the scholars' controversy regarding it, beside their positions in respect of knowledge and virtue. Out of all this we concluded our research to the true school of thought (*fitnah*), which discards both extravagance (*ifrat*) and intemperance (*tafrit*) concerning this reliability.

Scholars' Stance toward Hadith

As previously mentioned, the inscription of *hadith* has originated only in the 2nd century, with its books widely-known among *Ahl al-Sunnah* – of al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi and al-Nasa'i having not come out but only during the 3rd and 4th centuries, containing many unsuccessively-narrated (*ahad*) ones entailing only surmise. Due to all these facts the *Ummah ulama* have never accepted such traditions with absolute submission and approval as they did in regard of the Qur'anic verses, never considering them among successive authentic (*mutawatir*) reports that should be indisputably agreed, but rather they have contradicted most of them with making protracted controversies.

The *Mutakallimun* and scholars of *usul* – as they classify the *khabar* into *mutawatir* and *ahad*, the *mutawatir* giving the certain knowledge considered only in the doctrines (*'aqa'id*), while the *ahad* giving only the conjecture, that can by no means take the place of truth, – have never found, in their searching, in the *hadith* books, any *khabar* to which the rule of *tawatur* can be applied so as its indication be certain.

The scholars of *hadith* also have never offered to do any research on it since it is beyond the limits of their knowledge, and due to its means of reaching them being through single transmitters (*ahad*) which being only of conjectural inference upon which it can never be based in case of doctrines. So they have rejected every *hadith* that was contradictory to the principles on which they concurred, and the regulation they laid down, with the rule agreed by all experts: That the single (*ahad*) traditions can never be considered reliable in case of doctrines, however strong and authentic be their chains (*asanid*) and multiple be their means of transmission.

While the imitators of schools of thought, who used to call themselves scholars of *fiqh* (jurisprudence), were restricted by imitation, that made them neglect *hadith* books that appeared after the decease of

their leaders (imams), never giving them their due of research and study to the extent they did for the books of their *shaykhs*, or taking them as proofs in their rules and judgements. When one of them coming across any tradition – even that feeble one – that going in line with the school of thought he follows, he would cling to it with rejecting every other one even if being more authentic than the *hadith* he took for granted.

Further he might take and accept part of the *hadith* and discard the other part! But as regards whatever contradicting his *fitnah*, he would discard and never accept it even though being among those traditions narrated by the company (*jama'ah*).8

That which prompted them to so doing was the fact that all the jurisprudents' evidences were based on conjecture only, without the condition of *tawatur*, and everyone is free to accept, without any interdiction, all the traditions of which his heart is quite confident.

When referring to the books of investigators, particularly A'lam al-muqi'in of Ibn Qayyim al-Jawziyyah, we verily come across numerous traditions numbering one hundred or more, that were disapproved by magnates of *fiqh*, who never contradicting their creeds for their sake. When asked about their full adherence to whatever their *madhahib* contained with discarding everything other than them, they would say that: their leaders have accepted only the traditions and verdicts (*fatawa*) of the ancestors of which their hearts felt assured and confident, and that which they considered correct, and was applied during their lifetimes. Further (they say *that*) these leaders were, due to their nearness to the Companions and great Followers (*Tabi'un*), more knowledgeable and profound in *fiqh* than the authors of the *Sunnah* books which became so widely known only after the elapse of the early centuries, that were the best according to a *hadith* reported by them in this respect.

Whereas the leading grammarians have never considered the *hadith* among the texts they used to quote for confirming their grammatical rules, as they fully realized the fact that the *hadith*'s correct text had lost its earmarks, and whatever reported from the Prophet was not according to its true wording, with no one certainly knowing the correct form of the traditions uttered by the Prophet. Therefore it was improper to quote the *hadith* (as an evidence), beside the fact that the traditions disclosed by the Prophet were never accepted by them while they used to quoting the sayings of the Arab rudes who did not know how to urinate!

A General Word

As soon as becoming aware of all these facts and other than them stated in my book, and uncovering the truth of the *Muhammadan hadith* in a clear-cut pure shape like a polished mirror, I became well-acquainted with all the traditions ascribed to the Messenger, taking whatever I take with consent and discarding that which I discard with confidence, fearing no blame or guilt in this or that.

It is not to be fancied that I be a heretic in this respect, as the *Ummah* scholars9 have never approved of

every *hadith* reported in the *Sunnah* books, so let them have capacity for whatever I encompassed, after it was demonstrated to them. This verily being a common fact known for men of discernment with no disagreement between even two scholars, except for the *Hashwiyyah* who believe in all the traditions narrated to them whether being correct or incorrect, as long as their chain (*sanad*) be established in their viewpoint.

Ibn Abi Layla said: "Any man can never comprehend the *hadith* till he takes some and rejects some". Abd al-Rahman ibn Mahdi said too: "No one can be a leader (imam) in *hadith*, when following up the eccentric and odd traditions, or telling of whatever he hearing, or reporting from whosoever (with no verification)". Many examples proving this can be found in their proper places of this book.

No one has paid due attention to this subject – as previously stated – in the past, while studying it was extremely necessary before going into the books of *hadith*, *tafsir* (exegesis), *fiqh*, *usul*, history and grammar (*nahw*), with alike topics relevant to religion of Islam. It was supposed that a separate book be authored about it a thousand years ago, when the well-known *hadith* books came to scene after spread of *fiqhi* schools of thought among Muslims, so as these books occupy their proper places of religion, and truth of the traditions reported in them be revealed for people so as to be well-acquainted with them.

Had I come across, throughout the expansive Arabic Library, only one book covering this weighty and sensitive subject – of which every Muslim should be aware – I would have been relieved of this heavy burden,[10] which I shouldered for the sake of research and exploration into hundreds of books and *asanid* to which I referred, and from which I quoted and reported. After spending protracted years in rushing into and treading this tedious road that was never paved before, nor had a beacon to guide the misled, I at last managed to find those abundant materials that enabled me to prepare and compile this all-inclusive book. Also I could publish this book – which is verily considered the first and unique in type – making it available for all people so as to be well-acquainted with the Muhammadan *hadith*, and be able to study it scientifically and comprehend it with logic and reason, far from bigotry.

And due to the fact that this research – as said before – being delicate and novel, with the probability of being opposed and disputed by some of the Hashwiyyah (Marginalists) and short-sighted people, so I have cited in it a large number of decisive indisputable proofs, and invulnerable evidences.

Through the book's chapters, some of these proofs and evidences might have been repeated here and there due to a necessitating exigency or a compelling reason, or an unresolved interrelation with the course of speech in a way that meaning be incomplete unless they be there, and antecedent and following statements be badly lacking them. Besides, my intention being to evade and abstain from criticism and analysis in this book, though they being the principles upon which every proper scientific authorship is based and established in the contemporary time.

I found myself obliged to so doing, since our people have just recently been acquainted with such kind of research. Nevertheless my only hope is to see the end of the epoch in which only hypocrisy in

knowledge and '*riya*' (dissimulation) in religion be prevalent, with the absence of good morals that deserve the pleasure of those who allege to be among the traditionists or scholars. I hope too to see people living in a time where only uttering and disclosing the truth is established, and nothing is set up but only the good deeds, with only the useful and beneficial knowledge be remaining on earth.

After managing in tearing down the veils and disclosing the truth regarding the Muhammadan traditions, which they (Sunnites) considered to be the second source for the legal proofs after the practical *Sunnah* (Prophet's acts), taking them as *asanid* (documents) for supporting the Islamic sects and communities (*firaq*), and evidences for their superstitions and fancies, which they claimed to be relevant to religion. Also after succeeding in divulging to people the hidden facts about *hadith*, demonstrating a pristine and truthful profile of its history, I sincerely hope that I have succeeded in hitting the mark and attaining the prime purpose for which I exerted a great deal of effort and toiling, and spent that much of my life: being to defend the wordily *Sunnah* (of the Prophet) and protect it against any blemish, so as the Messenger's speech be immune and invulnerable against any foisted words composed by the liars, or be spoiled by the intrigues of the hypocrites and enemies of religion.

My aim was also to keep noble essence far from being described with epithets unfitting and improper for its sublime status and glorious worth, as he (S) – having the highest peak of knowledge, wisdom and rhetoric – was more honourable than to produce anything out of ignorance, or utter anything of his own desire.

If it is for this book to change – undoubtedly – the opinions of many Muslims in regard of the beliefs they inherited (from ancestors), and the rules they learned, it will, God-willing, make them acquainted with numerous realities increasing in their perception and knowledge in religion. It will further give solutions for the miscellaneous problems of which their bossoms are annoyed, with repelling and eliminating suspicions misused by the Muslims' opponents and religion restrainers. In this way the consideration will be concentrated upon recognizing the principles of religion (*usul al-Din*), and all viewpoints of Muslims and non-Muslims shall be straightened apprehending its purposes.

This book will, God-willing, remain a lofty light stand guiding toward the earmarks of the Muhammadan *hadith* biography throughout all stages of history, as long as this *hadith* be read or taught to people on earth.

I introduce my work – after Allah the Glorified and Exalted – to the learned among Muslims in particular, and to those concerned with Islamic studies in general, as it is these and those who are well-aware of its value and realize its worth. I implore Allah to help them all to find in it that which can satisfy their eagerness, and please knowledge and truth altogether.

I beseech Him the Glorified, to render my work sincerely devoted for His pleasure, prescribing for it a success and succour from His Own, so as to attain the aim I intended from it, that is to serve religion and demonstrate the truth, for the benefit of all people. He is the One Who responds to supplication.

From Jizat al-Fustat,

Saturday 5 Jumada al-Ula, 1377 H. December 7, 1957

Mahmud Abu Riyyah

1. Worshipping and obeying the taghut being always the cause leading to tyranny and renegading from religion, on the part of a creature who is worshipped a chief who is imitated and a desire (hawa) which is followed.

Ibn al-Qayyim said: The taghut is everything with which the bondman trespasses his limits, as a worshipped or followed or obeyed person. The taghut of every people is that whom they take as a judge to settle their disputes, other than Allah and His Messenger, or worship other than Allah, or follow him with no perception from Allah, and obey him in matters which they know to be submitted to Allah.

2. It is said: The sciences are of three kinds: One which has ripened but hasn't burnt, which is 'ilm al-nahw' (grammar) and 'al-usul'. The second is a science that has neither ripened nor burnt, which is 'ilm al-bayan' (rhetoric), and exegesis. The third one is a science that has ripened and burnt which is 'ilm al-hadith' and 'fiqh' (jurisprudence).
3. It is said a naqqab man, meaning an influential and potent man.
4. The book Manahij wa tajdid, by Amin al-Khuwalli, p. 88.
5. The only mutawatir book is verily the Qur'an, no book else.
6. Like the storyteller, and others.
7. This book has been published twice, and I am preparing it for the third edition, God-willing.
8. By al-Jama'ah I mean: Ahmad (Ibn Hanbal), the two Shaykhs, al-Bukhari and Muslim, Abu Dawud, al-Nasa'i and al-Tirmidhi
9. Abu Umar and other eminent ulama' said: There is unanimous concurrence among people that the imitator can never be counted among men of knowledge, and that knowledge can only be realized through evidence (dalil). Commenting on this saying, Ibn al-Qayyim said: "These two unanimities included dropping the bigot to desire and blind imitators from among the elite of ulama", as those who being superior to them acquired the qualifications to be inheritors of the prophets. The ancestors used to use the word jahil (illiterate, ignorant) for the imitator, since they believed that the 'alim should be independent in comprehending the knowledge, and inferring evidences for his comprehension. They used to say: The parable of man who imitates (others) is like an animal that is guided by others.
10. This being the way with which Dr. Taha Husayn described my work, in his valuable foreward, with which I initiated this edition of the book.

Introduction of the Second Edition

Introduction of the Second Edition1

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ذلكَ هُدَى اللَّـهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ أُولَـٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَـٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ أُولَـٰئِكَ الَّذِينَ هَدَى اللَّـهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ

In the Name of Allah, the Beneficent, the Merciful

***"This is God's guidance guideth He with it, whomsoever of His servants He pleaseth; and if they were to associate others* (*with Him*) *certainly would be vain for them what they were doing. These are they whom gave We the Book and the authority and the apostleship; so if these* (*people*) *disbelieve in it, indeed have We* (*already*) *entrusted it unto a people who are not disbelievers in it. These are they whom God hath guideth, therefore follow their guidance."* (*6: 88-90*)**

While introducing the second edition of my book *Adwa'* 'ala al-Sunnah al-Muhammadiyyah, or Difa' *'an* al-hadith, I find myself obliged to present an express comment on its first edition, and how was the reaction and response toward it on the part of people with their different strata and inclinations.

Concerning the eminent scholars and leading thinkers in our homeland and other countries, this book – thanks to God for His favour and help – has gained their pleasure and appreciation with much applause, may Allah reward them the best, on my behalf and that of knowledge. In regard of those who dislike investigation in research, strival (*ijtihad*) in comprehension, and free thinking, seeing knowledge to lie only in whatever they have learned through dictation from their chiefs and *shaykhs* … these people reacted to it – as was expected – with severe protest, making widespread campaign against it here and there, and even authoring books to this end. My reaction or stance toward such people was turning away from them, never facing them with the same stance and practices.

But, through any of these books – despite their voluminousness and abundance – I have never come across even one study of worth or a subjective criticism based on a modern scientific style that showing a truth or rectifying an error, or modifying a viewpoint, with their value being only disclosing the actual morals and nature of their authors with the level of their knowledge. And if such type of criticism was justifiable for some people in the past, it has verily become nowadays so detested, with no one resorting to it but only the ignorant who know nothing of the principles of criticism.

This is due to the fact that the proper criticism in the present time verily rests upon established principles of full perfect knowledge, sagacious intellect and sound logic, beside the critic's being of chaste tongue and polite style as a prime condition. Through these conditions alone, criticism can undertake its mission best so as to be approved and accepted by people, with having the required effect and impression upon hearts and minds altogether.

The fact of which man may never perish out of wonder, being that all those who blasted and opposed my book have in fact neither managed to recognize its real purpose and objective, nor been able to be aware of its aims. The reason behind this might be traced back to its being beyond their cognizance and perception, and its theme being strange and unknown to them. Beside its research being based on modern scientific methodology which they fail and be short of attaining and recognizing, as when they were faced with it were frightened entailing to their denial and opposition to it for fearing from its implications for them.

I wish that they, on failing to comprehend and realize my words, would have chosen to keep silent,

causing no bother to people (out of their opposition), heeding to the counsel of the wise poet who said:

I wish that who having no knowledge,

Had kept us immune from evil of his knowledge!

After all this, I announce with full confidence and self-assurance that verily no harm is there to inflict my book because of such a feeble baseless criticism, which only added to its value, and sublimated its position.

For Truth and History

Following is the story of my book with the investigating and non-investigating scholars, recorded here, in a brief statement for sake of serving the truth and history, so as to remain for ever as a sincere ensign and evidence to be read by all generations throughout ages. Through this, people get to know how some *shaykhs* of religion – in our age, of enlightenment, knowledge and atom – would react toward knowledge books produced through serious investigation in research, and strival in conceptualization, and freedom in thought!!

I have no choice here but to refer to a point I found so clear in the criticism launched by the critics, that is their campaigns were intensified in regard of Abu Hurayrah in particular, and reliability of the Companions (*Sahabah*) in general, to an extent reaching an unreasonable stage. Therefore, for fulfilling my duty toward truth and history and respecting knowledge sanctity, I found myself obliged to review and revise my book as a whole. Out of this I intended to reinforce its sections and support its chapters, with authentic sources and *asanid* having consideration among *Ahl al-Sunnah* of which I abstained publishing in the first edition and which may be found after the coming out of this edition. They cover these two subjects (Abu Hurayrah and Sahabah) with all other topics of the book that actually need reconsideration, revision, rectification, omission, addition and elucidation, especially those points being stated for the first time, till the book turned to be defectless and perfect.

Concerning Abu Hurayrah, due to his own special situation, in which none of the Companions shares, and no parallel to him is there among them,whether in regard of his *sirah* (conduct) or biography, or abundance of the traditions he narrated, I have dedicated a separate book for him under the title: Shaykh al-mudirah, having it printed and published twice.[2]

With regard to the *Sahabah*, I opined to support my writings in the first edition with quoting whatever revealed about them from the most truthful book, referred to by Muslims in East and West of earth, which is the holy Qur'an. Whoever intends and be able to dispute or argue regarding any of its verses, or debates any of its words, he is free to do, being thus so bold and valiant. Some people (of Sunnites) may claim that the verses revealed in regard of the *Sahabah* and their conditions were abrogated! Further, they say that if they were on this state during the lifetime of the Prophet (S), they afterwards

have been quite innocent and immaculate, 3 and anyone claiming the opposite is verily a *zindiq* (blasphemous) whose faith is corrupt.4

In conclusion of speech I say: I am ready to accept, with delight and pleasure, all the criticism launched against me. May Allah's mercy be upon Ibn Hazm, who said:

"Whoever ponders and meditates, training his self to be pacified at realities, though they be painful for it at first shock, his rejoicing at being censured by people shall be much more than that rejoice caused by praising him.

May Allah guide us all toward the straightforward path and bestow upon us His grace and pleasure. He is surely the Benevolent the Merciful.

An Indispensable Explanation

Before finishing with preparing the second edition of this book, I find myself obliged to publish this explanatory statement to give replies for two accurate comments. One given by the honourable scholar Dr. Taha Husayn after reading the first edition of this book twice, as he expressed – may God preserve him – in the interesting chapter he wrote about my book, in which he applauded it and its author, for which I present my gratitude and sincere praise. I have sought God's guidance to make of this chapter the introduction to this edition.

Following is the first comment that was given by the Doctor and some scholars:

While citing to people the story of *hadith*, exposing what happened to it at the hands of the narrators, and that which befell it out of the fabrication of fabricators and others, beside alike things I stated in my book, I quote again some traditions as proofs for whatever I intend to confirm or negate, or other than this! Which seems to be only paradox.

This comment is worthy of regard, should I believe in the veracity of the traditions I am quoting, assuring their being uttered, with their words and denotations, by the Prophet (S)! For warding off this suspicion I say: The traditions I am citing through my discussion as evidences supporting my views in the book, are only mentioned for convincing those who can never be persuaded but only by such traditions, since they consider them as intuitions in which they firmly believe.

Through this I have not transgressed the principles of logic and methods of argumentation and debate. Since we have the term *al-dalil al-iqna'i* (the convincing evidence), where one can argue with his opponent with something the latter considers intuitive. The example for this being the Muslim's arguing the Christian with something stated in the Gospel, while he himself disbelieving in that with which he is arguing.

Or on the contrary of this, or what is called by them *dalil al-ilzam* (the binding evidence), in which they

say: “Bind them with the laws with which they have bound themselves.” This issue is quite common among scholars needing no proofs or evidences to prove it.

But this fact never includes all the traditions cited in my book, as signs of veracity seem apparently on some of them, like an exposition of the holy Qur’an, or being in harmony with the sound reason, or “be in accordance with the principles upon which religion was established, toward which the *da`wah* (call) was launched, and for which Prophethood was bestowed,” or through whose denotations I be enlightened by a ray of *Nubuwwah* light, though being dim and scanty.

Feeling this fact through my inner consciousness, I would take and narrate those traditions in which confidence is felt and reason can believe and admit, considering them to be among the Messenger’s explanation of the noble Book. This, while being certain of their being among *ahad* traditions, and of conjectural evidence that never amounting to the degree of peremptoriness indicating certainty (*yaqin*), with their narration being through denotation and not with the original words uttered by the Prophet (S).

Intuitionism necessitates us to believe in authenticity of some traditions like the one: “Never write from me other than the Qur’an,” the *hadith* on which I based my book. Because all the contexts and evidences indicate its veracity, with being supported by the acts of the *Sahabah*, who have all followed it absolutely, abstaining from writing down the Messenger’s traditions, besides forbidding people from inscribing them. In this way, all these traditions have reached us through narration (*riwayah*), not through inscription as in the case of the Qur’an.

The second comment given by the honourable Doctor was through his own words when saying: You have abundantly reported from al-Sayyid Rashid Ridha’ (may God’s mercy be upon him). I heard this note too from other eminent *ulama*, which I admit to be an undeniable truth!

My reply to this comment being that, my doing so was never out of unawareness or lacking to evidences, but was verily on purpose on my part for significant reasons.

Of them, that this Sayyid is regarded nowadays one of the reputable leaders of *fiqh*, whom *Ahl al-Sunnah* were considering reliable and trustworthy mujtahids, of whom they were taking (traditions and *ahkam*). And also his being the unrivalled chief of *Ahl al-Sunnah* traditionists in our time, to the extent being aware of whatever related to the traditions contained in the famous Sunnah books, recognizing what afflicted them at the hands of narrators, beside whatever relevant to subject of my book, unless any other scholar be aware of such things. Sufficient be is that *al-Azhar* – that great institute – has never introduced or educated, throughout many ages or in our time, anyone that can be his equal in knowledge and research. I am fully responsible for these words.

Moreover, he has inherited knowledge of Professor al-Imam Muhammad Abduh, whose knowledge and virtue needing no mention, besides being widely known among the leading religious authorities and leaders. So whatever is uttered by al-Sayyid Rashid I consider as if issued by his teacher al-Imam, due to identicalness between their methodology and way of viewing the religion.[5]

Due to his enjoying all these attributes, his sayings and opinions shall be – undoubtedly – be considered by *Ahl al-Sunnah* as decisive arguments (*hujaj*) and convincing proofs, with no one daring to dispute or deny. That is why I have extensively quoted his sayings and views in my book, taking them as strong evidences supporting my statements.

The same can be true in regard of any other scholar whose utterances I usually quote like Ibn Taymiyyah, of whom I have abundantly quoted. *Ahl al-Sunnah* call him Shaykh al-Islam, imparting upon him high esteem and status. At the same time we recognize worth of these two eminent scholars, we are aware too of the points for which they be reproached. And the utterances of everyone can be quoted and refuted, except for the owner of the message (S).

I have deliberately done so, since I was aware of the protest to be launched against my book, on the part of those calling themselves *Ahl al-Sunnah*, exactly as was seen in their reaction toward some chapters of this book that were published in *al-Risalah* journal several years before coming out of my book. This fact is explicitly demonstrated through the hardships and misfortune I experienced after the coming out of the book from press.

This being my reply to the observations of Dr. Taha Husayn and others, hoping this reply be sufficient and satisfactory for him and all learned ‘ulama. I will content myself with this answer.

Here I avail myself of this opportunity to add some lines to this statement in which I disclose a firm reality of whose comprehension some people are misled.

This point being their claim that from my book I intend to achieve a latent purpose, being to impede the Prophetic *Sunnah* (traditions) from spread and be content with the holy Qur’an in taking all precepts and rules of religion! I know not wherefrom they got this mistaken conception, nor in which chapter of my book I mentioned it, or referred to it in a way or another.

Whereas what I have expressed through clear-cut statements with no ambiguity or obscurity, was that calling people to be precautious and reservative in taking and accepting the traditions, trying their best to seek and find only the *sahih* (veracious) and authentic ones. Beside discarding and not heeding to the unauthentic and composed ones, after that much distortion to them at the hands of narrators, the fact I elaborated in details in my book. I haven’t introduced in this respect anything as a novelty; rather it was the conduct (*Sunnah*) of the precedent leaders of Islam, and the usual practice of the knowledgeable ‘ulama.

Reiterating and emphasizing this more than once, I am certain that the Qur’an being verily the origin of the straightforward religion, and the *Sunnah* being only its exposer. So the exposition and demonstration should be correct and obvious, and devoid of any suspicion.

Though my words being so obvious and clear, much criticism and sarcasm reached me. But all this has no effect on me whatsoever, and can never be in a way or another detrimental to my book.

Jizah of Fustat,

Friday 8th of Muharram 1383 H.

May 31, 1963, A.D.

1. I have deleted from this introduction more than seventeen pages, in which I stated the standpoint of those who attacked me and my book. Because I preferred to deal mildly and respond to evil with good and kindness, the fact led me to neglect whatever they said and spoke against me. I invoke Allah to forgive all those who vexed and slammed me, and to guide them toward the straightforward path.
2. This book was printed twice, one edition in the city of Sour in Lebanon, and the second one in Cairo.
3. The principle upon which some depend is that the Sahabah as a whole being reliable, inferring the hadith: "My Companions are like stars ..." which is baseless. See the book al-Muntaqa of Ibn Taymiyyah, p. 551, and other books.
4. Refer to my book Shaykh al-Mudirah, so as to find the name of that who issued such a judgement, who is - regrettably - a professor teaching the Islamic Shari'ah in one of the Egyptian universities.
5. The great Allamah al-Shaykh Mustafa Abd al-Raziq, the former lecturer in al-Azhar University (may God's mercy be upon him) says: If al-Shaykh Muhammad Abduh be a religious authority (imam), so al-Sayyid Rashid Ridha' would be undoubtedly his companion, interpreter of his madhhab and his complement. The founder of al-Manar (may God's mercy be upon him) has exerted in this respect a tremendous effort, replete with religious researches and fiqhi debates, which had an effective impact on knowledge-seekers and their curricula, and on methods of the Islamic studies throughout all the Islamic countries. (See the book Ra'id al-Fikr al-Misri, p. 15).

Introduction to the Third Edition

I seek Allah's guidance to present to readers this edition of my book, initiating it with a brief foreword stating in it the revision and addition I have made in the second edition of the book.

On determining to reprint this book for the third time, I saw it sagacious to reconsider the second edition. As soon as finishing its reading, I realized the necessity to give more exposition and explanation for some of its subjects that might be long or abridged according to requirement. Besides, I came across numerous places badly needing some rectification or revision, with some printing mistakes that were common in many words, due to the fact that this book was printed in Lebanon, far from us.

I am not going to elaborate or state all the procedures I have done for compiling this book and preparing it for the third edition since it is a futile protraction. But in general, I can say with full confidence, that I have exerted my best and much effort for rectifying whatever I came across in the second edition, with accuracy and consideration, till managing, with God's help, to bring out this edition, in this complete and required form. In it I have introduced a brief abstract on biography of Abu Hurayrah, after omitting it from the second edition, dedicating for it a separate inclusive detailed book.

Being pleased and delighted in presenting this book to people, I sincerely implore Allah to make it of advantage, with the perfect scholars being more content with it. And all praise belongs to Allah, in the first and last, beseeching Him to grant us success and guidance all the time. He is verily Hearer and Responsive.

Al-Sunnah

Before starting the discussion I committed myself to, truth calls me to give a foreword identifying in it the word *"Sunnah"* in respect of linguistics and terminology, demonstrating how it is judged by the Prophet's traditions, and the position it occupies in religion, after which I go forward God-willing.

Lexically, *"al-Sunnah"* is defined to be the paved method and followed conduct, or the followed example. Its plural is *sunan*. The linguists say that it is derived from the saying: *sanna al-ma'* (water), which meaning: he continued pouring it (water). Hence the Arabs resembled the straightforward method with the poured out water, which is due to succession of its flow on one course shall be like one thing.

A poet said: 1

Never be fed up of a conduct you followed,

The first be content with a rule is he who leads it.

In origin: to prescribe a good rule is to lay down a good method. And it is said, also: He followed his guide, and so and so is *mutasannin*, i.e. following the *sunnah*.

Ibn Taymiyyah said in *Iqtida' al-sirat al-qadim*:

The *Sunnah* is the habit, and the repeated method, that people may or may not consider to be worship. The Most High said:

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ

"Indeed, there have already been before you examples, travel ye therefore in the earth..." (***3:137***)

The Prophet (S) said too: "You shall verily follow the *sunan*, (conducts) of those who preceded you." *Ittiba'* (following) is to tread in somebody's steps and following his example.

The Prophet's *Sunnah* is his *sirah* (conduct) he used to follow, and Allah's *sunnah* (method) may be said to mean the method of His Wisdom, and the way of obedience to Him, such as:

سُنَّةَ اللَّـهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّـهِ تَبْدِيلًا

"(Such has been) the way of God concerning those who have passed away before; and never shalt thou find in the way of God any change." (***33:62***)

And

فَلَن تَجِدَ لِسُنَّتِ اللَّـهِ تَبْدِيلًا

"...and never shalt thou find in the course of God any alteration." (***35:43***)

In *al-Ta'rifat*, al-Jurjani is reported to have said: *Al-Sunnah*, in language, is the method (*tariqah*), whether be pleasant or not. According to *Shari'ah* (Islamic Law) it is the method followed in religion with no prescription or obligation. The *Sunnah* is every act or practice which the Prophet (S) persevered on doing it, with leaving it sometimes. If this perseverance be out of worship it will be a guidance *Sunnah*, and if it be out of habit it will be a superfluous *Sunnah*.

The Messenger's *Sunnah* represents his and his close Companions' acts and conduct (*sirah*). It is known from the Companions through practice and apprising, like: so and so is of the *Sunnah*. Then the traditionists termed the Messenger's speech as *hadith* and *Sunnah*, i.e. it is a modernized term that was never known in the language, nor used in its literature. I have employed this term in denominating my book and the theme of my research. It would be rather better to call it: Defence of *hadith*, since it is laid down in fact for this purpose. So I have added it in the title of this edition.

It is said that the term *'sunnah'* being used for every saying or act or report ascribed to the Prophet.

Position of Sunnah in Religion

They (traditionists) made the spoken Sunnah in the third degree, following the practised *Sunnah*, which comes after the Qur'an, that reached us through successive chain (*mutawatir*), in a way no doubt can be ascribed to it. For this reason it is quite established outright. While the *Sunnah* reached us through an unsuccessive chain, the fact entailing its being doubtful as a whole. The second rank in religion is given to the practical *Sunnah* (the Prophet's acts).

In al-Muwafiqat,[2] al-Shatibi is reported to have said: The position of *Sunnah* comes in consideration after the Book (Qur'an) for the following proofs:

First: The Book being decisive and asserted, while the *Sunnah* is doubtful. And affirming it (*Sunnah*) is valid only in its generalities not the details, on the contrary of the Book which is established in general and in details. And that which is fixed is prior to that which is suspicious, the fact necessitating to give the Book precedence over the *Sunnah*.

Second: The *Sunnah* is either expository for the Book, or be excessive to this. If it be an exposition its order of consideration would be after the exposed thing (Book), as the decline of the exposed requires decline of the exposition, while the opposite is not true. That whose status is thus is more meritorious to be superior, and if it be not an exposition, no consideration is given to it unless it be there in the Book.

This verily is an evidence to give priority to the Book in consideration.

Third: The *akhbar* (reports) and (old) traces, like the *hadith* of Mu'adh, when the Prophet asked him: On what basis do you pronounce the *hukm* (rule)? He replied: On the basis of the Book of Allah. He (S) inquired: If you can't find it there (with what you give the rules)? He said: With the *Sunnah* of the Messenger of Allah? He again asked: If you can't find it there (with what then)? He said: I exert my opinion.3

Citing many proofs from Umar, Ibn Mas'ud and Ibn Abbas, confirming this issue, al-Shatibi said: And that which is decisively established in this regard being the fact that the Sunnah can never reach the degree of consideration of the Book. He also said: The *Sunnah* has in fact the position of interpretation and exposition of the denotations of the rules in the Book. This is indicated in the Qur'an:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

"...that thou mayest make clear unto mankind what hath been sent down unto them..." (***16:44***)

And the *Sunnah* in meaning is referred to the Book, as it is the elaboration of its generality, and exposition of its ambiguity, and elucidation of its concised statements.

It (the *Sunnah*) is in short the exposition of the Book outright. This is indicated in Almighty's words:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

"...and We sent down unto thee the Remembrance (***i.e. the Qur'an***) ***that thou mayest make clear unto mankind what hath been sent down unto them."*** (***16:44***)

No issue or point can be found in the *Sunnah*,4 unless that meaning has been indicated generally or elaborately. Further, whatever indicating the Qur'an's being the universality of the *Shar'ah*5 (Islamic Law), and a fountain for it, is verily an evidence indicating this fact. Also since Allah said:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And most certainly thou standest on sublime morality," (***68:4***)

which was interpreted by A'ishah that his morality being the Qur'an itself no more no less. This indicates that his utterances, acts and approval are altogether taken from the Qur'an. And since morality is represented only by these things and as Allah has made the Qur'an an explanation for everything,6 the fact requiring that the *Sunnah* being contained in it on the whole, as bidding and forbidding being the first

things revealed in the Book. And like His saying:

مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ

"We have not neglected in the Book anything,"[7] (***6:38***)

and His saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

This day have I perfected for you, your religion (***5:3***)

with which intending to mean the revelation of the Qur'an.

As a conclusion, *Sunnah* then is an exposition of what the Book contains, the fact giving the meaning of its (*Sunnah*) being referred to it (Book), that was confirmed too through investigation. In the outset of the book al-Adillah, it was proved that the *Sunnah* being dependent on the Book, otherwise it should have never been approved, which is a sufficient principle in this regard." He added: The cause behind heeding to the *Sunnah* lies in its being an exposition of the Qur'an, as to obey Allah is to abide by the rules of His Book, and to obey the Messenger is to act according to his expositions of the Book of Allah through saying, or deed, or judgement.

Had there been anything in the Sunnah having no root in the Book, it would have never been expository for it, the fact excepting not the *Sunnah*'s containing the explanation of the Qur'an's general rules, though seeming out of it, like the prayer that is stated in general in the Qur'an and in details in the *Sunnah*. But through this elaboration we got to know its being Allah's intention from the prayer He generally stated it in His Book."

He also said:[8] "The Sunnah elucidates the generality, restricts the absolute, and specifies the common." He said [9] too: "The objective of the *Sunnah* is to expose the Book, and expound its meanings."

When asked about the *hadith* saying: The *Sunnah* is baffling the Book, al-Imam Ahmad replied: I never dare saying so, but I say that the *Sunnah* interprets and demonstrates the Qur'an.[10] Al-Imam Malik used to say: "Take into account the continuous and plentiful work, abandoning other than it though containing traditions." He further said: The dearest traditions to me are those which got unanimous acceptance of people. [11] In *Ruh al-bayan*, al-Alusi reported that al-Imam al-Shafi`i said: Whatever is judged and decided by the Prophet is verily among that which he conceived from the Qur'an.

He also said: The *Sunnah* of the Messenger of Allah can in no way contradict the Book of Allah. [12]

The traditionist *faqih* al-Sayyid Rashid Ridha' (may God's mercy be upon him) said: The Prophet is a

demonstrator of the Qur'an through his utterance and acts. This demonstration implies elaboration, specification and restriction, with the exclusion of annulment of any of its rules or revoking any of its reports.

Hence we have the verified dictum: "*The Sunnah* can never abrogate the Qur'an." The main pillar of religion being the Book of Allah, occupying the first rank, after it comes the concurred practical Sunnah with every act being successively reported from the Prophet. In the third degree comes the unsuccessively narrated evidential traditions (*ahad*). Whoever acting according to the unanimously agreed ones will be verily among those delivered in the Hereafter, and regarded near by Allah, the Exalted, the fact approved by al-Ghazali. 13

Influence of Messenger's Speech on Worldly Affairs

The above-mentioned were excerptions of the utterances of the eminent religious leaders, in respect of showing the status of the Messenger's speech regarding the religious affairs. Concerning his words regarding the worldly affairs, it is said about them to be among mere opinions, that were called by the scholars "guidance ordinance." That means, his ordinance in any of the world affairs is called guidance (*irshad*) that stands versus the *taklif* (imposition) ordinance. According to the jurisprudential laws, to apply the guidance ordinance is not considered obligatory or *mandub* (recommended), since nearness (to Allah) is not intended by it, nor denotation of devotion is implied in it. It is commonly known that only relevant special evidence can prove the case of obligation or recommendation.

Whatever the *ulama* said in this regard is due to the fact that the apostles being not infallible in other than propagation (*tabligh*). In Sharh al-Aqidah, 14 al-Safarini is reported to have said:

In Nihayat al-mubtadi'in, Ibn Hamdan said: "They (apostles) being only infallible in respect of Allah's ordinances they be delegated to convey to mankind, being non-infallible in other than these, including error, oblivion and venial sins. Ibn Aqil in *al-Irshad* said: They (apostles) – peace be upon them – were not impeccable in respect of the acts, but rather in the fulfilment itself, with being impermissible for them to tell lies while propagating and conveying Allah's ordinances. The *Shi'ah* scholars disapprove this belief, unanimously concurring on the prophets being not liable to err, or subject to inadvertence or forgetfulness. They concur that the apostles being infallible against (perpetrating) major and minor sins, even in the worldly affairs.

It is widely known that the Prophet (S) believed some of the falsifications of the hypocrites, as in the case of the Battle of Tabuk, and other battles. Besides, he used to believe some of his wives, with hesitating in respect of falsehood *hadith*, feeling annoyed of it for a long time till the revelation of the verses of Surat al-Bara'ah (Immunity), which unveiled the
truth for him.

Al-Qadi 'Iyad 15 said: Concerning his states in regard of the worldly affairs, he might surmise something

to be on a certain condition, but would prove to be the opposite. Or might doubt or suspect some things in a way contradicting the Islamic Law. Rafi' ibn Khudayj [16] is reported to have said: As the Messenger of Allah (S) entered the Medina, he found some people pollinating the date-palms, when he said: What are you doing? They replied: We have been making them. He said: It may have been better not doing so. So they left them (date-palms), after which they faded. Thereat they told him about this matter, when he said: "I am just a human being. When commanding you to (do) something relevant to your religion you take and apply it. But when ordering you to do anything according to my opinion, (know that) I am just a human being." According to narration of Anas: He [S] said: "You are better aware of your world."

In another *hadith*, he (S) said: "I have only surmised something, so excuse me for my surmise." In the episode of conjecture, [17] Ibn Abbas is reported to have said: The Messenger of Allah then said: "I am no more than a human being. Whatever I tell you of that revealed by God is verily the truth, and that which I tell you out of my own opinion, I am just a human being, that may err and be right."

These were our reports regarding the Prophet's own opinions about the world affairs and his surmise concerning its conditions. When he (S) got down the Pond of Badr, al-Habbab ibn al-Mundhir said to him: Is this a place in which you were commanded by Allah to get down, that we have no right to leave and advance forward, or it is your opinion and war and stratagem? He replied: No, it is verily the opinion and war and stratagem.

He said: Then it can never be an abode: Get up, to betake ourselves nearer a pond belonging to some people, where we can settle down, plunging into it, and drinking when others cannot drink. He said: What an excellent idea! Then he applied his advice. In another event, he intended to make compromise with some of his enemies through one third of the Medina dates. When he consulted the Helpers (*Ansar*), and they told him of their opinion, he retreated his intention.

In this way it was permissible for him what we mentioned before, in respect of the worldly affairs we stated and their likes that have nothing to do with knowledge or religion, or belief or teaching.

He also said: [18]Concerning his believing in the mankind affairs and rules run by him, with their issues, and distinguishing between the truthful and falsifier, and recognizing the one seeking reform from that seeking corruption, it was in this way, when he said: "I am just a human being, you may seek my judgement regarding your disputes, and one of you might be more eloquent in presenting his proof than the other litigant, entailing that I give judgement in his favour according to my hearing in the case.

So I ask that in whose favour I gave judgement with something, not to take anything from the second one, as it will be verily like allocating him a piece of fire." (This *hadith* was reported from Umm Salamah). Al-Zuhri reported from Urwah, that he (S) said: "Someone among you might be more eloquent than the other (litigant), making me to consider him truthful and consequently giving judgement in his favour." And he (S) gives his judgements according to superficialities and surmise, with the testimony of the witness and oath of the swearer, besides observing analogy …etc.

He further said: 19 In regard of the Prophets' capabilities of knowledge related to the world affairs, no infallibility is stipulated to be possessed by the prophets regarding unawareness of some of them or believing in their opposites, the fact entailing no censure on their part.

The Prophet (S) also said: I know nothing except that what my Lord taught me." The Prophet Moses (A) said to al-Khidr (A): "...May I follow thee on condition that thou shouldst teach me aright of what thou hast been taught." 20

In *al-Rawd al-basim,* al-Wazir al-Yamani said: "It is quite evident for those acquainted with the scholars' rules that the Prophet's acts can never indicate by themselves any obligation or recommendation, but rather pointing to permissibility. The extent concurred by all being his abstaining from exercising prohibited acts (guilts), and if even one slip done by him it be out of inattention without persistence. Allah, the Exalted, has shown this fact in His Book.

The investigators say in this respect: When any deed performed by him, we would scrutinize to see whether he did it for seeking Allah's pleasure or not. If circumstantial evidences indicating the latter, following his example would be not recommendable, and his act would be considered only permissible that every individual be free to do or leave . An example for this act can be found in his confession to Umar ibn al-Khattab of contradicting his opinion regarding the event of the captives of Battle of Badr. 21

Obligation Not Necessitated by Messenger's Order Merely

Muhammad ibn al-Hanafiyyah (may God's mercy be upon him), reported from his father Amir al-Muminin (A), saying:

Much clamour was raised about Merry the Coptic (Umm Ibrahim), regarding her Coptic cousin who used to visit and frequent to her. The Prophet then said to me: Take this sword and go forth. If you find him near her kill him. I said: O Messenger of Allah, shall I be at your orders on dispatching me, executing your orders with no objection, or that the attendant sighting what is unseen by the absent? The Prophet (S) said to me: "Rather, the attendant can see what is unseen by the absent."

Then I went forward girding myself with a sword, when I saw him with her. I unsheathed the sword, and as approaching him, he realized my intention (to kill him). So he fled toward a date-palm and climbed it. Then he threw himself down falling on the back of his neck, with his legs being dispersed, turning to be castrated and his male organ being mutilated, losing whatever men usually have. He said: I then sheathed the sword, returning to the Prophet (S) telling him of all these occurrences. He (S) said: Praise belongs to Allah Who turns evil away from us, Ahl al-Bayt.

In his comment on this report, al-Sharif al-Murtada said: The rules contained in this report being to indicate that any act or practice can never be obligatory merely it was commanded by the Messenger of Allah, since had it been so, there would have been no necessity to revise or inquire about it. Further the

rules advantage and occurrence in their due time indicate their not requiring this obligation. 22

In 'Tabaqat al-Atibba' wa al-Hukama', Ibn Juljul reported from Sa'd ibn Abi Waqqas that he said: I became sick and was visited by the Messenger of Allah (S) who said to me: Call in al-Harith ibn Kildah, as he is the man who can cure you. Then the Messenger of Allah gave his orders to bring the physicians so as to inquire them about the remedies they had. 23

Forbiddance from Writing the Hadith

As previously mentioned, the Messenger of Allah (S) was an expositor and interpreter of the Qur'an, through his acts and sayings, but his utterances in this exposition or other than it, was not preserved through inscription as in the case of the Qur'an. All the reported authentic evidences and correct established acts have altogether indicated that the Messenger's traditions were never written down during his lifetime, as was done in respect of the Qur'an.

Further there were no scribes registering the traditions directly when hearing them with the Messenger's own words, as were scribes for the Qur'an inscribing its verses as soon as being revealed. Correct traditions and established reports are there all forbidding the inscription of the Prophet's traditions, of which I cite the following:

Ahmad, Muslim, al-Darimi, al-Tirmidhi and al-Nasa'i reported on the authority of Abu Sa'id al-Khudri that he said: The Messenger of Allah (S) said: "Write nothing from me except the Qur'an, and whoever has written anything must efface it." 24 Again al-Darimi has reported from Abu Sa'id al-Khudri that he said: I asked the Prophet (S) to grant me permission to write down from him, but he refused to give me permission." Another narration is ascribed to al-Tirmidhi who reported from 'Ata' ibn Yasar, on the authority of Abu Sa'id too, that he said: "We asked the Prophet (S) to grant us permission to write (*hadith*), but he never gave us permission." 25

It is also reported from Marasil ibn Abi Mulaykah, that Abu Bakr gathered people, after the Prophet's demise, addressing them: You relate from the Messenger of Allah (S), traditions regarding which you disagree, and consequently severer controversy shall occur among people. So relate nothing from the Messenger of Allah and when asked by anyone you can say: The Book of Allah is the arbitrator between us. Deem lawful what it considers lawful, and deem unlawful what is considered unlawful in it. 26

The Moroccan traditionist Ibn Abd al-Barr and al-Bayhaqi in al-Madkhal, reported from Urwah that Umar ibn al-Khattab intended to write down the *sunan* (traditions), so he sought the legal opinion (*fatwa*) – or consulted, according to al-Bayhaqi's narration – the Messenger's Companions in this regard, and they advised him to write them down. Then Umar started seeking Allah's guidance, keeping on this for one month, after which one day entering upon the morning with God's determining the decision for him, he said: I have intended to write down the *sunan*, and I remember that some people before you had written some books, devoting themselves to them and discarding the Book of Allah. By God, I never

mingle anything to the Book of Allah. According to al-Bayhaqi's narration (he said): "I never obscure the Book of Allah with anything at all."

Yahya ibn Ju'dah reports that Umar ibn al-Khattab intended to write *ahadith* and *sunan*. But having changed his mind he sent a circular to all the cities declaring: "Whoever has with him anything of it should efface it."[27]

Ibn Sa'd reported from Abd Allah ibn al-Ala', saying: I asked al-Qasim ibn Muhammad to dictate for me some traditions, when he said: The traditions have abundantly increased during the days of Umar ibn al-Khattab[28], so he asked people to bring them to him. When they brought them, he ordered to set them on fire, declaring: No *Mathnat* is like that of the People of the Book (meaning he didn't want any other book to exist by the side of the Book of Allah). Then he (Abd Allah) said[29]: So al-Qasim ibn Muhammad prevented me that day from writing any *hadith*.

Zayd ibn Thabit entered upon Mu'awiyah, who inquired him about a *hadith*, commanding someone to write it down, when Zayd said to him: "The Messenger of Allah (S) ordered us not to write anything of his traditions." So he effaced it. Abd Allah ibn Yasar is reported to have said: I heard Ali addressing the people saying: I invite whoever having a book (of *hadith*) to return and efface it. People before you perished due to their following the traditions of their ulama, and discarding the Book of their Lord.

Al-Aswad ibn Hilal is reported to have said: Abd Allah ibn Mas'ud brought a codex on which a *hadith* was inscribed. He demanded water to be brought and effaced and then washed them out. After that he ordered them to be set on fire, declaring then: I ask whoever aware of it (sheet) being kept by anyone to inform me about him. By God if I know it to be in the house of Hind, I would get to it. Through this the People of the Book before you perished, because of their loathing and ignoring the Book of Allah as if they know not!

Beside many other similar reports, that can be referred to in the books *Jami' bayan al-'ilm wa fadlih* of Ibn 'Abd al-Barr, and *Taqyid al-'ilm* of al-Baghdali, and others, Despite presence of some narrations reported about permission to write down the (Prophet's) traditions, but those prohibiting the writing of *hadith* being more authentic and stronger, the act that was practised during the era of *Sahabah* and their followers.

In his book: *al-Ta'adul wa al-tarjih*, the faqih traditionist Sayyid Rashid Ridha' dedicated an important chapter analyzing in it the traditions prohibiting and those permitting the writing of *hadith*. I quote here a part of it to be the clear-cut evidence in this issue. He (may God's mercy be upon him) said: [30]

It can be said that the most correct traditions prohibiting the writing of *hadith* being those ones reported by Ahmad in his *Musnad*, Muslim in his Sahih and Ibn Abd al-Barr in
Jami' bayar al-'ilm and others, on the authority of Abu Sa'id al-Khudri: "Write nothing from me except the Qur'an, and whoever has written anything of the kind must efface it."

And the most authentic traditions permitting the writing of *hadith*, being the one reported by Abu Hurayrah in the two Sahihs and others that the Messenger (S) said: “Write for Abu Shah”. There is no contradiction between this *hadith* and that one reported by Abu Sa’id and its likes having the identical denotation emphasizing the rule indicating that his (S) prohibition from writing his traditions being for the only reason that they never be adopted as a general religion like the Qur’an.

That is due to the fact that what he ordered to be written for Abu Shah being a sermon he gave on the day of conquest of Makkah, whose theme being inviolability of Makkah and forbidding of the Sanctuary find. All this comes within his exposition for the Qur’an, which he proclaimed on the day of conquest and during the Farewell Pilgrimage (*Hijjat al-Wada*‘), commanding to propagate it, which being a special case accepted from the general forbiddance. In his Sahih, bab al-Luqtah (the Find), al-Bukhari is reported to have said that: Abu Shah al-Yamani asked that the above-mentioned sermon be written for him, the request that the Prophet (S) ordered to respond to.

If we assume that there is a conflict between traditions prohibiting the writing of *hadith* and those permitting it, one may say that one of them abrogates the other by proving that the traditions prohibiting supersede the permitting ones for two reasons: Firstly, the Companions narrated the traditions prohibiting writing even after the Prophet (S). Secondly, the Companions did not write traditions; for had they done so, their compilations would have reached us.

Hence, we can refer to Ali’s request of whoever having a book (of *hadith*) to efface it, with Abu Sa’id al-Khudri’s saying: “Do you want to make them into books (*masahif*)?,” 31and Umar’s declaration when thinking about writing the traditions or not doing so: “No book is to exist by the side of the Book of Allah,” in the former narration, beside his saying in the latter narration, after consulting (the Companions) regarding the writing: “By God, I will never cover the Book of Allah with anything.”…beside Ibn Abbas’ saying: “We used to write down knowledge but never approve of writing it”, i.e. we would never permit anyone to write it from us, with his prohibiting writing it according to another report about the writing.

Also a reference can be made to Zayd’s effacing and burning the *sahifah* brought to him, with calling to remember Allah by whoever having any other book in any other place, even being far away, to let him know about it so as to get to it and set on fire. Moreover we can cite Sa’id ibn Jubayr’s statement about Ibn Umar, that: Had he known that he was writing from him, it would have meant a separation between them, beside Abd Allah ibn Mas’ud’s burning the *sahifah* brought by Abd al-Rahman ibn al-Aswad and Alqamah, with declaring: “These hearts are receptacles, so fill them with the Qur’an and never occupy them with anything other than it.”

All the above-mentioned narrations cited by Ibn Abd al-Barr, beside similar ones reported by others, like Abu Bakr’s burning of whatever he has written down,32 with non-reaching of any of the Companions’ books (*suhuf*) to the hands of the Followers (*tabi’un*), and the fact that the Followers have never written the *hadith* for propagating it, but only in compliance to commands coming from the rulers, support the fact that they resorted to writing the *hadith* with the sole purpose of being an aid to memory, destroying it

after that.

When adding to all this, the reports showing non-inclination of the great Sahabah toward recording of *hadith*, or rather their loathing or even forbidding such practice,33 we would be more assured of the fact that their intention was unwanting for the traditions (as a whole) to prevail like a public permanent reference like the Qur'an. And had they got to conceive from the Prophet (S) his desire for this, they would have written down the traditions with commanding others to do the same, with the Rightly-guided Caliphs having gathered what they wrote and recorded that which be approved by them, sending it to their governors so as to propagate and apply it, beside the Qur'an and the followed *Sunnah* that was commonly acted upon by *Ahl al-Sunnah*.

This refutes the claim of those holding that: The Companions used to be satisfied with *riwayah* (narration) for disseminating the *hadith*. When adding to all this, Umar's order to the magnates among the Companions to do the contrary of all these traditions, with what the scholars during the 1st and 2nd centuries used to do, such as the case of Abu Hanifah, who would be satisfied with whatever reaching him of any traditions that he approved of though being small in number, without exerting any effort to gather any more ones so as to realize his religion and demonstrate its rules, the former preponderance would become more strengthened.

Further, we may find out that the jurisprudents – after concurring on making the traditions one of the sources of the legal rules, and recording them by memorizers in the divans with distinguishing that which can be used in disputation and that can't be used – have never unanimously agreed on writing the correct *hadith* and putting them into practice. Nearly all the jurisprudential books adopted by the followed schools of thought (*madhahib*), particularly the Hanafi, Maliki and Shafi'i books, contain hundreds of issues and verdicts contradicting the unanimously accepted veracious traditions, with no one of them being considered incongruous with the principles of religion (*usul al-Din*).

Concerning the *hadith* ascribed to Abu Hurayrah that he said, "Abd Allah ibn Umar used to write (*hadith*) while I was not writing", can never be regarded as a legal proof, or indicating that writing of Ibn Umar was according to the Prophet's command or tacit approval. Since, through this, he would be considered contradicting the Prophet's *hadith* prohibiting to write nothing from him except the Qur'an – (but in fact what Ibn Umar wrote had been no more than some supplications, as will be referred to in its due time).

Ibn al-Qayyim, in A'lam al-muqi'in, has cited evidences about the jurisprudents' refuting the correct traditions out of applying analogy (*qiyas*) or some other reasons. The strangest one among these evidences being their taking only a portion of the *hadith* with discarding the rest of it, the practice for which he cited more than sixty evidences. 34

It is reported that the Prophet (S) has forbidden the writing of *hadith* for the only reason that to prevent the *hadith* of being intermingled with the Qur'an…the reason that no intelligent sane man can be convinced of, nor any learned investigator would accept, unless we hold the traditions to be identical to

the Qur'an in rhetoric and inimitable style. No one can ever approve of such notion, even those holding such opinion, as it indicates the abolition of the miracle of the Qur'an, and uprooting its foundations.

It is to be known that the reason behind writing of traditions lies in their being uttered by the Prophet (S), and certainly there are many differences between *hadith* and the Qur'an which being quitely recognized by everyone having perception in rhetoric and adroitness in elocution. And even when the Companions – after the Prophet's demise – committed these traditions to writing, distributing them among the Islamic townships as in the case of the Qur'an, this act was out of their being *ahadith* received by Muslims as utterances disclosed by the Prophet (S), that to be preserved and transmitted throughout consecutive generations on this state without being afflicted with any blemish or alteration, or spoiled by mean people.

But this reason, to which they stick, has vanished after the Qur'an was committed to writing during the days of Abu Bakr, according to their reports, and after being recorded on *masahif* during the caliphate of Uthman, with many copies being distributed among the Islamic cities, the fact making it difficult or even impossible for anyone increasing even one letter to the Qur'an. Hence, they have no reason to invent causes and fabricate pleas while the leading Companions themselves have demonstrated the true reason for not writing the *hadith*, as was previously revealed.

True be the wisdom behind the Prophet's forbiddance to write the *hadith* lies in preventing the multiplication of commands of legislation and expansion of evidences of rules. The occurrence of such things was so avoided by the Prophet (S) that he was even averse to be insistently questioned, or that his *hadith* being subject of private talks in a specific time that it be impermissible to keep on applying it. 35

Before finishing with this chapter, we have to refer to a *hadith* related by them (*Sunnites*) so as to make all the traditions seem as if revealed by Allah, like the holy Qur'an. Following is the meant *hadith*: 36

"Verily I have been given the Book and it's alike with it." In another narration (he said:) "Verily I have received the Quran and it's alike with it."

This *hadith* is actually the strangest one ever produced through course of narration (*riwayah*)! Since if something "identical to the Book" or "to the Qur'an" was given to the Prophet, it would mean that this thing was complementary to the Qur'an and for explaining his religion and *Shari'ah*; should it be so, one may inquire: why hasn't the Prophet (S) cared for writing that *mithl* (identical thing) during his lifetime, as soon as receiving it from his Lord, as he did for the Qur'an? And why didn't he appoint scribes for recording it when being sent down, as in the case of the Qur'an? Also why has he restricted his forbiddance from writing other than the Qur'an with neglecting this *mithl*, when he said: "Write nothing from me except the Qur'an, without adding: and whatever else I was given with it, which is "like it"?

Here a question may arise: Is it possible that the Prophet would leave half of what Allah revealed to him to be circulated among memories without being recorded…with someone taking it, and the other

forgetting it, while the third one increasing to it! Besides whatever inflicting every material not inscribed in a preserved book? And would the Messenger, by so doing, have managed in delivering the Message as required and rendered back the trust, complete to its owners?

Further, what is the place of this *hadith* in respect of the one uttered by the Prophet during his last sickness that entailed his demise, and after the revelation of the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you Islam to be the Religion" (***5:3***)

When he said: "By God, never hold me accountable for anything…as I have never considered *hadith* (lawful) except that which is deemed lawful by the Qur'an, and never considered *haram* (unlawful) except that which is deemed unlawful by the Qur'an." 37 And how can this *hadith* be accepted when hearing the words addressed by Abu Bakr to people: "The Book of Allah is the arbitrator between us and you, so deem lawful what is counted lawful in it, and deem unlawful that which is regarded unlawful in it."

And also when listening to Umar's words, when the Prophet (S) intended – on deathbed – to write a book for people after which they would never go astray, exclaiming: "The Book of Allah is sufficient for us"! So why didn't Umar feel regretful for losing this *mithl* (equal), while it being as alleged by them half of what Allah revealed to the Prophet, sufficing with mentioning it to Abu Bakr on the latter's resorting to him to collect and write down the Qur'an after the Battle of Yamamah?

Further if there were an equal (mithl) to the Qur'an, A'ishah was supposed to reply when asked about the Prophet's morality (*khuluq*): His morality was the Qur'an and its alike with it! While she sufficed by saying" "His morality was the Qur'an". And why has the Companions' care or concern missed or ignored such "*mithl*", never committing it to writing as they did in the case of the Qur'an, during the caliphate of Abu Bakr, and when it (Qur'an) was recorded in the form of *masahif* and its copies were distributed through the Islamic regions? Taking this fact into consideration, it can be said that the Companions, due to ignoring such an extremely serious subject, have in fact abandoned half the revelation without *tadwin* (inscription), turning thus to be among the sinners.

Companions and Hadith Relating

Though *sahih* traditions were reported about the Prophet's forbiddance from writing his *hadith*, and authentic reports have successively affirmed that this order was heeded by the Companions, who abstained from writing down his (S) *hadith* after his demise, as observed previously, but these *Sahabah* were not satisfied with this, but used to shun the narration of *hadith*, beside forbidding from practising so, with being extremely severe and precautious in accepting the *akhbar* (reports).

Al-Dhahabi, in Tadhkirat al-huffaz, says:

It is reported on the authority of Marasil ibn Abi Mulaykah,38 that Abu Bakr, after the Prophet's demise, gathered people and addressed them saying: You relate from the Messenger of Allah (S), traditions regarding which you disagree, and consequently severer controversy shall occur among people. So relate nothing from the Messenger of Allah and when asked by anyone you can say: The Book of Allah is the arbitrator between us. Deem lawful what it considers lawful, and deem unlawful what is considered unlawful in it.

Ibn Asakir has reported from Muhammad ibn Ishaq that he said: Salih ibn Ibrahim ibn Abd al-Rahman ibn Awf informed me, saying:

Before his death, Umar ibn al-Khattab sent invitations and gathered from all over the Islamic cities, the Messenger's Companions: Abd Allah ibn Hudhayfah, Abu al-Darda', Abu Dharr and Aqabah ibn 'Amir, addressing them: What are these traditions you have been reporting from the Messenger of Allah, and disseminating among people everywhere? They said: Do you forbid us? He said: No, stay with me. By God, you shall never leave me as long as I am alive...we are better aware, and we can take from you and reciprocate with you. Thus they kept his company, never parting him till his death.39

In Tadhkirat al-huffaz, al-Dhahabi reported from Shu'bah, from Sa'id ibn Ibrahim from his father, that Umar detained Ibn Mas'ud, Abu al-Darda' and Abu Mas'ud al-Ansari, saying to them: You have narrated *hadith* abundantly from the Messenger of Allah.40 It is reported that he had detained them in Medina, but they were set free by Uthman41.

Ibn Asakir has reported on the authority of al-Sa'ib ibn Yazid that he said: I heard Umar ibn al-Khattab addressing Abu Hurayrah thus: You should abandon reporting *hadith* from the Messenger of Allah, or otherwise I shall deport you to the land of Dous (his homeland). He also said to Ka'b al-Ahbar: You should stop reporting *hadith* from the first one (Abu Hurayrah), or otherwise I shall exile you to the land of apes. And they were treated in the same way by Uthman ibn Affan42.

Ibn Sa'd and Ibn Asakir reports from Mahmud ibn Labid that he said: I heard Uthman ibn Affan addressing people from over the pulpit: It is unlawful for everyone to narrate any *hadith* he never heard of during the time of Abu Bakr and that of Umar. Verily that which made me abstain from narrating from the Messenger of Allah was not to be among the most conscious of his Companions, but I heard him declaring: "Whoever ascribing to me something I never said, he shall verily occupy his (destined) abode in Fire."

In Jami' bayan al-'ilm wa fadlihi43, Ibn Abd al-Barr reports from al-Shi'bi, from Qurdah ibn Ka'b that he said: We went out taking the direction of Iraq, when we were accompanied by Umar till the region of Sirar44, who said to us: Do you know the reason for my accompanying you? We said: May it be you intended to dignify and honour us?

He said: “Nevertheless, there was some necessary need I wanted to be met. You are going to a country whose people being known of diligent bee-like sound in reciting the Qur’an, so you are asked not to frustrate their wills through narrating (abundant) traditions from the Messenger of Allah, and I will be your partner in this task. Qurdah said: After that I have never reported any *hadith* from the Messenger of Allah.

In another narration, he said: You are going to visit people of a village known of diligently reciting the Qur’an, with a sweet bee-like echo, so never repel them (from this) through narrating traditions, so as to divert their attention (from the Qur’an). Recite the Qur’an with intonation, and lessen in narrating *hadith* from the Messenger of Allah, whence I will do the same. Then when Qurdah reached that region, its people said to him: Relate to us (*hadith*). He replied: We are forbidden by Umar[45] .

In the book al-Umm of al-Shafi’i, al-Rabi’ ibn Sulayman reported: When Qurdah arrived there, they said to him: Relate (*hadith*) to us. He said: We are forbidden by Umar…and Umar used to say: Decrease number of traditions you report from the Messenger of Allah except those that can be applied in life.[46]

No wonder to see Umar doing so, since the only sources he used to depend on were the Qur’an and the practical *Sunnah* (the Prophet’s acts). Al-Bukhari has reported on the authority of Ibn Abbas that he said: When the Messenger of Allah (S) approached his last hour (on death-bed), he was surrounded by many men among whom was Umar ibn al-Khattab; thereat he (S) said: Help me to write for you a book after which you will never go astray. Umar said: “The Prophet is overpowered by sickness, and you have the Qur’an among you, so we are sufficed by the Book of Allah.” In another narration, he said: The Prophet is hallucinating.

In his book al-Tabaqat, Ibn Sa’d reports on the authority of al-Sa’ib ibn Yazid that he once accompanied Sa’d ibn Abi Waqqas from Medina toward Mecca, saying: I never heard him relating any *hadith* from the Prophet till he returned home. And another time he (Sa’d) was inquired about something which he couldn’t conceive, when he said: I am afraid of reporting one *hadith* to which you may add a hundred! (It is to be known that Sa’d was considered among the leading Companions and the ten men promised with paradise, [47] as claimed by them [Sunnites]).

‘Amr ibn Maymun is reported to have said: “I kept on frequenting to Abd Allah ibn Mas’ud throughout a whole year, in which I never heard him narrating the Prophet’s traditions, or declaring: “The Messenger of Allah said.” But once upon a day he related a *hadith* with these words being spontaneously uttered by him: “The Messenger of Allah said”! When he felt distressed, that I witnessed drops of sweat gliding down from his forehead! Saying then: God-willing, either superior to that, or near it, or lower than it.

In another narration by Ibn Sa’d, on the authority of Alqamah ibn Qays that he said: Abd Allah ibn Mas’ud used to stand up rising every Thursday night, and not even once I heard him saying: “The Messenger of Allah said,” except only one time. Thereat I looked at him, when he was leaning on a staff, seeing the staff to be vibrating.

Al-Daraqutri reported also on the authority of Abd al-Rahman ibn Ka'b as saying: I said to Abu Qatadah: Relate to me something you heard from the Messenger of Allah. He said: I fear my tongue to make a slip in a word never uttered by the Messenger of Allah.

Al-Bukhari reported on the authority of al-Sa'ib ibn Yazid that he said: I kept company with Talhah ibn Ubayd Allah, Sa'd ibn Abi Waqqas, al-Miqdad ibn al-Aswad and Abd al-Rahman ibn Awf (for a long time) without hearing any of them relating any *hadith* from the Messenger of Allah for fear of addition and omission. 48

Ahmad and Abu Ya'la reported on the authority of Dujayn as saying: I entered the Medina when meeting Aslam, the slave of Umar ibn al-Khattab. I said to him: Narrate to me something from Umar. He said: I cannot do so…I am afraid of increasing or decreasing something. Whenever asking Umar to relate some *hadith* from the Messenger of Allah, he would say to us: I am afraid of addition or omission…the Messenger of Allah says: Whoever lies against me, will be (thrown) in fire.

Further, Ibn Majah reports on the authority of Abd al-Rahman ibn Abi Layla that he said: I said to Zayd ibn Arqam: Relate to us (some *hadith*) from the Messenger of Allah. He said: I became old and forgetful, and to relate *hadith* from the Messenger of Allah is quite a hard task.

In Ta'wil mukhtalif al-hadith, 49 Ibn Qutaybah says: A large number of dignified Companions and favourites of the Messenger of Allah (S), like Abu Bakr, al-Zubayr, Abu Ubaydah and al-Abbas ibn Abd al-Muttalib used to relate very few traditions from him (Prophet). Rather some others would never relate any *hadith*, among whom we can refer to Sa'id ibn Zayd ibn 'Amr ibn Nufayl, who was one of the ten promised with paradise, as they (Sunnites) claim.

When going through the two Sahihs of al-Bukhari and Muslim, we will not find in them even one *hadith* reported by the trust of this *Ummah* Abu Ubaydah 'Amir ibn Abd Allah ibn al-Jarrah, or any *hadith* by Utbah ibn Ghazwan or Kabshah , the slave of the Messenger of Allah, and many others.

The reports in this regard being so many that it is out of scope to cite all of them, but I suffice here to refer to a statement to conclude this chapter with. It is reported that Ibn al-Qayyim said: The Companions were reverentially fearful from standing in awe of narrating the traditions of the Messenger of Allah, with lessening number of narrations, for fear of addition and omission. Besides, they used to relate those traditions which they have recurringly heard from the Prophet, without declaring expressly their hearing, or saying: The Messenger of Allah said. 50

Companions' Strictness in Admitting the Reports

The Rightly-guided Caliphs and great Companions particularly those giving legal verdicts – as is known before – used to evade and fear narrating *hadith* from the Prophet. Rather in fact they were turning away from this act, since they were aware of their failure to perform, in its due way, whatever they heard from

the Prophet (S), as memory being unable to recollect or record whatever is heard.

Besides, that which is memorized can never remain intact or keep its originality, however hard effort exerted by anyone to attain accuracy. Further, they never trusted those hearing from them not to make changes in the traditions, including addition, omission, forging, altering or corruption, or any other form. And they, while being known of having a command on principles (*usul*) and branches of religion, completely taken from the Messenger of Allah, would never approve of narrating *hadith* through meaning, as accepted by some others and those succeeding them, because they were quite aware that changing the wording (of *hadith*) would entail change in meaning for the most part.

And as is known, there is much difference between the Messenger's speech and that of others, as behind every word of his utterance being a specific denotation with certain purpose intended by him (S). For this reason, they were so stiff and precautious in accepting the reports from their brethren and comrades, however intimate they be to them, to the extent that Abu Bakr would never admit any *hadith* from anyone but only when his narration being testified by another one, which being the provision of the correct affirmation (*isnad*). Al-Dhahabi in his *Tarjumah* 51 says that he (Abu Bakr) was the first to take precautions in accepting the reports.

Ibn Shahab reports on the authority of Qubaysah that a grandmother came to Abu Bakr asking him about her right in inheritance. He said: I can never find in the Book of Allah anything to be your right, and I have no knowledge that the Messenger of Allah has dedicated any share in inheritance for you. Then he consulted the attendants, when al-Mughirah stood up saying: The Messenger of Allah used to grant her one-sixth. He (Abu Bakr) asked him: Do you have any witness (to confirm your claim)? Thereat Muhammad ibn Maslamah testified his claim, whereat Abu Bakr was satisfied and gave her that share.

Such was the practice of Abu Bakr, whereas Umar was even much severer and more precautious in accepting the *hadith*.

In Ta'wil mukhtalif al-hadith,52 Ibn Qutaybah is reported to have said: Umar used to be so strict toward whoever was abundantly narrating (the *hadith*), or that bringing any report related to rules, without introducing a witness confirming his words, beside ordering them to lessen the number of traditions they narrating. His intention behind this was preventing people from going too far in narrating the traditions, and keeping them from any kind of forgery or foisting or fabrication at the hands of the hypocrites, debauchees and bedouins53.

He was so keen and serious in safeguarding the *hadith* that he once slapped Abu Hurayrah for narrating the *hadith*, threatening him with exile to his homeland in case of keeping on narrating.

In Tabaqat al-huffaz, al-Dhahabi says: "It was Umar who enacted for the narrators the principle of verifying and investigating the veracity of narrations, with probably refusing to approve of *khabar al-wahid* (unsuccessive narrated *hadith*) when suspecting its veracity."

Al-Bukhari reports on the authority of Abu Sa'id al-Khudri as saying: When I was present in a meeting – with the Helpers – Abu Musa entered upon us with a state of panic, saying: I sought permission to enter upon Umar three times, but my request was rejected, so I returned. Umar said: What is that impeded you? He replied: I asked permission to enter for three times, but I was never permitted, so I returned home…and the Messenger of Allah said: "If anyone of you seeks permission for three times and his request is refused, he should go back."

Thereat Umar said: You should introduce an evidence for this (*hadith*), or (added by Muslim) otherwise I shall beat you. In another narration he said: By God I shall verily beat your back and belly, if you fail to produce someone to testify what you said… Is there anyone among you heard it from the Prophet? Ubayy ibn Ka'b said: By God only the youngest of us (least in knowledge) will go with you (as a witness). (Abu Sa'id said :) I was the youngest of the attendants, so I accompanied him and told Umar that verily the Prophet (S) has disclosed this *hadith*.

The reader can clearly see how Umar strictly tackled a matter in which no rules of lawful and unlawful can be found, and can determine what would be the case when the *hadith* being related to other aspects of the principles or branches of religion!

On this narration depended those claiming that Umar was never accepting the singly reported *hadith* (*khabar al-wahid*), and it was inferred as evidence by those holding that: The report of a single just narrator is not to be approved unless it be confirmed by another narrator, as in the case of giving testimony. Ibn Battal is reported to have said: In regard of *khabar al-wahid*, it should be verified and investigated as he (narrator) is liable to lapse or forgetfulness or other things.

It is known for all how he (Umar) dealt with Abu Hurayrah and others, in a way that traditions reported by Aby Hurayrah couldn't increase in number but only after death of Umar, 54 when someone reported a *hadith* from Abu Salamah, from Abu Hurayrah, to whom I (Ibn Battal) said: Could you narrate this during the days of Umar? He replied: Had I reported in the time of Umar what I am relating to you now, he would have beaten me with his whisk.

To Lie against Messenger of Allah

It is commonly agreed among all that lying is the worst of abominations, and no trait can ever be possessed by man worse than calumny, beside no group malady is there more problematic and incurable than slander. Despite the fact that lying among individuals and groups can be contained and eradicated, but its bad effects would be common and its harm would be tremendous when being against the Messenger of Allah. That is, falsily ascribing something to the Messenger (S) is quite different from lying against other than him, due to his being an apostle delegated with an all-inclusive religion, and owner of a Shari*'ah* (Islamic Law) for mankind as a whole, and in general.

Al-Tabarani reported on the authority of Rafi' ibn Khudayj as saying: The Messenger of Allah said: "Do

not lie against me, since it is verily not the same as lying against any other man." 55

The Muhammadan message brought to mankind doctrinal principles that no man, whatever his extent of knowledge be, can ever change one of them, and brought rules of rituals (*'ibadat*) that no one is permitted to make any addition or omission, or changing any of their forms or (determined) time. This is due to the fact that the religious acts are based on two foundations: The first being that not to worship other than Allah, and the second is that He should be worshipped according to the legal rules He revealed.

Other than this, like population organizing and sociology rules and other similar fields, we find certain general foundations being laid down for them in religion, such as justice, mercy, goodness, convenience, equality, freedom, truthfulness, trusteeship, benevolence and non-transgression, beside other laudable virtues.

Due to the fact that the holy Qur'an was preserved through inscription and memorization while the Messenger's traditions were not written down, so he (S) feared that some might falsify traditions ascribing them to him, especially after leaving his *hadith* without committing it to writing. He was so strict in this respect that he decreed death as a worldly punishment for the falsifier, while in the Hereafter it be torment in the Fire (Hell).

Al-Bukhari56 reports on the authority of Rib'i ibn Kharrash as saying: I heard Ali say: The Prophet said: Don't lie against me, as who does so will verily enter Fire. In his exposition for this *hadith*, al-Hafiz Ibn Hajar says: This *hadith* is supported by narration of Muslim on the authority of Ghandar from Shu'bah by the words: "… he enters into Fire."

Also al-Bukhari reported the same *hadith* from Anas and Abu Hurayrah, with the word "deliberately" being added to it, beside some other traditions with this addition reported by other than al-Bukhari. But anyone deliberately meditating, and being in quest of truth into researches, will verily come to know that the correct narrations reported from the leading Companions among whom being three of the Rightly-guided caliphs, indicate the *hadith*'s being devoid of this word "deliberately."

Besides, to claim that the Prophet uttered such a word should be regarded as improbable to its incongruity with reason and morality that were fully possessed by the Messenger, as to lie is "to announce of something in a way contrary to its true being, whether deliberately or mistakenly." This word may have crept into this *hadith* through the means of *idraj* (gradual inclusion), that is common among the scholars, as a pretext used by those fabricating *hadith* against the Messenger of Allah to justify their practice as to be favouritism without intention.

This was followed too by righteous believers who used to justify it by saying: "We lie for him not against him"! Or it was adopted by the narrators in regard of that which they would report from others either out of error, or delusion or misunderstanding, so as to avoid falling in trouble, since that who is mistaken can never be considered sinful. For all this, the narrators laid down their widely-known principle: "That who

deliberately lies has to be answerable for his lie."

Decisive Correct Evidences on Reality of the Hadith Who Lied Against Me

Hereunder we produce some proofs confirming our claim:

Ahmad (ibn Hanbal) reported on the authority of Umar (ibn al-Khattab) as saying: (The Messenger of Allah said :) Whoever lies against me, his fate will verily be in Fire.

Ibn Sa'd in his Tabaqat, and Ibn Asakir from Mahmud ibn Labid, reported on the authority of Ibn Sa'd as saying: I heard Uthman ibn Affan addressing people from the minbar saying: It is imperssible for anyone to report a *hadith* he never heard of during the reign of Abu Bakr or that of Umar. 57

The only reason that forbade me from narrating the *hadith* of the Messenger of Allah was fearing from being called the most conscious of his Companions, but I heard him saying: "Whoever ascribes to me that which I never said, verily his last abode shall be Fire."

Ahmad, al-Darimi and Ibn Majah with others reported on the authority of Abu Qatadah that the Prophet said: "I warn you against narrating from me extensively. Whoever reports from me should never say but the truth, and that who ascribes to me any saying I never uttered, his last abode shall verily be Fire."

The most decisive evidence in this regard being the *hadith* reported by al-Bukhari on the authority of 'Amir ibn Abd Allah ibn al-Zubayr, in which he said: I said to al-Zubayr: You are not relating the Messenger's traditions as done by so and so and so and so! He said: (You know that) I have never parted his (Prophet's) company, but I verily heard him saying: "Whoever lies against me, shall verily occupy his abode in Fire." 58

In his comment on this *hadith*, Ibn Hajar said: This *hadith* was reported by al-Zubayr ibn Bakkar in his Kitab al-Nasab, in another way, from Hisham ibn Urwah, from his father that Abd Allah ibn al-Zubayr said: "I am meant by this," i.e. faucity of narrations by al-Zubayr. I asked him about that, when he said: O son, you know the consanguinity and blood relation I have with the Prophet (S).

His paternal aunt is my mother, and his wife Khadijah is my paternal aunt, while his mother Aminah bint Wahab and my grandmother Halah bint Wahab are both daughters of Abd Munaf ibn Zuhrah, and your mother is the sister of his wife 'A'ishah. However, I heard him saying: "Whoever lies against me (falsifies a *hadith* ascribing it to me), his last abode shall be Fire."59 The same *hadith* was reported by al-Darimi from Abd Allah ibn al-Zubayr, with the words "Whoever related from me falsely", without mentioning the word "deliberately."

It was further reported by Abu Dawud,60 al-Nasa'i, Ibn Majah, al-Darimi and al-Daraqutni,61 that he said: By God he never said the word "deliberately", while you claim that he said it. Further, Ibn Qutaybah

in his book *Ta'wil mukhtalif al-hadith*,62 is reported to have said: "Whoever tells lies against me his last abode shall be Fire," adding: I see people adding the word "deliberately", while I swear by God that I never heard him uttering it63.

In exposition of this *hadith*, Ibn Hajar says: "In al-Zubayr's tenacity to this *hadith* for its indicating his paucity in narrating the *hadith*, is found the best evidence to show that falsity means to tell of something in a way opposite to its truth, whether deliberately or mistakenly. And though that who errs is not sinful as unanimously agreed by Muslim scholars, but al-Zubayr feared that prolification (in narration) might lead him to commit a mistake unconsciously. Because though he has not sinned through erring, but he may sin by prolification as it entails mistaking, and it will be regarded an error on his part, – without his sensing it to be so – the method adopted to be sure of his reporting, the fact rendering him to be a cause for adopting rules that were never revealed by the Law-Giver.

Thus, whoever fearing from being at fault through extensively narrating, is verily not immune against sinning." 64 We are requested to reflect attentively on this *hadith* and its exposition, making it an example for other than it.

In *Al-Madkhal al-Hakim* is reported to have said: "The last abode of the liar against him (the Prophet) is in Fire, and he insisted upon this declaring that the Fire shall be the last abode of that who lies against him (falsifies his *hadith*) whether deliberately or not65, by this *hadith* which is reported by Ibn Umar: "Verily that who ascribes false *hadith* to me, is building a house for himself in the Fire." He even intensified the severity through these words that were reported by Uthman ibn Affan: "Whoever ascribes to me anything I never said..." So if he even only conveys his (S) utterance without intending falsity on purpose, shall be liable to this threat from the Prophet (S)66.

This tradition was reported in a different way, thus: "Whoever quotes from me that which I never said, should occupy his abode in Fire."

It is said: This being the hardest and most difficult word used by him, due to its including every distorter, solecist and misinterpreter. We can refer to al-Imam al-Shafi'i, who was 'alim (religious scholar) of Quraysh, and who was nearer to the pristine Sunnah fountain than al-Bukhari and Muslim with all owners of *sunan*, and teacher of al-Imam Ahmad, to review what he narrated in this regard, when we can observe that many traditions with this meaning were narrated by him, all being devoid of the word "deliberately."

Following are some of his narrations in his famous treatise:67

It is reported from Wathilah ibn al-Asqa', that the Prophet said: "The worst calumny is that when one ascribing to me that which I never uttered, and that who portrayed for himself that which his eyes never saw, and who was adopted by other than his father."

Ibn Umar reported that the Prophet said: "Verily that who ascribes false *hadith* to me, is building a house

for himself in Fire."

Umm Asid is reported to have said: I said to Abu Qatadah: Why is that you never relate anything from the Messenger of Allah as others are doing? He said: I heard the Messenger of Allah declaring: Whoever falsifies my *hadith* has to seek for himself an abode (bed) in Fire."

These were excerptions from the traditions reported by al-Shafi'i in his treatise, in which the word "deliberately" is never seen at all, so let those having reason give ear to this! Further this word can never be found in all traditions we cite whatsoever.

Al-Nawawi, in expounding the *hadith*: "Whoever relates from me a *hadith* believing it to be false, shall be regarded among the liars" which was reported by Muslim, said: In prohibiting falsity against him (S) there is no difference between that which is related to rules (*ahkam*) and that which is devoid of rule like temptation, intimidation and counsels and other than these, which all being unlawful (*haram*) and among major sins and the most abominable vices as unanimously agreed by the most authentic Muslim scholars ... till he said: Men of resolution and determination have unanimously concurred on prohibiting falsity against common people so how would be the case with that whose saying is legislation, speech is revelation (from God), and falsity against him is falsity against Allah the Most High. 68

Al-Suyuti is reported to have said: For evading this, the Rightly-guided Caliphs and chosen Companions (may God be pleased with them), used to be fearing (God) from extensively narrating *hadith* from the Messenger of Allah (S), among whom be Abu Bakr, Umar, Uthman, Ali, Talhah, al-Zubayr, Abd al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Abd Allah ibn Mas'ud, al-Miqdad ibn al-Aswad, Abu Ayyub al-Ansari, Thoban, the slave of the Messenger of Allah, and Zayd ibn Arqam and others.

Abu Bakr and Umar used to demand from anyone relating to them a *hadith* from the Messenger of Allah they never heard from him (S), to establish it by evidence or otherwise he would deserve punishment, when failing to do so. Further Ali ibn Abi Talib used to exact an oath from the narrator, while Abd Allah ibn Mas'ud's complexion would change when any *hadith* of the Messenger of Allah would be mentioned before him, with his jugular veins be swelling and his sweat flowing, and his eyes shedding tears, declaring: Or something near to this, or like this, or similar to this.

All this was out of fearing from addition or omission, or inadvertence, or forgetfulness, to take precautions for religion and for preserving the Shari'ah. And to cut apart the greed of any avaricious or deviation of any forger against venturing to relate from the Messenger of Allah anything that he never uttered, or foisting into religion that which is strange to it, the practice entailing that they be examples followed by those addressed by them and taking from them, in a way that their listeners follow their tracks and do the same practice. 69

Malik ibn Ubadah is reported to have said: The Prophet has, during the *Hijjat al-Wada'* (Farewell Pilgrimage), committed to us declaring: Hold on to the Qur'an', as you will return to people longing for relating my *hadith*. So whoever comprehends anything, can narrate it, and whoever fabricates a lie

against me has to occupy his abode in Hell. 70

There were the evidences I intended to cite for proving that the word “deliberately” never existed in Messenger’s *hadith* “Whoever fabricates a lie against me…”. It is quite obvious from the traditions cited that the narrations of the leading Companions among whom being three of al-Khulafa al-Rashidun and al-Zubayr ibn al-Awwam, have all affirmed that the word “deliberately” could never be there in the correct narration of the *hadith*.71

Moreover, sound reason and noble disposition are averse to accept the narration with the word “deliberately”, since falsity is the mother of all abominable vices, whether be deliberate or not.

Fabricating a Lie against the Prophet during His Lifetime

It might be that the Prophet (S) has warned against falsity against him after hearing that some people were fabricating lies against him though he being alive. In his book *al-Ihkam fi usul al-ahkam*,72 Ibn Hazm al-Zahiri reported from Abd Allah ibn Buraydah, from Ibn al-Khatib al-Aslami, that he said: A suburb of Banu Layth was situated two miles away from al-Madinah, to which some man came putting on a cloak declaring: The Messenger of Allah garbed me this vestment and commanded me to rule over you in regard of your lifeblood and properties according to my own opinion!

It happened that this man asked a girl’s hand from among these people during the pre-Islamic era, but they refused to marry him, so he set forth toward her and fell to her (fornicated with her). Thereat, the people (her family and neighbours) informed the Messenger of Allah about the matter, when he said (angrily): He lied, the enemy of Allah! Then he (S) sent someone after him giving him this order: If you find him alive – which I never believe him to be so – you should behead him, and when finding him dead burn him by fire.

Ibn Sa’d in his *Tabaqat and al-Tabarani* reported on the authority of al-Muqanna‘ al-Tamimi that he said: I brought the Prophet the *sadaqah* (alms) out of our camels, when he ordered to receive it and take it to the treasury. I said to him: Two she-camels among them are a present offered to you. So he ordered to set apart the present from the *sadaqah*.

After elapse of some days, there prevailed a talk among people that the Messenger of Allah made up his mind to delegate Khalid ibn al-Walid to Muzar slaves for collecting alms from them. I said: By God our people has no money! Then I came to the Prophet (S) saying to him: People are plunging into so and so subject (what do you say)? In reply, the Prophet raised his hands till whiteness of his armpit could be seen, declaring: O Allah, I never sanction for them to fabricate a lie against me. Al-Muqanna‘ says: Thereafter I never related from the Prophet any *hadith* except that which agrees to the Book or be adopted and applied by a (practical) *sunnah*73. Thus was the case regarding that who would lie against him during his lifetime! So how would it be after his death? Many reports are there to demonstrate this.

Fabricating Lies Against The Prophet After His Death

While lies were fabricated against the Prophet during his lifetime, it is to be observed that lies were multiplied and spread after his demise, with numerous Companions being there, and religion rendered vulnerable, and subject to people's falsification. This falsity was even more increased after the death of Umar–since he, as is known, used to intimidate people (against relating *hadith*) – to the extent that the abundance of traditions attributed to the Messenger of Allah appalled the eminent Companions.

Muslim, in the introduction to his book, reported on the authority of Tawus that he said: This man (i.e. Bushayr 74 ibn Ka'b) came near Ibn Abbas and started talking to him. Ibn Abbas said to him: Go back to so and so *hadith*, when he returned. Then he again said to him: Return to so and so *hadith*, and so did he, saying: I know not what is the matter? Have you recognized all of my *hadith* and denied this? Or denied my *hadith* as a whole but recognized this one? Ibn Abbas said: We used to relate *hadith* from the Messenger of Allah when no one could dare fabricating lies against him. But when people plunged into narrating extensively (with falsification) from the Messenger of Allah, we gave up relating *hadith* from him.75

Bushayr ibn Ka'b al–Adwi came to Ibn Abbas starting narrating with reiterating the clause: "Said the Messenger of Allah", till Ibn Abbas refused to give him permission to narrate beside being at odds with him. So he said: O Ibn Abbas, what is the matter that you disdain from listening to my *hadith*? Whenever I relate the Prophet's *hadith* you turn away?

Ibn Abbas said: For a long period, when hearing someone saying: "Said the Messenger of Allah", our eyes would forestall him, and our ears would be heeding to him. But when people mounted the obstinate and submissive (i.e. competed in narrating the *hadith*), we wouldn't take (accept) from people except that of which we are assured!

Ibn Abi Mulaykah is reported to have said: I sent a letter to Ibn Abbas asking him to write me a book and keep it away from me. He said: What a sincere son; he wants me to choose the affairs for him thoroughly and conceal from him. He says: He asked to bring him the book *Qada' 'Ali*. Then he embarked on writing down some excerpts from it, declaring whenever passing by anything: By God, this issue was not judged by Ali unless that he might have erred!

It is reported that Abu Bakr ibn Ayyash said: I heard al–Mughirah saying: No one was regarding my relating from him (S) as true except some among the companions of Abd Allah ibn Mas'ud.

We be content with these texts indicating fabrication of lies against the Messenger of Allah during his lifetime and after his death. This abominable practice was not only done by the heretics and capricious and enemies of religion, but it was followed too by the upright, as will be manifest in the chapter "The Righteous Fabricators" in this book.

Sentence of That Who Lied Against the Prophet

Al-Sam'ani is reported to have said: Whoever falsifies even one report (*khabar*), attributing it to the Messenger of Allah (S), all the *hadith*s narrated by him should be rejected, 76 and disregarded. It is reported that Ahmad ibn Hanbal, Abu Bakr al-Hamidi and Abu Bakr al-Sayrafi have said: The narration of that who falsified the traditions of the Messenger of Allah should be rejected even if he repenting after that77.

Ibn Hajar al-Asqallani is reported to have said: The *ulama* concur on considering fabrication of a lie against the Messenger of Allah (S) as a rough thick act since it is among major sins. Al-Shaykh Abu Muhammad al-Juwayni has even gone to extremes, and issued a verdict considering as a disbeliever whoever practises such behaviour, the opinion which is shared by al-Qadi Abu Bakr ibn al-Arabi.

Whereas ignorant be those among the *Karamites* (dignity-seekers) and some of ascetics, who hold that: To fabricate a lie against the Prophet is permissible when it is intended to consolidate the religion and conduct (*tariqah*) of *Ahl al-Sunnah*, and temptation and intimidation, making excuses by claiming that menacing was revealed in regard of that against whom a lie was fabricated, not regarding that on whose behalf it was lied. This argument is invalid outright, as threatening with torment concerns that whose *hadith* was falsified whether on his behalf or against him. And religion, thanks to God, is perfect needing not to be strengthened by falsity78.

To Lie Against the Prophet is a Major Sin

In his Ta'rikh, Ibn Asakir reports on the authority of Wathilah ibn al-Asqa' as saying: "I heard the Messenger of Allah saying: When someone attributing to me something I never said, is counted among major sins.

Under chapter of "Forbidding Narration of the Composed *hadith*" in *Sharh Muslim*, al-Nawawi says: "In prohibiting falsity against him (S) there is no difference between that which is related to rules (*ahkam*) and that which is devoid of rule like temptation, intimidation, and counsels and other than these, which all being unlawful and among major sins and the most abominable vices as unanimously agreed by the most authentic Muslim scholars"…till he said: Men of resolution and determination have unanimously concurred on prohibiting falsity against common people, so how would be the case with that whose saying is legislation, speech is revelation (from God), and falsity against him is falsity against Allah the Most High.

Degrees of the Companions

The Companions79 were not at one level in *fiqh* and knowledge, nor of equal degree in recognition and apprehension. But they were in diversified classes and dissimilar ranks, like all ordinary people

throughout ages: “Such has been the way of Allah concerning His creation, and never shall thou find in the way of Allah any change.”

In his *Muqaddimah*, 80 Ibn Khaldun says: “The Companions in toto were not able to issue verdicts, nor religion was taken from them all. But this was specialty of the holders of the Qur’an, aware of its abrogating and abrogated (*nasikh wa mansukh*), *and mutashabah* and *muhkam*, with other indications, according to what they received from the Prophet (S), or from whoever heard it (Qur’an) from them, the magnates among them. That is why they were called *al-qurra’* (the reciters), due to their reciting of the Book, as the Arabs were illiterate, the fact entailing that those known of reciting the Book were distinguished with this epithet, due to its (Book’s) being estranged among people and this state kept on to be as the prior matter in religion.”

Muhammad ibn Sahl reports on the authority of Ibn Abi Khaythamah, from his father,81 as saying: Those who were responsible for issuing fatwa (verdict) during the lifetime of the Messenger of Allah, being three from among the Emigrants (*Muhajiran*): Umar, Uthman and Ali, and three from among the Helpers (*Ansar*): Ubayy ibn Ka’b, Mu’adh ibn Jabal and Zayd ibn Thabit.

Abd al-Rahman ibn al-Qasim reports from his father as saying: At any time any issue happening to Abu Bakr al-Siddiq needing consultation with sagacious people, he would summon some men from *al-Muhajirun*: Umar, Uthman and Ali and some from among the *Ansar* as Abd al-Rahman ibn Awf, Mu’adh ibn Jabal, Ubayy ibn Ka’b and Zayd ibn Thabit. All these men were able to issue verdicts in religious issues during the caliphate of Abu Bakr, who kept on this procedure for a time. And when Umar attained to power, he used to call in these men for consultation.

In Sahih Muslim, Masruq is reported to have said: I followed up the news about the Companions of the Messenger of Allah (S), and discovered that all their knowledge ended with six people: Umar, Ali, Abd Allah, Mu’adh,82 Abu al-Darda’ and Zayd ibn Thabit, and then nosed about the news of these six, finding their knowledge be originated from Ali and Abd Allah.83

In A‘lam al-muqi’in, Ibn al-Qayyim reports on the authority of Masruq that he said: I kept company with the Companions of Muhammad (S), and they proved to be like *ikhkhadhah* 84 (pool, pond), that quenching the (thirst of) equestrian and the passengers. And the pond at which if all the earth (people) stop, it would satisfy them, and Abd Allah is among that pond.

Al-Bukhari and Muslim reported that the Prophet (S) said: The parable of guidance and knowledge cared by Allah is that of abundant rain falling on a land that may be pure 85 (fertile) receiving the water and growing much pasture and grass. Or it might be barren so as to retain water inside it, with which Allah benefiting people through drinking, watering and cultivating the land. The same rain Allah might send to other folk, who be like a low land that neither retaining water nor growing herbage.

‘Amir is reported to have said: The *‘ulama* of this *Ummah* after its Prophet being six: Umar, Abd Allah and Zayd ibn Thabit, who when Umar uttering something and these two saying something, their words

would be conforming and pursuant to his. And (they are) Ali, Ubayy ibn Ka'b and Abu Musa al-Ash'ari, who when Ali disclosing any utterance and they uttering something, their saying would be conforming to his. He said also: The judges of this *Ummah* are only four: Umar, Ali, Zayd and Abu Musa al-Ash'ari. And the sages of this *Ummah* are four: 'Amr ibn al-'As, Mu'awiyah ibn Abi Sufyan, al-Mughirah ibn Shu'bah and Ziyad.

Divergence among Companions in Narrating Truthfully

Umar (ibn al-Khattab) believed in (truthfulness of) Abd al-Rahman ibn Awf and said to him: You are the righteous and approved man to me. In expounding this report, al-Dhahabi said: Though the Companions of the Messenger of Allah be just, but the degree of this justice differs from one to another. The evidence for this can be clearly observed when Umar affirming his being content with Abd al-Rahman's reporting, while telling Abu Musa al-Ash'ari when asking permission to enter upon him and narrate (*hadith*): Bring someone to testify and confirm your narration.[86]

Companions' Reporting From Each Other and From the Followers

It is to be noted that not all the traditions reported from the Companions, which they narrated from the Messenger of Allah, and were written down in books, have been heard by them from the Prophet orally, or taken from him through dictation, but they (Companions) were reporting from each other. It was common among them that when anyone having not heard *hadith* from the Prophet directly, he would take from that who heard it from him (S).

When it comes to conveying it, he would never report it on the authority of that Companion from which he received it, but would attribute it directly to the Prophet without referring to the Companion's name. This practice was due to the numerousness of the Messenger's meetings, and their being held in different times and places, making it infeasible for all the Companions to attend each and every meeting by person, but some attending this meeting and some others that one.

In his book al-Ihkam fi usul al-ahkam,[87] al-Amudi reports that Ibn Abbas – due to his youth – has never heard from the Messenger of Allah but only four traditions. When reporting from the Messenger of Allah the *hadith* "Usury only occurs when buying on credit", and that the Prophet kept on pronouncing talbiyah (during hajj) till pelting the *Aqabah* stone, he said – when inquired about it – regarding the first part: It is reported to me by Usamah ibn Zayd. And about the second report he said: I have been informed of it by my brother al-Fadl ibn al-Abbas.

Further when Abu Hurayrah reported that the Prophet (S) said: Whoever entered upon the morning in a state of ritual impurity (*junub*) during Month of Ramadan, his fasting is invalid", he was questioned about its source. In reply he said: By the Lord of Ka'bah, it was not me who said it but it is uttered by

Muhammad! Then he resumed by saying: It is reported to me by al-Fadl ibn al-Abbas.[88]

Al-Bara' ibn 'Azib is reported to have said: "You have to know that the traditions we are relating to you have not necessarily been heard from the Messenger of Allah (S), but only some of them we have heard, and some others we are relating to our companions."

In regard of the *Tabi'un*, they used to transmit the reports[89] (*khabar mursal*), the fact whose evidence can be seen in what is reported from al-A'mash as saying: I said to Ibrahim al-Nakha'i: When relating anything to me you should mention its *sanad*[90] (chain of narrators). He said to him: When informing you: So and so reported to me from Abd Allah, it means he himself related to me. And when saying: I was told by Abd Allah, it indicates that some narrators reported to me from him. Thereafter al-Amudi is reported to have said: This habit remained so common among the Sahabah and Tabi'un with no one negating it, till rendering to unanimity[91].

At the time when the Companions were narrating from each other, they were also relating from the *Tabi'un*, the fact confirmed by *hadith* scholars in their books, to which whoever desiring can refer.

Under the bab: "Riwayat al-Akabir 'an al-Asaghir" (Narration of the magnates from the juniors) Ibn al-Salah and others are reported to have said: Ibn Abbas, the three Abds and Abu Hurayrah and others used to report from Ka'b al-Ahbar – the Jew who deceptively embraced Islam – during the caliphate of Umar, counting him among the leading *Tabi`un*, making him then a master over Muslims. In his *Alfiyyah*,[92] al-Suyuti says:

Seniors have been reporting from juniors,

In age or in knowledge and rank,

From him Companions take from Followers,

A follower receiving from follower of followers,

Like the erudite taking from Ka'b and al-Zuhri,

Reporting from Malik and Yahya al-Ansari

Al-Shaykh Ahmad Muhammad Shakir (may God's mercy be upon him), in expounding this Alfiyyah, says: Classified under this type is the Companions' narrating from the Followers, as in the case of reporting of the erudite Abd Allah ibn Abbas and other Abds, Abu Hurayrah, Mu'awiyah and Anas and others from Ka'b al-Ahbar!

But it is worth mentioning that the Companions – as we previously exposed – when reporting from their brethren or followers, were never indicating that their traditions being received through the means of riwayah from others. Rather, they used to cite narrations during the occasions requiring citation of

hadith, however lengthy be the time, without any reference to those from whom they heard these traditions, attributing them to the Prophet (S) directly. They kept on this process and practice till the occurrence of the sedition (fitnah), after which they would start to exclaim: Inform us the names of your rijal! (i.e. refer us to chain of narrators).

Ibn Sirin is reported to have said: They were not inquiring about the *isnad* (chain of transmission), but as the *fitnah* 93 took place they began to say: Tell us the names of your *rijal*.

From him Muslim reports: People experienced an age where no one asking about the chain (*isnad*) of any *hadith*, but on the occurrence of the sedition, people embarked on inquiring about chain of *hadith*. From him too, in Sunan al-Tirmidhi it is reported: During the early time people would never inquire about the *isnad*! But as the fitnah erupted, they started to inquire. He added: A man would relate to me, and I would never suspect or accuse him (of lying), but I would suspect that who being superior to him, and higher in rank.

The Followers used to narrate from the followers of the followers, the example for which can be found in the relation of al-Zuhri and Yahya ibn Sa'id al-Ansari from Malik who was their disciple.

What is uncommon for the intelligent, as al-Suyuti said in his Alfiyyah – to see a Companion reporting a *hadith* from a follower, from another Companion. The example for this is the narration of al-Sa'ib ibn Yazid the Companion, from Abd al-Rahman ibn Abd al-Qari, the follower (*Tabi'i*), from Umar ibn al-Khattab, from the Prophet (S) that he said: "That who sleeps with neglecting a section (of the Qur'an) or a part of it, reading it in between dawn and noon prayers, it would be prescribed for him as if he had recited it during night." This *hadith* is reported by Muslim in his book (Sahih), to which belongs the *hadith* "Not equal are those who sit (holding back)". Al-Hafiz al-Iraqi has collected twenty traditions of the same kind of this.

The Companions Criticizing Each Other

It was not satisfactory for the Companions to be stringent in accepting the reports from their brethren, as previously mentioned, but they exceeded the limits to the extent of criticizing and reviling each other.

It was that Umar, Ali, Uthman, A'ishah and Ibn Abbas with other Companions used to scrutinize their brethren, raising doubt regarding some of the traditions they were reporting from the Messenger, giving back to them their narrations.

Mahmud ibn al-Rabi' – who was among those realizing the Messenger's lifetime while being too young – reports that he heard Utban ibn Malik al-Ansari, who was present at the time of Battle of Badr, declaring that the Messenger of Allah said: Allah forbade Fire from afflicting whoever saying, "No god is there but Allah" seeking with it God's sake only. The Messenger uttered this while being in the house of Utban who related it to some people among whom being Abu Ayyub – the Companion of the Messenger of

Allah – but he (Abu Ayyub) denied my utterance, saying: By God I never think the Messenger of Allah to have said what you uttered!

The *Murji'ah* 94 (Postponers) have used this *hadith* and its alike as an evidence for their *fitnah* (school of thought). Further A'ishah refuted the *hadith* reported by Umar and his son that (the Prophet said): "The dead person is afflicted with torment out of his household's lamentation over him," and she said to them: You relate from truthful people, but hearing may err. By God, the Messenger of Allah has never said that Allah inflicts the believer with torment due to his family's lamentation over him! And she added: The Qur'an is sufficient for you, when saying: "…and no bearer of burden shall bear the burden of another."

In another narration, when hearing Ibn Umar relating this *hadith* she said: It is not so! But he (Prophet) said that the dead is tormented because of his guilt and sin, the reason for which his household are weeping over him." Again in another occasion she said that he has not lied, but he has forgotten or erred, repeating his (Ibn Umar's) words, that: Once upon a time the Messenger of Allah stood by al-Qulayb, where those killed in the Battle of Badr from among the polytheists were buried, exclaiming: "Verily they can hear what I am saying." Saying then: It is not so, but what he actually said is that: Only now they realized that what I was telling them was the truth, and she recited the verses.

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ

"Lo! Thou canst not make the dead to hear* (*27:80*)*"

And

وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

"Thou canst not reach those who are in the graves* (*35:22*)*"

when they occupied their abode in Fire. Both the traditions are recorded in *Sahih al-Bukhari* and *Fitnah* and other books.

A'ishah has also refuted the *hadith* in which it was claimed that the Prophet saw his Lord on the Ascension Night, that was reported by the two shaykhs (al-Bukhari and Muslim) from 'Amir ibn Masruq who said to A'ishah: O mother, has Muhammad actually seen his Lord? She said: I am shocked at these words! Haven't you heard these three traditions saying that whoever related to you has lied.95 Whoever relating to you that Muhammad has seen his Lord has verily lied, reciting then:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

***"…and knoweth not any soul what it shall earn tomorrow."*(*31:34*)**

Then she resumed: And whoever relating to you that he (the Prophet) has concealed anything, has verily lied, reciting then:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

***"O Messenger! Make known that which hath been revealed unto thee from thy Lord."* (*5:67*)**

In Sahih Muslim, he (Ibn Masruq) said: I was reclining, and sat straightened then, saying (to A'ishah): Hasn't Allah said?

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

***"And verily he saw him yet another time"*(*53: 13*)**

She said: I was the first one to question the Messenger of Allah about that saying: O Messenger of Allah, have you actually seen your Lord? He said: Never, but I saw Gabriel descending. In another narration, Abu Dharr inquired the Prophet about that (seeing his Lord), when he (S) said: I saw a light (*nur*)…I believe I saw a light[96]

She has also disapproved the report of Ibn Umar and Abu Hurayrah that (the Prophet said): Ominousness verily lies in three things, and she said for elucidating this: The Messenger of Allah was in fact[97] telling about the conditions of the pre-Islamic (*Jahiliyyah*) era, due to its (*hadith*'s) contradiction to the predetermined principle that:

إِنَّ الْأَمْرَ كُلَّهُ لِلَّـهِ

***"Verily the authority resteth wholly with God."* (*3: 154*).**

When coming to hear the *hadith* reported by Abu al-Darda' that he (S) said: "Whoever enters upon the morning, his night prayers (*watr*) is invalid then," she commented: Nay, Abu al-Darda' did lie … the Prophet was performing *watr* prayers even after entering upon the morning. And when knowing that Ibn Umar said: The Messenger of Allah performed the short pilgrimage (*umrah*) in the Month of Rajab, she judged that he committed an inadvertence (*sahw*).

In regard of Anas ibn Malik and Abu Sa'id al-Khudri she said: Anas and Abu Sa'id were not aware of (or able to comprehend) the *hadith* of the Messenger of Allah since they were two young lads (boys)! She used to reject and refute any *hadith* incongruous with the Qur'an, with conceiving the narration of any

truthful Companion to be mistakenly heard or based on misconception.98 Also she denied the *hadith* reported by Umran ibn Husayn ibn Samurah, which two pauses (*saktah*) were there for the Prophet in his recital (of two surahs) during the (daily) prayers.99

There are numerous examples in this respect, and in the book Ta'rikh Abi Hurayrah, I have cited a number of the traditions in which he was criticized, and which were rejected and refuted, to which the dear reader is kindly requested to refer100.

Narration of Hadith after Its Writing Was Forbidden By Prophet

Those having no expertise in knowledge and no awareness of expertise, surmise that the Messenger's traditions which they read in books or hear from narrators, have all reached us correct in syntax and well–arranged in wording, and that their original words reached to the narrators intact and preserved exactly as were uttered by the Prophet, without any corruption (*tahrif*) or alteration.

They further think that the Companions and those who succeeded them who kept in memory the Prophet's traditions till the time of *tadwin* (writing down of *hadith*), have conveyed them with their original text and wording exactly as they heard them, and duly related them in the form they received them, keeping them safe against any change and alteration.

And the idea seizing people's minds was that these narrators constituting altogether a distinguished stratum among people in calligraphy, perfect exactitude, and powerful memory. And that their minds were created in a special shape with no parallel among all people, in a way that whatever they were hearing would be engraved on their (minds) tablets escaping not even one word and sparing not even one letter.

Undoubtedly, this kind of conception had its extreme impact upon the thinking of chiefs of religion, except those whom God kept immune. It made them hold these traditions in the same position of the Qur'anic verses, the fact entailing obligation to abide by them and surrender to their rules, in a way that whoever contradicting them would be considered as sinner, guilty and debauchee, and that denying or suspecting them would be counted an apostate that should repent.

For this reason, I opined to elaborate discussion on this topic, so as to expose to people the true aspect in it, making them recognize that the traditions reported to them from the Messenger of Allah (S) were in fact narrated according to their denotations and meanings, when (the Companions) failing to convey them with their real syntax and wording, either due to forgetting their origin or their being kept in memories for a very long time since they narrated them for the first time. Furthermore, it was that every narrator would report only that portion of the *hadith* his mind could keep according to the meaning, after his memory failing to recollect its original words.

This was due to the fact that they (companions) have not cared, in the outset, for writing down the

hadith, letting it be narrated through denotation, the state attaining agreement of all gnostics and scholars.[101] Thereafter disagreement appeared among the *ulama* regarding this matter, with some forbidding it and some others permitting. The significance of demonstrating this subject prompts us to refer here to some of the evidences of these and those (people), finding no one making a comprehensive investigation on this issue except al-Allamah al-Shaykh Tahir al-Jaza'iri, in his valuable book Tawjih al-nazar. Following are excerptions of his statements.[102]

Narrating Hadith by Meaning and Disagreement among Scholar

The *ulama'* disagreed regarding narration of *hadith* by meaning, with some holding it to be absolutely impermissible, among whom being Ibn Sirin, Tha'lab and Abu Bakr al-Razi, beside Ibn Umar [103] according to some narrations. But the majority of *ulama'* permit it, on condition that the narrator being aware of the minutest words, able to discern the amount of difference between them, experienced in their denotations. That is when exchanging any word of the *hadith* reported to him with another one identical to it in meaning; this would be permissible for him.[104]

This issue was tackled by *usul* scholars, and due to its extreme importance I would like to cite here excerpts of their statements for readers' satisfaction.

In Al-Luma', Abu Ishaq al-Shirazi is reported to have said: *Ikhtiyar* in narration is to narrate the report by its original wording, in accordance with the Prophet's *hadith*: "May Allah bless whoever hears my utterance and comprehends it, delivering it as he heard it. Holder of *fiqh* may convey it to that who being more knowledgeable than him.[105] When he citing any *riwayah*, it should be deliberated! If he being of those unaware of the meaning of the *hadith*, his narration is impermissible, since he is not immune against changing it; and if he be among those recognizing the meaning of the *hadith*, it should be deliberated! If it be a probable *khabar* (report), he is not permitted to narrate by meaning since he may relate it with words not indicating the meaning intended by the Messenger, so he is not permitted to inflect with it. But if it be a conspicuous report, there would be two views regarding it.

Some of our scholars hold that: It is impermissible, as worship may be fulfilled through uttering some words like *takbirah* of prayers. Some others believe in its permissibility, which is more preponderant as it indicates its denotation, according to a *hadith* reported from the Prophet (S): No harm will befall you if you hit the mark.

This *hadith* is reported by Ibn Mindah in Ma'rifat al-Sahabah, and al-Tabarani in al-Mu'jam al-Kabir, on the authority of Abd Allah ibn Sulayman ibn Akimah al-Laythi as saying: I said: O Messenger of Allah, I hear *hadith* from you but be unable to convey it as I hear it as one letter may be added or one omitted from it (what to do!) He (S) said: "There is no harm in it if you do not legalize any unlawful act or prohibit that which is lawful, and when you hit the mark." [106]

Those forbidding *riwayah* by meaning argued by emphasizing on the text and rational aspect. In respect

of the text, it can be referred to his (S) *hadith*: "May God bless whoever hears my utterance and comprehends it, delivering it as he heard it. The propagator might be more conscious than the hearer[107].

In exposing it they said: Delivering it as he heard it is to deliver the same words heard. And the *faqih*'s conveying the *fiqh* to that who is more knowledgeable than him, means – God is aware – that the more sagacious one may comprehend, thanks to his *fiqh*, some imports from the words to which the narrator couldn't take notice of, since he (*rawi*) might be lower than him in degree of *fiqh*.

In regard of the rational, it has two views:

First: When putting (*hadith*) to test we found that the latter (hearer) might have inferred some imports from a verse or a report to which some of the earlier ages *ulama'* and researchers could not reach. Had we permitted narration by meaning a great difference might have appeared in the *hadith*, though the narrator be of the opinion that no divergence is there.

Second: Had the narrator been permitted to exchange any of the Messenger's words with one of his own, it would have been permissible for that reporting from him to change that very word with one of his own. Rather this is more preponderant, as changing the narrator's words is nearer to be permitted than substituting any word uttered by the legislator (Prophet), though this being in the third and fourth classes (of narrators), as the result of all this shall be verily the devaluation of the original words.

It is quite certain that man, can never secure himself against change and disagreement however sincerely he strived to be trustworthy and honest in making his narration identical to the origin. Consequently, when changes and divergences continue from one to another, the last divergence would be so exorbitant that no connection or relation would be left between the last narration and original *hadith*.

In Sharh Tanqih al-fusul fi al-usul, al-Qarrafi says: On the contrary of the view of Ibn Sirin and some other traditionsts, Abu al-Husayn, Abu Hanifah and al-Shafi'i hold that it is permissible to report *hadith* by meaning provided that no addition or omission be there in translation, with its being neither more ambiguous nor more declarative, as the purpose only be to make the meanings got by the hearer, regardless of missing other than them. Whenever any addition or omission be made to the narrator's statement, that would mean something be added or diminished from the Islamic Law, which is unanimously *haram* (unlawful). And whenever the expression used in the *hadith* be manifest but the narrator exchanges it with an obscure one, he would expose it to doubt, entailing thus preference of another one over it due to its obscurity.

This being in accordance with the basis stating that should be contradiction among the traditions regarding one rule (*hukm*), the more manifest one would have preference over the obscure one. If the origin of the *hadith* be plain, but be substituted by an obscure one by the narrator, he would invalidate a good merit in it making it insustainable in case of clash of views. Also when the *hadith* having an

obscure expression and he substitutes it with a more manifest one, he would thus obligate for it the position of preference over other traditions, while God's *hukm* (judgement) being to prefer other than it in case of clash of views.

As a consequence of this change, God's judgement has been changed, which is impermissible. This being the basis of these provisions, that when they be fulfilled the controversy would be on permissibility, otherwise it is unanimously impermissible. One of the pleas introduced by those forbidding narration by meaning, being the *hadith* reported by al-Bara' ibn `Azib.[108]

The proof (*hujjah*) given by those permitting this practice, being that the Companions used to give ears to the traditions without committing them to writing or reiterating them, embarking after elapse of long years on narrating them. In such case, man would decisively determine that it is not possible to convey the very words uttered by the Prophet, but only the meaning, since many traditions were reported with miscellaneous expressions with oneness of denotation and episode.

This being the evidence given for permitting the reporting by meaning, and as the term "*Sunnh*" cannot be taken as subject of worship like the term Qur'an, so when the meaning attains exactitude, [109] no harm shall be there from missing that which be not intended.

In his book Qawa'id al-tahdith, [110] al-Qasimi says:

To convey and relate *hadith* by meaning not by the very words (original text), was permitted by some people among them being: Ali, Ibn Abbas, Anas ibn Malik, Abu al-Darda', Wathilah ibn al-Asqa and Abu Hurayrah, with a large number of the Tabi'un, among whom we can refer to: Imam Hasan al-Basri, al-Shi'bi, 'Amr ibn Dinar, Ibrahim al-Nakha'i, Mujahid and 'Ikrimah.

There was much difference in the way and words used by the *Sahabah* in narrating the *hadith* from the Messenger of Allah (S). Some of them used to narrate it completely, with some others narrating by meaning, and some citing it abridged, beside some others making difference between every two words with viewing it to be broad, if not being disagreeable with the original meaning.

All of them intend not to lie or falsify, but everyone seeking the truth and to give the denotation of what he has heard, the fact leading to the *hadith* containing them. They used to say: "Falsity is to be counted against that who exercised it internationally". Umran ibn Muslim is reported to have said: Some man said to al-Hasan: O Abu Sa'id, when you relate any *hadith*, you deliver it with better context of sentences, more eloquent expressions, more fluent language than any other one relating it to us! He said: No harm in that if I hit the mark and give the meaning intended.

Al-Nadr ibn Shumayl said: "Hushaym was known of committing grammatical mistakes, so I made his *hadith* look fine for you – i.e. with the grammatical marks. Al-Nadr ibn Shumayl was a grammarian, and Sufyan used to say: "When finding anyone intensifying in the *hadith* words in a meeting, it should be realized that he intends to show off himself so as to be distinguished among people. And a man kept on

inquiring Yahya ibn Sa'id al-Qattan about the way of pronouncing a letter in the *hadith*, when Yahya said to him: Nothing is there in the world more dignified than the Book of Allah, the Exalted, the reciting of which was permitted to be on seven readings (*ahruf*), so never intensify." 111

Al-Bayhaqi reported on the authority of Makhul as saying: I and Abu al-Azhar entered upon Wathilah ibn al-Asqa' and said to him: Relate to us a *hadith* you heard yourself from the Messenger of Allah, on condition that it be devoid of falsity, addition and inadvertence! He said: Did any of you read the Qur'an? We said: Yes, but we are not memorizing or preserving it so accurately (word by word), and add to it or omit the letters "*waw*" and "*alif*". He said: This Qur'an amongst you, though being written, but you fail to keep it safe from alteration, with alleging that you add to and omit from it...so how would be the case with traditions we heard from the Messenger of Allah (S), only once in our life? You can suffice with the *hadith* we relate to you by meaning.

Ibn Abi Layla used to narrate the *hadith* with different expressions every time, without any *isnad* (chain of transmission), but only out of what he memorized of traditions. All this was due to the fact that most of the precedent learned men were never writing any *hadith*, and if any had written it was only written for them after hearing it. Many of them used to narrate
hadith by meaning, with expressing it through words of his own, that would fall short of giving the full meaning. Most often the least change (in the words) may alter the whole meaning and cause ambiguity in the *hadith*, and it is known that al-Jumhur (Sunnites) have permitted narration by meaning. 112

In Sunan al-Tirmidhi, Makhul reported from Wathilah ibn al-Asqa' as saying: When we relate any *hadith* to you by meaning, it should be sufficient for you. Al-Dhahabi, in Siyar A'lam al-nubala', is reported to have said: When I relate to you any *hadith* according to its meaning, it is sufficient for you.113
Wukay'114reports also on the authority of al-Rabi' ibn Sabih, from al-Hasan, that he said: When you hit the mark and reached the meaning, you must be satisfied with that. And he said: Had the meaning not been so broad, people would have perished, and the learned men used to compete each other by extent of memorization, exactitude and verification during hearing (the *hadith*), though even eminent leaders of schools could never be immune against error and mistake. Sufyan al-Thawri115 is reported to have said: Even when I myself tell you that I am narrating to you the very a*hadith* as I heard (from the Prophet), never believe me, as it be no more than the meaning.

When it was said to him: O Abu Abd Allah, relate to us (*hadith*) exactly as you heard. He would say: By Allah, this by no means is possible; it is only the meaning, no more no less. He also said: Had we intended to relate to you the *hadith* exactly as we heard it, we would have never been able to relate even one *hadith*!

The trustworthy *ulama*' hold that it is more proper to cite the *hadith* with its (original) words, without making any change in them. But how far is this when the course of events proved to be to the contrary.

Al-Qadi 'Iyad says: "The door of narration by meaning should be closed so as to prevent those unskillful

(in this respect) but believing in his skill, from imposing their control over *hadith*, as in the case of many narrators, in the past and in the contemporary time…and Allah helps all to succeed.

Researchers hold that *riwayah* by meaning should never include act of worship performed by pronouncing certain words, like *takbirat al-ihram* (saying Allah is the Greater in the outset of prayers), and *at* (witnesses). But there being various words cited for *at*, the most widely-known of which are the following.

Forms Of Tashahhud

Ibn Mas'ud's Tashahhud: In the two Sahihs, Abd Allah ibn Mas'ud is reported to have said: The Messenger of Allah has taught me the witness (tashahhud) from hand to hand as teaching me the Qur'anic verse in this form (which is reported too by the authors of *Sunan*):

> التحيات لله و الصلوات و الطيبات ، السلام عليک آيها النبي و رحمة الله و بركاته، السلام علينا و على عباد الله الصالحين ، اشهد ان لا اله الا الله و ان محمدا عبده و رسوله.

In another narration, he added: "And he dictated it to me word by word." Again in another one: If you say this thing or perform that, you have in fact performed your prayers. This form was chosen by Abu Hanifah, Ahmad, and most of the traditionists and *ulama'*.

Ibn Abbas's : Muslim and authors of *Sunan* have reported on the authority of Ibn Abbas, beside al-Shafi'i in his book al-Umm, that he (Ibn Abbas) said: The Messenger of Allah used to teach us the following as if teaching us a surah of the Qur'an, saying: Say:

> التحيات المباركات الصلوات الطيبات لله . السلام عليک ايها النبي و رحمة الله و بركاته. السلام علينا و علي عباد الله الصالحين . اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله.

of Umar ibn al-Khattab: In al-Muwatta', Malik reported from Ibn Shahab, from Urwah ibn al-Zubayr, from Abd al-Rahman ibn Abd al-Qari that he heard Umar ibn al-Khattab declaring from over the pulpit: Say:

> التحيات الزاكيات لله. الطيبات الصلوات لله.

Al-Sarakhsi in al-Mabsut reports:

> التحيات الصلوات الطيبات. السلام عليک ايها النبي و رحمة الله و بركاته. السلام علينا و على عباد الله الصالحين. اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله.

Malik says: The best is that of Umar ibn al-Khattab, since he uttered it on the *minbar* (pulpit) in the presence of the Companions, who didn't disapprove that of him unanimously. This *tashahhud* is reported also by Abu Dawud and Ibn Mardawayh through a chain of narrators.

Tashahhud of Abu Sa'id al-Khudri:

Abu Sa'id then said: We used not to write but the Qur'an and . 116

Tashahhud of Jabir: In Jabir's *hadith* (confirmed by al-Hakim), that is reported by al-Nasa'i, Ibn Majah and al-Tirmidhi in al-'Ilal, he said: The Messenger of Allah used to teach us *tashahhud* in the same manner as teaching a surah of the Qur'an:

باسم الله و بالله ، التحيات ... الح .

Tashahhud of A'ishah:

In al-Muwatta', Malik reports from A'ishah, the Prophet's wife, that she used to say in *tashahhud*:

(التحيات الطيبات لله الزاكيات لله)

dropping the word (Allah) after (التحيات و الصلوات) contrary to what is cited in the *hadith* approved by Umar and Ibn Mas'ud, which is supported by *sanad*. She even added to *hadith* of Umar the words (وحده لا شريک له) which she confirmed too in the *hadith* of Abu Musa that was reported by Muslim.

of Abu Musa al-Ash'ari: Muslim and Abu Dawud reported that Abu Musa was citing in this way: 117

(التحيات الطيبات الصلوات لله وحده لا شريک له).

of Samurah ibn Jundab:

(التحيات الطيبات و الصلوات و الملک لله ... الخ).

of Ibn Umar: In al-Muwatta', Malik reported on the authority of Nafi' that Ibn Umar used to say in :

(بسم الله التحيات لله الصلوات لله، السلام علي النبي ... الخ) .

(with dropping the letter (kaf) of addressing and the word (*ayyuha*). Then Nafi' said: When finishing his tashahhud and intending to say *taslim*, he would say:

السلام علي النبي و رحمة الله و بركاته، السلام علينا و علي عباد الله الصالحين.

Which has reiteration of, and was reported by al-Bukhari on the authority of Ibn Mas'ud under "*bab al-isti'dhan*" (asking permission) stating that he said at the end of it: "and I witness that Muhammad is His servant and apostle." When he (S) was alive, but after his demise we used to say: "peace be upon the Prophet."

In his comment on this, Ibn Hajar said: Through the chains of transmission of Ibn Mas'ud's *hadith* we can observe words indicating a kind of separation between his (S) lifetime, that was expressed by terms of addressing, and the post-obit period when it was referred to him by expressions of third person singular (absent). Under "bab al-isti'dhan" in Sahih al-Bukhari, it is reported on the authority of Abu Mu'ammar, from Ibn Mas'ud who, after citing *hadith* of *tashahhud*, said: We used to say this when he (S) was still alive, but after his demise we would say: "peace be upon the Prophet."

Al-Sabki in Sharh al-Minhaj is reported to have said: If what is reported from the *Sahabah* be true, it would indicate that to address the word *salam* (peace) after the word *al-Nabi* (the Prophet) is not obligatory. So it should be said 'peace be upon the Prophet'. Al-Hafiz said: This is undoubtedly correct.

Abd al-Raziq said: Ibn Jarih told us saying: 'Ata' informed us and said: The Companions used to read, during the lifetime of the Prophet: Peace be upon you O Prophet (*al-salam alayka ayyuha al-Nabi*). When he passed away they started to say: peace be upon the Prophet, and this being a veracious *isnad*.

التحيات لله السلام عليک ايها النبي و رحمة الله. السلام علينا و علي عباد الله الصالحين. اشهد ان لا اله الا الله (و اشهد ان محمدا عبده و رسوله ... (او) اشهد ان محمد رسول الله).

Regarding this diversity, al-Qadi 118 said: This indicates that when one drops a word that is already dropped in some narrated *tashahhudat*, his would be correct. Based on this, it is permissible to say: The least satisfactory words to be uttered in being:

These were nine forms of 119 reported from the Companions that having differed in the words. Had they been among the verbal traditions reported by meaning, we would have said, maybe! But they are among the *mutawatir* (successive) acts that were performed several times everyday by all the Companions, who were numbering tens of thousands. The noteworthy point here is that every narrator of each tashahhud claims that the Messenger used to teach him tashahhud as teaching the Qur'an, and that tashahhud of Umar was uttered by him from over the *Minbar* of the Messenger of Allah, before all the *Sahabah* without being disapproved by any of them, as reported by Malik in al-Muwatta'.

What is noteworthy too being the fact that these *tashahhudat*, despite divergence in their words, multiplicity of their forms and abundance of their narrators, were all devoid of sending benediction upon

the Prophet. The Companions, as reported by Ibrahim al-Nakha'i, were sufficed with saying *tashahhud* and: peace be upon you O Prophet and mercy of Allah. There was disagreement among the *Sunnah* leaders regarding the obligation of sending benediction upon the Prophet in the obligatory (daily) prayers: Abu Hanifah and his followers never consider it obligatory while al-Shafi'i made it a provision (for accepting the prayers)!

In al-Bahr al-zakhir, Ibn Nujaym says: The obligation implied in the holy verse: "Send blessings on him", being prescribing it only once throughout the whole life whether during the *salat* or in any other time, as the ordinance never necessitates any repetition. This opinion got the agreement and concurrence of all the *ulama'*.

It is held by al-Sarakhsi in al-Mabsut, Ibn Hammam in Sharh Fath al-Qadir, al-Qastallani in Irshad al-sari, and al-Qadi 'Iyad in al-Shifa'. The only exception from this, being al-Shafi'i who reported that the Prophet said: Whoever sends not blessing on me, his *salat* is verily invalid. But he has neither authority for proving this saying, nor a *Sunnah* to be followed. And he was reviled by a group of ulama' among whom being al-Tabari al-Qushayri, with being disapproved by a follower of his same school of thought, called al-Khitabi who said: It is not obligatory, and I have no knowledge of any other example (*qudwah*) confirming this.

Besides, the *tashahhudat* reported from the *Sahabah* were devoid of this saying. And in regard of the *hadith*: "Invalid is the salat of that who never sends blessing on me", it was considered weak by the traditionists. Also the *hadith* narrated by Ibn Mas'ud: "Whoever performs any prayer without sending benediction on me and my household, his *salat* shall not be accepted." Al-Daraqutni said: It is an excerpt from a saying of Abu Ja'far Muhammad al-Baqir ibn Ali ibn al-Husayn, the full text of whose statement being thus: If I perform any *salat* without sending benediction on the Prophet (S) and on his household I am sure it shall never be completed." 120

Word of Monotheism

The same belief held by these Imams regarding sending of benediction on the Prophet, is also held in respect of word of *tawhid* (No god is there but Allah). Al-Allamah Sa'id ibn Hajji in his treatise: al-Kalam al-muntaqa fima yata'allaq bi kalimat al-taqwa la ilaha illa Allah" says: Concerning its rule, in "Fakihat al-qulab wa al-afwah" (Fruit of hearts and mouths), he said: "The believer, for his part, should mention it once throughout his whole life with the obligation intention." I do not intend to elaborate further on this point, so as not to digress to that which is out of our topic of discussion.

The *faqih* traditionist Rashid Ridha' (may God's mercy be upon him), in his discussion on traditions of the "*ashrat al-sa'ah*" (conditions of the hour), said in his Tafsir: 121

"Undoubtedly, most of the traditions were narrated by meaning as is commonly known and agreed by the ulama'. Its evidence can be obviously seen in the difference among narrators of the Sihah regarding

the words of the same *hadith*, even the abridged ones, and the words inserted and foisted into some of these traditions in al-mudrajat, which meaning whatever included in the traditions reported by the narrators. Based on this, each one of them used to narrate according to his comprehension (from the *hadith*), that which might be mistaken, beside some others interpreting whatever they comprehended with adding some words of his own. Till he said: Is it unusual then to see this amount of confusion and contradiction befalling those traditions reported by meaning according to extent of comprehension of narrators?

When his opinion was sought once about that who said: No more than 12 or 14 traditions were confirmed and proved to be uttered by the Prophet, he replied:[122] This claim is incorrect, and no one has uttered such words. But this or lower than in being among the traditions whose words have successively reached us.

There is no harm to state here an article published for me in al-Risalah Journal, issue No. 957, issued on the fifth of November 1951, as a correction for what is published by Professor Abd al-Salam Harun in al-Jahiz's book al-Bayan wa al-tabyin, as follows:

Listening To Hadith Not to Songs

Throughout reading of newspapers, man may come across criticism-instigating things that need to be corrected. But he foregoes them without any consideration, since if he undertakes criticizing or correcting whatever he discovers of errors, in this case he would never find enough time, nor the tranquillity required for doing this job'. Sometimes he may be energetic, taking the initiative to expose every mistake he may find, especially when coming across a matter regarding which it is improper to keep silent or be inattentive.

As an example for this, when I was reading in the 2nd volume of al-Bayan wa al-tabyin of al-Jahiz that was verified and expounded by Abd al-Salam Harun, I came across in page 322 of it the following:

"Ibn Awn said: I came across three men showing strictness toward hearing and three others showing leniency (in regard of *maghani* – i.e. songs). Those showing leniency are: al-Hasan, al-Shi'bi and al-Nakha'i whereas those showing strictness being: Muhammad ibn Sirin, al-Qasim ibn Muhammad and Raja' ibn Hayat. [123]

Al-Ustadh Harun has taken hearing in this report to mean hearing of songs. Preferring to use the non-Arab word *maghani* he found in some copies of *usul* books, than using it with its neglected pronunciation that was cited in some other copies of *usul* books. He embarked then on interpreting it according to his surmise in a way unknown to be pleasing or angering the eminent linguists and grammarians.

In explaining the word he said: "*Maghani* is the plural of *maghna* – a mimi root of the verb: *ghanna* – *yughanni*. (to sing). In the Taymuriyyah version the word *al-ma'ani* (the meanings) with the obsolete

letter (‘ayn) is a misinterpretation, i.e. this word was stated in the version of Koberly Library (*maghani*), while it was cited in the Taymuriyyah version with the obsolete (*muhmalah*), which is a misinterpretation (*tahrif*).

That which is regarded by this man (Harun) as tahrif is verily the correct word, as veracity of the word *al-ma’ani* (meanings) with the obsolete ‘ayn is confirmed in these two versions, and hearing here is hearing the Prophetic *hadith*, not hearing the songs.

This statement is set forth by Ibn Awn, due to the fact that conveying *hadith* of the Messenger of Allah with its genuine words or meaning was a controversial topic among the Companions, which continued and reached the Tabi’un and those succeeding them. Hence, the Companions were divided into two groups: the first permitting narration of *hadith* by meaning, among whom being Ali, Ibn Abbas and Anas and their followers.

And the second one who was represented by Ibn Umar, was forbidding this practice. Concerning the Tabi’an, some of them were so strict in regard of narrating the *hadith* with its original words, such as Muhammad ibn Sirin, al-Qasim ibn Muhammad and Raja’ ibn Hayat. Whereas some others were showing leniency in this respect, like al-Hasan, al-Shi’bi and al-Nakha’i. 124 Hence Ibn Awn uttered the above-mentioned statement, that was reported by al-Jahiz, and misunderstood by al-Ustadh Abd al-Salam Harun.

1. He is Khalid ibn Utbah al-Hudhali, the nephew of Abu Dhu'ayb al-Hudhali.
2. See Vol. IV, p. 3 and afterwards.
3. This hadith was reported by Abu Dawud and al-Tirmidhi and al-Darimi.
4. That is the established (thabit) Sunnah.
5. He means by this: The Qur'an contains in it all the rules and principles of the Shari'ah.
6. Allah the Most High said in Surat al-Nahl:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah)." (16:89)

7. That means the affairs of the Din and other than the Din.
8. In vol. I, p. 21.
9. In vol. III, p. 43. I have abundantly quoted from this book since it is, as expressed by al-Imam Muhammad Abduh: "One of the precious books that no parallel to it was ever compiled."
10. Al-Shatibi's al-Muwafiqat, vol. IV, p. 26, and Tafsir al-Qurtubi, vol. I, p. 23.
11. Al-Muwafiqat, vol. III, pp. 66 and 70.
12. In p. 576 of his Risalah, the edition prepred by Ahmad Muhammad Shakir (may God's mercy be upon him).
13. Al-Manar, vol. XII, p. 694, and it was declared also by al-Ghazali in his book al-Qistas al-mustaqim.
14. See Vol. II, p. 291.
15. Al-Shifa', vol. II, pp. 178, 179.
16. These traditions were reported by Muslim in his Sahih with various wordings, the exterior of which being in the decisive precision between what was uttered by the Messenger as an opinion or for preaching, and what he said as legal rules.
17. The story of khars is thus: When they passed by some fruitful trees, intending to conjecture it to put their surmise, to

test, the Prophet conjectured it, but it came to be contrary to his conjecture.

18. Al-Shifa', vol. II, p. 180.

19. Ibid., vol. II, p. 107.

20. Ibid., vol. II, p. 109.

21. Ibid., vol. I, p. 142.

22. Al-Murtada's al-Amali, vol. I, pp. 77, 78.

23. This book was published by the French Scientific Institute for Eastern Monuments in Cairo.

24. For this hadith there are several versions (differing in words) agreeing with each other in the meaning. Al-Darimi was the shaykh of al-Bukhari.

25. Sunan al-Tirmidhi, vol. II, p. 91, published in India. The Prophet (S) had dictated some epistles on legal rules and laws, handing them to his emissaries and officers spread all over the countries, some of which were conquered through charities and obligations. And all that which was written from the Messenger during his lifetime would not exceed tenpages, on matters, that should be learnt by heart with their original texts, so as to keep them intact of being inflicted with alteration and distortion.

26. Al-Dhahabi's Tadhkirat al-huffaz, vol. I, p. 3.

27. Jami' bayan al-'ilm wa fadlih, vol. I, pp. 64, 65; Tabaqat Ibn Sa'd, Laidan, Edition, vol. I, p. 206. What Umar was afraid of has actually occurred.

28. Narration of the hadith circulated abundantly during the caliphte of Umar, so how it would be the case after his death?

29. Tabaqat Ibn Sa'd, vol. V, p. 140; al-Baghdadi's Taqyid al-'ilm, p. 52. Umar might intend to resemble this practice with what the Jews did when they disregarded the Torah and acted according to a number of Jewish traditions which they called Mathnat. In Mukhtar al-Sihah it is reported from Abu Ubaydah that the rabbis and monks have composed, after demise of Moses (A), a book among themselves, filling it with rules meeting their desires, other than the Book of Allah, and that was al-Mathnat, with some narrating it with the unobserved (muhmal) sin. In the book Maqalah fi al-Islam, it is reported with shin.

30. Al-Manar, vol. X, p. 766 and after it, and vol. XIX, p. 511 and after it.

31. Abu Nadrah said: I siad to Abu Sa'id al-Khudri: Won't we write down whatever we hear from you? He said: Do you want to make it in masahif? Your Prophet used to relate hadith to us and we would memorize his hadith. (al-Khatib al-Baghdadi, Taqyid al-'ilm, p. 27).

32. Al-Sayyid Rashid is referring by this to the khabar reported by al-Hakim from A'ishah, and cited by al-Dhahabi in Tadhkirat al-huffaz, vol. I, p. 5, in which she said: My father had collected the traditions of the Messenger of Allah, which they numbered five hundred, and he remained upset all the night. When he entered upon the morning, he came to me and said:

'O daughter, bring the ahadith that are with you.' I brought them to him. He burnt them and said: "I am afraid lest I should die leaving these with you, and among them there might be ahadith which I took from a man I had faith in and trusted, but the truth proved to be not as he related, the fact showing me to be responsible for them!"

33. When al-Sayyid Rashid refers to such a khabar in this regard, or inferring any hadith, we should be assured that it be undoubtedly sahih, since he is one of magnates of hadith.

All this will be elaborated later on.

34. See later on the standpoint of jurisprudents toward hadith books. In p. 288 of vol. VI of his Tafsir, he said: "We can determine that we have forgotten and lost a large number of our Prophet's traditions, because the Sahabah had not written whatever they heard (from the Prophet), but this didn't include the ahadith manifesting and explaining the Qur'an or religious affairs.

35. I give an example for this. It is said that one of the Sahabah invited the Prophet and some of the Companions to a banquet, in which he introduced meat of jazur. When they finished eating, one of them broke wind, the stink of which was smelled by those invited to the banquet. Soon an idea stroke the mind of the Prophet - to evade any disgrace on the part of that who made that hadath - to say to them all: "Whoever ate of the meat of the jazur, should perform the rite of ablution." The strange point here being that many of the fuqaha' have adopted this rule and made it a general basis, starting to

command everyone eating the camel meat to perform ablution, neglecting the fact that ablution should be performed only for a thing (fart) that is emitted out of the abdomen not for what enters the belly.

36. It was reported by Abu Dawud, al-Darimi and Ibn Majah, but not al-Bukhari and Muslim. It is - as alleged by them (Sunnis) - equal to the Qur'an or part of it, as narrated by them.

37. Sirat Ibn Hisham, vol. IV, p. 332.

38. Tadhkirat al-huffaz, vol. I, p. 3. The full name of Ibn Abi Mulaykah is: Abd Allah ibn Ubayd Allah ibn Abi Mulaykah al-Qurashi al-Tamimi al-Malaki. He was the judge of Makkah during the time of Ibn al-Zubayr. He was an eloquent faqih, whose authentication got unanimity. Among those who reported from him, I can refer to al-Layth ibn Sa'id. He died in 117 H. See also the book al-Tashri' al-Islami of al-Shaykh Muhammad al-Khidri.

39. It is reported by Ibn Asakir and Muhammad ibn Ishaq.

40. Op. Cit., vol. I, p. 7; Tamhid li ta'rikh al-falsafah al-Islamiyyah, of al-Shaykh Mustafa Abd al-Razzaq, p. 161.

41. In al-Awasim min al-qawasim (pp. 75, 76), Abu Bakr ibn al-Arabi, defending Uthman (ibn Affan) against the wrongs and indecent things ascribed to him, said: What is rousing our wonder being the fact that he is to blame for something done by Umar! It is reported that Umar ibn al-Khattab has imprisoned Ibn Mas'ud with some other Companions, in al-Madinah for one year, till he passed away, and his inmates were freed by Uthman. The guilt for which they were imprisoned was that they used to relate abundant traditions from the Messenger of Allah (S).

42. Refer to my book Shaykh al-Mudirah, 3rd edition.

43. Jami' bayan al-'ilm, Vol. II, p. 120.

44. Sirar is a region ear al-Madinah. In another narration: We went out and accompanied....

45. This addition is taken from Tadhkirat al-Huffaz of Dhahabi. It is confirmed by al-Hakim in his Al-Mustadrak, Vol. I, p. 102.

46. That is the practical Sunnah (Prophet's acts). See al-Bidayah wa al-nihayah, vol. VIII, p. 107.

47. Tabaqat Ibn Sa'id, vol. II, p. 102.

48. Fath al-Bari, vol. VI, p. 28.

49. See p. 49 of the book. Ibn Taymiyyah said about Ibn Qutaybah: His position to Ahl al-Sunnah was like the position of al-Jahiz to the Mu'tazilah, since he was the orator for the Sunnah as al-Jahiz was for the Mu'tazilah. This statement can be found in p. 121 of the interpretation of Surat al-Tawhid.

50. A'lam al-muqi'in, vol. IV, p. 128.

51. Tadhkirat al-huffaz, vol. I, p. 3.

52. See p. 48.

70 That which Umar was fearing has taken place, after people engaged themselves abundantly in riwayah, as a result of which it was inflicted with distortion, falsification and perversion. Neither might nor power is there but with Allah.

53. That which Umar was fearing has taken place, after people engaged themselves abundantly in riwayah, as a result of which it was inflicted with distortion, falsification and perversion. Never minght nor power is there but with Allah.

54. In the biography of Abu Hurayrah Shaykh al-mudirah more elaboration about this subject can be found, so the reader can refer to it, in the 3rd edition.

55. Tahdhir al-Khawass, pp. 10, 11.

56. This hadith was reported also by Muslim, al-Tirmidhi, al-Nasa'i, Ibn Majah, al-Daraqutni, and al-Hakim in al-Madkhal.

57. Tabaqat Ibn Sa'id, vol. II, p. 100.

58. The divergence of the forms of this hadith is resulted from the fact that they used to narrate the traditions of the Messenger of Allah on the basis of meaning, as will be stated later on in this book, God-willing.

59. Fath al-Bari, vol. I, p. 162.

60. In Mukhtasar Sunan Abi Dawud of al-Mundhiri, and Ma'alim al-Sunan of Abu Sulayman al-Khitabi, and Tahdhib of al-Imam Ibn al-Qayyim (vol. V, p. 148), who, after citing this hadith, said: "It is reported by al-Bukhari, al-Nasa'i and Ibn Majah, but the word 'deliberately' could not be found in the narrations of al-Bukhari and al-Nasa'i, nor in the hadith reported by al-Zubayr, who said: By God the Prophet had never said "deliberately" while you claim he said it. This book was verified and edited by al-Shaykh Ahmad Shakir.

61. Al-Daraqutni is the great leader of hadith, about whom Ibn Hajar said: "He was the hafiz of his time, and the most

famous among the critics of the two Sahihs, and deepest in investigation and scrutiny." He died in 385 H.

62. Ta'wil mukhtalif al-hadith, p. 49.

63. Through the narration wth the word “muta’mmidan” (deliberately) was weak and not confirmed by eminent Sahabah, with being refused by reason, and disapproved by the Prophet’s morals, we see some of Sunna claimants and adorers of asanid in this age obstinately insisting on its presence, as if they are ore knowledgeable than Al-Bukhari, or al-Nasa’I, or al-Daraqutni or others. The exaggerate in obstinacy, when some of them claim that al-Zubayr ibn al-‘Awwam had never said: “By God, he (the Prophet) has not said ‘deliberately’ while you say ‘deliberately’, ascribing this statement to one of those who reported from him, whereas the narration being correct and established by notable leaders of hadith, who no one among them claimed it to be said by anyone thans Ibn al-Zubayr!

64. Sharh al-Bukhari of Ibn Hajar, vol. I, p. 162.

65. This may be a sign of disgrace on the part of claimants of knowledgeability who propagate among people that undeliberate falsity can never be equal to the deliberate one.

66. Al-Suyuti, Tahdhir al-khawass, p. 26.

67. Ibid, p. 395 and upwards.

68. Ibid., p. 23.

69. Ibid., pp. 28, 29.

70. Al-Tahawi, Mushkil al-athar, vol. I, p. 171.

71. Ibn Hajar said: The sublime characteristics of the narrators can take the place of the number or exceed it, (Fath al-Bari, vol. I, p. 164).

72. In vol. II, p. 582.

73. This is a practical sunnah, as he Sunnah was not known then but only by this,and many advantages are therein this saying that can only be realized by men of reason.

74. Bushayr is the diminutive of the name Bishr. He was reporting from Abu Dharr and Abu al-Darda" and authenticated by Ibn Sa'd' and al-Nasa'i. Refer to the chapter "Fabrication in Hadith and Its Causes" which will come later on.

75. If people rode out dangers and experienced difficulties during the era of Ibn Abbas, so how would be the case with those who succeeded him? And they, as I quoted before the utterance of Abu Bakr, used to relate from the Messenger of Allah traditions regarding which there was disagreement among them!

76. Al-Nawawi, al-Taqrib, p. 14.

77. Ikhtisar ulum al-hadith, p. 111.

78. Fath al-Bari, vol. VI, p. 389.

79. I have dedicated a separate chapter for reliability of the Sahabah.

80. Beirut Edition, p. 446.

81. Tabaqat Ibn Sa'd, vol. IV, p. 168.

82. According to a narration of Ibn al-Qayyim in his book A'lam al-muqi'in, Ubayy ibn Ka'b instead of Mu'adh.

83. He is Abd Allah ibn Mas'ud.

84. Ikhadhah is the pond

85. In another narration: a good section. All these reports can be found in Tabaqat Ibn Sa'd vol. II, pp. 109, 110.

86. Siyar a'lam al-nubala' of al-Dhahabi, vol. I, p. 48. Refer to p. 58.

87. In vol. II, pp. 178-180. In al-Wabil al-sayyib, Ibn al-Qayyim says: The traditions collected by Ibn Abbas, to be uttered by the Prophet (S) have not reached twenty in number. Ibn Mu'in, al-Qattan, and Abu Dawud in his Sunan say that he has reported only nine traditions, due to his youth ... but despite this fact, Ahmad has ascribed to him 1696 traditions in his Musnad.

88. There is an interesting story for this hadith, which can be seen in the biography of Abu Hurayrah which I published twice under the title Shaykh al-mudirah.

89. The mursal reporting of the hadith, is the riwayah in which no reference is made to the name of the narrator who reported it from the Prophet (S).

90. The musnad tradition is that one whose sanad (chain of transmitters) continues successively till its last narrator. The Followers used to adopt in this regard the method followed by the Companions in reporting traditions which they didn't hear

from the Prophet directly, but took them from other Sahabah, whose names were not mentioned by those who took the ahadith from them.

91. In vol. II, pp. 178-180.

92. In p. 237.

93. The fitnah (sedition) exacerbated after elapse of several years of the caliphate of Uthman. In respect of the fitnah, I cite this report from al-Zuhri, who said: When Uthman assumed caliphate, he remained for twelve years as a ruler, during six of which no one could harbour malice against him, beside his being dearer to Quraysh than Umar ibn al-Khattab! Because Umar was so stern in treating people, but when Uthman came to power he showed leniency to people and granted them donations, disregarding them after that, preferring his relatives and household during the second six years.

He gave his orders to give Marwan the land-tax of Egypt, donating as much money as he liked to his kins, interpreting in this regard of his own, borrowing from the treasury a lot of funds saying: Abu Bakr and Umar did not take their share of these estates, but I took and distributed them among my relatives! So people disapproved this of him (Tabaqat Ibn Sa'id, vol. II, p. 34). Refer also to my book Shaykh al-mudirah, the chapter: "How was the Umayyad State Founded."

94. The Murji'ah was one of great Islamic parties, which held that: Guilt can never do harm beside faith, nor obedience can be of benefit when accompanying disbelief.

95. In Sahih Muslim, the narration is thus: "... he has in fact done a great slander against God. The ahadith on sighting God amounted to thirty in number as stated by Ibn al-Qayyim in Hadi al-arwah, among them more than twenty ones were marfu', not to refer to the mawquf ones and the athar.

96. In Fath al-Bari, Ibn Hajar says: Al-Qurtubi, in al-Mufhim, preponderated the idea of waqf in this issue attributing this to a group of researchers. This notion was supported by the fact that there was no clear-cut proof in this regard, and what he inferred for both the sects were only contradictory external aspects liable to interpretation. That is, the issue was not of the practical matters, when conjectual evidences be sufficient to prove it, but it being one of doctrines (mu'taqadat) the proving of which only definite proof is sufficient.

97. Refer to my book Shaykh al-mudirah, in which all these akhbar and others are stated elaborately.

98. Al-Imam al-Zarkashi has compiled a valuable book in which he cited the restrictions (istidrakat) made by 'A'ishah against the Sahabah, calling it al-Ijabah li-irad ma istadrakathu A'ishah 'ala al-Sahabah. He died in 794 H.

99. Al-Isti'ab, vol. II, p. 154.

100. See Shaykh al-mudirah, the 3rd edition.

101. Ibn al-Salah, in his Muqaddimah, says: The narrators were most often reporting the same meaning of one subject through different words, and the only reason for this was their depending on the meaning not the words (p. 90).

102. In p. 298 and the following pages in brief.

103. Among the Sahabah there were some permitting narration of hadith on basis of meaning, like: Ibn Abbas and Anas. While among the Tabi'un there were some who showed stiffness in regard of narration of hadith with its very words, like Muhammad ibn Sirin, al-Qasim ibn Muhammad and Raja' ibn Hayat. But some others showed leniency in this regard, such as al-Hasan, al-Shi'bi and al-Nakha'i.

104. Knowing the minuteness of words and recognizing the degree of difference among them, cannot be attained but only through being aware and sure of the original words so as to be able to change them with others. But the real reason behind narration of hadith on basis of meaning, is forgetting some of the original words, the fact leading to changing them. Since if the original words being preserved in their places, changing them will be unjustifiable, as priority should be given to narrating them, not other words.

105. What is strange here being that this hadith was reported in many differing ways in wording and meaning, the citing of which I avoided for sake of brevity, and the reader can see them in their due places. After citing the Messenger's saying: "May God bless that who heard my utterance and reported it as he heard it," Ibn al-Jawzi said: Reporting the hadith in the way it was heard, can never be done but through writing it, as committing to memory is mistrustful. Whenever Ahmad ibn Hanbal was relating any hadith, it was said to him: Dictate it to us. He would say: Never I do not dictate from other than the Book. Ali ibn al-Midyani says: I was ordered by Ahmad ibn Hanbal not to relate anything but from the Book (Talbis Iblis, p. 221).

106. Al-Iraqi, Fath al-maghib bi sharh Alfiyyat al-hadith, vol. III, p. 50, and this hadith undoubtedly contradicts the hadith: "May God have mercy upon that who heard my saying ...", but every group should support its opinion by a certain hadith.
107. This is an excerpt from the Prophet's testament during Hijjat al-Wada': "The attendant should inform the absent one, and the shahid may inform that who is more conscious than him." In another narration: "There may be an informed person who being more conscious than a hearer". These ahadith were reported by al-Bukhari and others. On the meaning of this hadith, I can refer to what al-Tirmidhi and al-Diya' narrated of Zayd ibn Thabit's hadith, with a chain of transmitters (marfu'): "May God bless that who on hearing any hadith from us, would commit it to memory till informing it to another man. There may be a bearer of fiqh to that who is more knowledgeable than him, and there may be a bearer of fiqh, but not being a faqih. Also with the same meaning the hadith: "May God bless a man who heard something from us and reported it as he heard it ... and there may be an informd man, who be more conscious than a hearer". This hadith was reported by Ahmad and al-Tirmidhi and Ibn Hibban.
108. The hadith of al-Bara' ibn 'Azib was recorded by al-Bukhari in his Sahih, beside Muslim, al-Nasa'i and al-Tirmidhi.
109. If the meaning can be exact, but it is far-reaching.
110. Qawa'id al-tahdith, p. 207. I suffice with this number of evidences. Anyone desiring to have more evidences can refer to al-Jaza'iri's book.
111. It was a common practice among the Arabs to substitute some word with another. It was reported that Dhu al-Rimmah said to Qays ibn Umar: Write down my poetry, as I prefer committing to writing over memorization ... as an Arab man may forget a word which he spent a full night on seeking it. then he replaces it with another word having its meaning, transmitting it to people (Naqd al-shi'r al-Jahili, pp. 180, 181, of al-Shaykh al-Khidr Husayn).
112. Tawjih al-nazar, p. 76
113. In vol. III, p. 259.
114. Wukay' ibn al-Jarrah, is an eminent leader and muhaddith of Iraq, in regard of whom Ahmad ibn Hanbal said: I have never seen better comprehender of knowledge, nor better memorizer than Wukay'. He was a thiqah, precise and godly. He died in 197 H.
115. Sufyan al-Thawri was the master of huffaz. He was faqih of Kufah. In his regard al-Qattan said: I have never met anyone better memorizing (of hadith) than Wukay', and he was superior to Malik in everything. He died in Basrah, in 161 H.
116. . Al-Khatib al-Baghdadi, Taqyid al-'ilm, p. 93.
117. Hattan ibn Abd Allah al-Raqqashi is reported to have said: I have performed prayers with (behind) Abu Musa al-Ash'ari. After completing the salat he said: Don't you know what to say in your salat? The Messenger of Allah has addressed us once, explaining for us our Sunnah, and teaching us how to pray, stating the tashahhud thus: The good greetings and benedictions be to Allah, and peace be upon you ... etc (al-tahiyyat al-tayyibat, al-salawat li Allah, al-salam alayk ... etc.), Sahih Muslim, vol. II, p. 13.
118. Al-Mughni, vol. I, p. 575, and al-Sharh al-kabir
119. These were the tashahhuds I could enumerate. And the leaders of fiqh have not concurred on one of them, but disagreed regarding them, with Abu Hanifah and Ahmad choosing tashahhud of Ibn Mas'ud, while Malik selecting tashahhud of Umar ibn al-Khattab, and al-Shafi'i preponderating that of Ibn Abbas.
120. Al-Shifa', vol. II, p. 55.
121. In vol. IX, p. 506.
122. Al-Manar journal, vol. XXXIV, p. 260.
123. See p. 77 of this book (Arabic version).
124. Jami' bayan al-'ilm wa fadlih, of Ibn Abd al-Barr, vol. I, p. 80; Tawjih al-nazar, p. 308. Ibn Sirin was told that al-Hasan and al-Shi'bi and al-Nakha'I used to narrate by meaning, when he said: If they narrate in the way they heard (hadith) it would be much better; al-Kifayah of al-Khatib, p. 206.

Examples On Narrating Hadith By Meaning

Hadith Of Islam And Faith

Muslim reports on the authority of Talhah ibn Ubayd Allah that he said: a furious man from the people of Najd, the reverberation of whom we would hear without apprehending what he was saying, came to the Messenger of Allah and approached him, starting to inquire about Islam. The Messenger of Allah said: It consists of five prayers during day and night. He asked: Are there other things incumbent upon me to do? He (S) said: No, unless you volunteer.

Then the Messenger of Allah referred him to the *zakat* (alms-due). He again said: Shall I have to do other than it? He (S) replied: No, unless you volunteer. He (Talhah) said: The man turned the back, exclaiming: By Allah, I shall never increase to or decrease anything from this. The Messenger thereat said: If he says the truth he will verily be successful. In another narration, he said: By the life of his father he shall be victorious should he utter the truth. Yet in another narration, he (S) said: By the life of his father, he will verily enter the Paradise if what he said is true.

In the *hadith* on Gabriel, Abu Hurayrah is reported to have said:

The Messenger of Allah said: Question me. But they felt awe of him, after which a man came and sat at his (S) knees saying: O Messenger of Allah, what is Islam? You should never take a partner to Allah, and establish the prayers, and take out *zakat* (of your properties), and fast the Month of Ramadan. He said: You said the truth. Then he said: O Messenger of Allah, what is faith (*iman*)? He (S) replied: It is to believe in Allah, His angels, His Book, meeting Him, His apostles, and the Unseen, and in Destiny as a whole. He said: You said the truth, adding: O Messenger of Allah, what is benevolence? He said: It is to fear Allah as if you are seeing Him, since if you see Him not He is verily seeing you…etc. We discussed this *hadith* in details in our book Shaykh al-mudirah, so it is better to refer to it with reading what Dr. Taha Husayn stated about it.[1]

Abu Ayyub[2] is reported to have said: A man came to the Prophet and said to him: Inform me what act I can do to bring me near the heavens, and distance me from the Fire. He said: You should worship Allah without taking anything a partner to Him, establish the prayers, and pay the *zakat*, and be kind to your relations. Then the Messenger of Allah said: If he heeds to what he was ordered to do he will verily enter paradise.

In another narration by Ibn Abi Shaybah, (he [S] said): “If he heeds to it…”

Abu Hurayrah is reported to have said: A bedouin came to the Messenger of Allah and said to him: O Messenger of Allah, guide me to an act that when I do I can enter paradise. He (S) said: You should worship Allah without taking anything into partnership to Him, establish the prescribed prayers, pay the

zakat, and fast the Month of Ramadan. The man said: By Whom in Whose hand is my soul, I shall neither add anything to this nor omit from it. After he left, the Prophet said: Whoever likes to look at a man from paradise inhabitants, he is asked to look at this man.

In his comment on these traditions, al-Imam al-Nawawi said (in the very words): 3 "Know that any reference to hajj (pilgrimage) was never made in *hadith* of Talhah or Gabriel *hadith* through narration of Abu Hurayrah. Besides, in some other traditions no reference was made to fasting (*sawm*), nor to *zakat* in some others. In some of them doing kindness to uterine relations was mentioned, and paying out the *khums* (one-fifth) in some others, while no any reference to *iman* (faith) was made in some others. So there was diversity among these traditions in regard of several traits of faith (*iman*), by addition, cutting out, confirmation and omission.

A reply was given by al-Qadi 'Iyad and other than him, that was epitomized and rectified by al-Shaykh Abu 'Amr ibn al-Salah, saying: This difference is not coming out from the Messenger of Allah, but it is dissimilarity among the narrators in memorization and exactitude. One of them was sufficed with narrating what he learnt by heart, conveying it without negating or confirming the additions of others.

Though his content with this is an attempt to show that what he reported was the whole of the *hadith*, but the contrary of this was proved when other trustworthy narrators reported the same *hadith*, demonstrating that his confining to it was only due to his failure to memorize the whole *hadith*. Don't you see the *hadith* of al-Nu'man ibn Nawfal, regarding whose traits the narrations differed, by addition and reduction, though the narrator of all of them being one and the same?

Following is *hadith* of al-Nu'man ibn Nawfal4: On the authority of Abu Sufyan, from Jabir, it is reported that the Prophet (S) was visited by al-Nu'man ibn Nawfal who said to him: O Messenger of Allah, do you believe that when I perform the prescribed prayers, deeming unlawful what is ordained unlawful, and deeming lawful what is lawful (in the Qur'an), I deserve to enter paradise? The Prophet (S) replied: Yes.

Al-A'mash, reports on the authority of Abu Salih and Abu Sufyan, from Jabir that he said: Al-Nu'man ibn Nawfal said: O Messenger of Allah, with the similar *hadith*, and they added to it, while I haven't added anything to it.

Hadith of I Married Her to You with What you Have

***Hadith* of I Married Her to You with What You Have**5.

A woman came to the Prophet, intending to offer herself (for marriage) to him, whereat a man advanced forward saying: O Messenger of Allah, marry her to me. But since he owned nothing to present as a *mahr* (dowry) except some Qur'anic verses he was learning by heart, the Prophet said to him: "I married her to you (*ankahtukaha*) with what you have (in memory) of the Qur'an (as a *mahr*)". In another narration, he (S) said: "I married her to you (*zawwajtukaha*) with what you have of the Qur'an." Yet in a

third narration, he said to him: "*Zawwajtukaha* (I married her to you) with what you have." In a fourth narration, he said: "I gave her in possession of you (*mallaktukaha*) with what you have." In a fifth narration: "I gave her in possession of you with what you have (memorized) of the Qur'an". In a sixth narration: "I marry her to you (*ankahtukaha*) on condition that you recite (Qur'an) for her and teach her." In a seventh narration: "*Amkannakuha* (I made you able to communicate marriage with her)". In an eighth narration: "Take her with what you have". These were eight differences in one expression.

Ibn Daqiq al-'Id is reported to have said: This being one word in one story, regarding which that much of difference occurred, with oneness of source of the *hadith*. Al-'Ala'i says: It is quite known that the Prophet has not uttered all these terms at that time, so he should have said only one of them, but it was expressed by the narrators by meaning only. One of them holding that marriage be consummated by the word of possession, arguing with its being cited in this *hadith*.

But his argumentation will be unable to stand when being contradicted with the other words. If he determines that this being the very word uttered by the Prophet and what is reported by others is only conveying the meaning of it! – his opponent would reverse it to him with claiming the opposite of his claim, the case in which no alternative would be left except to preponderate an external factor. This *hadith* and its alike were the only reasons that impelled Sibawayh and others to refuse considering *hadith* among the evidences for establishing any linguistic or grammatical rules, as it will be elucidated in its proper place of this book.

Hadith of Performing Prayers in Banu Qurayzah

Al-Bukhari reported on the authority of Ibn Umar that the Prophet (S) said on the day (Battle) of Ahzab: None of you should perform the *'asr* (afternoon) prayers but only in Banu Qurayzah. Some of them catched the time of asr prayers while being still en route, when they said: We never pray till we reach them (Banu Qurayzah). Some others said: Rather we should perform prayers, we were not ordered to do so. Then they mentioned all that to the Prophet (S), but he did not reprimand or reproach anyone of them.

In expounding this *hadith*, Ibn Hajar is reported to have said: In all the versions of al-Bukhari and so also of Muslim the word *zuhr* (noon) prayers was recorded, with concurrence of both of them on reporting it from one *shaykh* with one *isnad*. Also Abu Ya'la and others agreed with Muslim, and the same word was reported by Ibn Sa'd, whereas those believing in significations held it to be the *'asr*.

Then Ibn Hajar said: Al-Bukhari has written it out of his memory, never observing the very words (of the Prophet) as was known in respect of his school 6 which permitting this. This was opposite of the belief held by Muslim, who used to be so keen in conveying the very (Prophet's) words, not permitting the same for those following him, and agreeing with him in conveying the same words, contrary to al-Bukhari.

The narrators have gone to extremes through narrating the *hadith* by (using) their own words and *asanid*, ascribing it then to the *Sunnah* books.

Al-'Iraqi in Sharh al-Alfiyyah, is reported to have said: Al-Bayhaqi in al-*Sunan* wa al-ma'rifah and al-Baghawi in Sharh al-Sunnah and others, used to narrate the *hadith* with their own words and *asanid* ascribing it then to al-Bukhari and Muslim, with words and denotations different from the original, as their purpose is to convey the meaning of the *hadith* not ascribing its words.

An example for this can be seen in al-Nawawi's saying in the *hadith*

"The Imams are from Quraysh", which was reported by the two *Shaykhs* (al-Bukhari and Muslim), though the words used in the Sahih being: "This affair (caliphate) will continue to be in Quraysh even when only two of them shall stay alive." As you see, there is so great difference between the two words and two meanings.

Hadith on Pollinating the Date Palms

Muslim reported on the authority of Musa ibn Talhah, from his father that he said: I and the Messenger of Allah passed by some people on the top of date palms, when he (S) asked: What are these people doing? I replied: They are pollinating them (trees)…they are inserting the male into the female, when she is pollinated. The Messenger of Allah said: I never believe this to be of any use or advantage. As soon as those people were apprised of this, they abandoned that act. Then the Messenger of Allah was told of this, when he said: If this (act) be of benefit to them, they can do it, as I am only surmising, so never reproach me for surmise. But if I relate to you something from Allah, you should heed to it, since I never lie against Allah, the Glorious and Exalted.

Rafi' ibn Khadij is reported to have said: The Prophet entered al-Madinah, while people were pollinating the date palms. Thereat he said: What are you doing? They replied: We were pollinating them. He said: It would be much better if you don't do that. Then they gave up that act, after which the date palms faded, (or he said) and they grew less. The narrator says: After that they informed the Prophet of what happened, when he said: I am only a human being, when ordering you to do something related to your religion you should heed to it. But when commanding you to do something from my opinion, I am only a human being. (It is reported by Muslim and al-Nasa'i).

Hisham ibn Urwah, reports from his father, from A'ishah and Anas, that the Prophet passed by some people pollinating the trees, when he said:

Should you not do so, its produce would be better. But then the dates produced were bad (*shays*). Again he passed by them asking: What is the matter with your date palms? They replied: You told us to do so and so. He said: You are better aware of your world affairs.

In another narration by Ahmad, he (S) said: Whatever is related to your religion refer it to me, and

whatever is related to your world, you are better aware of it. In another narration reported by Ibn Rushd in his book al-Tahsil wa al-bayan, he (S) said: "I am neither a farmer nor owner of date palms."

Hadith of Ali's Sahifah

The following *hadith* is reported by Ahmad, al-Shaykhan (al-Bukhari and Muslim) and authors of al-*Sunan* (books) with miscellaneous expressions. But al-Bukhari reported it under chapter kitab al-'ilm, on the authority of Abu Juhayfah thus: I said to Ali: Do you have a (special) book? He said: No, except the Book of Allah, or an understanding given to a Muslim man, or whatever is recorded in this *sahifah*. I said: What does this *sahifah* contain? He said: (It contains) intellect and setting free of a captive, and that the Muslim should not be killed for (killing) an infidel (*kafir*).

Under *bab al-diyat*, it is reported that he said: I asked Ali, may Allah be pleased with him: Do you (*Ahl al-Bayt and Shi'ah*) have anything other than the Qur'an? He replied: By Him Who has splitted the seed and created the air, we never have other than what this Qur'an contains, except a comprehension given to a man in his book, and what this *Sahifah* contains. I said: What does this *sahifah* contain? He said: Reason (*'aql*), and freeing the slave ... etc.

In Kitab al-Hajj, bab Haram al-Madinah, Ibrahim al-Taymi reports on the outhority of his father that he (A) said: We have nothing except the Book of Allah and this *sahifah* that is taken from the Prophet (S), in which he said: "*al-Madinah* is a sanctuary (*haram*) between 'Athir to so and so. Whoever causing a *hadath* (condition requiring *wudu'*), or giving shelter to a *muhdith* (one causing hadath), upon him shall be the curse of Allah and angels and all mankind. From him neither disposition nor justice will be accepted".

And he said: "*Dhimmah* (obligation) of Muslims is one. Whoever disgraces a Muslim upon him will be the curse of Allah, and angels and all people, and neither disposition nor Justice shall be accepted from him. Whoever takes as a patron someone without permission of his masters, upon him shall be the damnation of Allah, and angels and all people. Neither disposition nor justice will be accepted from him."

Under bab dhimmat al-Muslimin in Kitab al-jizyah, the *hadith* is reported thus: Ali addressed us saying: We have nor book to read except the Book of Allah and whatever is there in this *sahifah*. The audience said: What does this *sahifah* contain? He said: It contains sarcasms and camels' teeth, and that al-Madinah being sanctified (*haram*) from 'Ir up to so and so region. Whoever causing any *hadath* (condition requiring *wudu'*), or giving shelter to a *muhdith* (one causing *hadath*), upon him shall be the curse of Allah and the angels and all people, and neither disposition nor justice will be accepted from him. Whoever takes as a supporter other than his masters, upon him will be the like of this. The obligation (*dhimmah*) of Muslims is one, and whoever disgraces any Muslim, upon him will be the same (curse).

Under bab: "The guilt of whoever making a covenant and breaching it then with a word," it is reported

from Ali (A) that he said: We have written nothing from the Prophet (S) other than the Qur'an and whatever this *sahifah* contains: The Prophet (S) said: Al-Madinah is *haram* between 'Athir and so and so place (*kadha*). Whoever causing any *hadath* or giving shelter to a *muhdith*, upon him shall be the curse of Allah and the angels and all people. From his neither disposition nor justice shall be accepted. Obligation of Muslims is one; whoever violates sanctity of a Muslim, upon him shall be the curse of Allah and the angels and all people. No disposition or justice will be accepted from him. Whoever patronizing a people with no permission from his masters, upon him shall be the curse of Allah, and angels and all people, and no disposition or justice shall be accepted from him.

Under bab: "The guilt of that who disowns his masters by a word," he is reported to have said: We have no book to read other than the Book of Allah and this *sahifah*. Then he took it out, and it contained things like *jirahat* and teeth of the camels, and that al-Madinah is *haram*...etc. beside referring to the issues of taking a friend (wala') and obligation as previously mentioned.

And under bab: "Repugnance of penetration and disputation and extravagance in religion, from kitab al-i'tisam bi lafz, it is reported: One day Ali addressed us from the pulpit saying: By God we have no book to read except the Book of Allah and whatever this *sahifah* contains. When he opened it, we found in it teeth of the camels, and al-Madinah is *haram* from 'Ir up to so and so region ... Whoever causing a hadath in it, upon him shall be the curse of Allah ... and obligation of Muslims is one, calumniated by the lowest of them. Whoever violates the sanctity of a Muslim upon him...etc. And whoever patronizes a people without permission of his masters upon him ... But he said: Allah will never accept from him any disposition or justice (as reported by al-Bukhari).

The narrations of Muslim and authors of *Sunan* give the same meaning of the ones reported by al-Bukhari, while Muslim referred to the two boundaries of al-Madinah, i.e. 'Ir and Thawr (two mountains). Al-Hafiz Ibn Hajar, in his comment on *hadith* of Ali, on the authority of Ibrahim al-Taymi from his father said: The *sahifah* included whatever is reported, i.e. every narrator was reporting something from it, either due to the situation necessitating mention of it alone, or because some of them could never memorize or hear whatever it contained.

Undoubtedly all that which was reported by them was only conveyed according to the denotation without any abidance by the original words as a whole, the fact entailing the occurrence of differences among the expressions used by them. The narrators couldn't claim that he has read the traditions for them as a whole, and they have memorized or written them down from him, but rather their words indicate that he used to mention whatever they contained or some of it out of his memory. Besides, those for whom he read the traditions, have not written them down, but narrated whatever they memorized, including the Prophet's words and those summing up the meaning.

An example for this is the phrase "*al-`aql* and freeing the captive", and the word *`aql* indicates blood-money (*diyah*) of murder. It is called *`aql* as it is originally a camel that is tied, i.e. bound by shackles in the courtyard of the murdered man, or his relations deserving it. His words (teeth of camels) in some

narrations give the meaning of the provisions stipulated for the teeth of the camels of blood-money (*diyah*) or sadaqah (alms) ... etc. Generally speaking, we know no one to have written from Amir al-Mu'minin any text of the *Sahifah*, nor that he himself to have written it according to the Prophet's order, as he said in the narration of Qatadah on the authority of Abu Hassan, that he heard something and committed it to writing briefly.

Should we have to comment on this *Sahifah* which is ascribed to Ali, and the various traditions it contained, that were recorded in *hadith* books, we want to say that we never have confidence in all the narrations cited in it whoever be their narrators. Sufficient be for us to notice what kind of narrations reported by Ibn Hajar.

The reason behind our suspicion lies in the fact that if Ali intended to write from the Messenger of Allah, that which seemed for him to be of benefit for Muslims, he would never be content with such a *Sahifah* that he – as reported – used to hold in the sheath of his sword. But he used to write thousands of traditions regarding all the rules concerning Muslims' affairs, being truthful in all his writings if he intended. Nevertheless we have extremely benefitted from the reports contained in this *Sahifah*, as it showed us clearly the extent of distortion caused by *riwayah* through meaning, and how it was detrimental to religion, language and literature, as will be soon demonstrated God-willing.

We conclude this chapter with a short comprehensive statement by Ibn Kathir in his book al-Ba'ith al-hathith. 7 After introducing those permitting narration of *hadith* through meaning, he said:

"*Riwayah* (narration) through meaning was prohibited by another group of traditionists, Jurisprudents and *usuli* scholars, with strong emphasis in this regard. This was supposed to be the matter of fact, but it never happened. Because the trend that was actually followed being narration of *hadith* through the meaning it was conveying, which is widely found in all *hadith* books with no exception. When going through biography of al-Bukhari, it will be found out that he was one among those who used to narrate *hadith* through meaning. The dear reader can refer to chapter "Standpoint of Grammarians toward *Hadith* Books" in this book.

1. Mir'at al-Islam, pp. 211, 212.
2. His name is Khalid ibn Zayd al-Ansari. Refer to Sharh al-Nawawi 'ala Muslim, vol. I, p. 172; Ibn Qutaybah's al-Ma'arif, p. 119.
3. Op. cit., vol. I, p. 215, margin by al-Qastallani.
4. Op. cit., vol. I, p. 175.
5. I have not alluded here to the controversies among the fuqaha in regard of veracity of this hadith, due to divergence of its words. Refer to their books to realize what the narration by meaning did to hadith. Also see Fath al-Bari, vol. IX, pp. 168-176.
6. What is said by Ibn Hajar in regard of al-Bukhari is supported by what al-Khatib al-Baghdadi narrated about al-Bukhari by saying: There might be a hadith that I heard in Basrah and wrote in the Sham, and there might be a hadith that I heard in the Sham and wrote in Egypt. When he was asked: O Abu Abd Allah! (did you do so) completely? He kept silent (Ta'rikh al-Khatib, vol. II, p. 11). Haydar ibn Abi Ja'far, governor of Bukhara, said: One day Muhammad ibn Isma'il said to me: There might be a hadith that I heard in Basrah and wrote in the Sham, and there might be a hadith that I heard in the Sham and

wrote in Egypt. I said to him: O Abu Abd Allah: Completely? He kept silent (Huda al-sari fi muqaddimat Fath al-Bari, vol. II, p. 201). See also the commentary on al-Bukhari's book among famous hadith books, in the chapter I dedicated for this in my book.

7. Al-Ba'ith al-hathith, pp. 165, 166.

Disadvantage Of Narrating Hadith Through Meaning

While the Prophet's traditions – as previously referred to – were transmitted according to their denotations, and their narrators were permitted to increase or decrease in them, with advancing and delaying their words – accepting the solecist ones – all this caused a great loss and disadvantage to *hadith*.

In his book Tawjih al-nazar, 1al-Allamah al-Jaza'iri says:

After researching and investigation, it was found out that many among those narrating by meaning have fallen short of conveying the full denotation of *hadith*. This fact led some of them (Companions) to declare: It is necessary to close the door of narration through meaning so as not to empower those incompetent from among those believing themselves to be doing well, as occurred for a large number of narrators in the past and recently.

The loss caused by narration through meaning was so tremendous that it was considered one of factors of disunity among the *Ummah*. One of the authors 2 said in the introduction to his book in this regard: Disagreement occurred to the *Ummah* in eight aspects, from which all aspects of difference are produced and ramified.

First: Commonness of words and their liability to numerous interpolations. Second: Real meaning and metaphor. Third: Singularity and combination. Fourth: Specification and generality. Fifth: *Riwayah* (narration) and *naql* (transmission). Sixth: Practicing *ijtihad* in regard of any issue for which no text (nass) was revealed. Seventh: *Nasikh* (abrogating) and *mansukh* (abrogated). Eighth: Permissibility and extensiveness.

And under bab "Momentary disagreement in respect of narration and transmission," he said: The benefit intended to be got from this bab can never be attained but only through recognizing the defects inflicting the *hadith* and altering its meaning. These defects may delude people to think of presence of contradiction in *hadith*, or may even create an ambiguity compelling the scholars to seeking the remote interpretation. We are going to mention number of these defects, and cite an example or examples for each one that can be inferred for other ones, God-willing3.

Al-Batliyosi is reported to have said: Know that the *hadith* transmitted from the Messenger of Allah (S) and from his Companions and their followers, is inflicted with eight defects: First: Corruption in *isnad* (chain). Second: In respect of narration of *hadith* according to its meaning with ignoring its wording. Third: Ignorance of grammatical syntax. Fourth: In respect of *tashif* (misconstruction). Fifth: Deleting something from the *hadith* without which the meaning can never be perfect. Sixth: The narrator's reporting the *hadith* with neglecting to convey the reason necessitating it, or explain the case entailing its citation. Seventh: The narrator hearing a part of the *hadith* and missing some other part. Eighth: Reporting the *hadith* from books without mentioning names of the *shaykhs* (authors).[4]

First Defect

It is corruption in *isnad* (chain of narrators). This being the most widely-known defect among people, to the extent that some of them may imagine[5] that when *isnad* be correct, the *hadith* be veracious! But the truth is not so, since it may happen that the *hadith* narrators be known of reliability and true faith and honesty, without being liable to any defamation or suspicion in regard of their transmission.

Despite all this, their traditions may be indeliberately inflicted with miscellaneous accidents.
And the *isnad* may be afflicted with corruption in several aspects, of which are: *Irsal* and absence of succession. Or that some of the *hadith* narrators being among heretics, or accused of falsity and dishonesty, or known of being idiot and negligent, or be fanatic to some of the Companions, averse to others. So in case of being widely-known of being fanatic, reporting then a *hadith* regarding preference of those whom he was siding, without being reported through any other chain, he should be viewed with suspicion and doubt.

Because extravagance in one's fanaticism toward that of whom he is taking the part, and extremity in lovingness would lead him to invent and fabricate the *hadith*, or if not fabricating he may alter it and change some of its words. That which prompts one to doubt the transmission of the narrator is being sure of his covetousness to the world and rushing into attaining favoritism near the kings. Anyone being on this condition, shall never be immune against changing, alteration, fabrication of *hadith* and falsity covetting for gaining some (worldly) profit[6].

The Messenger of Allah (S) has drawn the attention toward what we referred to by saying: "You will be confronted with a multiplying number of traditions after me. Therefore, when a *hadith* is narrated to you, compare it with the Book of Allah; accept that which agrees with it and reject that which contradicts it.

It is reported that a group of Persians and Jews[7] and others, when noticing emergence of Islam and its spread everywhere, with vanquishing and subduing all nations, realizing their inability to challenge or oppose it, resorted to trickery and intrigue, showing off, unwillingly, Islam and faith, engaging themselves in devotion and abstemiousness. When their conduct and practices found way among people, being approved by them, they embarked on fabricating traditions and reports, causing thus people to be divided into several groups and parties.

When Umar ibn Al-Khattab be so strict in approving the *hadith*, threatening to punish whoever abundantly narrating it during his time, with presence of many Companions, before the appearance of the heresies, at a time praised by the Messenger of Allah (S), so how would be the case with the times censured by him (!) with multiplication of heresies and scarcity of trusteeship and honesty.

Second Defect

Which is reporting the *hadith* on the basis of its meaning without caring for the very words uttered by the Prophet, in which a great number of errors are found. Out of this practice horrible seditions were originated, as most of the narrators used to disregard the words uttered by the Prophet (S) with conveying to their successors the meaning intended by him through other words and expressions. Hence we may notice the same *hadith*, having the same meaning, reported with miscellaneous words and different expressions, with some of them having additional words.

But divergence of the *hadith* words may emerge due to the Prophet's reiterating it in several various occasions. Such kind of *hadith* is out of scope of our discussion, but that which matters here is the divergence among the words used in transmitting the *hadith* according to its meaning. The faulty aspect in this regard lies in the fact that people differ in their shapes and complexions and other aspects and conditions.

It may happen that the narrator hearing the *hadith* from the Prophet (S) or from other than him, may portray its meaning in his mind in a way contrary to that intended by the Prophet. And when expressing that meaning imagined in his mind by other words (of his own), he would be thus narrating the opposite of what he had heard without intending this on purpose. Because the same utterance may bear two or three meanings, and may contain a common word having one denotation and its opposite, like his (S) saying: "Cut the moustache and let alone the beard." In such case, the Prophet may intend some specific meaning while the narrator may conceive and express some other meaning.

If he is giving the very meaning of what he heard without using the original wording, this would mean his narrating form him (S) is the contrary of what he intended indeliberately. But if he conveys it with the original words, the latter hearer might comprehend from him that which was not conceived by the former. The Prophet (S) came to be aware of this to happen after him, so he warned against it by saying: "May Allah bless whoever hearing my speech, and conveying it then as he heard it. The propagator might be more conscious than the hearer."

Third Defect

Which is ignorance of syntax and principles and metaphors of Arab speech as many of *hadith* narrators were unaware of the Arabic language, making no difference between names in the nominative case and object (*mansub*) and lowered case. Had the Arabs determined for every meaning a specific word denoting it distinctively, they would have been excused in not learning the rules of syntax, being

needless to recognize the wrong from the right. But the Arabs may differentiate between any two opposite meanings by marks only, though the word be one, as the *raf'* and *nasb* distinguish between subject and object. The narrator might report a *hadith*, making a word in nominative case as a subject, and the other as an object. Then the hearer would convey the *hadith* from him with making the opposite, exchanging the subject with the object, unknowingly, in a way changing the meaning to the contrary of what was intended by the first narrator.

Fourth Defect

It is *tashif* 8 (mispronunciation), which causes tremendous corruption and distortion to the *hadith*. It is originated from the fact that numerous narrators can never observe exactitude in the letters (*huruf*), but transmit them without any constraint or revision, depending only on their memorization. When the narrator neglects what he wrote for some time, being in need then for reading what he committed to writing, or some other one reading it, it may happen that he confusing the vowel points (*harakat*), reversing thus the meanings into their opposites, or the letter might be misplaced by another one due to absence of exactitude, giving the contrary meaning of that one intended of it.

All this is due to the fact that the Arabic script being highly suspicious, as sometimes only the vowel point or dot may distinguish between two opposite meanings, like their saying: *mukrim* – with *kasrah* under *ra'* – for the subject, and *mukram* – with fathah on *ra`* – for the object. And also using the word *afra'* with *fa'* for the thick-haired man, while using the word *aqra'* (bald) with *qaf* for that whose head being without hair. It is reported in a *hadith* that the Messenger of Allah (S) was *afra'*. There are witty sayings in this regard reported by traditionists, like what is reported by Yazid ibn Harun as saying: "We were sitting around Bishr ibn Mu'awiyah", while his name being Bisr ibn Mu'awiyah. Also Abd al-Razzaq is reported to have said: They fight Khor Kirman, while it is Khoz (with the dotted zay). There are too many examples for such kind of *tashif*, on which al-Daraqutni compiled a famous book, under the title. Tashif al-Hafiz.

A tender example for this can be found in Sahih Muslim, thus: On the Doomsday we will be over so and so – see, which has no clear meaning. It was reported in this way in many copies, while the correct form be: "On the Doomsday we will be over heaps, which is the plural of a heap, meaning a commanding place. It was perverted by some narrators, when recording it thus: On the Doomsday we will be over so and so (*kadha*). When being read by someone, who could not get its true meaning! he wrote on the top of the book: Look! asking the reader to consider about its meaning, drawing his attention to it. When this marginal note was read by another narrator, he counted it to be of the book, annexing it then to the text of the book.

Fifth Defect

Which is dropping something from the *hadith* without which it can never give full meaning or be perfect.

Numerous examples of such defect are reported in the traditions, like the one reported about Ibn Mas'ud, that when asked about the night of *jinn*, he said: No one of us attended it. Through another chain (*tariq*), it is reported that he saw some people of the Zitt, when he exclaimed: These are the most resembling people to the *jinn* whom I saw at the night of *jinn*. This second *hadith* indicates his attending it, while the former one indicating his non-attending it.

As is obviously seen, the two traditions are contradictory to each other. The reason behind this contradiction lies in the fact that the narrator reporting the former *hadith* has dropped from it a word reported by another one, while the original text of the *hadith*: (he said): "No one of us attended it except me".

Sixth Defect

It is caused by the narrator's reporting the *hadith* with neglecting to cite the reason necessitating it, creating thus an ambiguity in the *hadith* or contradiction to another one.

It is reported by some narrators, that the Aranites who apostatized from Islam and invaded (tribe of) Luqahah, were brought to him. He gave his orders to mutilate their hands and feet, and scoop out their eyes, with leaving them alone at the region of Hurrah, seeking a drink but never given it till they died. This, while many traditions are reported through various chains and ways confirming his forbidding the mayhem and disfiguring of the body of human being. Such contradiction has befallen the *hadith* because that who narrated the first *hadith* forgot or neglected to convey the reason obligating its citation, and pushing the Prophet to do so. The same *hadith* was reported by another narrator, who revealed that he (the Prophet) has punished them in this way since they disfigured his herdsmen, so he retaliated by punishing them with the same thing done by them.

Seventh Defect

It occurs by the narrator's hearing a part of the *hadith* but missing some other part, like what is reported that 'A'ishah told that Abu Hurayrah narrated that the Messenger of Allah (S) said: "If evil omen is really there it should be in three (things): the house, woman and horse".[9] This *hadith* contradicts his (S) saying: "There are neither infections, nor vermin, nor yellow things nor ghoul". Further many traditions are reported from him forbidding from drawing evil omen.

Thereat 'A'ishah became angry saying: By God the Messenger of Allah never said this at all, but he said: "People of the pre-Islamic era (*jahiliyyah*) say that if evil omen is really there, it should be in three things: The house, woman and horse"...and when Abu Hurayrah entered, he heard the second part of the *hadith* not hearing its first part. No one can deny the occurrence of this, since the Prophet (S) used to state, in his meeting, the reports in a relating way, telling about that practice unwanted by him with a commanding form not a forbidding one, never making it a principle in religion or a rule to be followed. And such conduct was obviously observed through his acts and well-known in his utterances.

Eighth Defect

Which is reporting the traditions from the *hadith* books, without meeting the *shaykhs* (scholars of *hadith*) or hearing from the *Imams* (leaders of schools). This kind of defect is verily a great misfortune afflicting the *Din* and causing it severe detriment. Because so many people show much indulgence toward it, with most of them depending mainly on the *shaykh*'s permission without trying to meet him, and correcting the traditions under his hands, referring then to drafted suhuf and books, to take from them, without being aware of their veracity.

It may happen sometimes that the traditions he reports contradict those narrated by his *shaykh*, by perverting the letters and changing the words, and unjustly ascribing everything to his *shaykh*.

This characteristic became nowadays the main distinguishing feature of the knowledge of most people, in a way rendering them devoid of nothing except names of books.[10]

This point constitutes the end of the excerption we quoted from al-Batliyosi's book about the accidental disagreement among Muslims, in respect of *riwayah*. We have to refer again to al-Allamah al-Jaza'iri, who kept on awaiting us to tell us what is left of his talk concerning the detriment of narrating the *hadith* on the basis of its meaning, by saying:

Know that a large number of scholars, in various fields of knowledge, realized and complained against the detriment of *riwayah* (narration) by meaning, the severest of which being in *hadith* and *fiqh* (jurisprudence) due to their high significance. Unsound utterances were ascribed to many eminent scholars, and were used by their opponents as a pretext to vilify and ridicule them with. But after long investigation and verification, it was proved that these sayings were never uttered by them but only attributed to them through traditions reported from them on basis of meaning by a narrator who fell short of expressing exactly what they said, entailing thus the emergence of such confusion.

Al-Allamah Najm al-Din Ahmad ibn Hamdan al-Harrani al-Hanbali has also suffered a great loss in his creed (*madhhab*) because of narration through meaning.

So he said at the end of his book Sifat al-mufti under a chapter he dedicated for exposing the defects of compilation and other than it, so as the mufti (one who issues verdicts) would know how to deal with the reported narrations, and conceive what the discloser intending to say, so that his reporting of the *madhhab* rules and ascribing to the *Imam* or others be correct.

"Know that the biggest perils in the traditional compilation being to neglect the transmission of the very original words, and be content with conveying the meanings with the narrator's failure in duly conveying the intention of the first speaker through its very words. The other reasons may be ramified from this reason, since to determine fulfilment of what the first speaker intended through very wording, or the writer by his book with the narrators' authenticity, depends negation of concealment, dedication,

abrogation, advancement and delaying (of words), commonness, permission-giving, estimation, transmission and rational contradiction.

It is unsafe for every transmission to be afflicted with some of the reasons, that neither we nor the reporter can assert confidently their non-existence, nor can we suspect their absence, nor there be any evidence denying them, nor can we determine through it the speaker's intention, but we only suppose or imagine it. Whereas when his very wording reported by itself with its reading, date and causes, 11this peril or most of it would vanish in general. Thereat suspicion in it would be only in the transmission of the truth-secker, who may be excused once due to the claim of necessity of inflection for apparent reasons, the practice that is sufficient in the suppositive questions and most of the minor issues. 12

I introduce herewith some valuable words on narration of *hadith*, with which I conclude this important chapter of my book:

Al-Khitabi said: It is impermissible to substitute any word with a more expository one, since the lawmaker may intent to express his intention through explicit words once, or through implicit ones another time, and reversely too.

Ibn Hazm is reported to have said: The rule to be followed in reporting any *hadith* from the Prophet (S) is to cite it with its original wording, without any change or alteration, but only in one case – when the narrator investigating and verifying the *hadith*, recognizing its denotation with certainty. Only then when he be questioned he would give verdict (*fatwa*) on the basis of its meaning and obligation saying: The Messenger of Allah (S) judged to do so and so, permitted so and so (act), forbade from (doing) so and so, and prohibited so and so... and what is obligatory in this issue being that which is reported from the Prophet (S), which is so and so. The same is true in respect of the rules stated in the Qur'an with no difference.

There is unanimity among all Muslims that it is permissible for everyone to tell of something in accordance with the Qur'anic verse, and cite it (verse) with other than its wording. But for that narrating and ascribing the *hadith* to the Prophet (S), intending to propagate what is reported to him from the Prophet (S), it is unlawful for him but to investigate and use the very words he heard, without substituting even one letter with the other, though being of the same meaning. Nor is he allowed to advance forward a letter, nor to delay another, the fact that is true also in case of one intending to recite or learn a Qur'anic verse, with no difference.

As a proof for this, it is reported that the Prophet (S) taught al-Bara' ibn 'Azib a supplication containing an expression: and You Prophet whom You sent. When al-Bara' wanted to read it before the Prophet, he said: "and by Your messenger whom You sent. The Prophet said: "No (it is not so), but: and your Prophet whom You sent," 13ordering him not to use the word messenger (*rasul*) instead of 'Prophet' (*nabi*), so as not to change the meaning, while he being a messenger of religion. So how it would be permissible for some foolish ignorant people to claim that he (S) used to permit the use of "Forgiving,

Merciful" or Hearer, Knower" instead of "Mighty, Wise" in the holy Qur'an, while forbidding from doing so in a supplication other than the Qur'an, despite the fact that Allah says informing for His Prophet:

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي

"Say (O Muhammad): It is not for me to change it of my own accord." (***10:15***)

And no change is there greater than inserting a word instead of another. 14

I Am Delegated With the Universal Speech

In his exposition of the Messenger's saying: "I delegated with universal words", Ibn Hajar al-Asqallani in Fath al-Bari15 says: No prophet is there but only that who was given beside the signs the like of them in which people can trust, but what I am given was but a revelation Allah revealed to me. So I hope to have more followers than they have on the Doomsday.

The restriction in his saying: "But what I am given was but..." indicates that the Qur'an being the greatest, most beneficial and everlasting of the miracles, due to its including the invitation (*da'wah*) and *hujjah* (authority) and perpetual utilization for ever. So since nothing is there to be resembling it, not to say be equal to it, and every book other than it be nothing when compared to it, it is said: From al-Bukhari's citation of this *hadith* in the wake of the precedent one – i.e. I am delegated with the universal speech – it is conceived that in his view what is intended by the 'universal speech' is the Qur'an, which is not necessary as there is no doubt in the Qur'an being implied in his statement: "I am delegated with the universal speech."

But the dispute is verily whether this includes other than the Qur'an, from the Prophet's utterance or not? The examples cited for the universal speech (*jawami' al-kalim*) can be found in the holy Qur'anic verses:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

"And for you there is (security of) life in (the law of) retaliation O. ye men of understanding, so that ye may guard yourself (against evil)"(2:179)

And

وَمَن يُطِعِ اللَّـهَ وَرَسُولَهُ وَيَخْشَ اللَّـهَ وَيَتَّقْهِ فَأُولَـٰئِكَ هُمُ الْفَائِزُونَ

"And whoever obeyeth God and His apostle, and feareth God, and keepeth duty (unto) Him, these! they are the victorious"... (***24:52***)

beside other verses. And from among the Prophetic traditions, we can refer to *hadith* of 'A'ishah: "Every act not related to our affair is rejected". And the *hadith*: "Every condition not stated in the Book of Allah is verily void," beside the *hadith*: "When I give you any order, you should fulfill of it that which is in your capacity." Also we can refer to al-Miqdam's *hadith*:" Son of Adam has never filled a receptacle worse than his abdomen," beside other traditions whose mention is out of scope here.

The only authentic traditions being those with whose words the narrators can never dispose. The only method to recognize this is when the chains of transmission of the *hadith* being lessened and its words be in agreement, since when the former be multiple, the latter will be rarely in agreement. Because most of the narrators used to report *hadith* on the basis of its meaning in the way seeming as duly fulfilled to any of them. This is resulted from the fact that most of them never used to write down (*hadith*), and after elapse of long time with the meaning being portrayed in mind without remembering the very words (of the *hadith*). In that case the narrator would convey the *hadith* on the basis of meaning for the sake of propagation after which, and through the context of that better memorizing it, it would be realized that he (the former) has never conveyed the full meaning intended of the *hadith*.

For strengthening certainty in the extreme detriment caused by not committing the *hadith* to writing during lifetime of the Prophet (S), and that many words used in his traditions were changed with many of them being lost, I cite, in the conclusion of this chapter, the strongest evidence that can confirm veracity of my claim. This evidence is taken from the distortion caused by narration in the farewell sermon, given by the Prophet at the end of his life, after twenty-three years of his mission in which he summed up his great recommendations and valuable instructions.

This sermon was addressed on a day in which all the Companions gathered, numbering about a hundred and fifty thousand. So it was more than logical and certain that this sermon (*khutbah*) be all-inclusive, preserved intact with its original words and meanings exactly as uttered by the Prophet (S), beside the Companions' extreme care to safeguard it and conveying it to their successors as they heard it. But despite all this, they abandoned it without committing it to writing or memorizing, to be like a play-thing toyed by the narrators.

When going through the scattered portions of the sermon published in the famous *hadith* books and voluminous sirah books, with examining them in an unprejudiced way, we will see so much dissimilarity among its words and difference among its denotations, with its expressions being incongruous, in a way exciting astonishment and causing wonder!

What is wonderful regarding those obstinately arguing that *hadith* used to be narrated on the basis of meaning, the words resounding in their ears uttered by all mosques orators on Fridays throughout long years after finishing recitation of the sermon *hadith* "or as he said", till this clause turned to be as an original part of the *hadith*. So what for is all that obligatory precaution?

1. See p. 337 and the following pages.
2. I kept on searching for this author till coming to know him to be Abu Muhammad Abd Allah ibn Muhammad ibn al-Sayyid

al-Batliyosi al-Andalusi (d. 521 H.). And these words appeared in his book al-Insaf fi al-tanbih ala al-asbab al-lati awjabat al-ikhtilaf bayna al-Muslimin fi ara'ihim (exposing the reasons that caused disagreement in opinions among Muslims) which was published in Egypt in 1319 H., revised by al-Shaykh Umar al-Mahmasani al-Azhari.

3. I quote these ilal (causes) briefly from the original copy of the book al-Batliyosi.

4. It may be not right to count this among the causes of hadith, as all the fuqaha' were of the opinion that to act according to the hadith can never depend on hearing it. Abu Ishaq al-Isfara'ini says: Unanimity is on permission of quoting from the dependable books (of hadith). Al-Tabari says: Whoever finds a hadith in an authentic book, is permitted to narrate it, and use it in dispute as a hujjah. The same view is held by al-'Izz ibn Abd al-Salam.

5. Among them the contemporary Hashwiyyah, who disguise themselves under the garb of ulama'.

6. As the case with some of the people in the present time.

7. Like Ka'b al-Ahbar, Wahd ibn Munabbih abd Abd Allah ibn Salam.

8. In his Muqaddimah, Ibn al-Salah about perversion says: To recognize the perverted among the asanid and texts of the traditions, is a magnificent skill that can only be undertaken by acute huffaz, among whom we can refer to al-Daraqutni, who has a valuable compilation in this regard. Ahmad ibn Hanbal is reported to have said: Is there anyone who can be immune against error and perversion? Ibn al-Salah cited an example for tashif (misconstruction) in the sunan, by referring to what Ibn Luhay'ah quoted from the book of Musa ibn Aqabah, on his authority, from Zayd ibn Thabit, that the Messenger of Allah ihtajama (cupping) in the mosque, while the original word is with ra', i.e. ihtajara in the mosque with a booth or (straw) mat, making a chamber (hujrah) for performing his prayers, but Ibn Luhay'ah mispronounced it (p. 114).

9. See the detailed discussion on hadith and alike things in my book Shaykh al-mudirah.

10. See p. 100 and following pages.

11. I wish all that had come true!

12. For al-Harrani's speech there is a useful accurate elaboration, to which the reader can refer in his book, or in al-Jaza'iri's Tawjih al-nazar, p. 340 and following pages.

13. Refer to p. 77.

14. Abu Muhammad Ali al-Andalusi al-Zahiri, al-Ihkam fi usul al-ahkam, vol. II, pp. 86, 87.

15. See vol. XIII, pp. 210, 211.

Detriment of Narration Through Meaning Linguistically and Rhetorically

These were some of their sayings in regard of the detriment of reporting *hadith* through meaning, concerning the religious affairs. Whereas the linguistic and rhetoric detriment is elucidated through brief statement by the eminent Islamic litterateur al-Sayyid Mustafa Sadiq al-Rafi'i (may God's mercy be upon him), when discussing the Prophetic rhetoric in his precious book I'jaz al-Qur'an,1 saying: The words of Prophethood are inhabiting a heart connected to the Glory of its Creator, and burnished by a tongue upon which the Qur'an was revealed with the realities it contains.

If they not being revealed (by God), however they came to be through way of revelation, and if they having no proof in it but they were verily among its evidences. That which of affirmed chapters has no even one separated handle, and in which meddling is absent has no even one preferred word. It is, in its brevity and indication, like a speaking heart pulse, and in its sublimation and efficiency is verily a manifestation of his (S) recollections" ... etc. 2

In his comment on the arrangement of the Prephetic rhetoric, he said: “It is not necessary that whatever reported as a *hadith*, should be taken as an utterance of the Prophet (S) with its very words and expressions. Because many traditions have been reported on the basis of their meaning, the case in which most or some of their words be uttered by the one to whom they were ascribed in transmission.

Due to permission of narrating through meaning, Sibawayh and other Imams of the two Cities (Basrah and Kufah) have never quoted any *hadith* when compiling their books on grammar and linguistics, but they depended mainly on the Qur’an and authentic traditions reported from the Arabs. Had *tadwin* (writing down) been prevalent during the early stage (of Islam), with the possibility of recording all the traditions they (Companions) used to hear from the Prophet (S) with their original words and expressions and eloquence, this language would have been in an extremely different state”.

The procedure common among them was that the narrator’s being accurate in realizing the meaning of the *hadith*, with using words some of which being in agreement with the original texts, as in the case of his short traditions and aphorisms and proverbs, and some others disagreeing whereat the narrator inserting into them some of his own words. This fact led Sufyan al-Thawri to exclaim: If I tell you that I am narrating to you exactly as I heard (from the Prophet), never believe me, as it is no more than the meaning of it. 3

I have expatiated on discussing this section of the book due to its high significance.

Solecism and Mistake in Hadith

The narrators were not satisfied with narrating the *hadith* according to meaning, but allowed themselves to cite *hadith* in a perverted way, finding no harm then in correcting its solecism and rectifying its error.

The Moroccan scholar Ibn Abd al-Barr, n his book Jami’ bayan al-’ilm wa fadlih,4 says:

Al-Walid ibn Muslim related to us saying: I heard al-Awza’i saying: No harm is there in rectifying solecism and error in *hadith*. He also said: I heard al-Awza’i saying: Arabicize the *hadith* as the people (addressed by it) were Arabs.

It is reported that Jabir said: I asked ‘Amir i.e. al-Shi’bi, and Abu Ja’far (i.e. Muhammad ibn Ali) and al-Qasim (i.e. Ibn Muhammad), and ‘Ata’ (i.e. Ibn Abi Rabah) about that relating *hadith* and perpetrating solecism... shall I relate it as I heard or should I Arabicize it? They replied: No, you have to Arabicize it.

Yahya ibn Mu’in said: No objection is there to anyone rectifying his *hadith* according to the Arabic Language.

Al-Nadr ibn Shummayl is reported to have said: Hushaym was a solecist, so I clothed for you his *hadith* with a nice garment – i.e. Arabicization. Ali ibn al-Hasan related saying: I said to Ibn al-Mubarak: When noticing any solecism in the *hadith* should I rectify it? He replied: Yes, since the people (Arabs) were

never committing grammatical mistakes! But solecism is only on our part.

This matter was broached by al-Imam Ibn Faris in a treatise calling it *Ma'khadh al-'ilm*, when he said: 5 "Some people claim that if any narrator committing a grammatical mistake when relating any *hadith*, it would be impermissible for the hearer to report from him but only in the same way he heard from him. Some others said: Rather, the hearer should relate it, if being aware of the Arabic Language grammar, in an Arabicized, correct, rectified manner, on the basis of evidence accepted by us. That is, the fact that the Messenger of Allah (S) was verily the most eloquent of all the Arabs with the best Arabic tongue...besides being protected by Allah, the Exalted and Glorious, against error.

Thus being the case, so it would be more proper to relate his *hadith* as rectified and free from any solecism or grammatical mistake.

Our Shaykh Abu al-Hasan Ali ibn Ibrahim al-Qattan used to record the *hadith* with its mistakes exactly as he heard it, with writing a note on the margin of his book: "he said so", indicating that it is narrated in this way, with saying: And the correct *hadith* is so and so. This is verily the best of whatever I heard in this respect. Beside many other examples.

Advancing, Putting Off, Addition and Omission in Hadith

Furthermore, the narrators found no trouble in misplacing the *hadith* words, bring some forwards and some backwards.

Abu Bakr ibn Abi Shaybah is reported to have said: Hafs related to us on the authority of Ash'ath, as saying that al-Hasan and al-Shi'bi were disdaining from bringing forwards and backwards the expressions of the *hadith*. 6

Jabir ibn Abd Allah quoted Abd Allah ibn Hudhayfah as saying: We are Arab people,...we cite the *hadith* with bringing forwards and backwards (its words)7.

They exaggerated in doing a bad turn to the narration of *hadith* to the extent that one of the narrators daring to add some words to the *hadith* that can't be found in another's narration. They (narrators) even laid down a rule for this calling it: "addition from the memorizer is accepted."

To Narrate Part of Hadith and Shortening It

Among other practices permitted by the narrators being to shorten the *hadith* and relate a part of it.

In Sunan al-Tirmidhi, Mujahid is reported to have said: Delete whatever you like from the *hadith* but never add to it8.

Ibn Hajar, in Sharh al-Nukhbah, said: In regard of shortening the *hadith*, the majority of traditionists

permit it, provided that epitomizing it should be a learned man (*'alim*).

In Sharh Muslim, al-Nawawi says: The correct notion held by the multitude and investigators among scholars of *hadith*, being permission of narrating a portion of the *hadith* on the authority of a gnostic. He adds: Concerning classification of *hadith* into sections by the compilers, it is more proper for permission, or rather negating dispute in it is excluded. This practice was continuously followed by most of the memorizers among *'ulama'* and traditionists (*muhaddithun*), and others among classes of scholars.

Muslim was among those permitting abridgement of *hadith*, referring to this fact in his introduction.

Abu Shamah, in his book Mukhtasar Kitab al-Mu'ammal[9], is reported to have said:

'That which is usually practised by pundits of *fiqh* in relation to the Prophetic traditions and narrated reports, being their abundant inferences from the weak (unauthentic) traditions to confirm their claims, and support their sayings, deleting some of the *hadith* words once, and adding to them another time. There are numerous examples for this practice in the books of Abu al-Ma'ali and his companion Abu Hamid. The most abominable act execised by some of them, being to argue with a weak report (*khabar*) which in fact be the proof used by his opponent against him. So they would introduce it, turning away from that which they have weakened before.

Their Leniency toward Narrations on Virtues and Their Detriment

Ibn Mahdi is reported to have said: "Whenever narrating any *hadith* about *halal* (lawful) and *haram* (unlawful) rules, we would be very strict in the *asanid* (chains of transmission) with scrutinizing the *rijal*. And when relating anything on virtues, reward and punishment, we would show leniency in the *asanid* and indulgence in respect of rijal". (Reported by al-Bayhaqi in al-Madkhal).

Among those permitting leniency in narrating the *hadith* when being concerned with the good deeds, it can be referred to the names of Ahmad ibn Hanbal and Abd Allah ibn al-Mubarak. Al-Hakim said: I heard Abu Zakariyya al-Anbari say: When the report (*khabar*) is neither forbidding what is lawful nor legalizing what is unlawful, nor obligating a rule related to temptation or intimidation, it should be overlooked with being negligent regarding its narration. And Ahmad has another opinion in this regard, that will be exposed later on.

Ibn Abd al-Barr says: The traditions on virtues need not any argument or proof... and the scholars in the past never showed that strictness in respect of reporting them from whomsoever of the narrators, without investigating deeply as they used to do with traditions on ahkam (rules).[10]

In his commentary on the statement of the author of al-Adab al-Shar'iyyah (Ibn Muflih[11]), that it is reported on the authority of al-Imam Ahmad what is indicating that it is unnecessary to adhere to the weak *hadith* on virtues and recommendable acts (*mustahabbat*), al-Sayyid Rashid Ridha' says: "May God be pleased with Ahmad, what vast knowledge and accurate comprehension has he!... Verily to

believe in acting in accordance with the weak *hadith* in the cases he referred to and calling to showing leniency in narrating it, opened for the *Ummah* a door for *ghuluww* (extravagance) in religion and multiplying the trouble-seeking rituals (*'ibadat*), that are incongruous with the easy teachings of Islam, beside even making some of them among the rites of the *Din*.

All this, beside incompetence of many people in establishing the obligatory prayers and abiding by and fulfilling the duties, the fact leading consequently to accept and believe in the Israeliyyat, superstitions and dreams, as reported by a latter compiler on the authority of Ibn Taymiyyah who said: The *'ibadat* (rituals) and virtues decisively confirmed in the Book (Qur'an) and *Sunnah* are quite sufficient for the Ummah. And I wish there were a large number of people falling not short of fulfilling them."

Really true is the utterance of these religious leaders and what they manifested regarding the disadvantages caused by narration of the weak and unauthentic traditions to the *Ummah*, due to the practice followed by some of these leaders (imams) in respect of virtues.

Therefore, al-Qadi Abu Bakr ibn al-Arabi al-Maliki said: "It is absolutely impermissible to act according to the weak traditions."[12]

The notable fluent Islamic writer Mustafa Sadiq al-Rafi'i (may God's mercy be upon him) has dedicated a long interesting chapter for narration (***riwayah***) in his valuable book Ta'rikh Adab al-Arab, of which we quote the following:

Narration in Islam

The Companions used to learn under the Messenger of Allah (S) in a scientific way so as to be acquainted with the religious teachings and rules. Thus the meetings held by him (S) were the first knowledge circles that were ever widely known throughout Arabian history, with his being the first man to teach people.

When he (S) passed away, the science of riwayah emerged on the scene, since no any way or option for inference (*istidlal*) and determination was there but only through it. Abu Bakr was never accepting any *hadith* from anyone unless be confirmed by a witness that it was heard from the Messenger (S),[13] the job that could be easily done due to nearness of the Prophet's lifetime to that period, availability of the Companions and the material (of *hadith*) was still not abrogated.

Also Umar used to verify and investigate the authenticity of transmission, as hypocrisy prevailed among people, with the need becoming more urgent to the *riwayah*. Besides, Umar, Uthman and 'A'ishah with majority of the Companions used to scrutinize the narrations cited to them, refuting and returning them to their transmitters. Then Umar feared that people expatiate upon narration abundantly, where blemish would find way into it with imposture and falsification be made by the hypocrite and libertine and the bedouin. So he kept on commanding them to lessen the number of narrations, with being so strict

toward those narrating abundantly or reporting a *hadith* on (religious) rules without introducing a witness confirming it.

Because the prolific narrator, though reporting some correct traditions, cannot be immune against *tahrif* (misconstruction) or addition or omission in the narrations. It is reported that the Prophet (S) said: Whoever falsily ascribes any saying to me, his abode shall be Fire.[14] Due to this precaution and abstaining from *riwayah*, many of the eminent Companions and the favourites near the Messenger (S), like Abu Bakr, al-Zubayr, Abu Ubaydah, and al-Abbas ibn Abd al-Muttalib used to narrate less traditions than others or rather some of them would even narrate nothing, such as Sa'id ibn Zayd who was one among the ten men promised with paradise.

The most prolific in narration among the Companions was Abu Hurayrah, who kept company of the Prophet for three years,[15] surviving after him for about fifty years.[16] For this reason Umar, Uthman and A'ishah were all the time disapproving his narrations with accusing him (of falsification), rendering him to be the first narrator ever accused throughout Islam. A'ishah was the severest in disapproving his traditions, due to the too long period she and he lived contemporaneously, as her death came to be one year before his.

Thereafter erupted the insurrection during the days of Uthman, after which there was uproar and so much talk regarding the caliphate, with people indulging in sorts of suspicion, perplexity and anxiety. Consequently there were many narrators who would neither take precaution nor verify or investigate (the traditions), the fact that became so common and familiar among people, who never cared for inquiring the veracity of traditions, or referring the *riwayah* to a decisive testimony or an establishing proof. But all the errors that occurred in the *hadith* previously were only due to inadvertence and ignorance on the part of the narrator.

The Companion[17] (of the Prophet) Imran ibn Husayn is reported to have said: By God, had I found it necessary, I would have reported from the Messenger of Allah (S) as much as I willed, for two consecutive days, but I abstained from so doing when noticing a number of the Companions of the Messenger, though having heard what I heard and witnessed what I witnessed, relating traditions whose original wording and expressions be far from what they were narrating. So I feared of falling into imagination and misconception as happened to them. But the fact I want to disclose being that their practice was only out of mistake on their part and was never done by them on purpose[18].

The fact to be observed here is that this procedure was followed at a time when all the standards were still standing and branches were still there (i.e. material of *hadith* was still extant and undestroyed), with the situation reaching not the exacerbated degree yet. But after the revolt of the Kharijites and people's tending to form sects and communities (*firaq*), dividing the society into schisms, some of the Companions embarked on making of the *hadith* as a trade (for earning living), composing and fabricating false traditions.

Then appeared on the scene, the relators and Zanadiqah, and people of too ancient *akhbar* (reports)[19] that were similar to superstitious traditions, causing so much distortion and corruption to the *hadith* out of all these practices, throughout different ages and times.

Concerning the relators, they used to gain the hearts of the dignitaries among people, extracting from what they owned (of wealth) through disapproved, strange and falsified traditions. Common people were of the habit of gathering around the relator whenever his *hadith* being supersensible and irrationally amazing, or being a heart-saddening touching one exciting the emotions and extracting tears from eyes, the arts in which those people had good experience, big lies and extremely abundant reports.

In regard of the Zanadiqah, they tried their best, by trickery means, to distort and blemish Islam, through foisting in it some abominably ugly and unbelievable traditions resembling the superstitions of the Greeks and Romans, and legends of the Indians and Persians. Their only aim behind these practices was to vilify *Ahl al-Sunnah* and pervert their narrations through inserting false traditions that no reason could accept or sight could imagine. And concerning the people of ancient *akhbar*, they intended out of this to confirm and prove the superstitions that were prevalent in the Pre-Islamic era (*Jahiliyyah*), with imparting veracity upon them so as to use them in interpretation (*tafsir*) and alike purposes, the cases for which ample examples are there.

Stage of Committing Hadith to Writing

After the class of traditionists, among whom were the minor Companions and senior *Tabi'un* (Followers) – lie the class of Ibn Abbas – *hadith* continued to be inflicted with symptoms of inadvertence, negligence and foisted suspicions and interpolations. But there might have been some trustworthy narrators who used to report *hadith* from unreliable ones, till the caliphate time of Umar ibn Abd al-Aziz[20]

Fearing the bad consequences of people's additions to *hadith* and spreading of falsity when correct *hadith* be rare, as his time witnessed circulation of traditions, in which falsity was made on purpose for no interpretative convenience, like the ones falsified by Ikrimah the slave of Ibn Abbas,[21] and in which the slave (*mawla*) of Sa'id ibn al-Musayyab was refuted[22] and others, Umar sent a letter to his deputy in administration and judgement on al-Madinah,[23] giving him the order: Collect all the traditions of the Messenger of Allah and write them down, as I am quite afraid about the extinction of knowledge and loss of '*ulama*'.

This was the outset of writing down and collecting of the *hadith*, as it was never being written in the past[24] ... etc.

We conclude this discussion by referring to a critical defect of *riwayah*.

A Critical Defect of Narration How Were Their Narrations

Many defects were there for narrating *hadith* after being forbidden by the Messenger of Allah (S), among which its being not narrated at the time of hearing it, the fact necessitating the narrators to report (*hadith*) according to the meaning. The other defect is that they used to practise fraud in narration, in a way that a Companion reporting the Messenger's *hadith* from another one without referring to the name of that from whom he reported.

This fact was stated by Ibn Qutaybah in his book, Ta'wil mukhtalif al-*hadith*,25 when talking about Hurayrah's narration which he never heard from the Prophet (S), that he used to say: "The Messenger of Allah said *kadha* (so and so)", but in fact he heard it (*hadith*) from a trustworthy (in his view) narrator, relating it then. And the same was practised by Ibn Abbas and other Companions. Such kind of *riwayah* was called by the scholars of *hadith* by the term *tadlis* (fraudulence). In his reference to biography of Abu Hurayrah, al-Dhahabi said: Abu Hurayrah used to practise *tadlis*, and the *tadlis* of the Sahabah was so much and faultless.26

I have exposed these defects and indicated their bad effects in a previous chapter of this book, and in my book Shaykh al-mudirah which I published separately; but there is a quite dangerous defect I haven't referred to before, which was disclosed by the eminent Companion Imran ibn Husayn,27in his statement in which he swore saying: "By God had I found it necessary, I would have reported from the Messenger of Allah (S) as much as I willed, for two consecutive days, but I abstained from so doing when noticing a number of the Companions of the Messenger, though having heard what I heard and witnessed what I witnessed, relating traditions whose original wording and expressions be far from what they were narrating. So I feared of falling into imagination and misconception as happened to them. But the fact I want to disclose being that their practice was only out of mistake on their part, and was never done by them on purpose.28

In his book Shubhat al-tashbih29, Ibn al-Jawzi is reported to have said: Al-Zubayr ibn al-Awwam heard a man relating a *hadith*. He waited till the man finished his speech, when he said to him: Did you hear this from the Messenger of Allah? The man replied: Yes!! Al-Zubayr said then: This *hadith* and its likes are preventing me from relating from the Prophet! By my life, I heard this *hadith* from the Messenger of Allah, and I was there when he (S) started to recite it. Then we talked to him about a man from among the people of the Book (*Ahl al-Kitab*), when you came after the fore part of the *hadith* was over. When he referred to the man of *Ahl al-Kitab*, you thought that part to be included in the *hadith* of the Messenger of Allah!

Bisr ibn Sa'id is reported to have said: Observe your duty to Allah and take precaution in the *hadith*. By God, we used to sit with Abu Hurayrah, who would relate to us *hadith* of the Messenger of Allah (S) and report (*hadith*) from Ka'b. Then as soon as he left us, I would hear someone from among us reporting the Messenger's *hadith* from Ka'b, with ascribing *hadith* of Ka'b to the Messenger of Allah.30

This report was mentioned by Imran ibn Husayn, al-Zubayr ibn al-Awwam and Bisr ibn Sa'id, and every open-minded thoughtful Muslim is asked to ponder upon and attentively contemplate over it.

As the Companion Imran ibn Husayn swears by God, that if he intended he would report *hadith* from the Messenger of Allah for two consecutive days, but he abstained since he saw some of the Messenger's Companions relating traditions whose original be different from what they narrate, only out of error or misconception. So if such be the case of those unintentional among the truthful Companions, how would it be the condition of the intentional ones, and hypocrites and enemies of religion? It is by God, in *riwayah*, one of the major sins! And whoever trying to enlighten people to this fact would be charged with impiety.

Another defect was described by al-Zubayr, which is: some of the Companions hearing a portion of the *hadith* from the Prophet, without its fore part, going out then and narrating what he heard to be a complete *hadith*.

After that comes the turn of Bisr ibn Sa'id, to appeal to people to observe their duty to Allah in (narrating) the *hadith*, as some of them used to compose the Messenger's *hadith* from Ka'b al-Ahbar and make Ka'b's *hadith* as if uttered by the Messenger of Allah. All that and others than it were recorded in the books, and continued to be extant, reported by successors from the ancestors till the Day of Resurrection. And there is neither might nor power but in God.

There is much more discussion and elaboration on taking precaution in narrating the *hadith*, recorded in our book Shaykh al-mudirah, to which the dear reader can refer.

1. I'jaz al-Qur'an, p. 364, refer to the complement of this eloquent speech, in the following pages till p. 422.
2. Ibid., p. 364.
3. Ibid., p. 422.
4. See vol. I, pp. 78-81.
5. Tawjih al-nazar, pp. 308, 309.
6. Jami' bayan al-'ilm, vol. I, p. 80.
7. This khabar is recorded also in Uyun al-akhbar, vol. III, p. 136.
8. India Edition, p. 237.
9. See p. 21, 22.
10. Jami' bayan al-'ilm, vol. I, p. 45.
11. Al-Adab al-Shar'iyyah, vol. II, pp. 313, 314. Another narration is scribed to Ahmad ibn Hanbal, in which he held that it can be acted according to the weak hadith in virtuous deeds.
12. Al-Manar, vol. XXXI, p. 129
13. Al-Imam Ali (A) said: If I heard a hadith from the Messenger of Allah (S), God verily makes me benefit from it as much as He wills, and if anyone relating to me his hadith, I would exact an oath from him, when he swearing I would believe him.
14. This is verily the correct narration.
15. To be exact, he accompanied the Prophet for one year and nine months as I verified and stated in my book Shaykh al-mudirah, to which the reader can refer.
16. Abu Hurayrah died in 59 H.
17. Imran ibn Husayn died in 52 H.
18. See the discussion of the speech of 'Imran ibn Husayn after this statement.

19. Like the reports of the Jews and their likes.
20. He was acknowledged (as a caliph) in 99 H. and died in 101 H.
21. Ikrimah died in 105 H.
22. Sa'id died in 94 H.
23. Abu Bakr died in 120 H.
24. Ta'rikh adab al-Arab, published in 1329 H., 1911 AD., vol. I, pp. 276-281.
25. See p. 50.
26. Siyar a'lam al-nubala', vol. II, pp. 437, 438. Refer also to Shaykh al-mudirah.
27. Imran ibn Husayn ibn Ubayd ibn Khalaf and his father embraced Islam together with Abu Hurayrah in 7 H. He took part in some battles beside the Prophet. He became governor of Basrah, when Umar nelegted him to make its people comprehend their religion, and al-Hasan took oath that they were never visited by anyone better than 'Imran ibn Husayn. He died in 52 H. His Musnad contained 180 traditions, four of which on al-Bukhari, and nine of on Muslim - (Siyar a'lam al-nubala', vol. II, pp. 363-366).
28. Ibn Qutaybah, Ta'wil mukhtalif al-hadith, pp. 49, 50.
29. See p. 38.
30. Al-Dhahabi, Siyar a'lam al-nubala', vol. II, p. 436.

Composition of Hadith and Its Causes

Postponement of writing down the *hadith* and recording its words till after the 1st century A.H. and beginnings of the 2nd century, led to expansion of categories of riwayah, and multiplication of composition without any regulation or restriction. Consequently the number of fabricated traditions reached tens of thousands, most of which are still recorded in the books circulated among Muslims all over the world, East and West.

Beginning of Invention in Riwayah and Falsifying the Messenger's Hadith

There is unanimity among all researchers and investigating scholars that invention in *riwayah* and composition of *hadith* with ascribing it to the Messenger of Allah (S) started during the days of the caliphate of Uthman, after the insurrection that ended with his death. Invention became more intense and increased after swearing allegiance to Ali. As soon as Muslims acknowledged him as the competent ruler, the Umayyad devil began hatching the plot after another to seize caliphate from its true owner and rendering it to an Umayyad sovereignty. And that came true, alas!

Al-Ustadh al-Imam Muhammad Abduh (may God's mercy be upon him) in his Muqaddimat on Risalat al-Tawhid, referred to the great sedition by saying: "This sedition led to the decline of a significant cornerstone of the temple of caliphate, causing to Islam and Muslims a shock that dislodged them from the straight path they have trodden steadily, and on whose course the Qur'an remained established." Then he wrote an accurate sincere statement declaring:

“After that the sequence of events continued with breaching the covenant by some of those who swore allegiance to the Fourth Caliph,[1] and eruption of several wars among the Muslims that led to the shifting of power to the Umayyads. But the structure of the company was split, and bonds of their unity were severed, with people being divided into several schools of thought regarding caliphate, and parties embarking on supporting the opinion of some school against that of its opponent, verbally and practically.”

Then originated the invention in narration and interpretation, with every sect going to the extremes, leading then to disagreement and disunity among people [2] ...etc.

The Fabricated Hadith

The fabricated *hadith* is the forged invented one ascribed to the Messenger of Allah (S), falsely and slandrously, whether it be deliberately or mistakenly.

And as one of the Imams said, fabricating the *hadith* and ascribing it to the Messenger of Allah (S) being more dangerous to religion and of severer detriment to Muslims than bigotry of people of the east and of the west. And separation of Muslims into schisms, communities, schools of thought (*madhahib*) and cults is but only one of the effects and consequences of fabrication and composition in the *Din*.

In his book Ithar al-haqq, al-Murtada al-Yamani said: Most of the innovations of the heretics among the Muslims, originate from the following two apparently invalid factors: addition to and omission from religion (*hadith*). One form of addition to religion is verily falsifying and fabricating it.

Al-Nawawi in Sharh Muslim, reports from al-Qadi `Iyad as saying: Liars are of two sorts: one of them a group known of forgery and falsity in the *hadith* of the Messenger of Allah (S), who are of several categories: some known of composing traditions that were never uttered by the Messenger of Allah (S) at all, such as the Zanadiqah and their likes who were never observing any commitment to Allah, either out of favouritism as they alleged, and religiosity like the ignorants among worshippers, [3] who fabricated traditions on virtues and recommendable deeds, or out of doing something strange and seeking fame like the debauchees among traditionists. Or out of bigotry and argumentation like the propagators among the heretics and fanatics to *madhahib* (schools of thought), or for satisfying the desires of world-seeking people to attain to their goals, and asking for success for their doing. [4]

Among them also were those who would not fabricate text of *hadith*, but would bring in a correct authentic chain of transmission for the weak text. Some of them would reverse the chains (*asanid*) or add to them on purpose either for the sake of saying what is stranger than others or to take away ignorance from himself. Some would lie by claiming to have heard what he did not really hear, and meet whom he did not really meet, reporting correct traditions from them. Some others would take the speech of the Companions or others, and maxims of the Arabs and sages, ascribing them to the Prophet (S).

Besides the reasons mentioned by al-Nawawi for fabricating the *hadith* and falsifying the Messenger's traditions, many others are there that were stated by the *ulama'*, the most important of which being the following:[5]

First: Which is the most important of all. It includes the traditions fabricated and falsified by the Zanadiqah disguising cheatingly and hypocritically under the guise of Islam, with the purpose of corrupting and ruining the religion with creating conflict and disunity among Muslims.

Hammad ibn Zayd said: The Zanadiqah have fabricated four thousand traditions. This being the number he could realize through his knowledge and investigation in discovering their falsity, whereas the traditionists reported that only one zindiq had composed this number of traditions. They say that" When Ibn Ali al-Awja' was taken to be beheaded, he said: "I fabricated for you four thousand traditions, forbidding in them the *halal* (lawful) and deeming lawful the *haram* (unlawful)".

Second: Fabrication of *hadith* for the sake of backing and supporting the schools of thought in regard of principles (*usul*) and branches of religion. Since when Muslims were separated into schisms and *madhahib*, every group embarked on doing its utmost to prove the legality of its madhhab, especially after the door of debate and disputation regarding the *madhahib* was opened wide.

The aim of this was only dumbfounding the opponent and showing of superiority over him, to the extent they have made dispute a science compiling on it many works, though their religion was averse to nothing but to dispute and conflict. This cause seems to be one of the consequences and effects of the previous one. This cause was cited by some of the traditionists who had written about causes of fabrication, saying: Someone among the heretics repented and embarked on expressing: You should investigate the source from which you take the *hadith*, as we used to render to a *hadith* whatever we desired or loved to be attained.

Fabrication of *hadith* for supporting the *madhahib* was not restricted to the heretics and owners of schools in *usul*. Rather many among *Ahl al-Sunnah*, who having disagreement about the branches (*furu'*) of religion, were known of composing traditions each for supporting one of the schools of thought or glorifying any of the leaders (imams)...

I introduce here one *hadith* as an example: "There shall be a man in my *Ummah* called Muhammad ibn Idris, who will be more detrimental to my *Ummah* than Iblis. And there shall be among my *Ummah* a man called Abu Hanifah, who is verily the beacon for my *Ummah*."

It is said that among the chain of transmitters there are two fabricators: Ma'mun ibn Ahmad al-Salami, and Ahmad ibn Abd Allah al-Khunbari. The *hadith* was reported by al-Khatib on the authority of Abu Hurayrah with a chain of transmitters, sufficing with the part related to Abu Hanifah, adding: It is a fabricated *hadith*, composed by Muhammad ibn Sa'id al-Maruzi al-Bawraqi. Then he said: He narrated it in this way in Khurasan and then in Iraq, adding to it: "There shall be among my Ummah a man called Muhammad ibn Idris, who will cause a sedition that be more detrimental to my Ummah than that of Iblis".

It is said that no need is there to prove the baselessness of this intentional violation of truth. Nevertheless, there are some considerable jurisprudents who mention in their *fiqhi* books the part of the *hadith* labelling Abu Hanifah as the beacon of the *Ummah*,[6] without any objection. Rather they even infer it for giving superiority for their leader over other leaders (imams). Despite all this, they are considered the example for the *Ummah* whose sayings and judgements on religious affairs are so dependable, that the Book and the *Sunnah* are put under their disposal since these two – as they claim – are specifically handled by the religious high authorities (*mujtahidun*).

In his Sharh Sahih Muslim, Abu al-Abbas al-Qurtubi says: Some of the self-opinionated *fuqaha'* permit to verbally ascribe to the Messenger of Allah the ruling that is indicated by a clear-cut analogy (*qiyas*), saying in this regard: "The Messenger of Allah said so and so". Hence we find their books replete with traditions whose texts testify on themselves being fabricated since they seem to be identical with verdicts (*fatawa*) of the *fuqaha'*, and never be fit to the eloquency of the speech of the Master of Apostles, beside their being unsupported by *isnad*.

Abu Shamah, in his book Mukhtasar Kitab al-Mu'ammal, is reported to have said: "The practice followed by chiefs of *fiqh* regarding the Prophetic traditions and reported old speeches being abundant inference by weak traditions to support their beliefs and their claims, with deleting some words once and adding some others to the *hadith*. Many examples for these cases can be found in the works of Abu al-Ma'ali and his companion Abu Hamid.[7]

Third: Neglecting memorization due to be busy with asceticism and devotion in worship. These ascetics and Sufis were thinking well of people considering sarcasm as a forbidden backbiting. Therefore they were deceived by the lies circulated here and there, reporting traditions without any knowledge or verification. So no trust should be put to the traditions filling the books of preaching, exorcization and maysticism without indicating their sources and degree of authenticity. This judgement is not related only to the books whose authors have precedence in knowledge, like the book Nuzhat al-Majalis, which is replete with falsities on *hadith* and other fields. Rather, even some books of the leaders (imams) of ulama', such as al-Ihya' of al-Ghazzali, can never be free from numerous fabricated traditions.

Fourth: The intention of seeking favoritism near the kings' sovereigns and emirs, as stated by several memorizers. And as the hireling *'ulama'* fabricated many of the Messenger's traditions for gaining the pleasure of the monarchs and rulers, they also falsified many *fiqhi* rules and branches of religion for this purpose. Among the traditions composed in this regard are those containing flattery and extolling for the rulers, through which the ignorant cajole the kings presently as they used to do in the past.

Fifth: Error and inadvertence that befell some of the narrators who, despite recognizing the truth, abstained from forsaking their viewpoints, out of disdain and to evade any error be ascribed to them. Frailty in faith and dishonesty in the task of narrating the *hadith* could not be realized until experiencing those events that are known for all.

Sixth: Reporting the *hadith* by memorizing from those having reliable books, with being inaccurate in memorization, entailing consequently the loss of books and occurrence of mistakes and errors.[8]

Seventh: Mental confusion inflicting people at the end of life, as in the case of a group of trustworthy narrators, who were excused for this reason, except those who were free from all the faults ascribed to them, with no distinction between what is reported from them in the state of maturity and sanity and that which is reported in the state of insanity and decrepitude.

Eighth: Trying to overcome the opponent in debate and controversy particularly when being in public, the condition differing from fabrication of *hadith* for supporting the schools of thought. Ibn al-Jawzi says: Among the causes of fabrication of *hadith* being the inference exercised by an impious person during debates in public meetings, to prove his claims in the way complying to his desires...for putting his argument in order, edifying his statement, gaining superiority over his opponent, desiring for achieving triumph, satisfying his lust for power and escaping scandal when being defeated by his opponent in debate.

Ninth: Pleasing people and seeking their approval with attracting them to attend their preaching congregations, and expanding the sphere of their allies and supporters. The narrators have attached this cause to the talebearer. Maybe Ibn al-Jawzi was not to compile his book on fabricated traditions until practising the job of preaching with experiencing the corruption caused to religion at the hands of the preachers. About himself he said that he used to disapprove the traditions that were usually cited during the preaching meetings held by him, the fact arousing the grudge of all talebearers against him.[9]

Detriment of Tales and Talebearer

Al-Salafi reports on the authority of al-Fadl ibn Ziyad that he said: I heard Ahmad ibn Hanbal saying: The biggest liars among people being the questioner and story-teller.

Abu Qullabah is reported to have said: Knowledge is never deadened but by the story-teller.

Al-Uqayli reported on the authority of 'Asim as saying: Abu Abd al-Rahman used to say: Be cautious of the story-teller.

Mu'awiyah Was Fabricator of Tales

In Akhbar al-Madinah, al-Zubayr ibn Bakkar reports from Nafi' and other men of knowledge as saying: Story-telling was neither exercised in the lifetime of the Prophet (S), nor during the caliphate of Abu Bakr, nor that of Umar, but it was only an innovation invented by Mu'awiyah when *fitnah* (sedition) erupted.

Ibn Abi Shaybah has reported the same *khabar* from Ibn Umar, and it is known that Umar (ibn al-Khattab) forbade from story-telling.

Tenth: Severity of intimidation and excess in temptation for the sake of guiding people. This kind of falsified traditions was even accelerated for their fabricators by the scholars' stating that the weak traditions could be applied and followed regarding the virtuous deeds,10 and what is related to them in meaning which be unrelevant to rules and rights, as if considering *Din* incomplete needing something to complete and perfect it. This while Allah the Glorified and Most High says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

***"This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you Islam (to be) the religion."* (*5:3*)**

Besides, all the heresies in religion that people call good heresies (*bida'*), being no more than addition to religion...would that it be excess in acts alone, but in fact it was excess in beliefs and doctrines. An example for this is to believe in intercession of some of the righteous men (dead ones) between Allah and people in order to get their demands be accomplished, either by themselves due to having supernormal invisible power, or by the Almighty God for their sake. That means, Allah's Will shall be subordinate to their will in this regard, as this expression was widely known to be uttered by them: "There are certain bondmen for Allah, that He wills whatever they will". Beside other similar claims.

When it is said to them that Allah has never permitted such a law, they cite examples and similitudes from which Allah is quite free and far above, like anthropomorphizing Him to the kings and emirs through whom favoritism is sought near those they were loving,11 so as to do the acts that they would have never done had those ones been not present. They were unaware that the Will of Allah the Exalted never changes for the sake of anyone whomsoever, since specifying and preponderating it should be in accordance with the eternal knowledge that is never liable to change or alteration.

Eleventh: Permission to fabricating chains of transmission (*asanid*) for the euphonious speech12, so as to make a *hadith* out of it. This reason was mentioned independently, while it is to be included within the previous one.

Twelfth: Dissembling of the knowledge-claimant to be superior to his opponent in debate when controversy reaches topic of *hadith*, whereat the hypocrite who having feeble faith and corrupt knowledge would say: This *hadith* is reported by so and so and confirmed by so and so. Further he would ascribe this *hadith* to very scarce books (as sources) so as to delude people of his having preknowledge of things unknown or realized by others, or would invent a new chain of transmission for the *hadith*.

Al-Suyuti reported that Ibn al-Jawzi was among those whose traditions were fabricated, and that falsity and reversion are of several forms: some of the narrators were overcome by asceticism so they forgot about memorization. Or some whose books (of *hadith*) were lost so he used to narrate out of what he

memorized, committing thus numerous mistakes and errors. Some others were trustworthy, but they were inflicted with mental disorder at the last days of their lives. Some who used to report the errors inadvertently, but when recognizing the truth and being certain of it, disdained from returning or repenting fearing from that blunder be attributed to them. Among them too were the Zanadiqah who used to fabricate and falsify the traditions on purpose with the aim of corrupting the *Shari'ah* (Islamic Law), and creating doubt and suspicion into religion making it as a plaything. Some of the Zanadiqah used to take advantage of the Shaykh's inadvertence and to foisting something strange to his *hadith*.

Some used to fabricate *hadith* for seeking content and temptation. Some others would compose chains of transmission through flowery language, with some doing so for gaining pleasure of the ruler, and the story-tellers who used to relate feeble unauthentic traditions.[13] In order not to expatiate on this topic, I suffice with the examples already cited.

Concerning the *hadith* fabricators, they were innumerable, the most outstanding of whom being the following four: Ibn Abi Yahya in al-Madinah, al-Waqidi in Baghdad, Muqatil ibn Sulayman in Khurasan and Muhammad ibn Sa'id in the Sham.[14]

Hereunder one example on fabrication of *hadith* for seeking favoritism near the kings and emirs:

Al-Rashid was so fond of pigeons and amusing himself with them. One day he received doves as a present at the presence of Abu al-Bukhtari al-Qadi[15] when he said: Abu Hurayrah reported from the Prophet (S) that he said: "No race is there but in the pad or hoof or wing". The word 'wing' was added from his own for pleasing al-Rashid, for which he was gifted a valuable reward. When he went out, al-Rashid said: By God I got to know that he was a liar. Then he issued his orders to slaughter the pigeons, when it was said to him: What sin the pigeons perpetrated? He replied: Because of them a lie was composed against the Messenger of Allah!

Political Fabrication Or For Sake Of Politics

Before concluding this chapter I have to reveal a critical aspect in regard of fabrication of *hadith*, that having a long-term effect on life in Islam. This effect is still in force through the putrid thoughts, retrogressive minds and bigoted souls. This aspect being the intrusion of politics in this issue (fabrication of *hadith*), and its having an extreme impact and influence upon it, employing it for backing the rulers and statesmen, making it the strongest pillar for reinforcing the basis of their power.

Such political situation reached its peak and exceeded all the bounds during the reign of Mu'awiyah, who supported and encouraged it by employing his influence and dedicating his money for pushing it forward. So we witnessed the continuation of this situation, with the *hadith* being lost and fully dedicated for the purpose of indicating Mu'awiyah's honour and extolling him. They have exaggerated in supporting and showing strong fanaticism toward him, elevating the status of the Sham ruled by him, giving it a position that was neither attained by al-Madinah of the Messenger of Allah nor by the Sacred Town (Makkah) in

which he was born, going to the extremes in this respect to the extent that certain compilations were authored specifically for this purpose.

Though this subject needs in itself a separate book, I shall commit myself – within this book – to be brief and concise, demonstrating only a few indications and evidences.

Here are some examples on this fabrication:

We can refer to the *hadith* fabricated by al-Bakriyyah (supporters of Abu Bakr), and reported by Ibn Asakir from Abu Hurayrah, that the angels on the Day of Badr were exchanging announcement of good tidings saying: Aren't you witnessing al-Siddiq with the Messenger of Allah in the canopy?! Al-Khatib reported on the authority of Ibn Abbas that the Prophet (S) said: Gabriel, upon whom be God's peace, descended upon me putting on a rug and making friends (with angels)...I asked him: O Gabriel! What is that? He replied: Allah the Exalted commanded the angels in the heavens to make friends with each other as is done by Abu Bakr on earth.

Abu Ya'la reported from Abu Hurayrah that he said: The Messenger of Allah said: I ascended (by God) to the heaven, and by each heaven I passed I found my name written on it: (Muhammad is the Messenger of Allah and Abu Bakr al-Siddiq is my successor).

Abu Ya'la reported again from Ibn Umar that the Prophet said: Verily the angels are ashamed of Uthman as they are ashamed of Allah and His Messenger.

In another *hadith*, it is reported that the Messenger of Allah (S) said: The excellence of 'A'ishah over all women is like that of the sop over all other foods. It is reported yet in another *hadith* that her portrait was sent to the Prophet in a piece of silky cloth with Gabriel who said to him" "This is you wife in the world and Hereafter".

Another *hadith* says: Take half of your religion from this Humayra' (i.e. A'ishah). In another narration he (S) said: Take part of your religion from this Humayra'.

This chapter is so expansive that no room is there to enumerate all its contents.

Mu'awiyah and Sham

Concerning Mu'awiyah and the Sham that he and his relatives ruled over for a very long epoch, there are many traditions that were fabricated on their merits.

Mu'awiyah, as is known, embraced Islam together with his father on the day of Makkah conquest, being thus among the freed captives (*tulaqa'*). He was also one of those whose hearts are to be reconciled, who were receiving some fees for their (embrace of) Islam. It was him who subverted the principle of the rightly-guided caliphate in Islam, for which no trace is left and no edifice is established till the present

time. He made of Damascus as the capital of his sovereignty and rule. Hereunder a recapitulation of the traditions composed on his excellence:

Al-Tirmidhi reported that the Prophet (S) said once to Mu'awiyah: O God! Make him a guide.

In another *hadith*, the Prophet said: O God! Teach him knowledge of the Book and arithmetic, and protect him against torment. There is an addition made to this *hadith* as follows: "and let him enter paradise".

However, despite the abundant traditions cited on the merit of Mu'awiyah that were baseless and of no authentic origin, Ishaq ibn Rahawayh, the eminent leader (imam) and shaykh of al-Bukhari, is reported to have said: None of the traditions about merits of Mu'awiyah could be confirmed or approved.

Under the chapter "Merits of the Prophet's Companions", "bab dhikr Mu'awiyah",16 al-Bukhari, without citing traditions with chain of transmission going back to the Prophet, quoted two statements ascribed to Ibn Abbas giving an account of Mu'awiyah. In the first one he said, that he kept company with the Messenger of Allah, and in the second statement he said that Mu'awiyah was a *faqih.*

In regard of the Sham, they claimed that it was the land of assembly (*mahshar*) and resurrection, and land of substitutes (*abdal*)... and that the descent of Jesus Christ shall be in this land. Here you are with some of the numerous traditions cited in its regard:

Ahmad, Abu Dawud, al-Baghawi and al-Tabarani and others reported that the Prophet (S) said: Consider the importance of Sham, as it is Allah's choice of the best land, toward which He selects and guides the best of His bondmen. Allah appointed Himself as the agent to take care of the Sham and its people.

In another *hadith*, he said: The Sham is the best choice of Allah in His land. Toward it He selects and leads the best among His bondmen. Whoever departs the Sham betaking himself to other than it, will verily deserve God's wrath and anger... and whoever enters it coming from other than it, shall verily be included in His mercy and grace.

Al-Bayhaqi, in al-Dala'il, reports from Abu Hurayrah, through a chain of transmission, as saying: Caliphate is (confined) in al-Madinah while the sovereign power is seclusively in the Sham. Ka'b al-Ahbar is reported to have said: People of Sham are one of God's swords, with whom He will verily revenge Himself upon whoever disobeyed Him and rebelled against His orders.

In another *hadith*, he (S) said: The Sham will verily be conquerred for you. When you are asked to choose abodes in it, you have to select a town that is called Dimashq (Damascus), which is the metropolis of the Umayyads. It is verily the stronghold of the Muslims during fierce battles and invasions, and its marquee is situated in a land called al-Ghawtah.

They (narrators) made of Damascus17 the *rabwah* (height) to which the holy Qur'an referred in the

verse:

وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

"…and We gave them a shelter on a lofty ground having meadows and springs." (***23:5***)

. In a transmitted *hadith*. Abu Hurayrah made of it one of the cities of paradise in a *hadith* with a chain of transmission reaching to the Prophet, with the following text: Four cities are among the paradise cities, which being: Mecca, Medina, Quds and Damascus, whereas the Fire cities are: Constantinople, Tabariyyah, Antaqi and San'a.

At the time they consider Constantinople in this *hadith* one of Fire (Hell) cities, they cite the following *hadith* on its excellence after its becoming the aspiration of all sights Constantinople will verily be conquerred … what an excellent emir is its emir and what an excellent army is that army! Probably this *hadith* was fabricated for the sake of Yazid ibn Mu'awiyah, since it was him who commanded over the army during the Constantinople Battle.

I am not intending to follow up whatever is cited on the merit of the Sham, as it needs a number of separate compilations to cover, as said by Ibn Taymiyyah in his book Iqtida' al-Sirat al-mustaqim.[18]

A group of people composed several works on the advantages of Quds (Bayt al-Maqdis) and other localities in the Sham, citing in them some of the transmitted traditions and statements from *Ahl al-Kitab* and those who took from them, upon which it is unlawful for Muslims to base and found their religion. The most outstanding man from whom these falsified traditions (Israeliyyat) were reported, being Ka'b al-Ahbar, who was the source of such traditions for the people of Sham.

Origin of Substitutes Village

The epithet with which the land of the Sham was distinguished – after imparting upon it and its people multiple traits – was calling it the land of abdal (substitutes). This belief was one of the factors that led to destruction and subversion of Islam, as the Sufis adopted it as a principle and source for their tariqah (creed; system of belief), on which they based and constructed their fancies and superstitions.

Al-Waqidi[19] reported that when Mu'awiyah returned from Iraq to the Sham, after swearing allegiance to (al-Imam) al-Hasan (in 41 H), he addressed people saying: "O people! The Messenger of Allah said: You will verily succeed me in assuming the post of caliphate! So choose the socred land that verily contains the substitutes." Here I have informed you, so curse Abu Turab! (i.e. Ali ibn Abi Talib).

The next day he wrote a letter, gathering them then and reciting it for them, in which was the following: This document is written by Amir al-Mu'minin Mu'awiyah, the owner of the revelation (*wahy*) of Allah, who delegated Muhammad as a Prophet, who was illiterate neither knowing to read nor to write. Then

He chose for him from among his family, a trustworthy vizier as a scribe. When the revelation was sent down to Muhammad, I was writing it down, without his being aware of what I was writing. No one was there as an intermediary between me and Allah from among His creatures." The attendants there said: You said the truth![20]

As soon as the Sham was described as the land of substitutes by Mu'awiyah, a number of traditions about these *abdal*, ascribed to the Prophet emerged on the scene, among which we can refer to the following[21]:

1. "The *abdal* (substitutes) in this *Ummah* are thirty men, whose hearts are sympathetic with that of Ibrahim the Friend of Allah. Whenever one of them dies Allah will verily substitute him with another man (reported from Ubadah ibn al-Samit).

2. "The substitutes in my *Ummah* are thirty. With them the earth is established! And through their help you will be verily triumphant and will be showered with raining" (reported from Ubadah).

3. "The substitutes are among people of the Sham, through them God will verily help and provide them with means of living – (reported from Awf ibn Malik).

4. "The substitutes are in the Sham, and they are forty men. Whenever one of them deceases, Allah shall substitute him with another man. Through them rain will be watering the earth and victory will be obtained against the enemies. With them the torment will be verily turned away from people of the Sham" – (reported from Ali).

5. "The substitutes are forty men and forty women! Whenever a man dies Allah will verily substitute him with another man. And whenever a woman dies Allah will substitute her with another woman" – (from Anas ibn Malik).

6. "The substitutes are among the *mawali* (masters)" – (reported from 'Ata' ibn Abi Rabah).

A question about these traditions was raised to the traditionist jurisprudent al-Sayyid Rashid Ridha' (upon whom be God's mercy) in the following way by an inquirer: What is the meaning behind distinguishing people of the Sham with them? What denotation is indicated by removing of torment, aiding to triumph and providing by substitutes to people of the Sham? And are people of the Sham provided with livelihood, helped to triumph, and delivered from torment seclusively and alone from among inhabitants of the earth?

Al-Sayyid gave him a scholastic, attentive and accurate reply, the abstract of which I present hereunder:[22]

He initiated his speech by saying: "These traditions are altogether false and invalid in respect of narration and *dirayah* (knowledgeability), and also regarding their *sanad* and text. That which made them so commonly circulated among the *Ummah* was the much care and concern exerted toward it by the

Sufis. To all of them a reference was made by the traditionist Ibn al-Jawzi in his book al-Mawdu'at, who proved their invalidity one by one.

The substitutes traditions were commonly fabricated by the Sufis, Shi'ah,[23] Batinites, and narrators of the foisted traditions (Israeliyyat) like Ka'b al-Ahbar and others among circulators of superstitious traditions, other than owners of the correct traditions.[24] Our sage the researcher Ibn Khaldun through his discussion of the science of Sufism in the introduction to his Ta'rikh, after stating origin of Sufism and condition of Sufis in respect of knowledge and conduct, said the following in the very words:[25]

"Then the latters among Sufis and Mutakallimun on revelation (*kashf*) and supersensible matters, have penetrated deeply into this subject, in a way that most of them were believing and calling to compromise solutions and agreement of opinions, filling the newspapers with this call, like al-Harawi and others, followed by Ibn al-Arabi, Ibn Sab'in and their disciple Ibn al-Afif. Their ancestors were coexisting with the *Isma'ilites*, the latters among the *Rafidites* believing too in the compromises and divinity of the Imams, a doctrine that was never held by their formers. Consequently each party was imbued with the doctrine of the other, with their speech being confused and beliefs being intermingled, and the Sufis starting to believe in the magnate, which meaning the head of gnostics.

They were claiming that no one could be equal to him in respect of his status in knowledge till God takes his life, when his position is to be inherited by another gnostic. Moreover they started to talk about the order of substitutes to follow this magnate, as held by the Shi'ah regarding the *Nuqaba'* (headmen), to the extent that when intending to find origin of the piece of cloth of Sufism for making it a principle for their system of belief and seclusion (*takhliyah*), they ascribed it to Ali, may God be pleased with him, the fact included too in this meaning.

Otherwise, Ali was not distinguished from among the Companions with a certain way of seclusion or manner of wearing or conduct, rather Abu Bakr and Umar were the most ascetic and devoted in worship after the Messenger of Allah (S)... No one among them was singled out with any certain act reported about him in particular, but all the *Sahabah* were ideal in religiosity, asceticism and strife. Many of the *fuqaha'* and men of verdict (*mujtahidun*) were commissioned with the task of refuting and dumbfounding the contemporary writers of these articles and their likes, including in their disapproval campaign whatever they faced within the system of belief".

The scholars of *hadith* have expressed their views regarding the *asanid* (chains of transmission) of these traditions.[26] Al-Hafiz Ibn al-Jawzi judged that they were all fabricated. Followed him in this regard Shaykh al-Islam Ibn Taymiyyah, al-Sakhawi and al-Suyuti who was one of the disciples of Ibn Hajar. But the first of them was the most accurate and nearest to scrutiny. He said: Report of the substitutes has certain methods with various
words that all being feeble. This saying is closer to truth than that of Ibn Hajar himself, who said: Some of them are correct and some are incorrect!"

Al-Sayyid Rashid, after disproving these traditions one by one, said: Mulla Ali al-Qari reported from Ibn al-Salah about the fabricated traditions, that he said: The strongest *hadith* we narrated about the substitutes being Ali's utterance: The substitutes will be verily in the Sham. This saying agrees with what Ibn Taymiyyah said in his treatise[27] about Ahl al-Siffah and the Sufis with respect to the narrator. While the investigation held by Shaykh al-Islam on this issue with regard to cognizance is truly the end of extremities. Following are some excerptions of his statements in this regard:

(Section): Concerning the names that were circulated recurringly among a large number of hermits and common people, such as the succour (*ghawth*) that will be in Mecca, the four stakes, the seven magnates, forty substitutes and three hundred pedigrees (*nujaba'*), they altogether have neither existence in the Book of Allah, nor been reported from the Prophet (S), through a veracious *isnad* or probable weak one. Excepted from these is the term *Abdal* (substitutes), in whose regard a decisively confirmed Shami *hadith* is reported from Ali ibn Abi Talib, on the authority of the Prophet (S) as saying: "Among them – i.e. people of the Sham – are the substitutes, who are forty men...whenever anyone of them dies Allah will verily substitute him with another man." The ancestors have never referred throughout their speeches and researches to these names in the order previously mentioned...etc.

Then he stated that the term *ghawth* (help) and *ghiyath* (helper) can never fit but to Allah the Exalted. After that, Shaykh al-Islam uttered some rational sensible words about the issues of stakes (*awtad*) and magnate, returning then to the substitutes when he said: "Regarding the chain (*marfu'*) *hadith*, it is more likely not among the utterance of the Prophet (S), as faith was found in Hijaz and Yemen before the conquests of the Sham, when the Sham and Iraq were lands of *kufr* (infidelity).

Furthermore, during the caliphate of Ali, an authentic *hadith* was reported from the Prophet (S) that he said: "A group of renegades will verily rebel against the best community (*firqah*) of Muslims, and will be killed by the cult that is more entitled to truth". Hence Ali and his companions were more entitled to truth than those whom he fought from among people of the Sham.

Resuming his speech, al-Sayyid Rashid (may God's mercy be upon him) said: "The reason behind what is reported from Ali, may God be pleased with him, being that some of his followers used to insult and revile people of the Sham, but he forbade them from that absoluteness saying: Among them are the Abdal. That is, Allah the Exalted will substitute from among the supporters of Mu'awiyah with others, or what gives such meaning. Then some narrators sychophant to the Umayyads, followed by the Sufis, came and added abundantly to, making of it a chain authentic *hadith*, composing other traditions on flattery and censure to be circulated throughout the famous metropolises.

Ibn Asakir reported that Ka'b al-Ahbar[28] said: The substitutes are thirty men. He also said: The substitutes are in the Sham, and the Nujaba' are in the Kufah. Then he stated a good number of such sayings reported from that time people about the substitutes, pedigrees (Nujaba'), heads (Nuqaba') and the righteous. The term 'Abdal' was the most widely known of these terms, while people during the 2nd and 3rd centuries were unable to perceive from this word yet what the Sufis were claiming about it.

Rather, al-Imam Ahmad said: “The substitutes are men of *hadith*”.

In regard of what these narrations claim that Allah the Most High will succour people of the Sham and provide them with the substitutes, is verily one of the defects of their texts and signs of their fabrication. Since the Almighty Allah made certain means for victory that can be recognized from His Book and *sunan* (methods, ways) in His creation. The best people led by the best of apostles (peace be upon them), fell short of some of these means during Battle of Uhud, the fact led to their defeat and be overcome by the polytheists after they were victorious. When finding that strange and incredible, the following verse was revealed by Allah the Exalted to His Messenger (S) for demonstrating this fact for them: “What! When a misfortune befell you (at Uhud) while ye had already inflicted twice as much (on the disbelievers), ye said: “Whence is this?” Say (unto them, O Muhammad): “This is from your (own) selves...”

Among these social means and factors is the one manifested by God through these words: “...if ye help (in the way of) God, He will (also) help you”, and also through His saying: “...and quarrel ye not, for then ye will be weakened in heart, and will depart your power...”

And among the spiritual and moral means of victory it can be referred to the holy verse: (“O’ ye who believe!) when ye meet a party (the contingent of the infidels) then be firm, and remember God much, (that ye be successful).”

After throwing light upon the wretchedness and straitened conditions experienced by people of the Sham in 1927,29 with the French troops devastating their homeland, and many of them starving to death, he (al-Sayyid Rashid) said: So where are those substitutes and where are their secrets?

Then he concluded his utterance by saying:

“These narrations have demolished the might of the Islamic *Ummah*, with the Sufis and followers of this system turning to be a sedition for all the Muslims, startling away those having intellectual independence and modern sciences, from Islam, deeming it as a religion of superstitions and fancies like other religions. They were also a shame to the Muslims before the advanced peoples of the world. Their ignorance and corrupt religion and morals reached an extent that they became collaborators for France in Africa from frontiers of Tunisia up to the cultivated land of Morocco.

It is high time to comprehend and perceive our religion from the Qur’an not from these abominable narrations which diverted us far from the Book of Allah and *Sunnah* of His Messenger (S), that are neither liable to interpretation nor can be subjected to perversion. The time has come to tread under foot all those misleading perverters with all their supporters and those interpolating (the facts) for them from among the sacristans of the worshipped tombs, due to the belief prevailed among common people that sustenance and world felicity can be acquired from those buried under earth. Because of such superstition our *Ummah* became downtrodden under the feet of all nations, with its common people keeping on to believe that the dead and invisible men are the source of its sustenance and keeping it

safe against misfortune.[30]”

Concerning the story of al-Nasa'i (to which Ibn Hajar referred), who is the author of one of widely-known *hadith* books, it was reported by al-Dhahabi who said: When being in Damascus, al-Nasa'i was inquired about merit's of Mu'awiyah, when he said: Isn't he pleased to be compared head to head (i.e. to be likened to Ali), so as to be preferred? Al-Dhahabi says: Then people kept on pushing him till driving him out of the *majlis* (meeting), when he was carried toward Kufah where he died.

The Abbasid State

While many traditions were reported on merit of Mu’awiyah and the Sham, the Abbasid State had also a good share of traditions in its support after disintegration of the Umayyad State, and establishment of the Abbasid State on its debris. The following are some of them:

Al-Bazzaz reported on the authority of Abu Hurayrah that the Messenger of Allah said to al-Abbas: “Prophethood and kingdom will be verily among you”. It is also reported by Abu Na’im in al-Dala’il, Ibn Adiyy in al-Kamil, and Ibn Asakir who reported it thus: “Among you shall be the Prophethood and among you shall be the kingdom.”

Al-Tirmidhi reported from Ibn Abbas, that the Messenger of Allah (S) prayed for al-Abbas with the following supplication: (O God), make caliphate perpetual in his descent.

Al-Tabarani reported that the Messenger of Allah (S) said: Successorship will be verily among my cousins and full brother of my father, till they hand it over to Christ.[31]

Fabrication of *hadith* extended to include al-Saffah. Ahmad reported from Abu Sa’id al-Khudri that the Messenger of Allah said: At the end of the Time and occurrence of seditions, a man from my household will verily appear, that will be called al-Saffah!!

Since course of speech is about the Abbasid State, we quote here what al-Suyuti reported, in his book Ta’rikh al-khulafa’, about al-Mutawakkil, saying:

He has showed inclination toward the Sunni creed, supported its followers, sending for the narrators to come to Samarra’, giving them abundantly, and ordering them to narrate traditions related to traits and vision. People embarked on praying to God for al-Mutawakkil, exaggerating in extolling and glorifying him, that even some would say: The (real) caliphs are only three: Abu Bakr al-Siddiq due to exterminating the apostates (*Ahl al-Riddah*), Umar ibn Abd al-Aziz due to his restoration of the seized trusts (*mazalim*), and al-Mutawakkil due to his revival of the Sunnah and mortification of frowning.

As some of the eminent historians stated, some of the consequences and traces left for us by the Abbasid State, were dispersion of word of Islam, obliteration of the name of Arabs with the State being controlled by the Daylamites and then the Turks who founded for themselves a great sovereignty, after

which the world kingdoms were divided into several parts.

Censuring the Turks

On the occasion of making a reference to the Turks I intend to say: Al-Mu'tasim[32] brought a large number of the Turks into the country till they occupied everywhere in Baghdad, embarking on annoying and oppressing its people, who were averse to their coming, since they constituted a bad omen for them wherever they be. Then the traditionists started to narrate traditions on censuring the Turks, ascribing them to the Prophet (S), some of which are the following:

"Verily the Turks are the first to plunder of my Ummah whatever be on their way".

Ibn Abbas also reported that the Prophet said:

"Kingdom – or caliphate – shall be verily among my sons (or descendants), till they – at the peak of might – be conquerred by the red-faced people, whose faces are like hammered pots.

Abu Hurayrah reported that the Prophet said:

The Last Hour (Doomsday) will never come before the coming of wide-faced, small-eyed, flat-nosed people, who will tie their horses at the coast of Tigris. It was reported also by Ahmad in his Musnad from Abu Hurayrah with different wording: The Messenger of Allah said: The Doomsday will not come till you fight the Turks, who are small-eyed, red-faced and flat-nosed, and whose faces resemble harmed pots.

Besides, the Constantinople *hadith* was previously referred to. Anyone asking for more traditions can refer to al-Suyuti's Ta'rikh al-khulafa'.

How Fabrication of Hadith Was Permitted

It was not for fabricators of *hadith* to let alone their science without supporting it with evidences permitting and justifying whatever they used to compose. Al-Tahawi, in al-Mushkil, reported a *hadith* from Abu Hurayrah that the Prophet said: Whenever you are told a *hadith* from me, that you know and never deny (by mind), you have to believe it, whether I actually uttered it or not! Verily I utter that which can be known and not denied. And when it is reported to you a *hadith* from me, that you deny and never recognize, you have to disbelieve it, as I never utter that which is to be disapproved and cannot be known.

A similar *hadith* was reported by Ahmad, that the Messenger of Allah (S) said: When hearing any *hadith* ascribed to me, with which your hearts are acquainted and toward which you incline, finding it near to you, I am verily more entitled than you to it. But when you hear a *hadith* from me, which your hearts disapprove and from which your senses are alienated, finding it quite far from your conception, I will be verily farther than you from it. Al-Sayyid Rashid Ridha' says that the *isnad* (chain of transmission) of this

hadith is good and authentic.33

Khalid ibn Yazid is reported to have said: I heard Muhammad ibn Sa'id al-Dimashqi saying: When the speech being fluent, I see no harm in finding an *isnad* for it.34

In al-Hilyah, he reported from Ibn Mahdi, from Abu Luhay'ah that he heard a shaykh from among the *Kharijites* saying (after repenting): These traditions are verily a religion, so you should be careful from whom you take your religion. We used to invent a *hadith* for anything we desired much.

The traditionist Ibn Hajar says: By God these traditions are actually backbreaking to those arguing with the mursal (*hadith*), as the heresy of *Khawarij* was during the early period of Islam with the presence of so many Companions, extending then to the age of the *Tabi'un* and those succeeding them.

When these people admire and approve of anything, they make of it a *hadith* with circulating it everywhere. Then it may happen that someone would hear something, relating it then without referring to that who firstly narrated it, out of good intention. From him it will be reported by another one, after whom comes that arguing with the assertives and takes it as a means for argumentation, despite its origin to which we referred before.

The Righteous Fabricators

Fabrication of *hadith* against the Messenger of Allah was not confined only to enemies of Din and capricious people – as we stated before – but some of the righteous among Muslims used to do so thinking it to be a merit bringing them nearer to Allah, and yet they reckon that by this they do good work. When questioning them: Why do you lie against the Messenger of Allah? They would say: We lie for him not against him! And the one to blame for falsity is that who did it on purpose.

Muslim reported in his book from Yahya ibn Sa'id al-Qattan as saying: We have never found the righteous falsifying in anything more than that in *hadith*. In another narration: We have never seen the munificent people telling lies in anything more than in *hadith*. That is as Muslim put it: falsity comes out from their mouths incidentally or inadvertently not deliberately35. Muslim reported on the authority of Abu al-Zinad that he said: I met a hundred men in Medina, all of whom were trustworthy, and *hadith* was not taken from them.36

Ibn Hajar writes: Some of the ignorants, after being self-conceited, embarked on fabricating traditions of temptation and intimidation saying: We haven't told lies against him, but we did so for backing his *Shari'ah.*37

They were unaware that ascribing to him (S) that which he never said, entails falsity against Allah, since it asserts a legal judgement or decree, whether an obligatory or recommendable one. And so also regarding their opposites: the *haram* (unlawful) and *makruh* (reprehensible). No consideration is to be given to opposers to this from among the *Karamiyyah*, who permitted composing of falsity in cases of

temptation and intimidation, for confirming the rules cited in the Qur'an and the Sunnah, arguing that it be falsity for him not against him, which is verily an ignorance of the Arabic language.[38]

Abd Allah al-Nahawandi says: I said to the lad of Ahmad: Wherefrom you brought these traditions which you relate through the parchments? He replied: We fabricated them for making the hearts of people mild and sympathetic. About this lad (servant), Ibn al-Jawzi said: He was an ascetic who used to forsake the worldly pleasures and lusts, living on eating the broad-beans merely... on the day of his death all the markets of Baghdad were closed (as a sign of mourning).

And Ahmad ibn Muhammad al-Faqih al-Maruzi was the most opinionated and strongest defender of the *Sunnah* in his time, degrading whoever contradicting it. Despite all that, he was among those known of composing and perverting the *hadith*.

In al-Ta'rikh al-awsat, al-Bukhari reported from Umar ibn Sabih ibn Imran al-Tamimi, that he said: I was the one who composed the Prophet's sermon.

In al-Madkhal, al-Hakim on the authority of Abu Ammar al-Maruzi, that it was said to Abu 'Ismah: Wherefrom you got these traditions from 'Ikrimah, from Ibn Abbas on the merits of the Qur'an, surah by surah, while they can never be found with the companions of 'Ikrimah? He said: When I found people turning away from the Qur'an, engaging themselves in the fiqh of Abu Hanifah and incursions of Ibn Ishaq, I fabricated this *hadith* for seeking favour.

A Witty Saying

Not satisfied with all this, they would even fabricate *hadith* for trivial reasons. One of the traditions that al-Hakim reported on the authority of Sayf ibn Umar al-Tamimi,[39]that he said: I was in the company of Sa'd ibn Tarif, when his son returned from the elementary school crying! His father inquired him: What is the matter with you? The teacher has beaten me. He said: I will verily disgrace them today.

'Ikrimah reported from Ibn Abbas a *hadith* ascribed to the Prophet as saying: "The teachers of your boys are the wicked among you ... the least of them in pitiness toward the orphan, and the rudest toward the indigent".

There are innumerable reports in this regard.

Fabrication through Inclusion

Sometimes the narrator may compose some addition to the *hadith* indeliberately, which was to the *hadith* indeliberately, which was considered by traditionists as inclusion (*idraj*). The *mudraj* tradition was a term used for a *hadith* having an addition that was not originally found in it. Scholars of *hadith* say that inclusion is of two kinds: Inclusion (*idraj*) in the *isnad* (chain of transmission) and inclusion in the text.

The text inclusion comes at the beginning of the *hadith*, like *hadith* of Abu Hurayrah that was reported by al-Khatib saying: The Messenger of Allah said: "Complete the ablution, woe be to those lagging behind from the Fire (hell)". The words" complete (asbighu) the ablution" are included by Abu Hurayrah.

Idraj may occur also in the midst of the *hadith* like *hadith* of Faddalah reported by al-Nasa'i that the Prophet said: "I am a *za'im* (guarantor of paradise) – and *za'im* is *hamil* (undertaker) – for that who believes in me and struggles on the way of Allah, with a house in the gardens of heavens". His saying: 'and the *za'im* (guarantor) is the undertaker' is included by him into the *hadith*.

In regard of the inclusion at the end of the *hadith*, it occurred in the eclipse *hadith* which was recorded in the Sahih that (the Prophet said): The sun and moon are verily two signs (marvels) among God's signs (*ayat*). They never eclipse because of the death or life of anyone. When you see this, betake yourselves to remembrance of Allah and prayers (*salat*). Al-Ghazzali says that the reporting of this addition was not confirmed, so its utterer should be belied.

Can The Fabricated Hadith Be Recognized

The investigators have stated generalities through which recognizing which *hadith* being fabricated becomes feasible:

Its contradiction to the Qur'an and authentic successive *Sunnah* or decisive unanimity or determined rules of the *Shari'ah*, or to the rational proof, or to the senses and conspicuousness and all certainties. Or the *hadith*'s including temerities in regard of promise and threats, reward and punishment. Or its being contradictory to the rules brought by the clear *Sunnah*, or the *hadith*'s being invalid by itself, or its invalidity being established by correct evidences. Or the *hadith*'s being unlike the speech of prophets, or its being nearer to the speech of physicians, or its containing the chronicles of coming days, or its being awkward or a laughing-stock or other than this. Among them also are those traditions on whose baselessness several veracious evidences, or established knowledge experiments, or those ones that be poor in meaning.

Ibn Hajar al-Asqallani writes: From the word 'poor' the meaning is intended, and whenever it is found it indicates presence of fabrication, as this religion (Islam) comprises only good points, while poorness in wording never indicates this, due to the possibility that the *hadith* being reported according to meaning by the narrator who might exchange its words with non-eloquent ones.

Ibn al-Jawzi said: The disapproved *hadith* makes knowledge-seeker shudder, with causing his heart to have aversion to it, particularly that one using the terms of the law-maker, having experience in them, their splendour and resplendence.

He also said: When finding the *hadith* contrary to the reasonable or incongruous to the *manqul* (transmitted), or opposite to the *usul* (principles), only then you should know that it is fabricated.

Al-Rabi' ibn Khaytham says: *Hadith* has a light identical to the daylight that is manifest for all, and a darkness like that of night that is ignored, (reported by al-Khatib).

Ibn Abi Hatam reported from Ibn Mas'ud as saying: Whenever I relate to you any *hadith* I verily give you an evidence confirming it from the Book of Allah.

Ibn Jubayr says: I never received any *hadith* with its shape, without finding its confirmation in the Book of Allah.[40]

Al-Bayhaqi reported on the authority of Ibn Abbas that he said: Whenever I relate to you any *hadith* from the Messenger of Allah, the confirmation of which you can never find in the Book,[41] or it may seem good in the eyes of people, it will be verily false. [42]

It is out of scope here to enumerate all the composed traditions, of which Ibn al-Jawzi and al-Suyuti and others compiled numerous volumes, to which any knowledge-seeker can refer.

In his book Qawa'id al-tahdith, al-Qasimi has dedicated a section on the fabricated *hadith*, concluding it with two chapters, the titles and summary of which are the following:

Can We Recognize The Fabricated Without Looking Into Its Sanad?

Al-Imam Shams al-Din ibn al-Qayyim was asked once: Is it possible to recognize the fabricated *hadith* through a regulation without looking into its *sanad* (chain of transmission)? He replied.

This is truly a very important question. This (fabricated) *hadith* can only be recognized by that who is thoroughly acquainted with knowing the correct *sunan*, in a way they be intermingled with his flesh and blood, and he having an instinctive knowledge and good talent in recognizing the *sunan* and old methods. Besides knowing the *sirah* (biography) of the Messenger of Allah (S), with his guiding directions including to which he bids and from which he forbids, of what he apprises and to what he invites, what he loves and what he detests, and what he legislates for the *Ummah*, as if he enjoyed his (S) company for a long time.

Such a man can verily be acquainted with his conditions, guidance, speech, acts and sayings, and what is permissible to tell and what is impermissible, that which can never be realized by others. This is verily the state of every followed (*matbu'*) with his follower, as his favorite, who is serious in following up his words and deeds, out of knowledge of them, and distinguishing between what is proper to ascribe to him and what is improper to ascribe, ... such one differs from that who is deprived of such traits...etc.

Ibn Daqiq al-'Id is reported to have said: "Most often charging with composition (of *hadith*) happens to be due to things related to what is narrated and words of the *hadith*. The conclusion of this is due to the fact that, because of the extensive use and transmission of the Prophet's words and expressions, these

people came to possess a psychological fashion and strong intuition through which they could recognize which of the Prophet's words are more proper to be used and which are not".

Whole Heart Has Full Knowledge Of The Fabricated Hadith

In another chapter, Abu al-Hasan Ali ibn Urwah al-Hanbali is reported to have said:

"If the heart be pure, clean and sanctified, it will be able to discern between right and falsehood, truth and lie, and guidance and misguidance, especially when being bestowed with illumination and adroitness from the Prophetic light. Only then it shall have the power to penetrate and find out the concealed facts and hidden aspects, with discerning between the veracious and the falsified. And even if correct *isnad* was combined to a text of composed words ascribed to the Messenger, or feeble *isnad* to a sahih text, it would be able to distinguish, recognize and taste this, discerning between the lean and strong, correct and false among them, as the Messenger's words can never be hidden from a sane man who experienced them.

For this reason the Prophet (S) said: "Be cautious of the physiognomy of the believer as he sees with the light of Allah."[43] This *hadith* was reported by al-Tirmidhi from Abu Sa'id. Some of the ancestors commented on the holy Qur'anic verse:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

" Surely in this are signs for those who examine." (***15:75***)

taking the word '*mutawassimin*" to mean those who practise physiognomy (*firasah*).

Mu'adh ibn Jabal said: "Verily for truth there is a beacon like the road light-stand."

Further, the sincere pure heart can sense and recognize any deviation and perversion in deeds and conduct. Whenever hearing any *hadith*, it can immediately recognize its real source, though no one of the memorizers and critics had any say about it. Anyone whose acts be sincerely devoted for Allah, in conformity with the *Sunnah*, would be able to discern between things: their falsity and truth.

Every truthful smart person is inspired by Allah, the Glorified and Exalted, the ability to discern between truth and falsity as the *hadith* affirms: "Truth (*sidq*) is peacefulness and calmness and falsity is suspicion". He (S) said to Wasibah: "Consult your heart". The Prophet left his *Ummah* with clear signs, its night be like its day. And the Messenger's utterance has a
veneration and fluency that no other person can ever possess.

Ibn Taymiyyah says: When the pious heart recommences and seeks its own opinion, this will verily be a legal preponderance. Whenever it appears and that heart comes to think that this matter or that speech

being better pleasing to Allah and His Messenger, this would be preponderance with a legal proof. Mistaken are those who denied the inspiration not being absolutely a means for attaining to realities. As when man does his best and strives on the way of God's obedience and piety, his preference for what he preponderated would be stronger than numerous feeble evidences.

So inspiration of this would be an evidence on its behalf, which is more forceful than many of the weak and fancied analogies, phenomena and istishabat that are used as means of argumentation by those concerned with schools of thought, controversy and *usul al-fiqh* (principles of jurisprudence).

Umar said: "Truth (*haqq*) is apparent, and can't be concealed from any intelligent one". Hudhayfah ibn al-Yeman is reported to have said: "Inside the believer's heart there is a lamp that is blooming". And as stronger as faith becoming inside the heart, all things would be disclosed before it and it would be able to recognize and discern the real from the false ones. The opposite is true, that is whenever faith becoming faint, ability to discover realities would become weaker, in the same way as the effect of the strong and weak lamp inside a dark house.

In Sahih al-Bukhari it is reported that the Prophet said: "Among the nations that preceded you there were inspired (muhaddath) people, and if one of them is to be found among my Ummah, Umar shall be verily that one." The *muhaddath* is that who is inspired and addressed in secrecy. Abu Sulayman al-Darani used to call Ahmad ibn 'Asim al-Antaki with the epithet "Heart Spy" (*Jasus al-Qulb*) due to the sharpness of his physiognomy.

Thus we concluded the briefed quotation from these two chapters.44

Among the criteria through which we can recognize *sahih* (veracious) *hadith*, first its being not discarded by good taste and adroitness like *hadith* of flies, and also its non-being contradictory to the sublime objectives of Islam that are aimed at bringing felicity to man in this world and hereafter.

Liars and Their Slanders against the Prophet

Hammad ibn Zayd is reported to have said:

The *Zanadiqah* (atheists) have fabricated twelve thousand traditions, ascribing them to the Messenger of Allah (S).

Al-Mahdi said: One of the *Zanadiqah* has confessed before me that he composed four hundred traditions, and they were being circulated and conveyed among people.

Ibn Asakir reported that a *zindiq* was brought once to al-Rashid who gave his orders to behead him, when he (*zindiq*) said: O Amir al-Mu'minin, aren't you aware of four thousand traditions I fabricated, in which I forbid what is lawful (*halal*) and deem lawful what is forbidden (in the Qur'an). It is reported too that when Abd al-Karim ibn Abi al-Awja' intended to behead him, he said: I have composed for you four

thousand traditions forbidding through them what is lawful, and sanctioning what is unlawful (*haram*).

Ishaq ibn Rahawayh, who was the teacher of al-Bukhari, said: I commit to memory four thousand falsified traditions.

Sahl ibn al-Sirri al-Hafiz says: Ahmad ibn Abd Allah al-Jubyari, Muhammad ibn Ukashah al-Kirmani and Muhammad ibn Tamim al-Farabi falsified and fabricated more than ten thousand traditions against the Messenger of Allah.

Al-Bukhari writes: I commit to memory one hundred correct traditions and two hundred falsified traditions. Reports (*akhbar*) in this respect are countless, and whoever wants to get acquainted with more of them can refer to their sources, especially al-Suyuti's book Tahdhir al-Khawass.

This is the last point I quote here, which I deem sufficient.

Traditions Fabricated By the Jews

When the Muhammadan *Da'wah* (invitation) got so much valour and prowess, becoming much strong, with smash of all the powers and forces combating it, those opposing and restraining it found no choice but to hatch plans and conspire against it through trickery and deceit, after failing in weakening it through means of force and contest.

Since the most vehement of mankind in hostility to those who believe are the Jews, as they allege to be God's chosen people, recognizing no favour for any other nation, admitting no scripture for any prophet after Moses, their rabbis and monks found no other means – especially after being overcome and driven forth from their homes 45 – but to resort to cunning and use finesse to attain to their sought desire. Hence the Jewish artifice led them to pretend and show Islam, concealing their religion inside their hearts, so as to hide their resentment, and deceive the Muslims. The influential and vehement in cunning among these priests were Ka'b al-Ahbar, Wahb ibn Munabbih and Abd Allah ibn Sallam.

When observing that their tricks have found way and prevailed among people, due to their false pretense of godliness and piety, and the Muslims having confidence in and being beguiled by them, they resolved first to direct a fatal blow to the Muslims, to the core of their religion. This was achieved by foisting into the foundations on which religion was established, the legends, superstitions, fancies and trifles in order to enfeeble and undermine these foundations and principles.

On failing to degrade the holy Qur'an due to its being preserved through *tadwin* (writing), memorized by thousands of Muslims, and immune against addition of one word or insertion of one letter, they resorted to fabricating and foisting so many traditions that were never uttered by the Prophet.46 What helped them to do so was the fact that the Prophet's traditions were not of determined signs, nor of preserved roots and sources, since they were never inscribed during his life-time as was the case with the Qur'an, nor committed to writing by his Companions after his demise. This fact made it possible for every

capricious or evil-intentioned one to foist into them as much as he liked, and assault them with falsity.

That which even facilitated and paved the way for their deception was the fact that the Companions used to refer to them to get the solutions for the questions regarding the affairs of the past world that were unknown to them. And the Jews, due to the Scripture they possessed, and the *ulama'* they had, were considered teachers for the Arabs in respect of all the issues related to ancient religions, if they be sincere and honest. The sage Ibn Khaldun,47 when discussing the traditional (*naqli*) interpretation and stating that it included the meagre and the stout, the acceptable and disapproved, is reported to have said:

"The reason behind this is that the Arabs were not people of a scripture or knowledge, but most of them were bedouins and illiterate, who when desiring to have information about origin of the universe, beginning of creation and mysteries of existence, they would inquire people of the Book (*Ahl al-Kitab*) and get all the solutions from them48.

Among them were the Jews, followers of the Torah and those who followed their religion from among the Christians, like Ka'b al-Ahbar, Wahb ibn Munabbih and Abd Allah ibn Sallam and their likes. Then books of exegesis were filled with the traditions they reported, with the exegetes showing leniency toward such fabrications, the source of all of which was the Torah, or whatever they used to falsify and forge."

In another place of his Maqaddimah49 he said:

"Most often the historians and exegetes have committed so many errors in the episodes and events they used to report with the leaders of transmission, due to their dependence on mere transmission whether be poor or authentic, without subjecting them to their sources, nor comparing with their likes, nor fathoming them with the criterion of wisdom, to comprehend the temperaments of the creatures, nor investigating the veracity of the reports, going astray from path of truth and wandering in the desert of deception and error."

Dr. Ahmad Amin also said:

"Some of the Companions used to frequent to Wahb ibn Munabbih,

Ka'b al-Ahbar and Abd Allah ibn Sallam, while the *Tabi'un* (Followers) used to refer to Ibn Jarih. All these men got information they used to report from the Torah and Gospel, with their expositions and margins, so the Muslims found no harm to relate them beside the Qur'anic verses, the fact leading to their becoming another source of overproduction."50

For all this, the rabbis embarked on propagating within the Islamic religion, so many falsities and trifles claiming them once to be taken from their scripture or latent knowledge, and another time to be among what they heard from the Prophet (S), while they being in fact foisted and forged by them. How could the Companions discern between truth and falsity in the rabbis' utterances, while they were on one hand

unaware of the Hebrew[51]language which was used in their books, and on the other they were less than them (rabbis) in sagacity and weaker in cunning.

Therefore these falsities became so current and circulated among the Companions and their followers who used to take whatever those cunning men were relating without any investigation or verification, considering it to be certainly correct (*sahih*).

Before embarking on demonstrating some of the Jewish falsified traditions with which books of *tafsir* (exegesis) and *hadith* and history were replete, I would like to refer briefly to the biographies of the chiefs of these rabbis: Ka'b al-Ahbar, Wahb and Abd Allah ibn Sallam.

Ka'b Al-Ahbar

Ka'b al-Ahbar[52]

He is Ka'b ibn Mani' al-Himyari, from Al Dhi Ra'in, and it is said that he belongs to Dhu al-Kila'. His surname was Abu Ishaq, and he was one of the eminent rabbis of the Jews, known with the title Ka'b al-Ahbar. He embraced Islam during the time of Umar, and settled at al-Madinah in the period of his caliphate, keeping his company during the conquest of Quds. Then he shifted to the Sham during the reign of Uthman, when Mu'awiyah chose and appointed him as one of his consultants, due to his abundant knowledge.[53] Also they were claiming that it was Mu'awiyah who ordered him to relate tales in the land of Sham,[54] becoming thus the first of Akhbaris in respect of the Jewish and Islamic traditions."

Through Ka'b and Ibn Munabbih and others from among the Jews who embraced Islam afterwards, some of the Talmud tales (*Isra'iliyyat*) crept into the *hadith*, turning to be so soon part of the religious and historic reports.

About him al-Dhahabi, in Tadhkirat al-huffaz, writes: "He came from Yemen during the caliphate of Umar, when the Companions and others began to take and report from him, with some of the Followers (Tabi'un) reporting from him without referring to the chain of narrators. He died at Hams [55] (Syria) in 32 or 33 or 37 (Hijrah), after disseminating throughout the Sham and other Islamic and Jewish countries his narrations and tales derived from Akhbar, as done by Tamim al-Dari in the Christian reports[56].

Reason behind his embracing Islam

A surprising reason was invented by this priest (Ka'b) for his adoption of Islam, in order to penetrate and occupy the Muslims' minds and hearts! Ibn Sa'd, through a reliable sanad, reported from Sa'id ibn al-Musayyab, that he said:

Al-Abbas said to Ka'b: What kept you from embracing Islam during the lifetime of the Prophet and that of Abu Bakr? He replied: My father wrote me a letter (quoting it) from the Torah, saying: Hasten in conveying it! Then he sealed all his books, conjuring me with the right the father has upon his son not to

break the seal of them. As soon as witnessing advent of Islam, I said to myself: Maybe my father has kept from me some knowledge! So I unsealed the letter seeing in it the characteristics of Muhammad and his *Ummah*! Only then I became Muslim.

Abd Allah ibn Umar[57] reported that one of the Yemenis came to Ka'b al-Ahbar and said to him: The Jewish Rabbi so and so sent me to hand you a letter. Ka'b said: Give it. The man said: He says to you: Weren't you an honourable influential master! So what brought you out of your religion toward *Ummah* of Muhammad? Ka'b replied: Do you intend to return to him? He said: Yes. Ka'b said: When you go back to him, catch him from his garment skirt so as not to let him flee, and say to him:

He says to you: I beg you by That Who split the sea for Moses, and I ask you by Allah Who gave Musa ibn Imran the tablets which containing the knowledge of everything! Don't you find in Allah's words that the Ummah of Muhammad are three thirds: one third of them will verily enter paradise without reckoning. The second third will be subjected to slight reckoning, and enter paradise afterwards. And the other third will enter the heavens through the intercession of Ahmad, he will verily reply: Yea. Then say to him: Ka'b says to you: Make me within any of these thirds that you wish!"

In al-Isabah, Ibn Hajar says that he related from the Prophet mursal traditions, and from him (Ka'b) some of the Companions reported, like Ibn Umar, Abu Hurayrah, Ibn Abbas, Ibn al-Zubayr and Mu'awiyah beside others.[58]

Al-Dhahabi, in Siyar A'lam al-nubala', writes: From him *hadith* was reported by Abd Allah ibn Hanzalah,[59] Aslam mawla of Umar, Tubay' al-Himyari and Abu Salam al-Aswad. Also from him a number of the Followers, like 'Ata' ibn Yasar and others, reported some mursal traditions (with no reference to chain of transmitters). Some of his narrations appeared in *Sunan* of Abu Dawud and of al-Tirmidhi and al-Nasa'i.[60]

Wahb Ibn Munabbih

It is stated by the historians that he was of a Persian origin, and that his grandfather came to Yemen among those dispatched by Chosro for aiding Yemen against Abyssinia, where they settled down and multiplied by generation. Then they were known with the term 'the sons', i.e. sons of the Persians, among whom we can refer to Tawus ibn Kaysan, the well-known follower.

The religion adopted by the forefathers of Wahb was that of the Persians (Magianism or Zoroastrianism). When they resided at Yemen among the Jews, they learnt from them the Jews' customs and traditions with a bit of the Christianity. He was able to speak in the Greek language, with abundant knowledge taken from Ahl al-Kitab, but was inflicted with insolvency.[61]

He lived contemporaneously with several Companions, and reported *hadith* from them. Also from him many Companions used to report, among whom being Abu Hurayrah, Abd Allah ibn Umar and Ibn

Abbas, and others, who were trustworthy among the Arabs.

Al-Imam Ahmad says that his father Munabbih was a Persian man dispatched by Chosro toward Yemen, where he embraced Islam, and the son (Wahb) used to frequent after him to his homeland after its being conquerred. Following is one of his sayings: "I have read 72 of God's scriptures!

In Tadhkirat al-huffaz al-Dhahabi said about him: He was the learned of the people of Yemen. He was born in 34 H. And died in San'a in 110 H. Or after that with one year or more. It is said that he died in 116 H.62

Abd Allah Ibn Sallam

He is Abu al-Harith al-Israeli. He embraced Islam after coming of the Prophet (S) to al-Madinah. He was one of the Jewish rabbis. From him Abu Hurayrah and Anas ibn Malik and others reported *hadith*. About him Wahb ibn Munabbih said: Al-Israeli was the most knowledgeable among the people of his time, and Ka'b was the most learned of his time people. He died in the year 40 Hijrah.

How Did They Seize Muslims' Minds

Unusual and strange means were followed by these rabbis through their astonishing shrewdness, in order to possess and seize minds of Muslims and gain their trust and veneration. Some of these surprising methods are as follows:

Al-Tirmidhi reported from Abd Allah ibn Sallam63 – who was one of the distinguished Jews who embraced Islam – that in the first line of Torah it was written: Muhammad the Messenger of Allah is His chosen bondman. His birthplace is Mecca, and migration place is Tibah (Medina). He also reported: The attribute of the Prophet is recorded in the Torah, and that Jesus, son of Mary will be buried with him.

This being what was reported by al-Tirmidhi in regard of Ibn Sallam, which was confirmed by the sage Ka'b: About him al-Darimi reported, under the Prophet's attribute in the Torah, saying: In the first line (of Torah) it is written: Muhammad is the Messenger of Allah and His chosen bondman. His birthplace is Mecca, migration is Tibah, and reign is in the Sham.64

I searched for the second line of this legend till I found it in Sunan al-Darimi, that was reported also from the great sage Ka'b, from whom Dhakwan reported saying: In the first line, it is written: Muhammad is the Messenger of Allah and His chosen bondman. He is neither rude nor unmannerly, nor clamorous in the markets. He never requites evil with evil, but pardons and forgives. His birth was in Mecca, migration is toward Tibah, and rule being in the Sham.65

In the second line: Muhammad is the Messenger of Allah. His followers (*ummah*) are the praisers, who praise Allah in ease, in adversity, and wherever they be, and be greater than every honour. They are sun observers, who perform the prayers in its due time even if be on the top of a synagogue, wearing a

wrapper on their waists, cleansing their limbs, producing voices (of prayers and supplications) during night through the sky atmosphere similar to the voices of bees (bumbles).

This statement was cited by Ibn Sa'd in his Tabaqat, on the authority of Ibn Abbas in a reply he gave to Ka'b. This superstition spread till reaching one of the disciples of Ka'b, who was Abd Allah ibn 'Amr ibn al-'As.

Al-Bukhari reported on the authority of Abd Allah ibn Yasar as saying: I met Abd Allah ibn 'Amr ibn al-'As and said to him: Tell me about the attribute of the Messenger of Allah that is stated in the Torah. He said: True, by Allah[66] he is described in the Torah with some of his attributes that are cited in the Qur'an:

"O Prophet! Verily We have sent thee as a Witness, and as a Bearer of Good Tidings and as a Warner," ... and a fortress for the illiterate. You are verily My slave and apostle. I called you the dependent. You are neither rude nor rough, nor boisterous (*sakhkhab*)[67] through the markets...one who never requites evil with evil, but pardons and forgives. God will never take away his life before straightening through him the tortuous (deviant) creed (*millah*), making people to say: "There is no god but Allah", rendering open with it blind eyes and deaf ears and enclosed hearts.

Ibn Kathir added to this: Ibn Yasar said: Then I met the rabbi Ka'b and asked him (the same question)...when he gave me the reply, there was no difference between their answers even in one letter. How would they differ while it was Ka'b who taught him (Abd Allah ibn Amr).

In al-Itqan,[68] al-Suyuti reported that Ka'b al-Ahbar said:

In the Torah it is stated: O Muhammad! I am sending you a new Torah, that can open blind eyes, deaf ears and enclosed hearts.

Al-Jawaliqi, in Kitab al-Maghrib,[69] is reported to have said:

Ibn al-A'rabi said: It is reported that Ka'b al-Ahbar said: The Prophet's names recorded in the ancient books are: Muhammad and Ahmad and Himyat, i.e. the Sanctuary Guardian (*Hami al-Haram*).

Al-Qadi Iyad, in al-Shifa',[70] writes that Wahb ibn Munabbih said: I read through seventy-one books, noticing in all of them that the Prophet (S) was the wisest of people and best in opinion. In another narration: In all of them I found that Allah the Exalted, from the outset of the world till its end, never bestowed upon all people of the world the intellect that can be compared to his (S), unless it can be counted as one particle of the world sand.

Ka'b And Umar

On his arrival to al-Madinah and announcing his Islam, during the reign of Umar, Ka'b embarked on

employing his sagacity and cunning for attaining to the goal for which he embraced Islam: that is corrupting the religion and fabricating lies against the Prophet (S).

The fact that prompted him to narrate and fabricate hadith was that Umar ibn al-Khattab, in the beginning of his rule, used to listen and heed to him, taking into consideration his becoming a Muslim of true faith, the fact pushing him to falsify as many as he could of traditions. Ibn Kathir says[71]: "When Ka'b embraced Islam during government of Umar, he started to relate hadith to Umar, who used to pay attention to him, the fact that paved the way before people to listen to his narrations and convey his fabricated weak traditions."

But so soon Umar took notice of his stratagem and discovered his evil intention, when he forbade him from narrating the *hadith*, threatening him with exile to the land of apes shouldn't he leave reporting *hadith* from the first[72].

Despite Umar's lying in wait for this crafty man with his decisiveness and wisdom, penetrating into his wicked designs through his insight and discernment, as seen in the rock story, but the extreme cunning and artifice of this Jew (Ka'b) managed to overcome Umar's perception and good intention. So he continued to hatch plots, secretly and openly, till they were concluded with murder of Umar. All evidences indicate clearly that this murder was a plot engineered by an underground society, among whose senior members being this cunning man, and headed by Hormuzan, King of Khozustan[73], who was brought as a captive to the Medina. The execution of this plot was entrusted to the non-Arab Abu Lu'lu'ah.

Murder of Umar and Ka'b's Hand in It

Al-Musawwar ibn Makhramah[74] reported that when Umar went home after being threatened by Abu Lu'lu'ah, he was visited by Ka'b al-Ahbar[75] who said to him: O Amir al-Mu'minin, I am certain that you will die within three nights. (According to al-Tabari's narration: three days). He said:

How could you know this? He said: It is mentioned in the Torah. Umar said: Do you find name of Umar ibn al-Khattab in the Torah? He replied: It is not so, but I find in it your ornament and attribute, and that the end of your life is approaching. When he uttered these words Umar was never feeling any pain. The next day, Ka'b came to Umar saying: Only two days are left. After passage of another day, Ka'b came to him and said: Two days passed and only one day is left. In another narration by al-Tabari: One day and one night are left, and it (night) is yours up to its morning.

The next morning, Umar went out for (establishing) prayers, charging some men with the task of arranging the rows, when he would utter the *takbirah* (God is Greater). At that time Abu Lu'lu'ah entered among the rows, holding a two-headed dagger with its haft being in its centre part. He stabbed Umar six times, one of which being under his navel, which led to his death. It is known that Abu Lu'lu'ah was one of Nahavand captives.

In a narration reported by Abu Ishaq from Ibn Sa'd, it is said: Ka'b came to Umar and said to him: "Haven't I told you that you will never die but only as a martyr while you say: "How would that happen while I be in the Arab Peninsula?"[76]

I present here an unusual report conveyed by this priest that can eradicate any doubt you may have regarding his collaboration in this conspiracy. Al-Khatib reported on the authority of Malik, that Umar entered upon his wife Umm Kulthum one day, and saw her weeping, when he said: What is the reason of your crying? She replied: This Jew,[77] i.e. Ka'b al-Ahbar ... he says that you will stand (on Doomsday) at one of Fire gates. Umar said: Masha'Allah!

Then he went out and sent for Ka'b al-Ahbar, who came to him and said: O Amir al-Mu'minin, do not speed things up. By Him in Whose hand is my soul, (month of) Dhu al-Hijjah will never end till you enter paradise. Umar said: What is that (you say)? Once you say I will be in paradise, and another time in Fire? Ka'b said: O Amir al-Mu'minin, by Him in Whose hand is my soul, we find you in the Book of Allah[78] (standing) at one of the hell gates preventing people from breaking into it. When you die, they will continue breaking into it till the Day of Resurrection! After his death, Ka'b came and started weeping at the door (of Umar's house), saying: by God, had Amir al-Mu'minin asked Allah to delay his death He would have surely done this.[79]

His oath – may God curse him – came true, as Umar was killed on Wednesday, only four nights left of Dhu al-Hijjah, in 23 Hijrah and was buried on Sunday, 1st of Muharram 24 Hijrah.

All these evidences prove that assassination of Umar by Abu Lu'lu'ah, was only a consequence of that conspiracy engineered by Hormuzan, due to the grudge and hatred harboured in his heart toward the Arabs, after their seizure of power and throne from the Persians and ruining their State and sovereignty. The fact that can never be disputed or refuted only by the ignorant, is that Ka'b al-Ahbar was among those who participated in this plot, with playing a great role in planning and executing it.

Hadith of Istisqa'

We learn from history (books) that a very extreme dearth and barrenness occurred to the land during caliphate of Umar, in the Ramadah[80] Year, Ka'b didn't miss this chance without exploiting it as a means for directing to Islam one of his fierce stabs. So he said to Umar: When the Children of Israel were afflicted with such a calamity, they would seek water (from God) through the prophets' *ismah* (infallibility). Hence many narrations were reported stating that Umar said: This is the uncle of the Messenger of Allah, and full brother of his father, and doyen of Banu Hashim: al-Abbas. Then they betook themselves to him and sought water.

Anas[81] said that the words uttered by Umar in this *istisqa'*: (O God) We used to implore You with our Prophet and You give us water, and now we beseech You with the uncle of our Prophet, and You will give us water.

Undoubtedly the purpose intended by this Jew through these words was only to mislead Umar regarding the first foundation upon which Islam was established, that is the sincere monotheism, so as to make him fall into the abyss of solicitation (*tawussul*) which means polytheism in itself. Then on falling of Umar into this abyss and his being an example to follow, with his act turning to be a *sunnah* having an influential impact on all Muslims in respect of the Islamic doctrine throughout ages and generations, the fact entailing demolition of the firm basis of the *Din*. But Umar, who had that insight and knowledge of religion, took notice of the intrigue and did not fall in the trap set by this impostor. So he never sought water through imploring anyone even the Prophet (S), satisfying himself with *istighfar* (asking for forgiveness).

Abu Bakr Abu al-Dunya in his book al-Matar, and the book Mujabi al-da'wah on the authority of Khuwat ibn Jubayr, said: Umar went out for seeking water (from God). He performed two-rak'ah prayer and said (in supplication): O God, we ask You to pardon and give us water. Before departing his place it started to rain.

Al-Shi'bi said: Umar went out for *istisqa'* with people, but he sufficed only with asking forgiveness till coming back. People began to inquire: O Amir al-Mu'minin, but you haven't implored God to provide us with water? He said: I asked for rain through the sky *majadih*82 (extreme parts, roots) from which rain is sought to come down. Then he cited the verse:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا

***"...Seek ye the forgiveness of your Lord! Verily He is the Most-Forgiving. He will send* (*down*) *upon you the cloud raining in torrents."*(*70:10-11*)**

Then he cited:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

***"And that Seek ye the forgiveness of your Lord, then turn ye unto Him repentant."*(*11:3*)**83

Al-Shi'bi says: He (Umar) went out for asking God to send down rainwater. Then he ascended the *minbar* (pulpit) and cited the following verses:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

***"Seek ye the forgiveness of your Lord! Verily He is the Most-Forgiving,"*(*11:3*)**

And:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ

"And that Seek ye the forgiveness of your Lord, then turn ye unto Him repentant."
(***11:3***)

As he descended (from *minbar*), he was asked: O Amir al-Mu'minin, what prevented you from seeking rainwater? He answered: I asked for rain through the sky *majadih* from which water drops are coming down.

Abd Allah ibn Dinar al-Aslami reported from his father as saying: When Umar decided to ask for rainwater and go out with people, he wrote letters to his deputies to go out on so and so day, and beg their Lord asking Him to deliver them from this misfortune. Then he went out on that determined day putting on the cloak of the Messenger of Allah (S), till reaching the mosque.

Thereat he addressed the people, and beseeched God, making people to insist in invocation. The point on which he insisted more in his supplication was asking for pardon and forgiveness. Then as he intended to return, he raised his hands toward the sky, converting his cloak putting the right side on the left, and vice versa. Thereat he extended his hand, persisting in supplication and invocation, weeping bitterly and shedding tears till his beard was moistened.84

Further it is reported in al-Mughni and al-Sharh al-kabir, that Umar went out for seeking rainwater (from God), but his invocation was no more than seeking forgiveness, exclaiming: I have asked for rainwater from the sky *majadih*.85

Al-Jahiz said: When Umar ascended the minbar gripping al-Abbas's hand on the day of *istisqa'*, he sufficed with invocation and prayer. It was said to him: You have never sought rainwater but only asking for forgiveness. He said: I asked for rainwater through the sky *majadih*. Then he cited the holy verse:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا

"…Seek ye the forgiveness of your Lord! Verily He is the Most-Forgiving. He will send (***down***) ***upon you the cloud raining in torrents."***(***70: 10-11***)86

If the case was truly in this way, no harm in it as long as all of them were invoking Allah. It is almost certain that Umar has never pleaded with anyone in his *istisqa'* supplication, never taking any means or medium to God except invocation and seeking forgiveness.

Ka'b's Cunning and Stratagem

In Malik's Muwatta' it is reported that when Ka'b became aware that Umar ibn al-Khattab intended to go

out toward Iraq, he said to him: O Amir al-Mu'minin! It is better not to go there, as in it there is nine-tenth of sorcery: the debauchees of jinn and it has the irremediable malady.87

Jewish Traditions Spread By Ka'b and Wahb

To be acquainted with the Jewish fabricated traditions (*Israeliyyat*) spread by these two priests, that constituted suspicions with which enemies of Islam used to argue against it, being beyond its followers' power, and turning to be among the most detrimental troubles getting rid of which being so problematic. Following are some of them given as an example:

Mu'awiyah said to Ka'b: You say that Dhu al-Qarnayn used to tie his horse to the chandelier. Ka'b said: If I said so, these words are said by God: "...and We gave him the means of access to every thing."

Ibn Kathir, in his *Tafsir*,88 writes: What Mu'awiyah disapproved against Ka'b being the correct, and Mu'awiyah has the right in this denial, as he used to say in regard of Ka'b: We used to put falsity to test through him.

Al-Qurtubi, in his interpretation of Surat Ghafir, reported from Khalid ibn Mi'dan, from Ka'b that he said: When God created the Throne, it said: God has never created anything greater than me, and it moved out of pride. So God encircled it with a snake having seventy thousand wings, each wing having seventy thousand feathers, each one having seventy thousand faces, in each one there are seventy thousand tongues. Everyday these mouths produce hymns (of praise) that equal in number the rain drops, leaves of trees, stones and soil, all days of life, and all angels. Thereat the snake twisted around the Throne, which reached half the snake while it was twisted around it. Only then it (Throne) behaved humbly!

In the *Tafsir*89 books, it is reported that Abd Allah ibn Qullabah went out looking after his camel, till reaching the garden of Shaddad where he collected from there whatever he could. When this news reached Mu'awiyah, he sent for him, when he came and told him about the event. Then Mu'awiyah sent for Ka'b and asked him (about the region). He said: It is the many-columned Iram...and it will be visited by a Muslim man during your time, who will be red-faced, blond, short (of stature), with a mole on his eye-brow and another mole on his neck, going out in request of his camels.

Then he turned his face, and on seeing Ibn Qullabah, he said: By God, this is the man meant (in the *hadith*),90 and no man will ever enter al-Madinah after him till the Day of Resurrection.91 When Ka'b finished his speech, Mu'awiyah said to him92: O Abu Ishaq, Tell me about the chair of Sulayman ibn Dawud, and what was on it, and from what it was made. In his reply he embarked on citing what he had of superstitions and legends that are out of scope here, and can be found in *Tafsir* books.

Abu al-Shaykh in his book al-'Adamah, reported from Ka'b as saying: The seven earths rest upon a rock, and the rock is in an angel's hand, and the angel is on a wing of a whale. The whale is in the water, and the water is on the wind, and the wind is over the air. It is a barren wind that never pollinates

(the plants), and its horns are hanging from the Throne.

Wahb ibn Munabbih is reported to have said: Four angels hold the Throne on their shoulders, each one of them (angels) has four faces: an ox face, a lion's face, an eagle's face, and a human being's face. Every angel has four wings, two on his face so as to keep him from looking to the Throne, when he would stun and float in the air. Thereat he can say nothing but the words: *Quddus* (the All Holy), the Mighty King... Whose Greatness has filled the heavens and the earth.93

Ibn al-Faqih, in his Ta'rikh, reports:

The Prophet (may God's peace and benediction upon him and his Progeny) was asked once about the earth, can it be seven? He replied: Yes and the heavens are seven. Then he cited the verse:

اللَّـهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ

***"God is He Who created the seven heavens and of the earth, the like unto them..."* (*65:12*)**

One of those present there said: So are we (living) on the first face of the earth? He said: Yea...and on the second one there are creatures, who obey God and never disobey Him. On the third one creatures are there. On the fourth one there is a smooth rock. On the fifth face there is a shallow of water. On the sixth one there is baked clay upon which rests throne of Iblis. And on the seventh one there is an ox, which is over a fish, and the fish is on the water, and the water is on the air. The air is on the soil, and the soil (*thara*) is separated, containing the knowledge of the scholars.94

Mu'awiyah once read the verse: "Until when he reached the place where settest the sun (the Western most land)", till reaching the words: "a black muddy pool," Ibn Abbas said: It is a black muddy pool. Then they decided to make Ka'b as an arbitrator between them, so they sent for him and questioned him about meaning of these words. He said: Regarding the sun, it sets in tha't, which means mud. Again he said: It sets in a black mud.

It is also reported that Ibn Abbas and Amr ibn al-'As differed regarding the way of reading these words: "...in a black muddy pool", raising the issue for arbitration95 to Ka'b al-Ahbar, to settle the dispute.

Ibn Khaythamah reported on the authority of Qatadah as saying: It came to Hudhayfah's knowledge that Ka'b was saying: The sky revolves round an axis like a quern (handmill), when he said: Ka'b has lied...Allah says: "Verily God holdeth the heavens and the earth lest they come to naught.96

Ibn Hajar said that Ka'b al-Ahbar narrated that the heaven door which is called "the angels lift" (mas'ad al-mala'ikah) is opposite to Bayt al-Maqdis97 (Quds). From it some *ulama'* learnt that the philosophy behind *isra'* (circulating) to Bayt al-Maqdis before *'uruj* (ascension), was that to make the ascension occur smoothly and in a straight way, without any crookedness.

In this way the Jewish falsified traditions passed into our beliefs and tenets. After citing this superstition, Ibn Hajar said: There should be some consideration in this *hadith* due to stating that in every heaven there is a populated house, and the house which is in the lowest heaven is located opposite to the Ka'bah. It was more proper for the Prophet to ascend from Mecca so as to reach the inhabited house (*al-bayt al-ma'mur*) without any crookedness! Since he ascended from one heaven to another till reaching *al-bayt al-ma'mur*.

Ka'b reports that in the Paradise there is an angel, whom I can name if I will. He coins for paradise inhabitants the ornaments, from the day he was created till the Day of Resurrection. If one bracelet of them was to be brought out, it would drive back the sun ray as the sun repels the moon's ray.

The evidence confirming that the Companions used to refer to him (Ka'b) even in respect of questions of which they were aware, especially when he said: "Nothing is there but recorded in the Torah", can be found when Abu Abd al-Rahman reported that Umar said to Ka'b – after referring to poetry: O Ka'b, is there any mention of poetry in the Torah? Ka'b said: I find in the Torah people from among the offspring of Isma'il, having their gospels kept in their hearts, pronouncing only wisdom and coining the proverbs. We know them to be none but the Arabs.98

Yazid ibn Habib reported that Mu'awiyah ibn Abi Sufyan asked Ka'b al-Ahbar: Do you find in the Book of Allah any reference to this (River of) Nile? He said: Yea, by Him Who split the sea for Moses (peace be upon him) I find in the Book of Allah, the Glorified and Exalted, that: God reveals to it twice a year, and reveals to it when it flows that: Allah orders you to flow. Then it flows in the way ordained by God. After that God reveals to it: Return commendably99.

Al-Bayhaqi, in al-Asma' wa al-sifat, through a reliable *sanad*, reports from Ibn Abbas, saying: In regard of the Almighty's saying: "God is He Who created the seven heavens and of the earth, the like unto them" he (Ka'b) said: They are seven earths, in each one there is a prophet like yours, Adam like yours, Noah like yours, Abraham like yours and Jesus like Jesus Christ. But he never referred to any equal to Moses! In his book al-Shu'ab, al-Bayhaqi said: He is extremely eccentric.

Al-Suyuti says: This utterance of al-Bayhaqi is quite handsome, as he doesn't necessitate veracity of text as a condition for veracity of the *isnad*, due to possibility of the *isnad*'s being correct with the text having eccentricity or a defect that deprives it of veracity.

After ascribing this *hadith* to Ibn Jarir with the wording: "Every earth is similar in respect of creation to this earth, its Adam is like your Adam and Ibrahim is like Ibrahim you have", Ibn Kathir says: It is probably thought – if be correctly reported from Ibn Abbas – that he (Ibn Jarir) has taken from Jewish falsified traditions (*Israeliyyat*).

Makhul reported that Ka'b said: Four of the prophets are alive so as to be safety for the inhabitants of the earth, two of whom are on the earth: al-Khidr and Ilyas, and two are in the heaven: Idris and Jesus.100

In Tafsir al-Tabari it is reported that Ibn Abbas inquired Ka'b about *Sidrat al-Muntaha* (the Lote-tree of the all-Comprehensive Terminus). He said: It is over the heads of the Throne-bearers, and towards it ends the knowledge of all creatures, beyond which no one has any knowledge, the reason for which it was called *Sidrat al-Muntaha*, due to the end (*intiha'*) of knowledge at it. This being what he said to his second disciple. Whereas his first disciple Abu Hurayrah, has answered his question by a *hadith* saying in it: It is a tree from whose root come out rivers of unpolluted water, rivers of milk, rivers of wine, and rivers of honey. It is a tree under the shade of which the passenger moves forward without being able to cover it as a whole. Every leaf of this tree can cover and include the Ummah altogether – O God protect us!

In the ascension *hadith*, it is stated that when Allah prescribed fifty prayers upon His bondmen during day and night, none of the apostles, except Moses, could comprehend the impossibility of performing them by mankind. And he alone took notice of this fact, urging Muhammad (S) to refer to his Lord ten times, according to a narration, and five times in another narration, and a few times in a third narration.

All these narrations state that whenever any number of prayers was revealed from God upon the Prophet, Moses would tell him to refer to his Lord to decrease them till reaching them to five (*salats*), as if when Allah Subhanahu prescribed the prayers upon the Muslims, He was unaware – Higher be He than this so highly – of the extent of endurance of His slaves to perform them. And also Muhammad, whom He chose for conveying the universal message to all mankind as God knows best where to put His Message – does not know whether those to whom he was delegated tolerate the burden of this worship or be unable to perform it, until when he was enlightened by Moses.

In this manner, the Jewish falsified traditions penetrate into our religion and prevail among our beliefs, having their corruptive effects, with no one found, but very rarely, to reveal their falsehood and refute them. But, alas, we find them believed by some from among the *Hashwiyyah* (interpolators) of the end of Time, who trade with religion never caring for ascribing ignorance to the Seal of Apostles (S), keeping on referring to Ka'b al-Ahbar with mastery titles.[101] I suffice with these examples believing them to be enough to get content.[102]

Is It Permissible To Narrate Israeliyyat?

The Islamic Shari'ah came and abrogated all the precedent statutes (laws), though reserving the foundations of the doctrines and whatever be non-contradictory with the rules with which Allah sent all the messengers to His creatures. The holy Qur'an declared clearly that People of the Scripture (Jews and Christians) have inscribed books from their own for parting with them for a trifling price.

Because of this, the Messenger of Allah forbade Muslims from learning or taking from *Ahl al-Kitab* any thing that contradicts the principles, rules and norms of the *Din* of Allah, flying into a rage when observing any of the Muslims reporting anything from them. Ahmad reported from Jabir ibn Abd Allah that Umar ibn al-Khattab brought the Prophet a book he got from someone of *Ahl al-Kitab* and read it

for him. Thereat the Prophet became angry exclaiming: Are you believing in them, O Ibn al-Khattab? By Him in Whose hand is my soul, had Moses been alive, it would have not been within his power but to follow my guide.

In another narration: He became furious and said: I have brought to you a pure pristine law (*shari'ah*). Never inquire *Ahl al-Kitab* about any matter, as they either tell you the truth and you belie it, or tell you falsehood and you believe it.

Al-Bukhari reported on the authority of Abu Hurayrah as saying: Never believe *Ahl al-Kitab* and never belie them (all the time), but you should say: we believe in Allah and in that which was revealed to us and that was revealed to you, and our God and yours is One, and unto Him we have surrendered.

Al-Bukhari also reported the *hadith* of al-Zuhri on the authority of Ibn Abbas that he said: How do you inquire *Ahl al-Kitab* about anything, while your Book, which Allah revealed to His Messenger, being the last of books (scriptures), so pure and devoid of any blemish, for you to read. It revealed to you that *Ahl al-Kitab* have made many changes and alterations in the Book of Allah, writing by their hands a book claiming it to be from God so as to part with it for a trifling price! Doesn't the knowledge revealed to you forbid you from questioning them? No by God, we never saw a man asking you about that which was revealed to you.

Ibn Jarir reported that Abd Allah ibn Mas'ud said: Never inquire about anything from *Ahl al-Kitab*, as verily they never guide you (to truth) while they are misguided. You either deny the truth, or believe in falsehood.

These being the correct narrations that agree with religion and reason (*'aql*), and were known among the researchers.

The above-mentioned were some of the traditions reported from the Prophet (S) in respect of forbidding from taking knowledge from *Ahl al-Kitab*. But so soon the matter was reversed after Muslims be beguiled by some of the Jewish rabbis who embraced Islam for misleading others. That was with the emergence of some traditions ascribed to the Prophet (S) that permit learning from *Ahl al-Kitab* and abrogate the ones in which he forbade this.

Abu Hurayrah and Abd Allah ibn 'Amr ibn al-'As and others reported that the Messenger of Allah said: "There is no bjection to relate from Banu Israel.[103] It is known that Abu Hurayrah and Abd Allah ibn 'Amr were among disciples of Ka'b al-Ahbar. The reports indicate that the second one – i.e. Abd Allah ibn 'Amr ibn al-'As – got during the Battle of Yarmuk two scholarships of the sciences of *Ahl al-Kitab*, and used to relate from them. Ibn Hajar added to this: "For this reason many of the Imams of the Followers avoided reporting from him."[104]

Some Companions Relating From Jewish Rabbis

The Companions' trust in the *Ahl al-Kitab's* embrace of Islam and being beguiled by them made them (*Sahabah*) to believe their utterances and relate from them their fabricated traditions. Men of *hadith* state in their books that the three 'Abds[105], Abu Hurayrah[106], Mu'awiyah and Anas beside others, have reported from Ka'b al-Ahbar and his brothers (Jewish rabbis). It is known that Abu Hurayrah was much more than all the Companions in having trust in and relating from him and following him, as can be seen clearly from his biography which I published in a separate book under the title Shaykh al-mudirah to which everyone can refer.

This Jew (Ka'b al-Ahbar) managed, through his devilish methods and plans, to foist so many superstitions, fancies and falsities into religion, that filled books of *tafsir*, *hadith* and history, in a way that distorted them and created doubt among people in their regard, and still causing us detriments and troubles that only God knows. I have previously referred to some of these superstitions as covering all of them requires independent full compilations.

Companions Disproving Ka'b

As is known, the Companions used to trust Ka'b in the beginnings, but some of them did not wait to take notice of his truth after disclosure of his falsities and revelation of his reality, whereat they stripped him of this trust and started to suspect his reports, or even belied him. Whereas some of them, among whom be Abu Hurayrah and three Abds and others, kept on believing and taking from him till his last hour.

Umar has forbidden Ka'b from relating the *hadith*, threatening to exile him to his homeland in case of continuing this practice, saying to him: You should give up narration of *hadith* or otherwise I shall make you join the land of apes.[107] Ali used to say in his regard: He is verily a liar.

Al-Bukhari reported from al-Zuhri that Hamid ibn Abd al-Rahman heard Mu'awiyah addressing a group of the Qurayshis, when he referred to Ka'b saying: He was the most truthful[108] of all the narrators from among Ahl al-Kitab though we used to put falsity to test through him.

Ibn Abi Khaythamah, through a good *sanad* (chain of narrators), reported from Qatadah as saying: Hudhayfah was informed that Ka'b used to say: The sky revolves round a pivot like a handmill. Thereat he said: Ka'b told a lie, as Allah says: "Verily God holdeth the heavens and the earth lest they come to naught."[109] Ibn Abbas said to a man coming from the Sham: Whom did you meet? He replied: I met Ka'b. He asked him: What did you hear him saying? He said: I heard him say: The heavens revolve round a shoulder of an angel. Ibn Abbas said: Ka'b uttered falsehood…hasn't he abandoned his jewishness yet? Then he recited: "Verily God holdeth the heavens and the earth lest they come to naught."[110]

There are numerous reports in this regard, but I suffice with the examples cited above.

Story of the Rock between Umar And Ka'b

After conquest of Ilya and its land during the reign of Umar in Rabi' al-Thani 16 H., and when Umar entered Bayt al-Maqdis, he summoned Ka'b al-Ahbar and said to him: Where do you think better to build the oratory (*musalla*)? Ka'b said: Beside the rock.[111] Umar said: O Ka'b, by God you have resembled the Jewish creed.[112]

In another narration: O son of the Jewish woman, the Jewishness is mingled with you (with your blood). I shall build it at the forefront of the mosque, as to us belong the forefronts of the mosques, and I saw you and the way you took off your shoes! He said: I liked to conduct it with my foot! When he started to clean Bayt al-Maqdis from the sweeping which the Romans buried into it,[113] he heard the *takbir* (God is Greater) from behind him, while he was averse to evil of dissimulation[114] in everything. He said: What is this? They replied: Ka'b said God is Greater and people repeated after him. He (Umar) said: Bring him here. Ka'b said: O Amir al-Mu'minin, a prophet foretold of what you did today five hundred years ago. He asked: How is that? He replied: The Romans attacked Banu Israel and buried it (Bayt al-Maqdis), till you were appointed a ruler, when Allah delegated a prophet over the sweepings who said: O Jerusalem, I have good tidings for you, al-Faruq has come to cleanse you of that which inside you.[115]

In another narration: Al-Faruq came to you with obedient soldiers, who will retaliate and take vengeance of your people upon the Romans... etc. Beside other similar superstitions that were fabricated by this impostor and liar.

The rock remained uncovered during caliphate of Umar and Uthman when ruling over the Sham, and also caliphate of Ali though he didn't rule over it (Sham), continuing till the government of Mu'awiyah, his son and the son of his son. When Abd al-Malik ibn Marwan came to power, with that known sedition that occurred between him and Ibn al-Zubayr, it was him who built the dome over the rock,[116] extolling the position of the rock through what he built and the garment he covered it in winter and summer. All this was aimed at encouraging larger number of people to make pilgrimage to Bayt al-Maqdis (Quds), and abandon their visit to Ibn al-Zubayr, since people usually follow religion of the kings. In this way, people started from that time to venerate and sublimate this rock to an extent unanticipated by Muslims, with some embarking on reporting Jewish fabricated traditions in its praise and high status. To cite an example for this, some have reported from Ka'b al-Ahbar near Abd al-Malik ibn Marwan, with the presence of Urwah ibn al-Zubayr, that he said: "Allah said to the rock: You are My lowermost Throne".

Some others have even made compilations on the merits of Bayt al-Maqdis and other regions of the Sham, transmitting many reports from Ahl al-Kitab and those who followed them, upon which the Muslims are unallowed to establish their religion. Ka'b al-Ahbar was the most vivid example from whom those Jewish traditions were reported, as in the case of the people of Sham.

In his Mir'at al-zaman, al-Sibt ibn al-Jawzi writes: People hesitated in regard of the traditions reported by Ka'b al-Ahbar from the Messenger of Allah (S), since he embraced Islam under the hands of al-

Faruq (Umar), who used to hit him with the pearl saying to him: Let us be far from your Jewishness.[117]

Jewish Traditions on Excellence of Bayt Al-Maqdis

Ka'b said: Allah looked at the earth and said: I am treading a portion of you. Thereat the mountains contended in a race toward Him, and the rock became dilapidated, when He appreciated that conduct on its part and placed His foot on it.

He also said: Presentation and reckoning (on Doomsday) will be verily done in Bayt al-Maqdis, and anyone buried in this place no torment will ever befall him.

He further said: It (*Quds*) is only eighteen miles nearer to the heaven, and it is the land of *mahshar* (gathering) and *manshar* (resurrection).

He again said: The Hour (Doomsday) will never come till when Bayt al-Haram (Ka'bah) visits Bayt al-Maqdis, and both of them including their inhabitants will be led toward the paradise.

In another place he said: In the Torah it is written that Allah said to the Rock of Bayt al-Maqdis: You are My lowermost Throne, and from you I ascended to the heaven. From underneath you I stretched out the earth, and whatever flowing down from the tops of mountains passes too from under you. When one dies on you it is as if he has died in the heaven ... etc.

Also Abu Hurayrah – the disciple of Ka'b al-Ahbar – reported that the Prophet (S) said: All the rivers, clouds, seas and winds are altogether under the Rock of Bayt al-Maqdis.

Ka'b again said: Allah, the Glorified and Exalted, said to Bayt al-Maqdis: You are my Garden, Holiness, and choice from among my land. Whoever inhabits you, it verily be out of My mercy, and that who departs you, it is only through a wrath on My part against him.

Ka'b said too: In Bayt al-Maqdis the day is like a thousand days, the month is like a thousand months, and the year is like a thousand years. Whoever dies in it, it is as if he has died in the heaven, and when anyone dies around it, it is as if he has died inside it.[118]

Wahb ibn Munabbih is reported to have said: People of Bayt al-Maqdis are neighbours of Allah, and Allah's right is not to torment His neighbours. Whoever is buried in Bayt al-Maqdis will be verily delivered from the trial and distress of the grave.

In a *hadith*, it is said that the party from among his *Ummah*, standing by the truth, who are never harmed or affected by their opponents till God's command is revealed to them, are living in Bayt al-Maqdis and its vicinities.

Al-Allamah al-Ustadh Ni'mat Allah al-Saljuqi, the head of Fakhr al-Madaris (Herat) in Afghanistan, in his review of my book Adwa' 'ala al-Sunnah al-Muhammadiyyah, in a valuable book he sent to me,

says:

“Concerning the traditions reported on the merit of Sham, we admit that most of them were only foisted by the Jews. Of them some are recorded in books stating that whoever begins the new moon for hajj from al-Masjid al-Aqsa, Allah shall verily forgive all his past and latter sins. This narration – though indicating the excellence of al-Masjid al-Aqsa – leads to atheism and negligence in regard of perpetrating guilts, paving the way for debauchery.

Among the superstitions that were foisted by the Jews and recorded in the biography and some exegesis books are the following: Some of the heavens are of silver and some are of olivine; the planets are transfixed in the heavens according to the order stated in the Greek books; the moon is transfixed in the lower heaven, and the planet Mercury is in the second heaven, and so forth till the seventh heaven. And so on the heavens are placed on a vertex of a mountain surrounding the earth called Qaf, and the earth is put on a horn of an ox standing on a whale swimming in water.

All that was due to the scholars’ unawareness and negligence of the untoward consequences of the traditions fabricated and foisted by enemies of religion among the Muslims.”

Traditions on Al-Masjid Al-Aqsa

The reliable traditions were in the beginning concerned with the merit of al-Masjid al-Haram (Ka’bah) and Masjid al-Rasul (Mosque of the Messenger of Allah), but after building the Rock Dome (Qubbat al-Sakhrah) several traditions began to be reported on the excellence of al-Masjid al-Aqsa.

Abu Hurayrah reported (that the Prophet said): “No pilgrimage should be made but only to three mosques: My mosque, and al-Masjid al-Haram and al-Masjid al-Aqsa.” In another narration, he (S) said: Travel should be made only to three mosques: the Ka’bah, my mosque and Mosque of Ilya (al-Aqsa).

Malik reported in al-Muwatta’, and Muslim in his book (Sahih) reported from Abu Hurayrah that the Prophet said: One prayer (*salat*) in my mosque is verily better than a thousand prayers in other mosques other than al-Masjid al-Haram. In another narration: ... is like a thousand prayers in any other mosque except al-Masjid al-Haram.

Abu Umar reported that the Prophet said: A prayer in my mosque is better than a thousand prayers in any other mosque except al-Masjid al-Haram.

Ibn Abbas reported: A woman made a complaint saying: If Allah recovers me I commit myself to perform prayers in Bayt al-Maqdis. On regaining her health she got ready to go out, when Maymunah, the Prophet’s wife, came to greet her, the time in which she told her about her vow. Maymunah said to her: Sit down and eat what I prepared for you, and pray in the Mosque of the Messenger of Allah, as I heard him saying: One prayer performed in it (Masjid al-Rasul) is preferred to a thousand prayers in any other

mosque except the Ka'bah Mosque. Had these traditions were truly reported on the excellence of al-Masjid al-Aqsa, Maymunah would have never prevented that woman from carrying out her vow.

Jewish Role in Preferring the Sham

We stated before that the extolling made by the Jewish rabbis that the Prophet's rule would be in the Sham was only for a purpose harboured inside their hearts. It is to be stated here that the Sham would have never deserved that extol and flattery, but only because of the establishment of the Umayyad State in it. That State which reversed the rule from a just and fair caliphate to a mordacious deviant government, under whose wing and during whose days the Islamic sects were established, the fact that led to disintegration and decline of the Islamic State, beside prevalence and abundance of *hadith* fabrication.

This phenomenon was exploited by the Jewish priests who embarked on blowing the fire of sedition, providing it with more and more lies and deceit. Among these falsities we can refer to their exaggeration in extolling the Sham and its people, claiming that all good being in it and all evil being in other than it.

However, as previously manifested, the climax of the claims of these priests was that the Prophet's reign would be verily in the Sham, and that Mu'awiyah alleged as the Messenger said that he was to succeed him as a caliph and asked him to choose the sacred land where the substitutes were living. Through this it is exposed for us another aspect of the Jewish stratagem against Muslims and their religion and rule. That is the claims uttered by the Jews in the Sham, to some of which we referred before, could never quench their grudge but they added to them the claim that the right-supporting sect would be in the Sham too, and in it would be the descension of Jesus, about whom they said he would be in his land.

In the two Sahihs it is reported (that the Prophet said): A group of my Ummah is still backing the truth, and never be harmed by those who disappointed or opposed them, till God's decree coming to them on this state. In another narration: .... While they be in the Sham.[119]

In Sahih Muslim, Abu Hurayrah reported that the Prophet said: People of the west keep on supporting the truth till the Doomsday. Ahmad and others said: They (meant by the *hadith*) are verily the people of the Sham.

When Andalusian land was conquered, they (Jews) considered it the west that is intended in the *hadith*, making this *hadith* as if said in regard of their homeland. In al-Mu'jib fi talkhis akhbar al-Maghrib, it is reported from Sa'd ibn Abi Waqqas that the Messenger of Allah (S) said: People of the Maghrib continue to stand by the truth (*haqq*), unaffected or harmed by whoever disappointed them, till when the (destined) Hour comes.[120]

In Kashf al-khafa', it is reported that Ka'b al-Ahbar said: People of the Sham are one of God's swords with whom Allah revenges upon the rebels. Maybe the term rebels or insurgents here is used for those

refusing to submit and be under the command of Mu`awiyah, following other than him, the term used for Ali, may God be pleased with him!

Urwah ibn Ruwaym said: Some man met Ka'b al-Ahbar, saluted him and prayed to God for him. Ka'b asked him: From where are you? He replied: I am from people of the Sham. He (Ka'b) said: You may be one of the host among whom seventy thousand will enter paradise without being called for reckoning, or tormented? He said: who are they? He replied: People of Damascus! He said: I am not among them. Ka'b again asked. You may be from among the host to whom Allah looks twice a day? He said: Who are they? He replied: People of Palestine. He said: I am of them.

In another narration. You might be from the troops whose martyr intercedes for seventy persons? He said: Who are they? He replied: People of Hams.[121]

Ka'b said: The first wall built on the surface of the earth after the inundating flood, was the wall of Harran, then of Damascus, then of Babylon.[122]

Nafi reported from Ibn Umar, that Ka'b said: A fire will verily appear that takes off people. When you hear news about it you have to go out toward the Sham.[123] It is known that Ibn Umar was a disciple of Ka'b.

Following are some traditions recorded in al-Jami' al-saghir of al-Suyuti, that were confirmed by Ka'b:

Sham is God's choice from among the lands (He created). For it He selects the best of His bondmen. Whoever departs the Sham toward another place, he will face wrath (of God), and whoever enters it shall be deserving God's mercy.

Blessed be the Sham, the Beneficent is extending His mercy upon them.

From a town in the Sham called Hams, Allah will verily forward seventy thousand persons on the Day of Resurrection. They will neither be subject to reckoning nor to torment. He shall despatch them in it between the olive and the wall... etc.

This town of Hams must be in this high status — even in the Hereafter — to the extent that no other town, even the Medina, can ever be compared to it. That is due to the fact that the Jewish priest, who is considered as a great follower by a large number of shaykhs (leaders) of Muslims, has taken it a place of residence, beside its being his burial ground after death. I do not intend to prolong the discussion by citing all the available reports of the kind, sufficing with what I have already stated.

Investigators' Opinion about Israeliyyat and Their Narrators

Before ending discussion about Jewish fabricated traditions from which Islam suffered a lot, I present here a number of statements uttered by leaders (Imams) of Muslims about these priests, who pretended to be Muslims, and about their fabricated foisted narration.

About the Jewish traditions cited in honour of Bayt al-Maqdis and other regions of the Sham, Ibn Taymiyyah said the following.

Some have compiled several works on the merits of Bayt al-Maqdis and other places in the Sham, stating in them the reports transmitted from Ahl al-Kitab and from those who followed them, of the kind that no Muslim can take them as a source for religious rules. Ka'b al-Ahbar was the most famous one from whom these Jewish fabricated traditions were reported, particularly by people of the Sham.

In this regard Mu'awiyah said: We haven't seen among these traditionists of Ahl al-Kitab anyone more exemplary than Ka'b, though we sometimes would put falsity to test through him. In Sahih al-Bukhari it is reported from the Prophet (upon whom be God's peace and benediction) as saying: "When People of Scripture relate to you any *hadith*, you should neither believe or belie them. Since they either tell you lies which you may believe, or tell you the truth which you may belie.[124]

It is surprising that this preserved[125] and guarded Shari'ah, with this protected Ummah that never comes together on misguidance — when any *hadith* be related from the Prophet(s) by some of eminent Followers, like `Ata' ibn Abi Rabah, al-Hasan al-Basri and Abu al-Aliyah and others, who were the most notable scholars and religious authorities- can suspend men of knowledge at their marasil. Then some of them would repulse the *marasil* (traditions transmitted with no *asanid*), and some others would conditionally accept them. Till he said. And between any of these people and the Prophet (s), as a chain of transmission, none was there but only one or two or three men, for instance.

In regard of those traditions recorded in the present books of Muslims, that are reported in a mursal way, their veracity can never be confirmed as unanimously agreed by the *ulama'*. So what about those which were reported by Ka'b al-Ahbar and his likes from the prophets while about a thousand years were separating between him and the prophet from whom he used to report. Besides, he did not support these traditions with a chain of trustworthy men, but his intention was only to convey *hadith* from some books that were compiled by chiefs of the Jews. [126]

When Allah informs about their alteration and perversion, so how would it be permissible for any Muslim to believe anything of that through this kind of transmission. Rather he should neither believe nor belie it, but only through evidence proving its falsity. Truly in this way we have been ordered by the Prophet (S). Only God knows how much falsity against the prophets and what is rejected in our Shari'ah, contained in these *Israeliyyat* (Jewish falsified traditions).[127]

Ibn Kathir, in his interpretation of Surat al-Naml, after stating the Israeliyyat that went on in the episode of the Queen of Saba' with Sulayman, said the following:

"What is nearer to mind being that these contexts have been taken from Ahl al Kitab, through what their books contained, such as narration of Ka'b and Wahb may God pardon them both for what they reported to this Ummah including the reports of Banu Israel, oddities, and strange things about what occurred and that which never occurred, and what was perverted, altered and abrogated. Allah has substituted us with

that which is more veracious, beneficial, obvious and eloquent, praise and grace are God's.

Ibn Khaldun, in many places of his Muqaddimah, referred to Ka'b and Wahb and whatever was reported from them, to which can refer whoever desiring more details. I haven't come across, in the present age or even throughout the recent ages, anyone taking notice of the cunning and stratagem of Ka'b and Wahb, like the *Faqih* traditionist al-Sayyid Muhammad Rashid Ridha' (may God's mercy be upon him). Herewith I quote a portion of what he said in regard of Ka'b in particular, and about him and his friend Wahb in general.

In regard of Ka'b in refuting those who described him as being a receptacle of knowledge, he said the following:128

"Establishment of abundant knowledge does not necessitate denial of falsity. Most of his (Ka'bs) knowledge in their view was confined in whatever he used to relate and quote from the Torah, or some other books of his people with ascribing everything to it (Torah) so as to get approval among people. Undoubtedly Ka'b was the most sagacious among the Jewish `ulama' before embracing Islam, and most competent in cheating the Muslims through his narration after adopting Islam.

He also said that he was among the atheists (*Zanadiqah*) of the Jews, who used to display Islam and devotion so as to delude people to accept his sayings in regard of religious affairs. His intrigue became so rife that even some of the Companions were beguiled by him and embarked on reporting from him, and communicating his utterances without ascribing them to him (in the chain of transmission). Some of the followers and their followers have even thought them (his traditions) to be among what they heard from the Prophet, with some authors counting them among the *mawqufat* that having the degree of *marfu'* traditions (whose sanad goes back to the Prophet), as stated by Ibn Kathir in several places of his *Tafsir*.129

About him he also said: He was a volcano of superstitions, I decisively determine his being a liar, and rather I never trust his faith.130

In regard of both Ka'b and Wahb, he said:131 "The worst of the narrators of these *Israeliyyat* or the most of them in deceiving and cheating the Muslims were these two men. They were the source of every superstition foisted into books of exegesis and Islamic history, concerning the issues of creation, existence, prophets and their folks, seditions, the Hour and Hereafter, as in every place there is a trace of Tha`labah.

Seeing some of the Companions and Followers beguiled by reports that were spread by these two men (Ka'b and Wahb) and their likes, can never be deemed distressing by anyone, as every one may believe the liar, even the infallible apostles. That is due to the fact that infallibility pertains only to propagation of the Message and acting according to it, since the apostles are impeccable against telling lies, committing error in propagation, and acting in contrary to the *Shari'ah* they brought to people, as this contradicts their being an example and disturbs the establishments of proof.

But if the Messenger believes the liar in a matter related to him and his conduct, or convenience of the Ummah, Allah the exalted will verily manifest this for him, an example for which can be seen in the behaviour of one of his wives, about which the first verses of Surat al-Tahrim, were revealed, and he realized through God's words in her regard:

قَالَتْ مَنْ أَنبَأَكَ هَـٰذَا

"...she said: "Who informed thee of this?" (***66:3***)

قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

He said: "Informed me the All-Knowing, the All-Aware." (***66:3***)

That is he couldn't discover the artifice through the faculty of infallibility (*'ismah*), but through God's revelation after its occurrence. Of this also God's words regarding the hypocrites who lied to him and asked him to excuse them from rising out with him(S) to Tabuk: "God forgive thee (O Our Apostle!) Why didst thou give them leave (to stay behind) until it was manifest unto thee those who spoke the truth, and thou hadst known the liars."

What al-Zarqani quoted of his opinion that whatever is reported from the Companion which can't be counted among the entailed (*mawquf*) traditions, has the position of a *marfu'* tradition (though having the option of being taken from *Ahl al-Kitab* as a sign of thinking well of it, is a false and rejected opinion, that can never be taken as a rule and principle in our religion. And what he gave as a reason for it is totally false as no room be here neither for good intention nor for the opposite way.

It is usually known in the tempers of human beings to believe every report for whose utterer no evidence is there to charge (as a liar) nor to prove its falsehood by itself. If some of the Companions believe some of the fabrications which Ka'b al-Ahbar used to delude them as learning from the Torah or other scriptures of Banu Israel, as he being one of their rabbis, or in other than this, it will never entail having evil intention regarding them.

Had these Israeli superstitions been among restrainers of Islam and of which people used to speak ill, though being reported from those whose sayings and opinions were neither regarded as religious texts nor legal proofs, despite their being among *`ulama'* of ancestors — as is actually true — so what would be our standpoint in regard of those defaming Islam, among the atheists and callers to religions who harbour enmity against Islam and Muslims, and also the *Zanadiqah* of Muslims beside Muslims among *Zanadiqah* of Muslims too, when holding that these Israeli superstitions and trifles were narrated by Companions in part, and counted among the traditions whose chain of transmission goes back to the Prophet (S) in which should all believe?

But this being a vast *bab* on defamation and restraining of Islam, had it been opened by other than al-Zarqani from among the imitators of darksome medieval ages, we would have closed it to his face saying to him the scholars of *usul* have unanimously concurred that occurrence of potentiality in the marfu' (*hadith* reported from the Prophet) in regard of existing states, will clothe them with garment of generality whereat inference would lose its validity.

This probability is more proper than that one, in preventing from considering the *mawquf* as *marfu'*, and taking it as a legal evidence.

He further said:[132] We, after experiencing a third of a century in tackling and solving the ambiguities and debating the atheists and their likes from among the opponents of Islam, and refuting them orally and in writing, it was already proved for us that the narration of Ka'b and Wahb, recorded in books of exegesis, history and tales, constituted numerous suspicions not only for the atheists and apostates, but also for the believers. The free-thinking people reject their saying that; whoever believed to be reliable by men of sarcasm and modification (*jarh wa ta'dil*) is verily reliable, though known for their successors to be having means of sarcasm that were unknown for them.

He also said: Through their [133] narration I found a lot whose falsity is definitely certain for us, due to its contradiction to what they used to ascribe to the Torah and other scriptures of the prophets. So we were sure of their being liars, the fact that was undiscovered by the predecessors since they were never acquainted with the books of *Ahl al-Kitab*. Besides, refuting their narrations would drive so many suspicions away from the books of Islam, particularly Tafsir Kitab Allah, which is replete with superstitions.

About their narrations he said: Most of them are Israeli superstitions that spoiled books of tafsir and others, and constituted doubts into Islam with which its enemies from among the atheists used to argue, charging Islam to be a religion of superstitions and fancies. While suspicion in any other religion might be bigger than this, like what Ka'b stated about attribute of the Prophet in the Torah.[134]

But though the investigating imams have confuted the narration of these two priests, still there are — regrettably — some who trust them and believe in their narrations as a whole, refusing any criticism against them.

Political Stratagem

To complete our discussion in demonstrating the extent of Jewish stratagem against Islam and Muslims — though it being a protraction that may divert me from my intended purpose — I disclose another aspect of the conduct of the Jewish sages, that is the political aspect. The Jews' deception in fighting Islam aimed at attacking Islam on two aspects: one is religious and the other one being political. Their vilification in the religious aspect, it was exposed to you before. Herewith a few examples of their political stratagem.

Abd Allah Ibn Saba

Rafiq al-Adum about the most renowned men of Islam said:[135]

“The seeds of sedition have been planted all over the Islamic Kingdom and its grand capitals, like Egypt, Basrah, and Kufah, through a secret *da’wah* (propagation) launched by Abd Allah ibn Saba’, who was known with the nickname of Ibn al-Sawda'. He was a Jew from the tribe of Himyar. He embraced Islam during the caliphate of Uthman instigated by a secret assembly seeking through this to achieve one of these two goals: Sowing discord among Muslims either in respect of religion or in respect of politics.

On embracing Islam, he stopped at Basrah, staying near Hakim ibn Jibillah al-`Abdi, where a number of people gathered. Thereat he embarked on seducing them toward the *da’wah* he launched, which was accepted by them. This news reached Ibn ‘Amir, who exiled him from Basrah, after which he went to Kufah, from which he was exiled too.

Then he betook himself toward Egypt, where he settled down and a number of the Egyptians gathered round him, among whom being Kinanah ibn Bishr, Sawdan ibn Humran and Khalid ibn Muljam and their likes, whom he addressed saying. It is to wonder at whoever believing that Jesus will come back (from the heaven), and denying that Muhammad will come back (on Doomsday). So he laid down for them the principle of *Raj`ah* (return), which was accepted by them.

Among the statements uttered by Ibn Saba’: For every prophet there is an executor (wasi) and Ali is the wasi of Muhammad, and the Raj`ah after Muhammad shall be for Ali — which is one of the beliefs held by the Shi`ah — and that `Uthman seized the right of Ali.

In his book Fajr al-Islam,[136] Dr. Ahmad Amin says: It was him (Abd Allah ibn Saba’) who enticed Abu Dharr al-Ghifari to propagate for socialism,[137] and instigated the towns against Uthman, making of `Ali as a deity. From his biography it is learnt that it was him who laid down teachings for demolishing Islam, founding an underground society for spreading his teachings, taking Islam as a shield to cover up his intentions. The most notable of his teachings were the *wisayah* (executorship) and *Raj`ah*, initiating his utterance by saying that Muhammad will return (to the earth). His statement was thus: "It is to wonder at whoever believing Jesus will come back (from the heaven) and denying that Muhammad will come back (on Doomsday)." Then he turned to say that Ali will come back (to the earth).

Ibn Hazm said: When Ali was killed, he (Ibn Saba’) said: "If you bring us his brain a thousand times, I will never believe his being dead. He will never die till he fills the earth with justice as was filled will oppression."

This idea of *Raj`ah* Ibn Saba' learnt from the Jewish *Madhhab* as it believes that the Prophet Khidr al-Yas has ascended to the heaven and will verily come back when he will restore the religion and law. The idea was also held by the Christian *Madhhab* during its early ages.

The abstract of speech in regard of these Jews — as said by some researchers — being that their weapon was slander, falsity, cunning, foisting perversion of speech, raising skepticism and suspicions and creating malevolence among Muslims.

It became clear that murder of Umar was engineered by an underground society, that was joined by the Jew Ka'b al-Ahbar, while assassination of Uthman was partially executed through intrigues of the Jew Abd Allah ibn Saba'. Besides, all the political seditions and fabrications of narration in the first era of Islam belong to the society of Saba'ites and associations of the Persians.

I recorded this in the first edition of my book relying on what was written by eminent historians and their successors quoting it from Ibn Saba'. A valuable book under the title Abd Allah ibn Saba'. authored by the great Iraqi scholar al-Ustadh Murtada al-Askari was published, in which he proved through convincing strong evidences that such name had no existence in truth. That is due to the fact that the first source upon which depended all the historians beginning with Tabari till the present time to prove his existence, was Sayf ibn Umar al-Tamimi (died in 170H.). And his narrations were refuted by all the Sunnah Imams, with al-Hakim saying in his regard: He was accused with atheism (*zandaqah*), and he was corrupt in narration.

We, to be fair toward knowledge and truth, say: Dr. Taha Husayn was doubtful, before, regarding the existence of this Abd Allah ibn Saba'.

Following is some excerption of what he stated in his precious book al-Fitnah al-kubra, the 2nd volume, under the chapter "Ali wa banuh" (Ali and his sons), when discussing the Battle of Siffin.138

The least thing indicated by the historians' shunning the Saba'ites and Ibn al-Sawda' in the Battle of Siffin, being that their affair was only superficially imposed and lean, with being lately innovated when controversy heated between the Shi`ah and other Islamic sects. That was when the Shi'ah opponents intended to foist a Jewish element into this (*Shi'i*) *madhhab*, vigorously in teasing and defaming them. Had the claim of Ibn al Sawda' been based on even one foundation of truth and reliable history it would have been natural to see its impact when Ali's companions differed regarding the issue of government, and also in particular in forming this new party, which was averse to reconciliation, charging with impiety anyone inclining to it or taking part in it.

But no reference was made to Ibn al-Sawda' when mentioning the Khawarij. How can this negligence be explained? Or what reason we can give for ignorance of Ibn Saba' to the Battle of Siffin and establishment of the Court Party? On my part, I explain both the cases with one reason, being that Ibn al-Sawda' was nothing but an imaginary character... and had he actually existed, he was not of that danger portrayed by the historians, who illustrated his activities too during the reign of Uthman and first year of Ali's caliphate! In fact he was a person reserved by the *Shi'ah* alone not for the Khawarij... etc.

Following is a sample of this craft in regard of a critical matter through which the Islamic history changed its course:

Ka'b and Mu'awiyah

I have stated before[139] that Umar ibn al-Khattab forbade Ka'b al-Ahbar from narrating *hadith*, threatening him with exile should he relate any of his Jewish traditions (*Israeliyyat*), or what he used to claim as being reported from the Prophet (S) after taking notice of his deceit and evil intention. As a consequence to this threat, no alternative was left before Ka'b but to surrender unwillingly and angrily. Then he started to work stealthily for attaining the purposes for which he embraced Islam, finding no access to this but through getting rid of this violent rock impeding his way, and preventing him from reaching his goal. So soon it was opportune that chance of the plot hatched by an underground society to murder Umar, in which he collaborated, fanning its fire!

With murder of Umar, he felt free and safe, giving the reins to himself to disseminate whatever the Jewish deception would let him, of the superstitions and Jewish fabricated traditions that spoiled and defamed religion, aided in this task by his senior disciples like: Abd Allah ibn `Amr, Abd Allah ibn Umar and Abu Hurayrah.

He was not sufficed with that, nor content with seeing no opponent to his plans, or to find through Muslims' negligence and aid of rulers someone to listen to or appreciate his fabricated traditions. Rather, he kept on his cunning seizing every opportunity to direct to Islam one of his malicious stabs.

We suffice here with citing only one example for this case: When fires of riot erupted during the last days of Uthman's reign, and heated up till causing murder of Uthman inside his house, this crafty priest never missed this chance, rushing to fan its flames and contributing with his Jewish stratagem as much as he could. Among the deceit he added to this sedition, was his claim that caliphate after Uthman would go to Mu`awiyah.

Wukay' reported from al-A'mash, from Abu Salih,[140] that a singer was chanting in regard of Uthman saying:

The emir after him shall be Ali,

And al-Zubayr has a pleasant morality.

Threat Ka'b al-Ahbar said: Never, but he (the emir) will be verily the owner of the gray she-mule! (meaning Mu'awiyah), as he used to see him riding a she-mule. On hearing this, Mu'awiyah came to him saying: O Abu Ishaq, what for do you utter this! while Ali and al-Zubayr and Companions of Muhammad (S) are present here! He (Ka'b) said: You are verily its (real) owner. He might have added by saying: I found this (recorded) in the first book.

In recognition of this favour, Mu'awiyah started to overwhelm Ka'b with his kindness. From history of this priest, it is learnt that during the era of Uthman he moved to the Sham, living under care of Mu'awiyah, who brought him nearer, making him among his favourites, for narrating as many falsities and Jewish

traditions as he could in support of him (Mu`awiyah) and reinforcing pillars of his rule. In al-Isabah Ibn Hajar al-Asqallani reported that it was Mu'awiyah who ordered Ka'b to relate tales in the Sham.[141] Sufficient be the aforementioned traditions, and the narrations he falsified in respect of preferring the Sham and its people.[142]

Our wonder is raised when knowing that these *Israeliyyat* are still nowadays believed and rather sanctified by some people. When enlightening and asking those people to give them less importance, some of contemporary knowledge claimants, particularly the grandsons and flatterers of the Umayyads, would rise and object us, giving reins to themselves in slandering and abusing us, out of bigotry and idiocy.

This was only one example we cited, of Ka'b's standpoints with Mu`awiyah in particular, and the misfortunes that befell Islam due to his stratagem and cunning in general. All this was due to the fact that Ali was the cousin of the Prophet (S) for whom these priests prepared and amassed all their might and forces to combat and fight his *Shari'ah*. Had I intended to cover all the stratagem and evil intended by this priest against Islam and Muslims, this would have required me to dedicate a separate full book, as I did in regard of his most eminent disciple Abu Hurayrah.[143]

We should never forget that Ali used to say about Ka'b that he was verily a liar.[144]

1. Talhah and al-Zubayr were the first people who breached the swear of allegiance (bay'ah), supported by A'ishah, because of the malice and grudge they harboured against Ali (A). These two were - as is known - among the ten men whom the Prophet (S) augured with paradise.
2. Risalat al-Tawhid, 1st edition, pp. 7, 8.
3. I will discuss the righteous fabricators at the end of this chapter.
4. The Islamic encyclopedia says: After the demise of Muhammad (S), the original religious opinions and treatments that prevailed among the vanguard of Muslims could not remain intact without being inflicted with changes. As a new era of development emerged on the scene, when the ulama' started to make advancement on an orderly system of acts and beliefs compatible with the new circumstances. As after the great conquests, Islam prevailed and spread over spacious areas, borrowing from downtrodden peoples new opinions and principles, with the life and thinking of Muslims being affected then in many respects not only by Christianity and Jewism, but also by Hellenism, Zoroastrianism and Buddhism.

   Anyhow, the Muslims have abided strictly by the principle: The Sunnah of the Prophet and the foremost in Islam was the only basis fit to be the moral ideal example to be followed by the believers. This led to fabrication of ahadith, with the narrators allowing themselves to invent traditions of their own, containing saying and act, ascribing them to the Prophet so as to make them agree with the opinions of the coming era. So that era witnessed circulation of falsified ahadith ascribed to the Prophet, showing him to say or do something that was recommendable in the following era.

   Besides, the narrators began to foist into the hadith utterances taken from the innovated sayings of apostles and gospels, and Jewish notions and Greek philosophical doctrines ... etc. which were approved by a certain group of Muslims, who found no harm in making the Prophet elaborating by this story-telling style some issues referred to in the Qur'an so briefly, calling to new opinions and beliefs. Rather, a large number of these invented contained important rules (ahkam), like halal and haram, purity (taharah), and rules of food, law, etiquette, good morals, beliefs, Reckoning Day, heavens and hell ... etc.

   With passage of time reporting the saying and acts of the Prophet gradually multiplied, and during the first centuries coming in the wake of the demise of the Messenger, the disagreement among Muslims exacerbated regarding some opinions about

divergent issues, and every party embarked on supporting its opinion by a saying or an act cited, in fabricated contradictory traditions ascribed to the Prophet's Sunnah. And in the main disputes that were resulted from bigotry, every sect resorted to the Messenger to prove its right, as some group ascribed to him (S) a saying foretelling of the establishment of the Abbasid State.

As a whole, they made him prophesy in a way where vision intermingles with prophethood, in respect of political events and religious movements, or rather the new social phenomena that came into being out of the great conquests, like elevation of honour, with the purpose of justifying all these things in view of the new Islamic group. Certain numbers of these traditions were composed in a form of utterances ascribed to Muhammad (S), talking about various places and regions that were not conquered by Muslims but only very lately.

Hence, we cannot – due to multiplicity of ahadith – give a correct historical description for the Prophet's Sunnah, but on the contrary, they – ahadith – stand for opinions adopted by some men of influence during the first centuries that followed demise of Muhammad (S), and were ascribed to him only then (vol. VII, pp. 330–335).

Some ignorant men may think that by quoting this speech we intend to make it as one of our evidences to prove our claim, counting this among matters for which we deserve censure, unaware that our only aim of this being to manifest for them and their illiterate brethren that the orientalists have knowledge of facts of our religion of which they themselves (ignorant) being unaware. Glorified is He the Bestower of intellects!

5. Refer to journal of al-Manar, vol. III.
6. For this reason the Shafi'is were forced to narrate (falsely) a hadith in regard of their leader giving him by it superiority over all other leaders, which reads: The Messenger of Allah (may God's peace and benediction be upon him and his Progeny) said: "Dignify Quraysh, as its 'alim will verily fill the whole earth with knowledge"!

On their part, the followers of al-Imam Malik have also invented the following hadith in regard of their leader: "People will migrate from the East toward the West, where they will not find a man more knowledgeable than the 'alim of people of al-Madinah." They reported also another hadith with the same meaning from Abu Hurayrah. Refer to Ibn Abd al-Barr's al-Intiqa'.

7. See p. 21.
8. These people, as said by Ibn Asakir in his Ta'rikh, used to: "make of the mursal as marfu' once, give sanad for the mawquf another time, and approve of the isnad once and insert a hadith into another one, another time." (Vol. II, p. 10).
9. Among them a group of beggars who used to stand at the bazaars and mosques, falsifying against the Messenger of Allah traditions with correct asanid, which they have learned by heart, mentioning thus the themes through those asanid (Tafsir al-Qurtubi, vol. I, p. 69).
10. This saying and its holders have brought so much detriment to people, in respect of their religion and life.
11. The following basis was laid down by them in this regard: "Unless the intercession be there, the intercessor would be of no use.
12. Refer to the section: Fabrication of hadith for rhetoric speech, in this book.
13. Kashf al-khafa', vol. II, p. 409.
14. Ibn Khallikan, vol. II, p. 113.
15. Abu al-Bukhtari was the judge of al-Madinah after Bakkar ibn Abd Allah. After that he undertook adjudication of Baghdad after Abu Yusuf, the companion of Abu Hanifah. He died in 200 H. during the caliphate of al-Ma'mun. Tafsir al-Qurtubi, vol. I, p. 69.
16. In his exposition of this bab, Ibn Hajar said: "Notice: Al-Bukhari used, in this statement, the word dhikr (remembrance) not the word fadilah (virtue) nor manqabah (merit), since the virtue cannot be understood from the hadith of this section, as out of Ibn Abbas' acknowledging of his fiqh and companionship indicates much honour. In al-mawdu'at, Ibn al-Jawzi reported that Ibn Rahawayh said: No hadith on excellences of Mu'awiyah has been confirmed, so al-Bukhari's refraining from using the word manqabah (for Mu'awiyah) came in fact in reliance upon the utterance of his shaykh 'Ibn Rahawayh'.

The same can be said in regard of al-Nasa'i when he depended on words of his shaykh Ishaq, and so also with al-Hakim. Ibn al-Jawzi reported again from Ibn Abd Allah ibn Ahmad ibn Hanbal as saying: I asked my father: How do you view Ali and Mu'awiyah?

He paused for a while and then said: You should know that Ali had so many enemies, who endeavoured to find any fault for him, but on failing they resorted to a man who fought against him, flattering him out of vengeance against Ali. Then this man embarked on citing many merits for Mu'awiyah, which were invented by his followers, that having no origin whatsoever. So many ahadith were reported showing excellences of Mu'awiyah, but no one of them could prove to be correct through isnad (chain of transmitters), the fact determined by Ishaq ibn Rahawayh and al-Nasa'i and others. And God knows better. Thus ended the speech of Ibn Hajar, in Fath al-Bari, vol. VII, p. 83.

Concerning the story of al-Nasa'i (to which Ibn Hajar referred), who is the author of one of widely-known hadith books, it was reported by al-Dhahabi who said: When being in Damascus, al-Nasa'i was inquired about merit's of Mu'awiyah, when he said: Isn't he pleased to be compared head to head (i.e. to be likened to Ali), so as to be preferred? Al-Dhahabi says: Then people kept on pushing him till driving him out of the majlis (meeting), when he was carried toward Kufah where he died.

17. Of what is narrated in regard of excellence of Damascus, I can refer to what is reported by Abu Dawud, from Abu al-Darda', that he said: The Messenger of Allah (S) said: The fustat (tent) of Muslims on the day of epic in Ghautah, at the region near a city called Damascus, which is the best of the cities of the Sham.
18. See p. 208, and refer too to my book Shaykh al-mudirah.
19. Sharh Nahj al-balaghah, p. 261.
20. Mu'awiyah was never one of scribes of revelation (wahy), and had never inscribed even one word of the Qur'an.
21. These traditions are cited by al-Suyuti in his book al-Jami' al-saghir.
22. Journal of al-Manar, vol. XXVII, pp. 747-754.
23. The Shi'ah categorically deny their participation in fabrication of substitutes (abdal) traditions, since they had no abdal, so as to compose traditions for them, nor they acknowledged them at all.
24. The eminent 'alim al-Izz ibn Abd al-Salam had a printed treatise about the abdal, ghawth qutub (magnate), and the nujaba' (the dignified), stating in it that these names have no origin in Islam and were not reported from the Prophet (S), neither in a sahih tradition nor a weak one.
25. Refer to the Muqaddimah, Edition of Beirut, p. 473.
26. That is the traditions of substitutes (We gave them a shelter on a lofty ground having meadows and springs. abdal).
27. It is the 3rd treatise in the book al-Rasa'i wa al-masa'il of Ibn Taymiyyah.
28. In every place there is trace for Tha'labah.
29. The year in which this fatwa was written.
30. Let those who still look at the realities with obstinacy hear this.
31. The prophecy of the hadith came true, as sovereignty remainted in the hands of Banu al-Abbas till the Jesus Christ received it from them.
32. Mother of al-Mu'tasim was Turkish.
33. Tafsir al-Manar, Vol. IX, p. 228.
34. Sharh al-Nawawi ala Muslim, Vol. I, p.33.
35. This being in fact one of the misfortunes of that word "muta'ammidan" (deliberately), to which cling those who claim to be among the muhaddithun (Fath al-mulham, Vol. I, p. 132).
36. One of the rules in which they believe being: Piety never necessitates veracity of narration.
37. Fath al-Bari, Vol. I, p. 161.
38. I wish the Hashwiyyah apprehend what is said by Ibn Hajar. But wherefrom they can have understanding or apprehension!
39. This Sayf ibn Umar was a big liar and was the most famous among those from whom al-Tabari reported in his Ta'rikh and other books.

40. Al-Mirqat, p. 39.
41. That is the Book of Allah.
42. Al-Suyuti, Miftah al-Jannah fi al-ihtijaj bi al-Sunnah, p. 17.
43. Aws ibn Hajar said: The brilliant who suspects you, is like that who has seen and heard.
44. See pp. 147 - 155.
45. Umar evacuated the Jews of Khaybar toward Adhra'at and other places in the year 20H., and evacuated the Jews of Najran toward the Kufah, dividing then al-Qura Valley and Najran among the Muslims (Ibn Kathir's al-Bidayah wa al-nihayah, vol. VIII, p. 108). He did so with those who had no covenant from the Messenger of Allah (S).
46. Ibn al-Jawzi says: When no one managed to foist into the Qur'an anything strange to it, some people started to add to the hadith and fabricate things that were never uttered in origin (Ta'rikh Ibn Asakir, vol. II, p. XIV).
47. Muqaddimat Ibn Khaldun, pp. 439,440.
48. Ibn Ishaq used to defend the Jews and Christians calling them in his books 'people of first knowledge (Mu'jam al-udaba', Vol. XVIII, p. 8.
49. Al-Muqaddimah, Vol. II, p. 139.
50. Duha al-Islam, Vol.II, p. 139.
51. Al-Bukhari reported from Abu Hurayrah as saying:
People of the Book (Ahl al-Kitab) used to read the Torah with the Hebrew language, interpreting it with the Arabic for the Muslims (Vol. II, p.285).
52. Professor Sa'id al-Afghani, in an article published in al-Risalah Journal, stated that the first Zionist being Abd Allah ibn Saba'. In reply to this I wrote an elaborated article proving in it that the first (staunchest) Zionist being Ka'b al-Ahbar. This reply appeared in issue No. 656 of al-Risalah.
53. Al-Islam wa al-hadarah al-Arabiyyah, p. 164. How can't Ka'b al-Ahbar be described as having abundant knowledge, while it was him who said to Qays ibn Kharshah al-Qausi: "No span of the earth but was recorded in the Torah, which Allah revealed to His prophet Musa (peace be upon him), with whatever will be on it and whatever goes out of it till the Day of Resurrection." This hadith was reported by al-Tabari and al-Bayhaqi in al-Dala'il, beside Ibn Abd al-Barr in al-Isti'ab, Vol. II, p. 533.
54. Al-Isabah, vol. V, p. 323.
55. Though Ka'b al-Ahbar died and was buried in Hams, but in Egypt a tomb was made with a high dome over it, with people paying tribute to it, seeking blessing through it. This dome is nowadays erect inside a big mosque on al-Nasiriyyah street in Cairo, with all its expenses being shouldered by the Ministry of Endowments (Awqaf) from its treasury.

Hams, in which Ka'b was buried, differs from other Muslim cities, as a hadith is reported in its regard, ascribed to the Prophet (S), reading thus: "Verily Allah will on the Day of Resurrection resurrect from a city in the Sham, called Hams, seventy thousand men who will never be subject to reckoning or torment". Undoubtedly, all this is due to blessings of the body of Ka'b ... and he has right on Allah!! What is surprising here the fact that they ascribed this hadith to Umar!! Refer to al-Jami' al-saghir of al-Suyuti. Also Ibn Jubayr, in his Rihlah (p.25), said that there is a tomb for Ka'b al-Ahbar in al-Jizah.

56. Duha al-Islam, vol. II, p. 97.
57. Hayat al-hayawan, vol. I, p. 266.
58. Al-Isabah, vol. V, p.323. See also my book Shaykh al-mudirah.
59. Siyar a'lam al-nubala', Vol. III, p. 218.
60. Ibid., p. 322.
61. Muqaddimat Fath al-Bari, vol. II, p. 171.
62. Ibid. vol. II, p. 171.
63. Ibid, Vol. IV, p. 274.
64. Abu Hurayrah and Anas ibn Malik were among those who reported from Abd Allah ibn Salam.
65. Distinguishing the Sham with rulership in Ka'b's speech has a critical political goal, about which I gave some information, and later on more will come.
66. In this way his teacher puts him in trouble to make him swear by Allah. There is neither might nor power but in God.

67. Sakhab with sin, is a word confirmed by al-Farra' and others, but it is more known with sad.
68. Al-Itqan, vol. I, p. 53
69. Al-Maghrib, p. 123.
70. Al-Shifa', vol. I, p. 55.
71. Tafsir, vol. IV, p. 17.
72. Al-Bidayah wa al-nihayah, vol. VIII, p. 206. In another narration reported by al-Dhahabi in his Siyar a'lam al-nubala': "You should give up relating the hadith or otherwise I will exile you to the land of apes" (vol. II, p. 433).
73. He was the governor of Tustar and the greatest among commanders of the Persians. He undertook the right wing of the armies of Rustam, the vizier of the king of Persia in the Battle of Qadisiyyah. When Rustam was killed, al-Hurmuzan fled with those who survived among his soldiers.

The Muslims kept on chasing him till he sought refuge in the Town of Tustar, where he was fortefied by it, and the Muslims besieged him severely till compelling him to surrender to the verdict of Umar, bringing him to al-Madinah (in 17 H.). The Muslims used to slander the Iranians and take them as slaves. Some of them who were in al-Madinah used to frequent to al-Hurmuzan, among whom I can refer to Feirouz, nicknamed 'Abu Lu'luah', who was a servant for Ibn Shu'bah, and it was him who stabbled Umar.

74. Tarikh Ibn al-Athir , vol III, p. 24, Tarkih al-Tabari, vol V.
75. This man (Ka'b) had wonderful designs with which he could cojole wuith minds of Muslims. As an example the following is one of his frauds as reported by trustworthy historians: Ka'b said to Umar: In the Torah it is stated that you will be killed as martyr! Umar said: How can I attain martyrdom while in the Arab peninsula? Besides other designs which can be seen in Tarikh al-Khulafa', pp. 90, 98 and Ibn Al-Athir's Tarikh al-Kamil, Vol. II, p. 357.
76. Tabaqat Ibn Sa'd, vol. III, p. 236.
77. He is truly a cunning Jew. This report can be seen in Fath al-Bari, vol. XIII, p. 41, and Tabaqat Ibn Sa'd vol. III, p. 253.
78. He used to attribute all of his malicious reports to the Book of Allah while it being totally free from that.
79. Tabaqat Ibn Sa'd, Vol. II, p. 262.
80. Ibn Sa'd and others stated that the year of Ramdah was the year 18 H. , and it lasted for nine months. Al-Ramdah is with fathah on ra' and sukun on mim, and the year was called so due to severe barrenness that inflicted the land because of lacking of rain, with death of the cattle, and people starving to death, till were obliged to swallow the ash, and drill the holes of jerbons and rats extracting what they contained (Tabaqat Ibn Sa'd, Vol. II, p. 223).
81. Undoubtedly this narration of Anas or other ones can never withstand the strong narration contraditing them. Anas was one of those whose narrations were not trusted, and Abu Hanifah was never trusting him, or Abu Hurayrah or Samurah ibn Jundub.
82. In Asas al-balaghah of Jar Allah, under the bab "jim-dal-ha'" and khafq al-mijdah means the posteriors (latter parts), whose rain is abundant. It is said: The rain majadih have flowed. In a hadith by Umar: "I have sought a drink by majadih of the heaven", meaning to ask forgiveness.
83. Al-Bidayah wa al-nihayah, vol. VII, p. 92.
84. Tabaqat Ibn Sa'd, vol. II, p. 231.
85. See vol. II, p. 290.
86. Al-Bayan wa al-tabyin, vol. IV, p. 279. This khabar was reported also by Ibn Qutaybah in his book al-Shi'r wa al-shu'ara', under the biography of Yazid ibn Ubayd, beside al-Tabari in his Tafsir.
87. Siyanat al-insan 'an waswasat Ibn Dahlan, p. 538.
88. Tafsir Ibn Kathir, vol. III, p. 101.
89. The word here is quoted from Tafsirs of al-Fakhr al-Razi, al Tabari, Abu al-Su'ud, and al-Nisaburi, in a margin of Tafsir al-Tabari, vol. III, p. 87.
90. One of their legends being: 'Ad had two sons with the names Shaddad and Shadid, who ruled and subdued the world. When Shadid died, the sovereignty became under Shaddad who dominated the whole world, subduing its kings to his rule. When he heard of the paradise he said: I will build one like it. Then he built an Iram in some of Eden deserts within 300 years, when he was 900 years old. It was a magnificent city with golden and silver palaces, and its pillars made of olivine

and ruby, containing various kinds of trees and rivers. When its construction was completed, he marched together with people of his kingdom toward it. When being at a distance of one day and one night to reach it, Allah sent down a scream from the sky upon them, when they all perished...

91. By this he confined the route before Mu'awiyah, as if any other one reaching it to search for him would disgrace him and reveal truth about his narrations and superstitions.

92. Tafsir Ibn Kathir, Vol. IV, p. 36.

93. Al-Malati, al-Tanbih fi al-Radd ala ahl al-ahwa' wa al-bida', p. 99.

94. Ta'rik al-Adab al-Jughrafi al-Arabi, by the Orientalist Aghnatyaus Yolya Novitch Czechoviski.

95. Sunan al-Tirmidhi, published in India, Vol. II, p. 112.

96. Al-Isabah fi tamyiz al-Sahabah, Vol. V, p. 323.

97. Fath al-Bari, Vol. VII, p. 156.

98. Ibn Rashiq, al-Umdah, p.8.

99. Al-Nujum al-Zahirah, Vol,. I, p.33.

100. Fath al-Bari, vol. VI, p. 337.

101. They used to consider Ka'b among the first calss of Tabi'un (al-Nujum al-Zahirah, vol. I, p. 90), and the Hashwiyah still give him this rank.

102. Refer to my book Shaykh al-mudirah, to be aware of the Jewish traditions (Israeliyyat), which Abu Hurayrah took from his teacher Ka'b al-Ahbar.

103. Tafsir Ibn Kathir, vol. I, p. 4.

104. Fath al-Bari, vol. I, p. 167.

105. The three Abds are: Abd Allah ibn Abbas, Abd Allah ibn Umar, and Abd Allah ibn 'Amr.

106. Refer to my book Shaykh al-mudirah, to see how has Abu Hurayrah contacted Ka'b al-Ahbar and how he has fallen in his trap.

107. Al-Bidayah wa al-nihayah, Vol. VIII, p. 106.

108. In another narration, the word used is amthal (the most distinguished).

109. Ibn Hajar, al-Isabah, vol. I, p. 323.

110. Ibn Hajar al-Asqallani, al-Kafi al-shafi, p. 139.

111. In another narration: If you seek my advice, I prefer to pray behind the rock, i.e. the rock would be the qiblah.

112. Mudahat the Jewism is to resemble and be like it in taking the rock as qiblah, due to the resemblance it had in view of that believing it to be still a qiblah.

113. The Roman Christians have thrown these sweepings out of pertinacity against the Jews who were attaching much importance to it and pray toward it (as qiblah).

114. The bad dissimulation and plety.

115. I have quoted this statement briefly from Tafsir al-Tabari, vol. IV, p. 160 and following pages.

116. In regard of Abd al-Malik ibn Marwan who built the rock, I cite here what Ibn al-Athir said in vol. IV, p. 190 of hid book: Abd al-Malik ibn Marwan went on pilgrimage in 75 H., when he addressed people in al-Madinah saying: After all I am neither the oppressed caliph (i.e. Uthman), nor the sycophant caliph (meaning Mu'awiyah), nor the ma'fun caliph (meaning Yazid). I will never treat this Ummah but with the sword till make you submit to my will, and you learn by heart the acts of the earlier immigrants, but never act like them. You bid us to God-fearing but forget about yourselves. By God no one of you would bid to God-fearing after this incident, but I will behead him!

117. See vol. I, p. 35.

118. Refer to al-Nuwayri's Nihayat al-arab , vol. I, p. 232 to see these reports and more wonderful than them.

119. In the narration of Abu Umamah al-Bahili: When the Prophet was questioned he said: Bayt al-Maqdis and its vicinities (Nihayat al-arab, Vol. I, p. 333).

120. See p. 15.

121. Ta'rikh Ibn Asakir (the manuscript), Vol. I, p. 57; and Hams is the place where his (Ka'b's) corpse was buried.

122. Ibid, p. 14.

123. Fath al-Bari, vol. XIII, p. 69.

124. This is the correct hadith through which the light of Prophethood emanates. But one of the disciples of Ka'b, Abd Allah ibn 'Amr ibn al-As, would come and report from the Prophet the following hadith:

"Relate from me even one verse, and relate from Banu Israel with no harm," contradicting the Prophet's order then and enraging him by relating from the Zamilatan (two Sahihs).

125. That is the Islamic Shari'ah.
126. That with supposing them to report from their shaykhs, but in fact they used to invent and fabricate (traditions) from their own!
127. Iqtida' al-sirat al-mustaqim, pp. 208, 209.
128. Al-Manar Journal, p. 541 and following pages.
129. Ibid., vol. XXVII, p. 752.
130. Ibid., Vol. XXVII, p. 697.
131. Ibid., Vol. XXVII, p. 783.
132. Ibid., Vol. XXVII, p. 539.
133. I mean Ka'b and Wahb.
134. See Vol. XXVII, p. 618.
135. See p. 763.
136. See pp. 330, 331.
137. When Ibn al-Sawda' met Abu Dharr in Syria (Sham) he said to him: O Abu Dharr! Aren't you amazed at the saying of Mu'awiyah: "All wealth is for Allah, and everything belongs to Allah"? It seems as if he intends to curb Muslims from reaching it (Ashhar mashahir al-Islam, p. 734).
138. See pp. 98, 99.
139. See section on this subject in this book.
140. Al-Maqrizi in Treatise: Al-Niza' wa al-takhasum fima bayna Bani Umayyah wa Bani Hashim, p. 51.
141. See Vol. V, p. 323.
142. See p. 171 and following pages of this book (Arabic).
143. Refer to my book Shaykh al-mudirah.
144. Refer to section: "Companions Belie Ka'b".

Masihiyyat In Hadith

(*Hadith* of Jassasah, of Satan's stabbing all mankind except Jesus and his mother — Ibn Jarih)

If the *Israeliyyat* distorted the splendour of Islam through their fabricated falsities, the *Masihiyyat* too had a share of the misfortune that afflicted this religion. The first one undertaking the lead of these was Tamim ibn Aws al-Dari, who was a Yemeni Christian. His abode with his tribe was in the Sham opposite to Palestine. He came to the Prophet (S) and embraced Islam after the Battle of Tabuk in the year 9H.

Abu Mu'aym says: He was the monk of his time people, and devout among the Palestinians. He was the first to tack the saddle, and the first to relate (tales). He kept the company of the Prophet (S) and took part in his battles. He stayed long in al-Madinah till shifting to the Sham after murder of Uthman.[1] He died during the caliphate of Ali in 40 H.

He used to relate narrations and tales of Jassasah, dajjal (impostor), Iblis, death angel and heavens and

fire, spreading these narrations everywhere, as done by his likes: Ka'b al-Ahbar and Wahb ibn Munabbih. No wonder to see Islam penetrated by the *Masihiyyat* after being invaded by the *Israeliyya*t, as it was blemished with different things from every religion and every creed. But it is out of scope here to elucidate all the blemishes foisted into Islam from other cults and creeds, as a full book is needed to cover them.

Hadith of Jassasah

Among the *Masihiyyat* stated by Tamim al-Dari to the Prophet (S), we can refer to the story of Jassasah, and that of the impostor, with that of descension of Jesus, and others.

In regard of the *hadith* of Jassasah, it is reported by Muslim[2] in his Sahih from contradictory ways and chains. Hereunder its text as reported from Fatimah bint Qays, the sister of al-Dahhak ibn Qays, who was among the first immigrants.

After gathering people, the Messenger of Allah (S) said: By God, I have never gathered you out of desire,or dread, but because Tamim al-Dari[3] was a Christian man, who came, swore allegiance and embraced Islam. He told me that he boarded a sea ship with thirty men from Lakhm and Jadham. Then they became the sport of the waves for one month, after which they landed at an island, staying there until sunset. On entering the island, they encountered a hirsute hairy mount, whose forepart could not be distinguished from the backside, when they said: Woe to you, what are you? It said: I am al-Jassasah. Then it advised them to look at a man inside the convent, pointing to him. On going into the convent, they met the greatest man in nature, and firmest in fetters, with his hands tied together to his neck, between his knees up to the heels, with iron chains.

When he recognized them to be among the Arabs, he layed before them numerous questions, for which they gave answers. Then he said to them: Tell me what has the Prophet of illiterate done? They said: He departed Mecca and settled down in Yathrib. He asked: Have the Arabs fought him? They replied: Yea. He said: What has he done to them? They told him that he had overcome whoever came close to him from among the Arabs, and they obeyed him. He said: I apprise you about myself. I am Jesus (Messias) and I am about [4] to be permitted to rise out, when I will go out... I will proceed on earth for forty days, through which I shall enter every and each village I pass by, other than Mecca and Tibah as they are both forbidden for me. Whenever I intended to enter any of them, I will be received by an angel holding in his hand an unsheathed sword to restrain me from (entering) it.

After stating this, he thrusted the messenger with his wand, on the pulpit saying: This is Tibah, this is Tibah, this is Tibah, meaning al-Madinah.

Abu Hurayrah never missed this report without foisting it with a breath of his oddities. So he narrated that between the two horns of al-Jassasah there was a distance of one parasang for the rider!

I came across a comment on this *hadith* by al-Allamah al-Sayyid Rashid Ridha' (may God's mercy be upon him), as follows:

About *hadith* of Jassasah which is related by Tamim al-Dari to the Messenger of Allah and recorded by Muslim in his Sahih through chains contradicting each other in respect of its text, it can be said that this difference in the text was caused by some narrators mentioned in the Sahih, and it can't be taken as caused by multiplicity of story.5

Further, can the narration of Tamim al Dari to the Messenger — if its chain be free from defects — make the *hadith* supplementary to what the Prophet (S) uttered of his own accord, so as to determine the veracity of its origin in accordance with his (S) permission or approval of an act, as indicated by his warrant and permission? Apparently this *qiyas* (analogy) is out of scope here, and the Prophet had no knowledge of the unseen, as he — like common people — used to hold speech of people to be true, when no suspicion being raised against it. Most often he believed the traditions related by even the hypocrites and disbelievers, the fact indicated by the *hadith* of Arinayn6 and people of Ma'unah well.

In fact he could recognize the falsity of some liars through *wahy* (revelation), or some ways of test, or reporting by trustworthy people, and the like ways of human knowledge. It is known that the prophets could be distinguished from ordinary people through revelation and *ismah* (infallibility) against telling lies. And revelation was not to be sent down but with matters related to religion, and *da`wah* (invitation) to it, with safeguarding it and the man who brought it, beside the fact that to believe the liar is not the same as telling lie.

It is sufficient to meditate in this section (*bab*) admonition from Allah to His Messenger, due to his granting permission to some of the hypocrites who asked him to exempt them from taking part in the Battle of Tabuk, and the justification he gave for this, through saying to him:

عَفَا اللَّـهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

God forgive thee (***O Our Apostle!***) ***Why didst thou give them leave*** (***to stay behind***) ***until it was manifest unto thee who spake the truth, and thou hadst known the liars.*** (***9:43***)

When the prophets and messengers are allowed to believe the liar in some matters that neither breach the *Din*, nor entail a legal rule, or anything inconsistent with the position of message, isn't it permissible for others to believe the liar in every report that no evidence is there to prove its containing any falsity? Whoever believes anything can relate it to any other person without ascribing it to that from whom he heard7.

About descension of Jesus from the heaven and reappearance of al-Dajjal and al-Mahdi8 he said:

Many traditions about descension of Jesus are reported in the two Sahihs and *Sunan* and other books,

most of which are cited about the last hour (end of time) and mixed with the traditions of *al*-Dajjal, in which and in the traditions on al-Mahdi (A), there is much confusion, difference and contradiction. Out of them altogether, it is apparent that among the Jews a *dajjal* (impostor), and rather the biggest impostor ever known throughout the history of nations, will appear and claim to be Jesus that is awaited by the Jews.

At that time a large number of people will be tempted by him. At the end of his epoch, Messias, Jesus the son of Mary, shall appear, with his descension being at the white Minaret, east of Damascus. Then he will meet the impostor Messias at the Lidd Gate in Palestine, where the real Messias will kill the impostor Jesus[9] after a long war between the Muslims and Jews. And most of the Christians had a strong belief in the descension of Jesus, and they tried all the time, from advent of Islam till the present time, to disseminate it among the Muslims. Wahb ibn Munabbih, the second pillar after Ka'b al-Ahbar, was among those who tried this through inserting it into exegesis, with the aim of distorting *tafsir* of the Qur'an through the superstitions he spread.

Hadith of Satan's Defaming All Sons of Adam except Jesus and Maryam

Among the *Masihiyyat* traditions, it can be referred to the *hadith* reported by al-Bukhari on the authority of Abu Hurayrah that the Prophet said: "The satan verily stabs every human being in the waist in time of birth, except Jesus the son of Mary, whom he tried to stab but he (satan) stabbed the cover." In another narration he said: I heard the Messenger of Allah saying: No son of Adam shall be born unless that he should be afflicted (touched) by the satan at the hour of birth, when he initiates his life crying out of the satan's touch, except Maryam and her son."

Yet in another narration: The satan afflicts every son of Adam at the time of birth, except Jesus, son of Mary and his mother. Allah made a veil to prevent the stab, which hit the veil and missed them.

Muslim reported it thus: "...except the prick of the Satan", and... "unless that he should initiate his life (crying) because of the prick of the satan." What we get of this *hadith*, which this honourable Companion heard from the Messenger, being that, the satan stabs or pricks every son of Adam except Isa ibn Maryam and his mother. So none of all sons of Adam shall escape stab of the satan other than them, even the apostles: Noah, Abraham and Moses and others, with their Seal Muhammad, upon whom and all Prophets be God's benedictions. How wonderful is this *hadith*![10]

Unsatisfied with all this, they narrated also that even the Prophet (S) could never escape the satan's prick, only after the stab's penetrating his heart. And that was through a surgical operation undertaken by the angels, using surgical instruments made of gold.

According to these narrations, the chest of the Prophet (S) was rip open and the black leech was taken out. But unfortunately, the first operation might have failed, so his chest was rip again, and again for five

times, four of which were unanimously accepted — as is said at the age of three, and ten, and at the time of his mission (*mab'ath*), and *isra'*, and for a fifth time about which there is dispute.[11] It is said that the purpose behind reiterating the act of ripping is only to show more veneration for the Prophet.

This surgical operation resembles — in some aspects — the process of crucifying Jesus Christ (upon whom be peace), who never perpetrated any sin deserving such crucifixion. But they mentioned that so that God may forgive the guilt of Adam which is shouldered by him and his offspring till the Day of Resurrection, being a burden upon all of them. The Christian creed stipulates that this forgiveness can never be attained but only by that who has faith in the belief of crucifixion.

When the Muslims ask their brethren the Christians. Why doesn't Allah forgive Adam's sin through other than this harsh means, in which an innocent pure soul, of Jesus, was put to death, without any sin? It will be said to them. Why didn't Allah create the heart of His Messenger whom He chose, like the hearts of other delegated prophets — while God knows better where to give His message — pure from the black leech and devil's luck without such an operation which tore his chest and heart recurringly.

By God, I can't imagine where they to go from what the Almighty Allah said in His holy Book, in Surat al-Hijr:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ قَالَ هَٰذَا صِرَاطٌ عَلَيَّ
مُسْتَقِيمٌ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

"He said: "My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray. Save Thy (devoted) servants, of them the freed ones." Said He. "This is a right way unto Me. Verily, (as regards) My (devoted) servants, there is not for thee over them any authority except the one who followeth thee, of the deviators." (15:39-42).

How can they repel the Book by the *Sunnah*, or object the *mutawatir* (*hadith*) that indicating certainty with ahad (unsuccessively narrated) traditions which never indicating but surmise? That is in case of these traditions being correct.

But this *hadith* of the satan's goading was refuted by al-Zamakhshari in his book al-Kashshaf, and also about it Fakhr al-Din al-Razi in his Tafsir[12] said: "Al-Qadi confuted this report saying: it is *khabar wahid* that was cited opposite to the proof, so its refutation became inevitable. We said that it was opposite to the proof for several reasons.

First: The satan verily invites to evil that who discerns the good and evil, while any lad never does so.

Second: Had such prick been in the capacity of the Satan, he would have done worse than this. Such as destroying the upright people and corrupting their conditions.

Third: Why the exception singled out Mary and Jesus other than the other prophets (A)?

Fourth: Had this goading been reality there, its effect would have remained obvious, and had it so the screaming and weeping would have never stopped. On seeing non-existence of this we realized its futility.

Al-Ustadh Muhammad Abduh (May God be pleased with him) said:[13]

"What is certain for us is that the satan has no warrant over devoted servants of Allah, the best of whom being the prophets and messengers. Regarding the *hadith* on Mary and Jesus that they were never touched by the satan, *hadith* on Islam of the devil of the Prophet(S), and *hadith* of removing the devilish luck out of his (S) heart, are all surmise-based reports as they are *akhbar al-ahad* (singly narrated traditions).

And since their theme being the Knower of the Invisible, and due to the fact that iman is among *aqa'id* (beliefs), in whose case surmise is not adopted according to Allah's words: "Assuredly conjecture can by no means take the place of truth," we will never be obliged to believe in the content of these traditions in respect of our beliefs.

Ibn Jarih

It is known that Ibn Jarih al-Rumi was one among those who used to disclose what is hidden inside their hearts. He died in 150 H. and he was regarded trustworthy in the perspective of al-Bukhari, who was right in that thinking. In Tadhkirat al-huffaz al-Dhahabi said that he was of a Roman origin (Rumi), so he was a Christian in descent. About him some scholars said that he used to fabricate *hadith*, and he consummated temporary marriage (*mut'ah*) with ninety women. Of the *Masihiyyat* that were foisted into Islam is the *hadith* on making the Prophet(S) sit on the Throne! And that was when witnessing the Christians believing that Jesus used to sit beside God on the Throne[14], it pained them not to make Muhammad (S) sit on the Throne too, so they narrated this report which I am quoting herewith from the book Bada'i' al-fawa'id of Ibn al-Qayyim (Vol. IV, pp.39-40).

Al-Qadi said: al-Maruzi compiled a book on the Prophet's virtues, stating in it "his being seated on the Throne", adding that the same was held by Abu Dawud, Abu Ja'far al-Dimashqi, Ishaq ibn Rahawayh, Ibrahim al-Harbi, Abd Allah the son of al-Imam Ahmad, al-Maruzi and Bishr al-Hafi, till stating more than fifteen scholars holding the same belief.

Ibn al-Qayyim says: I said the same is also said by Ibn Jarir al-Tabari, the leader of all these and imam of exegesis, and it is also said by Abu al-Hasan al-Daraqutni. I quote here some of the poetic lines he said in his regard.

Hadith of intercession is (reported) by Ahmad.

To Ahmad al-Mustafa its chain goes back,

And a hadith is cited in making him sit,

On the Throne too, so never renounce it,

Relate the hadith with its import,

And never insert in it what spoils it,

Nor deny that he is sitting,

Nor repudiate that he makes him sit.[15]

Following is a short statement I quote from the book al-Aqidah wa al-Shari'ah by the great Orientalist Jold Tsihar, p.p.42-43.

There are sentences taken from the old epoch and modern epoch, sayings of the divine ulama', or derived from the fabricated gospels and teachings of the Greek philosophy, and utterances said during the reign of the Persians and Indians, all found way into Islam through way of *hadith*, even the term *abuna* (our father). Thus they came to be directly or indirectly purely owned by Islam! A great treasure of religious tales crept into Islam, to the extent that when making a glance at the material of *hadith* and the Jewish religious literature, we will verily find an ample portion of Islamic religious literature was spoiled with so many fabrications taken from these Jewish sources.

I don't intend to expose all the *Masihiyyat* that were foisted into Islam. Whoever desires to have knowledge about the *Israeliyyat* and *Masihiyyat* (Jewish and Christian fabricated traditions) and others in the Islamic religion, can refer to books of *tafsir* (exegesis), *hadith* and history. Beside the books of Orientalists like Jold Tsihar, and Fonn Krimar beside others, in which so many of these Jewish and Christian traditions were recorded.

Before concluding this *bab* (section) I introduce some of what Abu Hurayrah related about descension of Jesus from the heaven.

Jesus Christ and His Descension

It is said that descension of Jesus (Messias) from the heaven being one of the signs of the Hour (Doomsday). It is reported in the two Sahihs and other books, that Abu Hurayrah said: The Messenger of Allah said: "By Whom in Whose hand is my life, the son of Mary is about to descend among you, as a just arbitrator. He will verily break the cross, kill the pig, impose the *jizyah* (tribute), slaughter the ape and accept nothing except Islam." They also said that he will not bring an independent statute (*shari'ah*), and will receive the reins of government from al-Mahdi, with al-Mahdi being one of his companions and followers. And all the acts done by him will resemble the acts they stated to be done by al-Mahdi.

Place of His Descension

Jesus will descend at the White Minaret east of Damascus, placing his palms on wings of two angels. When bowing his head, it will trickle, and when raising it pearls will glide down from it. His descension will take place after elapse of six hours of the day, and will sit on the pulpit, when the Muslims, Christians and Jews will enter the mosque. Then he will lead Muslims in (afternoon) prayers at Damascus Mosque. After that he with his followers will rise out looking for the *Dajjal*, when the earth be drawn together for him till he coming near the Bayt al-Maqdis, which he will find closed, being besieged by the *Dajjal*.

Length of His Term

In a *hadith* related by Abu Hurayrah, that was recorded in the books of al-Tabarrani and Ibn Asakir, the Prophet (S) said: "Jesus will dwell among people for forty years." After that Muslims will bury him beside our Prophet (S). It is also reported by Ibn Umar through a chain going back to the Prophet, as saying: He (Jesus) will get married and give birth to two sons, one called Musa and the other Muhammad. He will live for forty-five years, and will die and be buried with me in my grave. Then I and Jesus will rise up from one grave (in the period) between Abu Bakr and Umar. It is said that he will dwell for seven years, and after murder of *al-Dajjal* he will betake himself to the Medina and visit the tomb of the Prophet (S), making pilgrimage to the Holy Sanctuary (Mecca), deceasing at the Medina. There are similar reports in this regard, that I abandoned due to their vanity.

The Suspicions Raised By Them

They say there are authentic traditions asserting that descension of Jesus will be at dawn on the eastern Damascus Minaret.[16] But how is it said that his descension will be after elapse of six hours of the daytime (at 6 afternoon). Besides, it is commonly known among men of knowledge that Jesus will verily perform morning prayers behind al-Mahdi not afternoon prayers.

Abundance of Related Traditions

It became manifest before, that behind such situation were many reasons, various motives, with its doors being open for long centuries, producing every day multifarious traditions which the fabricators diversify in devising and ascribing to the Messenger of Allah (S).

Consequently the traditions ascribed (falsely) to the Prophet have extremely multiplied, till reassing hundreds of thousands[17], the fact that led al-Hafiz al-Daraqutni to say: Verily the correct *hadith* among false *ahadith* is exactly like the white single hair on the black ox skin[18].

Being terrified by this multiplicity of traditions, the *`ulama'* got ready for unveiling and divulging the fabricated traditions, compiling numerous works in this regard. The most outstanding ones who put their

best leg foremost were Ibn al-Jawzi, al-Suyuti, al-Saghani and Mulla Ali al-Qari and others.

Further, Dr. Ahmad Amin (may God's mercy be upon him) has broached the issue of abundance of traditions, saying:[19]

"It is quite strange that when taking diagram for the *hadith*, it would be like a pyramid, whose pointed edge being the era of the Messenger (S) which becomes being gradually wider and wider with passage of time, till when reaching the base we become so distant from the Prophet's time, though the reverse being the reasonable fact. It is known that the Companions of the Messenger of Allah should have been better aware of his *hadith* than others, and with their death *hadith* should diminish with absence of narrators from him(S), and so on. But we observe the traditions that spread during the Abbasid epoch were more than those spread during the Umayyad era.

It may be among the correct reasons that migration in request of *hadith* and collecting it from all towns during the Abbasid epoch used to be more perfect and active. But that was not the only reason, rather it might be the greatest reason led to voluminosity of (fabricated) *hadith*, as the Jews and Christians and others[20], who follow other religions, have foisted many things from their religions and reports into the traditions. Thus the traditions became replete with things taken from the Torah and its margins, some of the Christian reports, and teachings of the *Shu'ubiyyah* such as the traditions indicating excellence of the Persians and Romans.

"The geographers are requested to search for this island and recognize its place in the sea and inform us then so as to see the oddities contained in it, about which we are told by - our master - Tamim al-Dari, may God be pleased with him.

The Saint Ibrahim Louqa, in his book al-Masihiyyah fi al-Islam, after referring to superiority of Jesus over all other mankind and his being competent to be infallible and immune against all sins, said: "In Surat Maryam it is said:

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

"And (there is) not one of you but shall go down unto it (hell); This is of thy Lord a decided (unavoidable) decree". (***19:71***)

This verse determines decisively that all human beings should enter the hell, we seek God's protection from it, and it is known that punishment can never afflict anyone but for a sin (he perpetrated), and otherwise it will be injustice, and your Lord is not (in the least) unjust to (the) servants...so this verse indicates that all human beings are liable to be captivated by bestial passions and guilts. After this verse we can read another verse from Surat Al Imran:

وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

"...and lo! I commend her to Thy protection and also her offspring (i.e. the Messiah) from Satan the castaway (accursed)". (3:36)

Hence we come to know that Allah has safeguarded the Virgin Mary and the Christ against the seduction of the accursed Satan.

After citing this *hadith*, which contained these two realities – i.e. corruption of all human beings, and infallibility of Jesus alone – I cite here another *hadith* reported by al-Bukhari:

"Every son of Adam when born is thrusted by Satan with his two fingers on the waist, except Jesus son of Mary, who when he (Satan) intended to thrust he thrusted the cover."

So acknowledgement of Islam that all the human beings have deviated and corrupted, and been devoid of *'ismah*, liable to committing the sins and guilts, besides admitting *'ismah* to be owned by Jesus Christ alone and his being immune against touch of Satan, it also elevates him to a rank superior to all people, admitting thus his glorified divinity. There are other narrations for this *hadith*, which can be seen in Fath al-Bari, vol. VI. In page 135 of this book he said that this *hadith* was reported by Abu Hurayrah.

What is surprising even more, Abu Harayrah's declaring that he heard the two *hadith*s of al-Bukhari on Satan's thrusting and descending of Jesus from the Prophet, as he declared to have heard the *hadith* of God's creating the ground on Saturday, while the researchers proved that he reported it from Ka'b al-Ahbar. Thus our prolific narrator disseminates those traditions among people which constitute problems in our religion, and proof for our opponents with which they support their beliefs.

In regard of the *hadith* on thrusting of Satan reported by al-Bukahri, Ibn Hajar said in his Sharh: "The author of al-Kashshaf suspected the meaning of this *hadith* and refuted its veractity, beside al-Razi who vilified it saying: "This *hadith* is *khabar al-wahid* and cited in contravention to the established evidence.

1. What is worth attention and pondering, the fact that all these Jew and Christian priests had moved, after murder of Uthman, to the Sham. This shift seems not to be for God's sake but with the aim of collaboration together to sow discord and sparkle fire of grudge among the Muslims, so as to make the Umayyad state flourish, and disperse the Muslims, with gaining the booties from the Umayyads, after that.
2. See Vol. I, p. 520.
3. He and his brother Nu'aym came to al-Madinah in 59 H. and embraced Islam, as stated before.
4. This imminence is about the year 9 H., while we are now in the year 1386, without seeing the face of this Messias, or sensing any trace of him!
5. He is referring by this to the making of the men of hadith, who when finding any difference in the text of any hadith would immediately estimate the plurality of the event on which the hadith was said, thinking that by this they managed to untie the knot of contradiction.
6. Hadith of 'Ariniyyin is thus: Some people from Akal and Arinah came to al-Madinah, approaching to the Prophet, saying to him: O Prophet of God, we were herders of sheep not villagers, so would you give us shelter and food. And they found al-Madinah unhealthy for them, so the Prophet ordered to provide them with cattle and a shepherd and commanded them

to go out and drink from their milk. Then they set out, till reaching the district of al-Hirah, where they converted disbelievers after embracing Islam, killing the shepherd sent with them by the Prophet, driving the cattle with them.

When the Prophet heard of their practices, he sent after them some men, and when capturing them he gave his orders to amputate their hands and legs and forsake them alone in al-Hirah, where they died on this condition. In regard of the people of the Well of Ma'unah it is said: Some magnates of Ra'l, Dhakwan, 'Usayyah and Banu Lihyan came to the Prophet (S) and claimed that they embraced Islam, seeking his support against their people. So he provided them with seventy of the Ansar, when they went away with them till reaching the well of Ma'unah, where they betrayed and killed them. When the Prophet heard of their doing, he kept for one month invoking God against people of Ra'l, Dhakwan and Banu Lihyan.

7. Al-Manar Journal, Vol. XIX, pp. 99, 100.
8. Ibid., Vol. XXIII, p. 756.
9. It is reported in the 2nd bab of the 2nd letter sent by Paul to the people of Tsalouniqi, and the 19th bab of al-Mushahadat, that Jesus will kill the Dajjal, (Izhar al-haqq, Vol. II, p. 191).
10. The Christians depended on this hadith to prove two of their doctrines, the first of which: All the human beings have fallen into trap of wrong and perpetrating of sins, except Jesus, the son of Mary, who had a higher rank than ordinary people. The second belief: Descension of Jesus the son of Mary from the heaven to the earth to judge among people and chastise them.

The Saint Ibrahim Louqa, in his book al-Masihiyyah fi al-Islam, after referring to superiority of Jesus over all other mankind and his being competent to be infallible and immune against all sins, said: "In Surat Maryam it is said: "And (there is) not one of you but shall go down unto it (hell); This is of thy Lord a decided (unavoidable) decree".

This verse determines decisively that all human beings should enter the hell, we seek God's protection from it, and it is known that punishment can never afflich anyone but for a sin (he perpetrated), and otherwise it will be injustice, and your Lord is not (in the least) unjust to (the) servants...so this verse indicates that all human beings are liable to be captivated by bestial passions and guilts. After this verse we can read another verse from Surat Al Imran: "...and lo! I commend her to Thy protection and also her offspring (i.e. the Messiah) from Satan the castaway (accursed)". Hence we come to know that Allah has safeguarded the Virgin Mary and the Christ against the seduction of the accursed Satan.

After citing this hadith, which contained these two realities - i.e. corruption of all human beings, and infallibility of Jesus alone - I cite here another hadith reported by al-Bukhari: "Every son of Adam when born is thrusted by Satan with his two fingers on the waist, except Jesus son of Mary, who when he (Satan) intended to thrust he thrusted the cover."

So acknowledgement of Islam that all the human beings have deviated and corrupted, and been devoid of 'ismah, liable to committing the sins and guilts, besides admitting 'ismah to be owned by Jesus Christ alone and his being immune against touch of Satan, it also elevates him to a rank superior to all people, admitting thus his glorified divinity. There are other narrations for this hadith, which can be seen in Fath al-Bari, vol. VI. In page 135 of this book he said that this hadith was reported by Abu Hurayrah.

What is surprising even more, Abu Harayrah's declaring that he heard the two hadiths of al-Bukhari on Satan's thrusting and descending of Jesus from the Prophet, as he declared to have heard the hadith of God's creating the ground on Saturday, while the researchers proved that he reported it from Ka'b al-Ahbar. Thus our prolific narrator disseminates those traditions among people which constitute problems in our religion, and proof for our opponents with which they support their beliefs!!

In regard of the hadith on thrusting of Satan reported by al-Bukahri, Ibn Hajar said in his Sharh: "The author of al-Kashshaf suspected the meaning of this hadith and refuted its veractity, beside al-Razi who vilified it saying: "This hadith is khabar al-wahid and cited in contravention to the established evidence.

11. See Sirat Ibn Hisham, Vol. I, pp. 154-156.
12. See Vol. II, p. 459.

13. Tafsir al-Qur'an al-Karim, vol. III, pp. 291, 292.
14. The Christians believe that the Messiah (peace be upon him) has ascended to the heaven with his body after being crucified, and that he is sitting there with his Father. The Roman Catholic followers have an essential belief that his mother the Virgin Mary has also ascended together with him by her body to the heaven, and she didn't die. Refer to the Egyptian Wafd Newspaper, issues dated October 31 and November 1, 2 and 3, 1950.

All the Egyptian Copts believe firmly in this doctrine, and all of their cults celebrate every year the feast of ascension of Lady Mary's body to the heaven, calling this as "Great Feast of the Virgin". They never allow anyone to object or dispute this belief, held by them that as long as Jesus (A) has ascended to the heaven and sat beside his Father, so no objection to ascension of his mother after him to reside with him and Allah in the heaven, so as to live together a good life in happiness and bliss!

15. I have reported this khabar from Ibn al-Qayyim in the 2nd edition of my book. But it became clear then that this Ibn al-Qayyim, who was a Hanbali, was not truthful in what he ascribed to Ibn Jarir al-Tabari, who stated in his Ta'rikh, to which a reference made by the author of Mu'jam al-udaba', that when he (Ibn al-Qayyim) came to Baghdad from Tabaristan, some people stood against him, and the Hanbalis inquired him about the hadith of sitting on the Throne, when he said: Concerning the hadith of sitting on the Throne, it is impossible. The he chanted:

Glorified is that for Whom no sociable is there,

Nor a companion sharing Him in His Throne.

When the Hanbalis and men of hadith heard of this, they turned angry and pelted at him their inkpots, when he returned home. Then they kept on hurling stones at his house, till they piled up making a big hill-like at the door. Then the chief of police headed tens of thousands of troops toward his house, for keeping the people away from his house, staying all the day till night, giving his orders to take away the stones.

16. Why did they make the descension of Jesus upon the Umayyad Minaret of Damascus?
17. . In his Musnad, al-Imam Ahmad said: I have compiled and selected this book out of 750 thousand traditions. Abu Bakr Muhammad ibn Umar al-Razi said: Abu Zar'ah learnt by heart 700 thousand traditions, with memorizing 140 thousand traditions on tafsir, and Malik selected al-Muwatta' out of 100 thousand traditions. Also al-Bukhari compiled his book from 600 thousand traditions, Muslim from 600 thousand also, and Abu Dawud from 500 thousand ones. Despite their reporting of tens of thousands of traditions on tafsir, but Ibn Taymiyyah reported in his book Fi usul al-tafsir (p. 14), that al-Imam Ahmad said: Three things have no isnad: Exegesis (tafsir), epics (malahim) and inner meanings (maghazi). So Shu'bah said: Nine-tenth of traditions are false.

What follows is a quotation from the book Wujhat al-Islam, which was translated by Muhammad Abd al-Hadi Abu Ridah, taken from Ruh al-Islam of Sayyid Amir Ali, in defence of Islam: "Reformation should be preceded by education, and liberating the mind from restrictions. And we have to take away superficial commitance to outside manifestations, since it has become of no effect, and our decisions should be based on using the reason and out of what giving the sense of being right and proper in a certain situation.

Islam is able to fashion everything other than it with its form, and its essence will verily be intact despite changing of its exterior. Had the Imams been free in employing their opinion and discarding bravely 500 thousand traditions, sparing only eight thousand ones, we would have dedicated such freedom for ourselves. And why does man think that Islam has been casted in a mould that never changes after unanimity on the Six Books? See p. 126.

18. Al-Islam al-Sahih, p. 215.
19. Duha al-Islam, vol. II, pp. 128-129.
20. The good fabricators (salihun) among Muslims and others are not mentioned here, so the reader is requested to refer to the chapter: "Fabrication of Hadith and Its Causes" in this book.

Abu Hurayrah

If the traditions of the Messenger of Allah were altogether the cornerstone of religion — like the Qur'an — upon which *Din* is set up, and source of all rulings that every Muslim should know and follow, as he follows the Qur'an and if the Prophet (S) commanded his Companions to memorize these traditions so as to be followed after his demise, those Companions exaggerating in narrating them would be of higher religious position, firmer firm in faith, and sublimer in knowledge.

Further, those narrating less would be lower than them in religious status, having degree of knowledge, honour and consideration beyond theirs. But in fact the situation — as revealed in the well-known *hadith* books — being on the contrary of this, as the best of Companions in rank, higher in status, broader in knowledge of *Din* and sincerest in safe-guarding it, who were entrusted with shouldering the precepts of religion which they learnt from their teacher, like the rightly-guided caliphs and the ten who claimed that he (S) died while being pleased with them or augured them with paradise, beside magnates of the *Muhajirun* and *Ansar* and others, were less than others in relating *hadith* to the extent that some of them have not reported from the Messenger even one *hadith*!!

Being unsatisfied with all this, the magnates among the Companions shunned relating the *hadith* and forbade others from doing so. Their extreme precaution in this regard led them to set to fire whatever was written down, as was known before. This fact made us dedicate a separate biography for the most prolific in relating *hadith* from the Messenger of Allah among the Companions, and broader in narration, though being one of the common companions who was neither here nor there... that was. Abu Hurayrah.

Had not these abundant traditions — due to the commoners trust in them filled the *hadith* books deserved respect and trust inside the Muslims' hearts and seized their minds and thinking, to the extent they regarded them of the general rules of religion, though having intricate problems embarrassing the minds of the believers, with suspicions and superstitions constituting weak points in religion and reliable asanid to confirm the *Israeliyyat* and *Masihiyyat* (Jewish and Christian fabricated traditions) and other creeds... had not all these things been there, I would have never prepared this research, nor cared that much for it.

Disagreement about His Name

During the pre-Islamic era and advent of Islam, there was no disagreement regarding any name like the one that was in regard of the name of Abu Hurayrah. No one had verified knowledge of the name his family gave to him so as to be called with among people.

Al-Nawawi says: Abu Hurayrah's name is Abd al-Rahman ibn Sakhr, according to authentic reports from thirty sources.

The Moroccan Hafiz Ibn Abd al-Barr, in al-Isti'ab[1] writes:

There was much controversy and disagreement regarding the original names of Abu Hurayrah and his father, in a way that no one could know it exactly and accurately whether during the pre-Islamic period or after it in the Islamic era.. With such disagreement and confusion, nothing can be so reliable, and his nickname was more common than his name, as if he had no name other than that, with which he was called everywhere .

The author of al-Mishkat said: People differed much concerning the name of Abu Hurayrah and his descent, and he was only called with that *kunyah* as if he having no other name. The *kunyah* became so widely known to the extent that the original name was forgotten, since much disagreement was there regarding it.

From what is exposed, giving him any definite special name would be no more than conjecture. So we suffice with mentioning his kunyah, which he himself manifested its real cause saying: I used to pasture the sheep of my family, having a little pussy (*hirrah*) which I used to place inside a tree at night. During daytime I would take it with me and play with it. That is why people gave me the nickname of "Abu Hurayrah".

His Growth and Origin

Beside the disagreement regarding the name of Abu Hurayrah, nothing was known about his growing up or his biography before embracing Islam, except what he exposed about himself: that he used to play with a little she-cat, and he was poor and destitute, serving people in return for having food for living on. The only information available about his origin and descent, being that he descended from Tribe of Sulaym ibn Fahm that belonged to Tribe of Azd and of Dous then.

About this he said: I grew up as an orphan, and migrated as a destitute, and was a servant in return for food as sustenance (as a payment).

In his book al-Ma'arif, after referring to the disagreement among people regarding his name, and that he was from a tribe in Yemen called Dous, stated what follows:

"Abu Hurayrah said: I grew up as an orphan, and migrated as a destitute, and was a servant hired by Bisrah bint Ghazwan with my pay being only some food to sustain on... I used to serve them when they got down, and urge forward by singing when they mounted the horsebacks. And I was nicknamed with Abu Hurayrah because of having a little pussy (*hirrah*) I used to play with."

His Coming to Medina and Going to Khaybar

After passing the thirty, Abu Hurayrah came to al-Medina, when the Prophet (S) was out (participating) in the Battle of Khaybar which took place in the seventh Hijrah year.

Ibn Sa'd in al-Tabaqat al-kubra, writes: The Dousis including Abu Hurayrah arrived at al-Madinah while the Messenger of Allah was in Khaybar. Thereat the Messenger asked his Companions to give Abu Hurayrah a share from the booty, which they did. And due to being poor, he betook himself to the Siffah[2] after r returning to al-Madina, living in it as long as he was residing in al-Madinah, being the most famous among those frequenting to it.

Reason of His Companionship to the Prophet

Abu Hurayrah was frank and honest in revealing the reason behind his companionship to the Prophet (S), as he was honest in uncovering the truth about his growth. He didn't claim that he kept his company out of affection and seeking guidance — as the case with other Muslims but he said: "I kept his company for only filling my abdomen"

In a *hadith* reported by Ahmad and the two Shaykhs (al-Bukhari and Muslim), from Sufyan, from al Zuhri, Abd al-Rahman al-A'raj[3] said: "I heard Abu Hurayrah saying: I was a destitute man, who used to keep the company of the Messenger of Allah in return for filling my belly." In another narration by Muslim, he said: I used to serve the Messenger of Allah, and according to him also... for satiating my abdomen."

In another narration by Muslim. He said: I was a destitute man, serving the Messenger of Allah in return for satiating my belly. In another narration by him too: I accompanied the Messenger of Allah (as a servant) with satiating my abdomen in return.

In history books it is recorded that he was gluttonous and greedy, being fed everyday in the Prophet's house, or the house of any of his companions to the extent that some of them were averse to him.

Al-Bukhari reported that he said: I used to ask someone to cite for me a Qur'anic verse that was with me, so as to make him turn toward me and give me food. And the most benevolent of people to the needy was Ja'far ibn Abi Talib, who used to receive us and feed us of whatever he had in his house (of food).

From him too al-Tirmidhi reported: Whenever asking Ja'far about a verse, he would not give me any reply but only after going home (i.e. bringing food). That is why this Ja'far was considered by Abu Hurayrah as the best of all the companions, giving him priority over Abu Bakr, Umar, Ali and Uthman, beside other great companions (may God be pleased with them all).

Al-Tirmidhi and al-Hakim, through a reliable *isnad* (chain), reported that Abu Hurayrah said: No man has ever put on a sandal, or got on mounts, or trodden the earth, after the Messenger of Allah, better than Ja'far ibn Abi Talib[4].

Shaykh Al-Mudirah

The title given to Abu Hurayrah was Shaykh al-Mudirah. The care given by the *ulama'*, writers and poets to this Mudirah was never given to similar sorts of sweets. These people kept on mocking it, calumniating Abu Hurayrah because of it for several centuries. Following are some of their reports about the Mudirah:

In his book Thimar al-qulub fi al-mudaf wa al-mansub al-Tha'alibi writes5:

Shaykh al-Mudirah was Abu Hurayrah, for his excellence and nearness to the Prophet (S), as a jester and glutton. Marwan ibn al-Hakam used to depute him (as a governor) on al-Madinah, when he would mount a donkey on which a saddle was tied. On meeting any man on his way he would say: The road! The road! (i.e. make room), the emir is coming.

He further was claiming to be expert in medicine. Al Taha'alibi, after referring to a part of his medicine, all of which being only food that heals the intestine disease, and cures gluttony, stated: “He had strong love for Mudirah, and used to have it with Mu'awiyah, but in time of prayers he used to pray behind Ali (may God be pleased with him). When questioned about this, he would reply: Mudirah of Mu'awiyah is verily fattier and tastier, while performing prayer behind Ali is better. He was widely known and called with the name of "Shaykh al-Mudirah."

Al-Tha'alibi concluded his statement with two poetic lines for some poet, in which he satirized Abu Hurayrah, I preferred not to state here.

Badi' al-Zaman al-Hamadani has dedicated one of his maqamat for this Mudirah, in which he harshly satirized Abu Hurayrah saying: "Isa ibn Hisham related to us saying: I was once in Basrah with Abu al-Fath al-Exandari, the man of high eloquence and rhetoric. I attended with him a banquet to which we were invited by some merchants. There a Mudirah was served for us, that was so tasty, luxuriant, auguring of healthiness, and acknowledging imamate for Mu'awiyah.

Al-Imam Muhammad Abduh, in his exposition of this, said:

"Mu'awiyah claimed to be the caliph after swearing allegiance to Ali ibn Abi Talib (A), but no one was there to acknowledge his caliphate during lifetime of Ali except some of pleasure-seeking people, and runners after lusts.

Had this Mudirah been among the ordinary food of Mu'awiyah, it would have enticed its eaters to acknowledge his caliphate, even though the real owner of the legitimate allegiance was alive. Ascribing acknowledgement to it (Mudirah) is due to its being the only factor causing it to exist, with the fact that Imamate and caliphate having the same meaning."

In al-Asas, Jar Allah writes: Ali with the wretched condition is verily better then Mu'awiyah with the

Mudirah.

Abu Nu'aym in Hilyat al-Awliya' says: Abu Hurayrah, while circumambulating round the House (Ka'bah), used to say: Woe to my belly, when satisfying it, it would seize me, and if I starve it, it would defame me. In another narration by Ibn Kathir in al-Bidayah wa al-nihayah, he said:..it would weaken me.

In Khass al-khass6 al-Tha'alibi stated:

Abu Hurayrah used to say: I have never smelled a scent nicer than that of hot bread, nor seen a knight better than butter on dates!

Besides, Abu Hurayrah was counting eating (part) of manliness. When asked once: What is manliness? He replied: Fear of God (*taqwa*) and doing favour, and having lunch and supper in the courtyards.

I abandoned many other reports, since some of them contain things that hurt the feelings of some people.

Hadith: Visit at Intervals You Increase In Love

Once upon a day, the Messenger of Allah said to Abu Hurayrah: Visit at long intervals, you verily increase in love. He (S) was the best educator for his Companions, taking charge of them all the time with his wisdom and sagacity, planting in them of his noble morals through his conduct. It was not proper for him(S) to let one like Abu Hurayrah to keep on his past practice of frequenting to houses whenever he liked, that was either received by some or repelled by some, without educating him with his sublime morality. As a consequence of this, the Messenger said once to Abu Hurayrah: Where were you yesterday O Abu Hurayrah? He replied: I visited some of my relatives. He said to him: Visit at long intervals, you verily increase in love.

Abu Hayyan al-Tawhidi, in his book al-sadaqah wa al-sadiq, writes that Abu Hurayrah said: The Arabs' dictum "Visit at long intervals you verily increase in love" became widely circulated among people till I heard it from the Messenger of Allah (S), and "he verily said it to me."

Al-Masjidi said: "This dictum is not to be taken in general, but there are certain situations in which it should be said, since the visitor deserving it! Don't you see that he never utters such words to Abu Bakr or to Ali ibn Abi Talib or their likes, while Abu Hurayrah being competent for that *hadith*! because of some slips that he should avoid and shun."7

Abu Hurayrah's slips for which al-Masjidi slanders being his frequenting to the Companions' houses every now and then, out of his gluttony, with some of them shunning and averting him. So the Messenger decided to teach him the etiquette of visiting and entering the houses, citing for him the Arabic proverb. "Visit at long intervals you verily increase in love." Besides, he (S) used to, through all occasions, teaching his companions manners of conduct and the ways of attaining good morality.

His Jesting And Nonsense

All the historians writing about biography of Abu Hurayrah concur that he was joking and hallucinating all the time, showing love to people and entertaining them with abundance of traditions, and strange sayings so as to attract their attention, making them keen to meet him. Following some of the narrations they cited in this regard:

A'ishah – who was the greatest among people for him due to their long age both – in al-mihras tradition, said about him: he was a hallucinating man.

Scorning Him

People used to scorn Abu Hurayrah making fun of his narrations, because of the variety he followed in inventing them, and his exaggeration in multiplying them.

Abu Rafi' is reported to have said: A man from Quraysh met Abu Hurayrah while he was wearing a new garment, swaggering with it, when he said to him: O Abu Hurayrah, you relate abundant traditions from the Messenger of Allah, have you heard him say anything regarding this garment? He said, I heard Abu al-Qasim saying: A man from those who were before you, while swaggering in a vestment God caused the earth to sink with him, and he will keep on rattling with it till the Doomsday. By God I don't know, he may be of your folk or flock.[8]

Out of the question put forth by this man, we can conceive that he was not inquiring (to know something) but sarcasting, as didn't say to him: You commit to memory the traditions of the Messenger of Allah! But he said: You relate abundant traditions from the Messenger of Allah. Besides, the course of the tale indicates also that he was mocking and ridiculing him.

Multiplicity Of His Traditions

All men of *hadith* concur that Abu Hurayrah was the most prolific among the *Sahabah* in relating traditions from the Messenger of Allah. Whilst his company to the Prophet was only for a year and nine months[9]. Muhammad ibn Hazm states that Musnad Ibn Mukhallad contained 5,374 traditions narrated by Abu Hurayrah of which 446 ones reported by al-Bukhari.

He himself said about himself – as reported by al Bukhari – None among the Companions of the Prophet (S) exceeds me in relating traditions from him except Abd Allah ibn `Amr,[10] as he used to write down (the traditions) while I was not.[11] If we go through all the traditions related by Ibn Amr we would find seven hundred ones recorded by Ibn al-Jawzi, seven hundred twenty two ones recorded in Musnad Ahmad, with seven ones reported by al-Bukhari and twenty by Muslim.

The multiplicity of traditions narrated by Abu Hurayrah stunned Umar ibn al-Khattab, who hit him with his

pearl saying to him: O Abu Hurayrah, you have exaggerated in narration (*riwayah*) and I think you to be ascribing false traditions to the Messenger of Allah. Then he threatened to exile him to his homeland if he didn't give up relating *hadith* of the Messenger of Allah.

Ibn Asakir reported the *hadith* of al-Sa'ib ibn Yazid that he said: You should give up relating *hadith* of the Messenger of Allah, or otherwise I shall exile you to the land of Dous.

Therefore, after death of Umar and going away of his pearl, he started again relating so numerous traditions since no one was there to be afraid from other than him (Umar). In this regard he said: I relate to you traditions which had I related during the lifetime of Umar, he would have hit me with the pearl — (in another narration: he would have fractured my skull).

Al-Zuhri reported from Abu Salamah as saying: I heard Abu Hurayrah saying: We were unable to say: "The Messenger of Allah said, but till when Umar deceased! Then he said: Had I been relating to you such traditions when Umar was alive, by God I would have been certain that the beater (*mikhfaqah*) would be hitting my back, as Umar used to say: Engage yourselves with the Qur'an as it is the speech of Allah.

The *faqih* traditionist al-Sayyid. Rashid Ridha' (may God's mercy be upon him) said about this: Had Umar survived till after the death of Abu Hurayrah, all these abundant traditions would have never reached us at all.[12] And about his fabricated miscellaneous traditions he said: "None of them can be taken as a base to establish any of the principles of religion[13].

His Justification for Narrating Abundantly

Abu Hurayrah was justifying his relating abundantly from the Prophet (S) by saying that: as long as he neither deems lawful what is unlawful nor forbidding what is lawful, so no harm in narrating, supporting his practice with traditions he ascribed to the Prophet. Of these traditions I can refer to some that were reported by al Tabarrani in his al-Tafsir al-kabir, from Abu Hurayrah:

The Messenger of Allah said: "If you neither deem lawful what is unlawful nor prohibit what is lawful (halal), but convey the meaning, there is no harm in it" (relating the *hadith*).

He also said that he heard the Prophet saying: "Whoever relates a *hadith* pleasing Allah, the Glorious and Mighty, it is verily said by me, though I haven't (really) uttered it." This *hadith* is reported by Ibn Asakir in his Ta'rikh.

Al-Tahawi reported from Abu Hurayrah that the Messenger of Allah said: "Whenever relating any *hadith* from me that you hold to be reasonable and never deny, you should believe it whether I said it or not ... as I utter that which is known and not disapproved. And whenever you relate from me a *hadith* that you disapprove (by reason) and can never be acquainted with, you should belie it, as I never utter that which is disapproved and can never be reasoned."[14]

Beside some other similar traditions he reported, whereas what is established for us that the Prophet said: "Whoever relates from me a *hadith* that I never uttered, he should settle in hell as his abode." Umar was obliged to remind Abu Hurayrah with this *hadith* when he drew the long bow in narration.

His Imposture (Tadlis)

Ulama' of *hadith* state that Abu Hurayrah used to defraud; and imposture, as is known, is to relate from whoever meeting him that which he didn't hear from him, or from that who lived contemporaneously with him without meeting him, deluding people that he heard it from him. Imposture is of several kinds, with all being absolutely abominable[15], and a number of *ulama'* were averse to tadlis, with Shu'bah[16] being the severest in disapproving this practice, till saying: To practise adultery is more desirable to me than practising imposture! He also said: Imposture is the brother of falsity."

"Among the memorizers are some who vilified whoever known of practising tadlis among the narrators, refuting totally his narration, though he using the word of chain, even he was known of defrauding only once, as was stated by al-Sahfi'i. "Muslim ibn al-Hajjaj reported from Busr ibn Sa'id, as saying: Observe your duty to Allah and be cautious toward relating *hadith*.

By God, we used to sit with Abu Hurayrah, and he was relating traditions of the Messenger of Allah (upon whom be God's peace and benediction) and those of Ka'b al Ahbar. On his departure, I would hear some of the attendants making the *hadith* of the Messenger of Allah to be from Ka'b, and *hadith* of Ka'b to be of the Messenger. In another narration: They would make Ka'b's utterance as if said by the Messenger of Allah, and what is said by the Messenger of Allah as if uttered by Ka'b. So guard against Allah and beware in relating *hadith*.

Yazid ibn Harun is reported to have said: I heard Shu'bah saying: Abu Hurayrah used to defraud – i.e. used to narrate whatever he heard from Ka'b and from the Messenger of Allah, without any discernment between the two. This *hadith* was reported by Ibn Asakir. It seems that Shu'bah is referring through this to the *hadith* "Whoever enters upon the morning with the state of ritual impurity (during Ramadan), his fasting is invalid. And when this *hadith* was disapproved of him he said: I was told by some narrator, and did not hear it from the Messenger of Allah."[17]

In Ta'wil mukhtalif al-*hadith*[18] Ibn Qutaybah said: "Abu Hurayrah used to say: The Messenger of Allah (may God's peace and benediction be upon him and his Progeny) said so and so, but in fact he heard it from some trustworthy (*thiqah*) and related it."

First Narrator Accused in Islam

Ibn Qutaybah, in Ta'wil mukhtalif al-*hadith*, said: "When Abu Hurayrah reported that abundance of traditions the similar of which none among his Companions and the foremost in Islam could never relate, he was accused and his narrations were disapproved by others, saying: How did you hear this alone?

Who heard it other than you? A'ishah was the severest in disapproving his narrations, due to the prolongation of their lives."[19]

"Among those charging Abu Hurayrah with falsification, were Umar, Uthman and Ali and others. Thus he was truly — as stated by the great Islamic writer Mustafa Sadiq al-Rafi'i[20] – the first narrator accused in Islam." "When A'ishah said to him: You relate a *hadith* that I never heard from the Prophet (S), he gave her an impolite answer (as reported by Ibn Sa'd, al-Bukhari and Ibn Kathir and others) saying: Your attention was kept of him by the mirror and kohl bottle! In another narration (he said): My attention was not kept of him by the kohl bottle and dye, but that was your business".

"But he did not wait to witness that she being more knowledgeable than him, and she was not busied with the mirror and kohl bottle. That was when he related the *hadith* "Whoever enters upon the morning with the state of ritual impurity his fasting is invalid," A'ishah disapproved it of him saying: The Messenger of Allah has sometimes entered upon the dawn with the state of ritual impurity, not because of having a venereal dream, when he would take a ritual bath and keep on his fasting. I sent him someone to ask him to stop relating such a *hadith* from the Messenger of Allah, when he had no choice but to submit. Then he said: She is verily more knowledgeable than me, and I never heard it from the Prophet, but from al-Fadl ibn al-Abbas. Thus he quoted a dead man deluding people that he heard the *hadith* from the Messenger of Allah (S), as said by Ibn Qutaybah in Ta'wil mukhtalif al-*hadith*"[21]

"Ali (may God be pleased with him) was evil-minded toward him, saying about him: He is verily the biggest liar among people, or he said: The biggest liar among the living creatures against the Messenger of Allah is verily Abu Hurayrah. When he heard him (Abu Hurayrah) saying: "My intimate friend (*khalil*) told me!", he said to him: When was the Prophet your
intimate friend?

When he related the *hadith*, "Whenever anyone of you gets up of bed, he should wash his hands before placing them in the pot, as none among you knows where has his hand passed the night," A'ishah never approved it saying: What to do with the mortar?[22] And when al-Zubayr heard his traditions he said: He said the truth, he lied[23].

Abu Hassan al-A'raj is reported to have said: Two men entered upon A'ishah (may God be pleased with her) saying: Abu Hurayrah relates from the Messenger of Allah (S) that he said:

"Evil omen verily lies in the woman, mount and house," she felt pity and said: By Him Who sent down the Qur'an upon Abu al-Qasim, whoever relating such a *hadith* from the Messenger of Allah (upon whom be God's peace and benediction) has verily told a lie. What the Messenger of Allah said being: The pre-Islamic people used to say: Evil omen is verily in the mount, woman and house. Then she cited: "Naught of disaster befalleth in the earth or in yourselves but it is in a Book before We bring it into being...[24]

Ibn Mas'ud disapproved his saying: "Whoever washes or carries a dead (corpus), he should perform the rite of ablution," using harsh words against him, saying then: O people, do not be contaminated (*najis*) of

your dead.[25]

Muhammad ibn al-Hasan reported from Abu Hanifah to have said: "I imitate the mufti judges among the Companions like Abu Bakr, Umar, Uthman, Ali and the three Abds, and I never allow to contradict them with my opinion except three persons — in another narration" I imitate all the *Sahabah* and never permit contradicting them with my opinion except only three persons (Anas ibn Malik and Abu Hurayrah and Samurah ibn Jundab). When being disputed in this regard he said: In regard of Anas, he became disordered in mind at the end of his life, and he used to issue verdicts from his intellect, and I never imitate his intellect. Concerning Abu Hurayrah, he used to narrate whatever reaching his ears without meditating the meaning and without discerning between the abrogating (*nasikh*) and abrogated (*mansukh*)."[26]

Abu Yusuf is reported to have said: I said to Abu Hanifah: Every report reaching me from the Messenger of Allah contradicts our analogy (*qiyas*), how should we deal with it? He replied: If it is reported by the trustworthy narrators we verily act according to it and abandon opinion.

I said: What is your opinion about narration of Abu Bakr and Umar? He said: How great are they. I said: What about Ali and Uthman? He said: The same is true.

When I began to enumerate the Companions, he said: All the Companions are just except some referring among them to Abu Hurayrah and Anas ibn Malik.[27]

Ibrahim al-Nakha'i is reported to have said: Our companions used to claim some of the traditions reported by Abu Hurayrah and reporting of al-A'mash from him, but they were never approving of all traditions of Abu Hurayrah.

Al-Thawri reported from Mansur ibn Ibrahim as saying: They (Companions) were observing something in the traditions of the Messenger of Allah, and were never approving of all the traditions of Abu Hurayrah except those describing the paradise or fire, or urging toward a virtuous deed, or forbidding from an evil mentioned in the Qur'an.[28]

Abu Shamah reported from al-A'mash that he said: Ibrahim was known of correct *hadith*,[29] and whenever hearing any *hadith* I would come toward him and put it before him. Once a day I brought him some traditions of Abu Salih that he reported from Abu Hurayrah, when he said: Forget about Abu Hurayrah! They (Companions) used to rejecting many of his traditions.

Abu Ja'far al-Iskafi is reported to have said: Our Shaykhs were of the opinion that Abu Hurayrah was fraudulent and of disapproved narration... he was beaten by Umar who said to him: You have been relating so many traditions, and I see you to be falsifying traditions of the Messenger of Allah.[30]

Ibn al-Athir said: Concerning narration of Abu Hurayrah, there was much suspicion regarding it due to its abundance.[31]

In al-Ahkam, al-Amudi writes: The Companions disapproved multiplicity of narrations of Abu Hurayrah since with multiplicity one can never be immune against difference and inexactitude with which that whose narration is less can never be inflicted.

One day, the issue of Misrat[32] took place in the meeting of al-Rashid regarding which a quarrel erupted among the attendants, who started to produce loud voices, with some of whom arguing with the *hadith* related by Abu Hurayrah. One of them refuted the *hadith* saying: Abu Hurayrah is suspected in whatever he narrates, the example of whom was followed by al-Rashid.

His Reporting From Ka'b Al-Ahbar

Ulama' of *hadith* state, under the *bab* "The Companions reporting from the Followers" or "Riwayat al-Akabir 'an al-Asaghir", that Abu Hurayrah, the three Abds, Mu'awiyah and Anas and others used to report from Ka'b al-Ahbar, the Jew who proclaimed Islam delusively, hiding his Jewish belief inside his heart. It seems that Abu Hurayrah was more than other Companions beguiled by him, having confidence in him, and in reporting traditions from him and his (Jew) brothers, as he was more prolific in relation of *hadith*.

Out of investigation it can be discovered that Ka'b al-Ahbar has imposed his faculty of sagacity upon naivety of Abu Hurayrah so as to seize, and control him, growing him so as to dictate upon him whatever he intended to propagate into Islam; the superstitions and fancies, following in this regard strange means and wonderful methods.

In Tabaqat al-huffaz, al-Dhahabi — under the *bab* "Tarjumat Abu Hurayrah" — reported that Ka'b said in his regard: I have never met one who had never read the Torah to be having more knowledge of its contents than Abu Hurayrah.

Thus we come to realize the extent of sagacity of this priest and his artifice against Abu Hurayrah, which is manifest through his biography that shows him to be a man of unawareness and inexperience. As how could Abu Hurayrah be acquainted with what the Torah contained while he never knew about it, and had he known he would have never been able to read it[33] since it was written with the Hebrew language, and he was unable to read his own language — the Arabic as he was illiterate knowing not how to read or write.

The fact that this sagacious pontiff managed to bring Abu Hurayrah under his full control till making him to repeat the same words of this priest rendering them a *hadith* reported from the Prophet, a portion of which I cite herewith:

Al-Bazzar reported from Abu Hurayrah that the Prophet said: The sun and moon are two bulls in the hell on the Day of Resurrection! Al-Hasan said: What is their guilt? He said : While I relate to you a *hadith* from the Messenger of Allah how do you daresay : What is their guilt?

The same and very words were uttered by Ka'b as reported by Abu Ya'la al-Mousili that Ka'b said: The sun and moon will be brought on the Day of Resurrection like two barren oxen, and they will be pelted into the Hell in a way that can be seen by those who worshipped them.34

Al-Hakim in al-Mustadrak, and al-Tabarrani — and his rijal of al-Sahih — reported that Abu Hurayrah said: The Prophet said: Allah permitted me to relate a *hadith* about a rooster whose legs are on the earth and neck is fixed under the Throne, saying: Glorified are you (O God), how magnificent are You! He said: It will be given the reply, and that is unknown by that who swore with me falsely.

This *hadith* is related by Ka'b al-Ahbar with its text being thus: Allah has a rooster whose neck is under the Throne and claws at the bottom of the earth ... when it crows the other roosters will crow, saying: Glorified is the Holy One, the Sovereign Lord and the Beneficent, that no god is there other than Him.35

Abu Hurayrah reported that the Messenger of Allah said: The Nile, Sihan, Jihan and Euphratese are the rivers of paradise. The same *hadith* was reported by Ka'b in this way: Heavens rivers are four that Allah, the Glorified and Mighty, has made on earth: Nile is honey river in paradise, Euphratese is wine river in paradise, Sihan is water river in paradise and Jihan is milk river in paradise.

In his Tafsir, Ibn Kathir said that *hadith* of Abu Hurayrah on Yujuj and Majuj, whose text as reported by Ahmad from Abu Hurayrah being thus: “Yajuj and Majuj” used to excavate the dam everyday till when they were about to see the sunray, those supervising them said to them: "Go back, you will excavate it tomorrow," then they would return... etc. Ahmad reported this *hadith* from Ka'b. Ibn Kathir said that Abu Hurayrah may have taken it from Ka'b, as he used to accompany him and relate *hadith* to him, citing in many places of his *Tafsir* the traditions that Abu Hurayrah learnt from Ka'b.

It is reported in the two Sahihs that Abu Hurayrah narrated that: Allah has created Adam according to His shape, the same words reported in the first Ishah of the Torah (the Old Testament) as such: Allah created man according to His shape, with His shape He created him.36

When Ka'b mentioned the Prophet's attribute stated in the Torah, Abu Hurayrah said about his attribute: He was neither obscene nor indecent nor clamorous throughout markets. That was the full text of Ka'b's saying as cited before.

Muslim reported from Abu Hurayrah as saying: The Messenger of Allah took me with the hand and said: Allah created the earth on Saturday, creating on it the mountains on Sunday, the trees on Monday, the misfortune on Tuesday, and light on Wednesday, spreading through it the mounts on Thursday creating Adam, upon whom be peace, in the afternoon of Friday at the end of creation, at the last hour of Friday, the time from afternoon upto night.

The same *hadith* was reported too by Ahmad and al-Nasa'i from Abu Hurayrah.

Al-Bukhari and Ibn Kathir and others said that Abu Hurayrah has received this *hadith* from Ka'b al-

Ahbar as it contradicts the text of the Qur'an which indicates that Allah created the heavens and earth within six days.

What is surprising here is that Abu Hurayrah has declared in this *hadith* that he heard it from the Prophet (S) and he took him by the hand when he related it to him. I challenge those claiming to have knowledge of the science of *hadith* in our country, and all of their likes in other countries, to be able to solve this problem.

Indisputably this *hadith* is of correct chain of transmission according to their rules, and was reported by Muslim in his Sahih without declaring his hearing it only from the Prophet, but claimed that the Messenger of Allah took him with the hand while he was relating *hadith* to him. Imams of *hadith* determined that this *hadith* was taken from Ka'b al-Ahbar and its being contradictory to the holy Book.

Undoubtedly this narration is considered a blatant falsity, and slander against the Messenger of Allah, so what would be the position of that relating it? And shall it be subject to the rule stated in the Messenger's *hadith*: (Whoever lies against me should occupy his abode in Fire)? Or is there an outlet for the narrator of this *hadith* by itself? I am really in need for benefiting from their knowledge in this *hadith* alone which undoubtedly lays bare the truth about Abu Hurayrah's narrations of which extreme precaution should be taken in believing them."

Ka'b al-Ahbar's cunning and exploiting of Abu Hurayrah's naivety and unawareness reached an extent that he was dictating on him the superstitions and misconceptions he desired to spread into Islam. When Abu Hurayrah embarked on relating them he would believe him, so as to confirm these Israeliyyat creating credibility in them inside the minds of Muslims, as if the *ahadith* being reported from Abu Hurayrah while it was in fact reported by Ka'b al-Ahbar.

Herewith I cite an example with which I conclude my quoting of traditions reported by Abu Hurayrah from the Prophet, which being in fact among the *Israeliyyat*: Al-Imam Ahmad reported from Abu Hurayrah that the Messenger of Allah said:

Abu Hurayrah could hardly narrate this *hadith* till Ka'b rushed saying: He said the truth by Him Who sent down the Torah upon Moses and the Qur'an upon Muhammad, if a man rides a jar or a trunk and revolving round the top of that tree, he will never reach it but only when becoming decrepit! The Almighty Allah has planted it by His hand and breathed into it, with its branches being for those behind the veils of heavens, and no river is there in heavens but flowing from the root of this tree.

In this way these two collaborate to propagate such kind of superstitions. What raises our wonder is the fact that this report being related by Wahb ibn Munabbih in an odd work, to which can be referred by anyone desiring to.[37] Many examples of this kind can be found in the chapter of *Israeliyyat*.

When he narrated that the Messenger of Allah said: "Verily if the belly of any of you be filled with pus and blood is much better than to be filled with poetry", A'ishah said: He did not learn by heart, rather he

(the Prophet) said: "...than to be filled with poetry with which you are satired."[38]

Memorizing the Two Receptacles

Al-Bukhari reported from Abu Hurayrah as saying: "I learnt by heart from the Messenger of Allah two receptacles,[39] one of which I have already disseminated, while the other if I spread my pharynx would be cut."

This *hadith* is incongruous with another one reported by the Jama'ah (*Sunnis*),[40] with similar words, from Ali, who when asked: Do you have a (separate) book? said: No, except the Book of Allah or comprehension bestowed to a Muslim man, or what this Sahifah contains.

It is also contradicted with a *hadith* reported by Abd al-Aziz ibn Rafi' who said: I and Shaddad ibn Ma'qil entered upon Ibn Abbas, to whom Shaddad said: Has the Prophet left (behind) anything? He replied: He left nothing except what is contained between these two covers (Qur'an).

Had there been anything else with which the Prophet(S) would distinguish any of his intimate favorites keeping it from all his other Companions, Ali would verily have been the most entitled among people to such a merit. That is due to the fact that Ali was his step-son, cousin, the first to embrace Islam and son-in-law, never separating himself from him whether in travel or presence, accompanying him in all the battles, except Tabuk. When the Prophet made him his deputy over al-Madinah, Ali said to him: Do you leave me behind among the women and boys? The Prophet said to him? Aren't you pleased to have near me the position Aron had near Moses? But there would be no prophet after me. (This *hadith* was reported by al-Bukhari and al-Tirmidhi).

Truly, Ali was the best of all people entitled to such a merit, Hadn't he been so, then it would be given to Abu Bakr or Umar or Abu Ubaydah — the most beloved of his wives to him (the Prophet) after Khadijah, or the wise sedate Umm Salamah, or Ibn Mas'ud to whom the Prophet said: I permit you to raise the curtain and hear my private talk. He kept so close to the Prophet (S) that people counted him to be one of his (S) household, and he came to be known among all the Companions with the epithet "Sahib al-Sawad wa al-Wisad", that was never given to any other Companion.

Those were the most entitled people to be distinguished by the Prophet with that which he didn't like to disclose to any other Companion, had there been any secret he intended to confide to any of his intimate favorites.

And who was that Abu Hurayrah to deserve to be confided by the Prophet with a thing that he distinguished him with alone, keeping and hiding it from his bosom friends and beloved and nearest people to him?

In fact he neither had any merit to bring him near to the Prophet nor counted, after the demise of the Messenger, among any of the classes of Companions,[41] nor he was among the early foremost (in Islam)

nor among the Immigrants (*Muhajirun*) or Helpers (*Ansar*), nor among those who strove with their wealth or their lives,42 nor among the poets who defended the
Prophet (against his opponents), nor among the *muftis* (those giving verdicts), nor among the reciters (*qurra'*) who memorized the Qur'an, nor of those regarding whose merit a *hadith* from the Messenger was reported.43 And all that was known about him is that he was one of Ahl al-Siffah, no more no less.

Abu Hurayrah Follows the Umayyads

From the biography of Abu Hurayrah revealed before, it became clear that his company to the Prophet was only for satiating his belly as he himself stated recurringly, saying that he took al-Siffah as his shelter due to his poverty, eating in it like all its people, or eating in the house of the Prophet or with any of his companions. A person with such a state should undoubtedly be among the common companions who having neither status nor weight. He kept on such case during the lifetime of the Prophet (S) and rule of Abu Bakr and Umar, then during the era of Uthman, he began to show himself after choosing seclusion, and appear before people after being hidden.

When the war broke out between Ali and Mu'awiyah, or in other words when struggle erupted publicly between the Umayyads and Hashimites,44 after being out of sight during the era of the Prophet and his two successors Abu Bakr and Umar, and Muslims were divided into several groups and sects, Abu Hurayrah tilted toward the side suiting his temper and agreeing with his self constitution and desire. And that was the side of Mu'awiyah which possessed all means of power, opulence, wealth, and ease that were not owned by the side of Ali that had nothing except poverty, starvation and asceticism.

It is verily not strange for that who grew up and lived the same life and condition of Abu Hurayrah to shun the path leading toward Ali, and tread the course leading to Mu'awiyah in order to satiate his gluttony from different sorts of his appetising foods, attaining his desire of his (Mu'awiyah's) gifts and splendour grants.

While indigence and hunger of Abu Hurayrah reaching a degree that he falls unconscious,45 with people placing their feet on his neck! Would it be possible for him to forsake the Umayyad State with its broad domain and tasty foods, and turn toward Ali the poor ascetic man whose food was only cured meant? Such a behaviour is verily rejected by the human natural dispositions, and never agreeing with self instincts! except only those protected by the Lord, who being very few in number.

The Umayyads, recognizing his good action for them and appreciating his loyalty to them, showered him with their favours and extended to him their support and presents. Consequently, in a short time, his condition turned from distress into ease, from hardship into comfort, and from poverty into opulence. Besides, after he used to cover his body with a ragged garment,46 he began to put on clothes of tissue of silk and wool, and stretched linen.47

The first consideration made by the Umayyads toward Abu Hurayrah as a reward for his support to

them, was appointing him a ruler over al-Madinah by Bisr ibn Arta'ah, after being delegated by Mu'awiyah to the people of Hijaz violating their rights and looting their and their descendants' properties. Further, Marwan used to depute him as a governor over al-Madinah. Then they increased in their generosity and abundant grants, building him a palace at Aqiq with granting him a land (as a *fief*) in Aqiq and Dhu al-Hulayfah. Being unsatisfied with all this, they even gave him in marriage Bisrah bint Ghazwan, the sister of the Emir Utbah ibn Ghazwan, whom he used to serve during the days of his destitution and poverty in return for filling his belly.48

His vainglory and ostentation made him feel joyous, with his origin and descent making him transgresses the boundaries of etiquette and veneration with this noble lady. This fact was indicated, after this marriage of which he never dreamt, when he was saying "I was a servant for Bisrah bint Ghazwan in return for satiating my belly, in a way that when she got on (the camel) I would lead the mount, and when she alighted I would serve her, while at the time being I get on and on my alighting (from the horse) she would serve me!".. And on reaching a plain land she would get down saying: I will never remain here till you make me porridge! Here I am, whenever coming to any side of her place I would say to her: I will never stay here unless you make me a porridge!

Ibn Sa'd reported that he (Abu Hurayrah) said: I gave myself on hire for the daughter of Ghazwan in return for feeding my belly and for heel of my leg, and she used to task me with mounting the horse standing and come in barefooted. After that Allah gave her in marriage to me, when I imposed upon her to mount (the horse) standing and come in barefooted.49

The favour Abu Hurayrah did for Mu'awiyah was not through striving (*Jihad*) with his sword or wealth, but was striving with traditions he disseminated among Muslims with the only aim being to disappoint supporters of Ali and defame him, making people deny and repudiate him, and extolling Mu'awiyah and his government. Among what he narrated were some traditions in regard of honour and merit of Uthman and Mu'awiyah and their likes who having kinship relation to Abu al-`As household and the Ummayads as a whole.

Al-Bayhaqi reported that when Abu Hurayrah entered the house of Uthman at the time of being besieged, he asked permission to speak. When he permitted him, he said: I heard the Messenger of Allah saying: You will verily face after me a sedition and disagreement, when someone inquired him: To whom we should take shelter then, O Messenger of Allah? ... Or what do you order us to do then? He replied: You have to shelter to the trustworthy and his companions, pointing to Uthman. (This *hadith* was reported by Ahmad with reliable chain of transmitters).

As soon as Uthman transcribed the *masahif*, Abu Hurayrah entered upon him saying.50 You have verily hit the mark and succeeded! I testify that I heard the Messenger of Allah saying: The staunchest and strongest in loving me among my Ummah, are people coming after me, believing in God and me without seeing me, and acting according to the hanging papers... till seeing the masahif. This *hadith* pleased Uthman, who ordered to award Abu Hurayrah ten thousand (dirhams).

This *hadith* is verily one of his strange narrations, that undoubtedly indicating its being composed and ephemeral.

In regard of Mu'awiyah he fabricated a *hadith* reported by al-Khatib that he said: The Prophet (upon whom be God's peace and benediction) handed Mu'awiyah a share saying to him: Take this share and keep it till meeting me with it in the heavens.

Further, Ibn Asakir, Ibn Adi and al-Khatib al Baghdadi reported from him as saying: I heard the Messenger of Allah saying: Allah verily entrusted His revelation to three men: me and Gabriel and Mu'awiyah. In another narration,51 from Abu Hurayrah, with a chain of transmitters, (the Messenger of Allah said:)" The trustworthy men are three: Gabriel and me and Mu'awiyah.

It is reported that Abu Hurayrah gazed at A'ishah bint Talhah, who was known with being so pretty, saying: Subhan Allah (Glory be to God), how best your family nourished you! By God I have never seen a face better than yours except the face of Mu'awiyah when being on the *minbar* (tribune) of the messenger of Allah.52 There are numerous reports in this regard.

He exaggerated in backing and supporting the Umayyads to the extent that he was urging people to pay the alms-due requested by them (Umayyads), warning them against slandering or insulting them.

Al-Ajjaj al-Rajiz is reported to have said: Abu Hurayrah said to me: Wherefrom are you? I said: I am from the people of Iraq. He said: The speckled of the Sham53 are about to come to you and collect your alms. When they come go and receive them, and if they enter (the house) you have to be in the farthest place, leaving a distance between you and it (alm-sadaqah). Be careful and never slander them, as by so doing your reward will verily vanish while they taking your Sadaqah, and if you be patient this sadaqah will be placed in your scale on the Day of Resurection54.

Fabrication of Traditions against Ali

Abu Ja'far al-Iskafi55 said that Mu'awiyah forced some of the Companions and the Followers to narrate obscene and indecent reports, with ascribing then to Ali, with the aim of defaming and disowning him. He dedicated for this act a certain stipend, that made them compose and falsify traditions which pleased him, among whom being Abu Hurayrah, 'Amr ibn al-`As and al-Mughirah ibn Shu'bah, beside Urwah ibn al-Zubayr from among the *Tabi'un*.

Al-A'mash reported that: When Abu Hurayrah arrived, with Mu'awiyah, in Iraq in the year called at-Jama'ah year56 he betook himself to the Kufah Mosque. On noticing the great multitude of people gathered for his reception, he kneeled down on his knees, beating his bald head recurringly, saying: O people of Iraq! Do you allege that I am lying to Allah and His Messenger,57 and burn myself in Fire? By God, I heard the Messenger of Allah saying: For every prophet there is a special shrine, and my shrine is at al-Madinah between "Ir to Thawr. Whoever causing *hadath* (condition requiring *wudu' or ghusl*), will

be subject to damnation of Allah and the angels and all people... and I give witness by Allah that Ali has caused a *hadath* in it. When Mu'awiyah became aware of this *hadith*, he awarded and honoured Abu Hurayrah, with appointing him a governor over al-Madinah.

But truth never loses supporters, and though the Companions having among them a man like Abu Hurayrah, who can easily be beguiled and overcome by Mu'awiyah, the overwhelming majority of them can neither be tempted by any promise, nor be intimidated by any threat or menace. Sufyan al-Thawri reported from Abd al-Rahman ibn al-Qasim, from Umar ibn Abd al-Ghaffar, that when Abu Hurayrah entered al-Madinah with Mu'awiyah, he used to sit in the nights at Kindah Gate where people would gather round him.

A youth from Kufah approached him saying: O Abu Hurayrah, I adjure you by God, have you heard the Messenger of Allah say to Ali ibn Abi Talib: O God! Befriend whoever befriends him and be the enemy of whoever be hostile to him? He replied: Yes, by God. He said: I give witness by Allah that you have verily befriended His enemy and contracted the enmity of His friend. Then after levelling at him such a painful blow, he departed him.

Muslim reported that Mu'awiyah ibn Abi Sufyan said to Sa'd ibn Abi Waqqas: What prohibits you from insulting Abu Turab?58

He said: Don't you remember three virtues disclosed by the Messenger to him? Had I possessed one of which, it would have been dearer for me than the red camels, the fact for which I abstain from slandering him. I heard the Messenger of Allah, as he left him behind in one of his battles59, and when Ali inquired him: O Messenger of Allah, are you leaving me with the women and lads? He said to him: Are you not pleased to have the position (*manzilah*) in relation to me as that Aron had in relation to Moses? But surely there is no prophethood after me."

Also I heard him on the day (of the victory of) Khaybar: "Tomorrow I will give the standard to a man, who loves God and His Messenger, and God and His Messenger love him." Everyone of us was hopeful of getting it. (The next day) the Prophet declared: Summon Ali. Then they brought him while suffering from eye pain (*ramad*). The Prophet applied his saliva to his eyes and prayed for him. Ali recovered as if he had no pain before. Then the Prophet gave the standard to him. Also at the time of the revelation of the holy verse:

...فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ...

"...say (unto him): Come! We will summon our sons and your sons,..."(3:61),

the Messenger of Allah summoned Ali, Fatimah, Hasan and Husayn saying: O God, these are my household.

Further, among the merits of Ali, we can refer to what the Prophet said to him. You are from me and I am from you. He also said to him: Of whomever I am his master Ali also is his master.

Ahmad ibn Hanbal says: The reports that we got in regard of any of the Companions can never amount to those ones regarding (the merits of) Ali. In another place, he and al-Nasa'i and al-Nisaburi and others said: the authentic and supported reports that reached us in honour of anyone of the *Sahabah* can never exceed those reported in regard of the merits of Ali.

About Ali too, Muslim is reported to have said: By Him Who split the seed and created the soul, what I know about him is that (the Prophet said to him): "Verily none loves you but only the believer and that who detests you should be a hypocrite." Also al-Nasa'i has compiled a book under the title al-Khasa'is about the virtues and excellences of Ali.

His Conduct during His Rule

Umar appointed Abu Hurayrah as a governor over Bahrayn in 21H.,then some reports reached him telling of his behaving in a way contradictory to the trust undertaken by the just governor. For this reason, Umar deposed him, appointing in his place Uthman ibn Abi al-'As al-Thaqafi. Then he summoned him and said to him: Do you remember that when I made you a wali over Bahrayn, you were barefooted! Then I came to know that you bought horses with a thousand and six hundred dinars! He said: We had horses that bred and multiplied and donations that were given successively! He said: I have allocated for you enough wages and sustenance, and this is a favour that you should fulfil. He said: I am not obliged to do this for you! Umar replied: By God you should do so, and I have the right to hit your back for it.

Then he stood up holding the *durrah* (pearl), beating him with it till causing blood to come out (from his back). After that he said to him: Bring it. He replied: I have taken it into account. Umar said: That may be approved only in case you have earned it through lawful means, and discharged it willingly! Have you come from the farthest spot in the Bahrayn, to this region where taxes are collected from people for you, neither for God nor for the Muslims? Verily Umaymah (mother of Abu Hurayrah) has never produced you but only for pasturing the red camels.[60]

In another narration reported by Abu Hurayrah himself: Umar said: O the enemy of Allah and enemy of His Book! You have looted property of Allah, wherefrom you collected all these ten thousand (dinars)?

I suffice with the reports cited here, as they can supply enough information.

His Death

Abu Hurayrah died in 59 H, at the age of eighty, in his palace in the Aqiq. His coffin was carried to the Medina and he was buried in al-Baqi' (graveyard). *Salat al-mayyit* (prayer upon the dead) was

performed on him by al-Walid ibn Utbah ibn Abi Sufyan, who was the then emir of al-Madinah, as a sign of honour to him.

When al-Walid sent a letter to his uncle Mu'awiyah announcing to him the death of Abu Hurayrah, Mu'awiyah wrote to him: "You have to seek and know whomever he left behind (wife and children), and pay to his heirs ten thousand dirhams, doing the honours of them and treating them amicably." Thus their support and donations to him continued even after his death.

A General Word In His Regard

Reaching this stage of the biography of Abu Hurayrah, I follow by quoting some words uttered by the great scholar and *muhaddith* al-Sayyid Rashid Ridha', about him.

"He embraced Islam in the year 7H., keeping the company of the Messenger of Allah for three-plus years, so most of the traditions he reported were not got directly from the Prophet but he heard them from the Companions and followers. Had all the Companions been — as claimed by most of the (*Sunni*) traditionists — just in whole, this epithet (*adalah*) can never be applied to the Followers (Tabi'un). Further it is confirmed that he used to hear and take traditions from Ka'b al-Ahbar who was known of uttering weak and unauthentic traditions. But Abu Hurayrah used to declare publicly of hearing[61] in the *hadith* "Allah created the soil (*turbah*) on Saturday," upon which there was unanimity among *ulama*' that he quoted this *hadith* from Ka'b al-Ahbar."[62]

He added: "In his traditions, he depended on narration on the basis of denotation (intended by the *hadith*) and *irsal*[63] (reporting *hadith* without referring to chain of narrators), due to the fact that most of them he heard from the *Sahabah* and some of the *Tabi'un*. Narrating *hadith* according to its meaning used to be the cause and source of a large number of seditions and disorders."

He also said: "Abu Hurayrah had been a unique narrator of many traditions, some of which were disapproved or suspected (of being falsified) because of their odd and eccentric theme, like those related to seditions and the ones concerned with describing the conditions of the Prophet (S) through some invisible and hidden events that were about to take place after him.

Added to this, some of these texts (of the traditions) were odd and strange in themselves, in a way that had the like of which been singly reported by anyone other than the Companions, it would have been counted among the factors through which its narration could be confirmed — as commonly known among *hadith* critics, Ahl al-Jarh wa al-Ta`dil (men of sarcasm and modification) .[64] For this reason we see some people keep on murmuring about narrations of Abu Hurayrah.[65]

Al-Bukhari recorded 446 traditions on the authority of Abu Hurayrah, with recording only 217 ones for Ibn Abbas. They were not alone in narrating this number of traditions on principles (*usul*) of religion, but some others shared them in reporting many of them.

Enumerating the traditions concerned with legal rulings that were singly reported by Abu Hurayrah, we would find them to be very few in number, realizing that hadn't he narrated them, not that many would have been missed of books of *ahkam*, and whatever is missing can be learnt from the static *Shari'ah* rules and definite principles, like: the law of relieving the interdiction and distress, establishing and preferring ease, beside the principle of freedom from obligation, and that prohibition is applied originally to all evils and adversities, and lawfulness being the basic rule for all the good things (*tayyibat*), and that necessity knows no law, and other laws.66

Also al-Bukhari, declaring that the two champions of *Israeliyyat* and sources of superstitions being Ka'b al-Ahbar and Wahb ibn Munabbih, said:

"How can we know that all the narrations – or the *mawquf* (suspended) ones – are reported by them both, as the Companions were not citing what they used to hear from each other and from the followers out of narration and transmission, but they were doing so in occasions and often without referring to chain of transmitters. And so were many of the *Tabi'un*, rather most of the *marfu'* traditions reported by Abu Hurayrah, he never heard from the Prophet (S), the reason why he narrated them with weakness (*'an'anah*) or by saying; The Messenger of Allah said (S), or at least with the words: I heard the Messenger of Allah say so and so.67 It is known that he reported from some Companions and some followers, and it is proved that he reported *hadith* from Ka'b al-Ahbar. Hence we can say decisively that the inalienable (*mawquf*) traditions of the *Sahabah*, that having no room for *ijtihad* or exertion of opinion, have not the power of *marfu'* (whose chain goes back to the Prophet) — as said by the traditionists — unless they be not like the *Israeliyyat*.68

That was a brief profile of Abu Hurayrah, in which I observed the reportorial aspect, not adopting the analytical and objective method, without which accurate profiles can never be perfect, nor study of *rijal* and episodes can be done properly. That is because I have not realized yet the possibility of its dominance, especially when it is concerned with one of the Companions in whose regard it was said that all of them being righteous and just to the extent
that no one is ever entitled, though presenting a scientific and decisive proof and argument (*hujjah*), to criticize any of them or suspect his narration, or witness, or conduct.

Further it was said about them that their rug had been rolled" as if *adalah* is singly confined in them alone and that they exceeded the level of human being, where they can never be afflicted, like other people, with oversight, or erring, or fancy, or forgetfulness. I utter such words not out of falsity or calumny!

But approving of their claim that every Companion was infallible against whatever afflicting other people, and his being non-liable to forgetfulness, or committing a mistake, or imagination, or misunderstanding, and that no hypocrite was there among the *Sahabah*, or that none of them perpetrated any major or minor sin, nor all those disputes occurred among them, and that no one of them apostatized after the demise of the Prophet (S), nor other alike things with which their sahih history books were filled, it can

be said that the case with Abu Hurayrah differs from that of all the Companions, as he was criticized and deplored by a number of high-ranking *Sahabah*, and those who succeeded them, raising doubts and question marks about his narrations, as it was previously manifested.

Among the statements uttered by the *ulama* of Kalam — owners of open and free reasons I would prefer the following wise words about him: "What raises our wonder about them — i.e. men of *hadith* — being their accusing the (*shaykh*)69 with falsity, and abstaining from recording from him those traditions that got the approval of *muhaddithun*, through referring to sarcasm of Yahya ibn Mu'in and Ali ibn al-Midyani and their likes,70 arguing with the *hadith* of Abu Hurayrah in respect of what was disapproved by all the Companions. And it is known that Umar, Ali, Uthman and A'ishah belied him and denied the veracity of his traditions.71

Throughout the exposition of biography of Abu Hurayrah only reality is observed, and I demonstrated his true character as created by Allah, without any addition on my part. But I cited the correct and authentic traditions about that, referring only to confirmed and indisputable doubtless sources. However I have deliberately neglected many things confirmed and proved by correct history, due to the fact that some of our present age people are still fearing power of truth, and never tolerating decisiveness of proof and argument.

And — as said before — Abu Hurayrah had no considerable position whether during the lifetime of the Prophet (S) or the reigns of the Four Caliphs, with being unable to utter even one *hadith* except only after the murder of Umar. Further he could not dare to issue one *fatwa* (legal verdict) but only after the first *fitnah* (insurrection)72 which was the killing of Uthman and the Umayyads' attaining to sublime status and dominance. Further we never forget to say that al-Bukhari has never mentioned his name among the Companions in whose honour and excellence several traditions are reported from the Messenger of Allah.

We never miss the chance to state that among the traditions he reported, there appears a ray of the light of prophethood that penetrates the healthy hearts. These traditions might be among what he actually heard (and did accurately). The correct *hadith* gives light like daylight.

Samples of Abu Hurayrah's Narrations

Al-Bukhari and Muslim reported that he said: Death Angel was sent to Moses (A), and when he approached him, he (Moses) slapped him,73 when he returned to his Lord, saying to Him: You have delegated me to a bondman refusing to die. Then Allah recovered his eyes and said to him: Go back and tell him (Moses) to put his hand on the back of an ox, as with each hair comes under his hand one year will be added to his life! He said: O God, then what? He replied: After that death comes. He (the angel) said: Now I beg God to bring him near the Sacred Land a stone's throw! The Messenger of Allah said: Had I been there at that time I would have shown you his grave on the road side near the red sandhill!

In another narration Muslim said: Moses slapped the Death Angel on his eye, which he gouged out.

In Tarikh al-Tabari, Abu Hurayrah is reported to have said: The Death Angel used to come to people conspicuously till visiting Moses who slapped him and gouged out one of his eyes, after which he started to come to people stealthily. Verily this *hadith* smells of Israelism!

They also reported from him, that the Prophet (S) said: The Paradise and Hell reasoned with each other! The Hell said: I have been distinguished with (containing) the arrogant and tyrants. The Paradise said: What is the matter with me that only the oppressed and low people enter me! Allah, the most High, said to the Paradise: You are My mercy, with you I compassionate whomever I will from among My bondmen. Whereas He said to the Hell: You are just a torture, with you I torment whomever I will from among My servants, and every one of you has its filling. Concerning the Hell, it can never be filled till Allah the Glorious and Most High places His leg in it when it says: Never, never. Only then it will be filled and will gather its all ramifications.

Al-Bukhari reported from Abu Hurayrah as saying: "Between the two shoulders of the disbeliever there is a three-day march for the hasty rider."

Also al-Bukhari with Ibn Majjah reported from him, that the Prophet said: If a fly falls in the cup of anyone of you, he has to immerse all of it and throw it away then, as verily in one of its wings there is malady and in the other is remedy.[74]

In al-Awsat, al-Tabarrani reported from him that the Prophet said: an angel brought me a letter from Allah, the Glorious and Exalted, and then he raised his leg and placed it over the sky while keeping the other one on earth, never lifting it.

Al-Tirmidhi reported from him that the Messenger of Allah said: "Compressed dates come from Paradise and they contain remedy for poison.

Al-Hakim and Ibn Majjah, through a reliable and correct *sanad*, reported from him that the Prophet said: "Anneal the pots, recline the water-skins, putrefy the doors and prevent your boys from (approaching) the women, as the jinn spread suddenly and snatch... turn out the lights in time of sleeping, since the *fuwaysaqah* (i.e. rat) may pull the wick and burn the inmates of the house.

Muslim also reported from him that the Messenger of Allah said: In the Paradise there being a tree under whose shade the rider may move for a hundred years.

Beside other narrations for Abu Hurayrah like that or even much more exorbitant with which many books are replete, and we are unable to cite them as a whole, since this task needs several complete volumes.

Narrations of Great Companions

Out of whatever was stated before, it became clear that Abu Hurayrah related from the Messenger of Allah 5374 traditions (of which 466 ones reported by al-Bukhari), though he did not keep company with the Prophet (S) but only for a year and few months. What should be declared further are the traditions reported by those who outstripped them in faith, being closer to the Prophet, more knowledgeable and of higher level in honour and *jihad*, from among the *Muhajirun* and *Ansar* and others, who spent long years in the company of the Messenger, so as to see how many traditions were reported by them.

Traditions Reported By Abu Bakr

Do people know the number of traditions reported by Abu Bakr, who was among the first men in embracing Islam after Ali, and shaykh of all the *Sahabah*, keeping the company of the Prophet in Mecca and Medina, with being expert in genealogy of Arabs?

Al-Nawawi, in his al-Tahdhib, writes that al-Siddiq reported from the Prophet 142 traditions, of which 104 ones were recorded by al-Suyuti in Ta'rikh al-khulafa' and 22 others were cited in Sahih al-Bukhari.

Traditions Reported By Umar

He embraced Islam in the year 6H. and kept the Prophet's company till the last days of his(S) life. Among the statements uttered by him, the following one can be referred to: "I and some neighbor from among the Helpers used to alternately descend to the Messenger of Allah, he one day and I the other. When it was my turn to meet him I would apprise him of what was revealed that day, and other things, and so did he on his going down. Despite all this, the number of traditions he (Umar) reported from the Prophet never reached more than fifty ones as confirmed by Ibn Hazm.

Traditions Reported By Ali

Ali was the first man who embraced Islam and was brought up under patronage of the Prophet, living in his lap before the Prophetic mission,

keeping his company till he(S) passed away. He did not separate from him, whether in travel or in presence, as he was his cousin and son-in-law: husband of Fatimah al-Zahra', attending all the battles except Tabuk, in which he deputed him to administer al-Madinah, where he said: O Messenger of Allah, do you leave me behind among the women and boys? He replied: Are you not pleased to have the position in relation to me as that Aron had in relation to Moses? But there will be no prophet after me.

To this Imam, who outstripped all the Companions in knowledge, they ascribed — as reported by al-Suyuti — only 58 traditions. Ibn Hazm said that only fifty of these traditions were correct, of which only twenty ones were related by al-Bukhari and Muslim.

In respect of Uthman, nine traditions were reported for him by al-Bukhari and five ones by Muslim.

For al-Zubayr ibn al-Awwam, al-Bukhari reported nine traditions and Muslim only one.

For Talhah ibn Ubayd Allah al-Bukhari reported only four traditions.

For Abd al-Rahman ibn Awf al-Bukhari reported nine traditions.

For Ubayy ibn Ka'b sixty-plus traditions are recorded in the Six Books (al-Kutub al-Sittah).

For Zayd ibn Thabit al-Bukhari reported eight traditions, and the Two Shaykhs concurred on five ones only.

For Salman al-Farsi al-Bukhari reported four traditions and Muslim three ones...etc.

It is established that many Companions did not narrate from the Prophet any *hadith*, among whom being Sa'id ibn Zayd ibn Nufayl, one of the Ten promised with Paradise, and Abu Ammarah... etc.

Ambiguous Traditions

I previously stated that *riwayah* from the Messenger of Allah included many ambiguous and odd traditions, of which I cite some herewith for exemplary sake only as covering them all needs several volumes.

Ibn Abbas is reported to have said: Allah created a preserved label from a white pearl with two leafs made of red ruby, and a pen and a book of light. Its width extends between the skies and earth, in which he makes a glance every day. He gives life and causes death, renders strong" and subdues, doing whatever He likes, as He said in the holy Book:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

"Every day He exerciseth (universal) power -" (55:29).

This *hadith* is reported by Abd al-Razzaq, Ibn al-Mundhir, al-Tabarrani and al-Hakim.

Al-Shaykhan (al-Bukhari and Muslim) with some *Sunan*, *Musnads* and *Tafsir* reported that the Messenger of Allah said to Abu Dharr: Do you know where does it go? He said: Allah and His Messenger know better! He(S) said: It moves along till reaching a place where it will prostrate under the Throne. Thereat it will ask for permission, which it will be granted. In a short time, it may try to prostrate but it won't be accepted of it, and seek permission which will not be granted to it. It will be said to it: Go back to wherever you like. Thereat it will rise from its point of *maghrib* (sunset), the fact to which Allah the Exalted refers in the holy Qur'an:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا

"and the sun runneth on unto a resting-place for him.."(36:38).

In the introduction to his book, Muslim reported from Abd Allah ibn Amr ibn al-'As, owner of the two fellowships, as saying: In the sea, there are detained devils, tied by Sulayman ibn Dawud, and they are about to go out and recite Qur'an for people.

Al-Bukhari, in his Sahih under "bab al-Dawa' bi al-'Ajwah li al-sahar" (Remedy with compressed dates for daybreak meal), reported from `Amir ibn Sa'd ibn Abi Waqqas, from his father, as saying: The Prophet said: "Whoever takes breakfast with compressed dates, will never be harmed neither by poison nor by the daybreak meal of that day till night." In another narration. "... with seven compressed dates...". The same *hadith* was reported by Muslim from Sa'd ibn Abi Waqqas.

Al-Nasa'i reported from Jabir as saying: The compressed dates (*'ajwah*) being from paradise and remedy for toxication.

The two Shaykhs reported from Abu Hurayrah that he said "when it is called for prayers, the Satan retraces his steps with producing (breaking) wind, so that not to hear call for prayers. When adhan is over he comes in, till on starting prayers he retreats, after which he would come back to sow dissension between man and his *nafs* (soul).

The investigating *ulama*, in exposing this *hadith*, say: He did this so as not to hear (*adhan*) and will be obliged to give witness in favour of it on the Day of Resurrection.

Muslim reported that Abu Sufyan said to the Prophet: O Messenger of Allah, promise me to achieve three things: get married to my daughter Umm Habibah, and make my son Mu'awiyah a scribe, and command me to fight the disbelievers as I fought the Muslims (before).

And so it happened, as Umm Habibah was married by the Messenger of Allah when he was in Abyssinia with al-Najashi naming a dowry for her. Also Abu Sufyan embraced Islam (?) in the year of conquest (of Makkah), while several years separated between migration (*hijrah*) and conquest (of Makkah).

Muslim reported from `Amr ibn al-Sharid that he said: I rode behind the Prophet (S) who said to me: Do you remember any of Umayyah's poetry? I said: Yes. Then I recited for him a hundred verses, when he said: He was about to confess Islam in his poetry.

In his Musnad, Ahmad reported from Ikrimah, from Ibn Abbas that the Prophet (S) said: Umayyah said the truth in some of his poetry. In another narration, the Messenger of Allah said: Umayyah ibn Abi al-Salt said the truth in part of his poetry when he said:

Saturn and Thawr being under His right leg,

And Vulture is under the left and Layth is prepared.

The Messenger of Allah said: He said the truth and he said:

And the sun rises every end of night,

Red with its colour becoming rosy,

It comes but never rises for us fluently,[75]

But only when suffering pain and tolerating.

This *hadith* is of correct *isnad* (chain of transmission), and recorded in Majma' al-zawa'id, beside being reported by Abu Ya'la and al-Tabarrani through trustworthy *rijal*.

When objection was raised against his saying "But only when suffering pain and tolerating", Ibn Abbas said:[76]

By Him Who owns my soul, the sun would never rise but only when being pricked by seventy thousand angels who would say to her: Rise, rise! She would say: Nay, I never rise for a people worshipping me other than Allah! Thereat an angel would approach her, when she would blaze for producing light for mankind. A devil would come to her intending to restrain her from rising when she would rise from between his two horns, under which Allah would burn her. To this the Messenger of Allah referred by saying: The sun has neither risen nor set but only between the devil's two horns, nor it has ever set but only when prostrating her self. Then a devil would come to her intending to curb her from prostration, when it would set between his two horns, under which Allah would burn her.

Also al-Tabarrani reported from Abu Amamah as saying: Allah put the sun into the charge of nine angels hurling snow at her every day, unless which she would set to fire every thing subject to her rays.

In Sahih Muslim, the two Shaykhs reported from Anas ibn Malik that he said: A man questioned the Prophet: When will the Hour come (Doomsday)? Anas said that the Messenger of Allah kept silent for a while, looking at a lad near him from the tribe of Azd Shanu'ah, saying then: If this lad lives long, he will never become decrepit till the coming of the Hour (Resurrection Day)". Anas said: That lad was among my contemporaries at that time.

It is known that Anas died in 93 H., after his life was contemporaneous with that of the lad regarding whom the Prophet said that he would never reach decrepitude till the coming of the Hour...thus, as is defined by the *hadith*, the coming of the Hour would have been before the end of the first Hijrah year.[77]

So what would adorers of *asanid* say about this?? Some may daresay and claim that: Who knows, this lad may have not reached decrepitude yet?

Hadith on Dispute in Celestial City

In his Musnad Ahmad reports that the Messenger of Allah (S), once upon a morning, came out feeling happy with a shining face. When asked about the reason he said: Why not! my Lord the glorious and Exalted, came toward me with the best shape saying: O Muhammad! I said: Here I am my Lord and be felicitous! He said: About what the Celestial City is disputing? I said: I know not O my Lord! He (Messenger) said: He then put His two palms (of His hand) between my shoulders, when I sensed their coolness between my two breasts till whatever the heavens and earth containing became clear for me!

In another narration by al-Shahristani, (the Prophet said): My Lord met me, shook hands with me and received me, placing His hand between my shoulders till I felt the coolness of the tips of His fingers.

The Paradise Bull

In Bada'i' al-fawa'id[78] Ibn al-Qayyim reported that the Prophet used to say that for the believers, on the Day of Resurrection, the bull of Paradise of which it used to eat, will be sacrificed and be their entertainment. Ibn al-Qayyim said: This animal which used to eat from Paradise will be sacrificed and presented as entertainment for its inhabitants.

Prophet's Seeing God Eleven Times, And Isra' Was Reality

Al-Qadi[79] said: Ahmad confirmed that Isra' was reality. And when it was related to him that Musa ibn Aqabah holds that traditions on Isra' were all dreams, he said: This is the claim of the scowling people.[80]

Abu Bakr al-Najjar said: He (the Prophet) saw God for eleven times, nine of which were on the *Mi'raj* (ascension) night, when he was frequenting to and fro between Moses and his Lord, the Glorious and Exalted, and two other times in the Book.

An Angel Among Throne Bearers

It is reported in Muntakhab Kanz al-ummal fi sunan al-aqwal wa al-af'al that: Anas quoted the Prophet as saying: I was permitted to relate a *hadith* on an angel from among the throne bearers, whose two legs being on the lower earth, with the throne being rested on his horn, and between the lobe of his ear and his shoulder there being 700-year flutters of the bird saying: You are the Sovereign Lord, be Glorified wherever You be.

The Thunder

Ibn Abbas said: Thunder is one of Allah's angels charged with the clouds, holding rags of fire with which he drives the clouds wherever Allah, the most High, will.[81]

From him also it is reported: The snakes are the transformation of Jinn as the apes and pigs were

metamorphosed during the era of the Children of Israel. From him further: The first thing Allah created was the "*qalam*" (pen), then He created the *nun* (alphabet letter). Then He compressed the earth on the back of the (*Nun*).82

The Black Stone

Ibn Abbas is reported to have said: The Black Stone is Allah's right hand in the earth, with which He shakes hand with whomever He wills from among His creatures.83 In another narration by him also, he said: The Black Stone is in origin from Paradise, and it was much whiter than the snow, till it was blackened by the guilts of polytheism, and it is said that it will come on the Day of Resurrection, having a tongue and two lips to give witness in behalf of that who touched (*istalama*) it as it should be.

It is obvious that this *hadith* is an Israeli (Jewish fabricated) one, and it is reported from Wahb ibn Munabbih who said in it: "It (Black Stone) was a white pearl but blackened by the polytheists.84

Al-Jahiz scoffed at this *hadith* saying: The Muslims were supposed to whiten it on embracing Islam...

Favour Of Basmalah

Ala' ibn Abi Rabah reported from Jabir ibn Abd Allah that he said: When 'In the Name of Allah the Beneficent the Merciful' was revealed, the clouds fled toward the east, the winds calmed, the sea agitated, the beasts listened with their ears, the devils were stoned from the sky, and Allah the Most High took an oath with His Power and Glory that when His name be pronounced on anything, that thing would be verily blessed with it.85

One Of Throne Bearers

Jabir said: The Messenger of Allah said: "I was permitted to relate a *hadith* on an angel from among the throne bearers, between the lobe of his ear and shoulder there being a distance of seven hundred years." It is reported by Abu Dawud and al-Bayhaqi.

Gabriel Has 600 Wings

Al-Imam Ahmad reported from Abd Allah as saying: "The Messenger of Allah saw Gabriel in his shape, having six hundred wings, each of which can fill up the horizon, with pearls and ruby falling down in succession from his wing with quantity known only by Allah." (Its *isnad* is strong).

Abd Allah ibn Mas'ud said: The Messenger of Allah saw Gabriel, wearing a green vestment, filling up the space between the sky and the earth. This *hadith* was reported by Muslim.

Our Lord Uncovering His Leg

The Two Shaykhs reported that the Prophet (S) said: Allah will verily uncover His leg. In another

narration recorded in Sahih al-Bukhari: Abu Sa'id said: I heard the Prophet say: Our Lord will uncover His leg, when every believing man and believing woman will prostrate for it.

Ibn Mas'ud said: Allah will uncover His right leg, with the light of which He will illuminate the earth.

Sheep Being Among Paradise Mounts

In *Sunan* Ibn Majjah, Ibn Umar reported that the Prophet said: The sheep is among the Paradise mounts (animals).

Foot Of The Almighty Allah

In the two Sahihs, through a *hadith* reported by Anas, the Prophet said: Still whenever people are flung into hell, it keeps on saying: Can there be more to come? Till the Almighty Lord places His foot in it, when it will shrink and gather its sides.

A Tree In Paradise

Al-Bukhari reported from Abu Sa'id, that the Prophet said: In the heaven there is a tree, that the horse mounter or fast racer keeps on moving for a hundred years without managing to cover its distance. In another narration: In the heaven there being tree under whose shade the rider moves for a hundred years but failing to cover it.

The Most Credible Hadith

Al-Tabarrani in al-Awsat, and al-Tirmidhi and others reported from Anas that (the Prophet said): The most credible *hadith* is that which it is sneezed when cited.

Touba, A Tree In Paradise

Ahmad and Ibn Hibban reported in a *hadith*: Touba is a tree in Paradise. In another narration: Touba is a tree in paradise which Allah planted with His hand, and breathed into it of His Spirit. It will produce ornaments and vestments, with its branches being seen from behind the fence of paradise.

The problems are too many to be enumerated. It is sufficient to know that al-Tahawi compiled the book Mushkil al-athar in four bulky volumes, but failed to cover all the problems in it. this book was printed and published in India.

Traditions On Al-Mahdi

Out of the controversial narrations we can refer to the various traditions cited in the books widely known among the Sunnis, dealing with al-Mahdi the Awaited, stating that he will reappear at the end of time to fill the world with justice as it was filled with oppression.

Ahl al-Sunnah take him to be Muhammad ibn Abd Allah, and in another narration: Ahmad ibn Abd Allah. While the *Shi'ah* concur that he is Muhammad ibn al-Hasan al-Mahdi, one of the Infallible Imams, giving him the title *al-Hujjah* and *al-Qa'im al-Muntazar*.

The *Kaysanites* hold that al-Mahdi is: Muhammad ibn al-Hanafiyyah, and he is alive and residing on a Ridawi mountain between two lions protecting him, having two sprinkling eyes overflowing water and honey, with forty (supporters) accompanying him.

Regarding his ancestral lineage he is known to be *Alawi Fatimi*, and among the sons of al-Imam al-Hasan, with the *Imami Shi'ah* taking him to be one of the sons of (al-Imam) al-Husayn.

In his Muqaddimah, Ibn Khaldun[86] writes:

It is commonly known among all Muslims throughout course of time, that at the end of time a man from among *Ahl al-Bayt* should appear, to support the *Din* and make justice prevail ... he will be followed by the Muslims and will dominate all the Islamic kingdoms, and his name is al-Mahdi. The appearance of al-Dajjal and consequent events will be verily among the provisos of the appointed hour (of his reappearance), which were established in the sahih works. It is also stated that Jesus will come down after him, and help him in killing al-Dajjal, and he will perform his prayers behind him (al-Mahdi). They argue in this bab with traditions reported by the Imams, but doubted by the deniers to this belief, or even objected by some reports (*akhbar*)... etc.

Ibn Khaldun confuted and doubted most of the traditions on al-Mahdi cited in the *Sunni* books known among the Jumhur (*Ahl al-Sunnah*). Whereas the *Shi'ah* — particularly the *Imamiyyah* — have certain evidences they report from their Imams, upon which they depend to proving the reappearance of al-Mahdi. Every people have their own *sunnah* and leader.

The Abbasid Al-Mahdi

There are several traditions expressing that he will be one of the sons of al-Abbas. Due to the abundance of these traditions, we suffice by referring to them in a reviewing way, leaving the door open for those desiring to be acquainted with their full texts and details to refer to their sources.

Al-Mahdi Al-Sufyani

When the Alavids have their Mahdi, and the Abbasids another one, why don't the Umayyads have a third Mahdi! As long as the field of fabrication has capacity for whatever coming into it. Especially after the Umayyads got that much power and dominance, to the extent that fabricators used to make advances to them to have share in their gifts and donations. There are reports stating that they had their own Mahdi called al-Sufyani, that it is out of scope here to prolong the discussion by referring to the traditions and reports cited about him.

The Twelve Caliphs

Following are the traditions reported about the twelve caliphs (successors), so as to be aware of one of the aspects of falsification and fabrication of *hadith*, which is our concern in this research. Whatever lies beyond this aspect is out of scope and far from our intention, as we have no right to debate people regarding their beliefs and tenets.

There are numerous traditions foretelling that the successors of the Prophet (S) will be twelve in number. Herewith some of those traditions we passed by, with their different wording without discussing or presenting the meanings of their texts!

Al-Bukhari reported that the Two Shaykhs related from Jabir ibn Samurah (that the Prophet said): "Verily there will be twelve emirs, all being from Quraysh."

In Sahih Muslim it is recorded: "The affairs of people keep in process as long as they be ruled by twelve men, all of whom are from Quraysh."

In another narration: "This affair (successorship) is not to terminate till when being undertaken by twelve caliphs, from among people."

Yet elsewhere it is reported: "Islam is verily safeguarded and kept powerful and inviolable as long as twelve successors are ruling." In another *hadith* that was reported by al-Bazzaz and al-Tabarrani, Abu Juhayfah narrated it with the words: "The affair of my *Ummah* is still all right..." Abu Dawud, from Jabir ibn Samurah, reported it with the same wording with some addition.87

"On returning home people of Quraysh approached him saying: What would happen then? He said: Then disorder and tumult would be there,".. i.e. sedition and fighting (insurrection).

In another narration by Abu Dawud: "This religion is still established as long as you are governed by twelve caliphs upon whom there is unanimous agreement by the Ummah."

Ahmad recorded it thus: "This affair is still fit and in proper condition..." In another narration by him too: "This affair remains satisfactory and agreeable." While al-Tabarrani reported it with the words: "... they are never harmed by the enmity harboured by those contracting enmity of them."

Whereas it is recorded by Abu Dawud, and reported by Ahmad and al-Bazzaz, in a *hadith* by Ibn Mas'ud, that he was questioned: How many caliphs will reign over this *Ummah*? He replied: We have inquired the Messenger of Allah about it and he said: There will be twelve ones exactly the number of the *nuqaba'* (chiefs) of the Children of Israel."

Al-Tabarrani reported a *hadith* transmitted by Abd Allah ibn Amr ibn al-'As, tracing it back to the Prophet as saying: "When twelve men from the descendants of Ka'b ibn Lu'ayy seize power, there will be flicking and tattling till the Day of Resurrection.

Also Ka'b al-Ahbar — as there should be a *hadith* by him! Since everywhere is a "trace of him! — reported: "There will be twelve Mahdis, and after them Spirit of Allah will come down (from the heaven) and kill al-Dajjal.

Though all these traditions indicate the caliphs to be twelve *ones*, but they (narrators) have reported a *hadith* contradicting all of them, which is called the Ark *hadith* that was reported by the authors of *Sunan*, and confirmed by Ibn Hibban and other narrators, with these words: (the Prophet said): "Verily successorship after me will last for thirty years, after which it will be supreme power."

Further Abu Dawud reported from Ibn Mas'ud a *hadith* with a chain going back to the Prophet that he said: "The era of caliphate in Islam will last for thirty-five or thirty-six or thirty-seven years. If they (caliphs) perish, so everyone with his course, and if their religion is established, it will survive for seventy years." Al-Tabarrani and al-Khitabi added to it: People then inquired the Prophet: Is it with the exception of the passed years? He replied : Yes.

Opinions Of Some Scholars On These Traditions

Al-Qadi Iyad said: There are two objections raised regarding this number (i.e. twelve), one of which being: It is contradicted by the Ark *hadith* uttered by the Prophet (S): "Verily successorship after me will last for thirty years, after which it will be supreme power (*mulk*)." Since throughout these thirty years Muslims were ruled by the Four Caliphs (*al-Khulafa' al-Rashidun*) and (*al-Imam*) al-Hasan ibn Ali for several days. The second objection is: Caliphate was undertaken and conducted by caliphs exceeding this number.

In Kashf al-mushkil, Ibn al-Jawzi is reported to have said: I have made untiring and deep investigation concerning the meaning of this *hadith*, and strived hard to find out its hidden denotation, doing much inquiry about it, but I could not reach my sought aim. That was because of the difference in its words and terms, and I am quite sure that all the confusion and inconsonance afflicting this *hadith* being done by the narrators.

Also, al-Suyuti, after citing the statements of the *ulama'* in regard of these ambiguous traditions, expressed an odd opinion I cite herewith for the sake of jesting with readers.

"Hence among the twelve successors, we can mention the four caliphs (Rightly-guided), with al-Hasan, Mu'awiyah, Ibn al-Zubayr and Umar ibn Abd al-Aziz, who altogether constitute eight caliphs. Then it can be added to them al-Mahdi from the Abbasids as his position among them is the same as that of Umar ibn Abd al-Aziz among the Umayyads, beside al-Zahir due to his being characterized with justice. After that remain the two awaited (caliphs)!! one of whom being al-Mahdi! as he belongs to the household of Muhammad (S)". But he missed to mention the second awaited one…and may God's mercy be upon that who said in regard of al-Suyuti that: he was a night wood-cutter.[88]

Before concluding our speech about al-Mahdi, I cite herewith a statement about him uttered by al-

Allamah Murtada al-Askari, one of the Iraqi eminent great *ulama'*, that revealing the belief held by the Ithna Ashari Imami Shi'ah toward al-Mahdi.

In a long reply (to a question) he sent to us, he said:

The Ithna-Ashari Shi'ah hold that the earth was never devoid of an authority for Allah upon His creation, and will never be devoid too. And he either be alive as a prophet to whom it is revealed, or anyone appointed by him to take charge of his *Shari`ah* after him, and clarify it for his *Ummah*.

"They consider the traditions you cited in your book pp.210-211, 89 under the heading *"al-Khulafa' al-Ithna-Ashar"* (the Twelve Caliphs), as an indication of the Twelve Imams taking charge of the *Din* after the Prophet, as this number applies neither to the Rashidun, nor the Umayyad caliphs, nor others. Besides, they narrate hundreds of traditions, through their special *turuq* (chains of transmission) from the Messenger of Allah, that indisputably determine this fact. Also they believe that the Twelfth of these Imams being al-Mahdi, the son of al-Hasan al-Askari, who was born in Samarra' in 255 H., whom they believe to be still alive, as in the case of Noah who lived among his folk for a thousand years save fifty years, and that of Jesus whom they slew not nor crucified but it appeared so unto them, but Allah took him up unto Himself.

"They (*Shi'ah*) believe that al-Mahdi is existent and alive with the power of Allah that fashioned out of clay a bird and made the fire coolness and peace for Abraham. and having faith in his being existent all that long period is verily an evidence indicating faith in God's power, believing also he is present among people, sighting them like anyone of them without being distinguished by them. Among the advantages they state of his existence, being that when Muslims needing a concealed correct opinion, he would guide some of the *ulama'* to the unerring opinion in that matter.

"Concerning the appointed hour of his appearance, they concur that this being a hidden fact unknown but only by Allah, and there be certain signs for his appearance, some of which being inevitable and some others potential, as indicated by traditions. Also they hold that his appearance — as commonly known — will start in Mecca, and his first campaign shall be by an army with the same number of that of the Messenger of Allah during the Battle of Badr, and he will fill the earth with justice, and judge among people according to actuality and facts, though it being incongruous with the testimony of witnesses.

In regard of the crypt of occultation, about which it is said to be situated in Hillah or Samarra', I have never heard any *Shi'i* claiming occultation of al-Mahdi to be in it, or his existence in it, or his emergence from it. The crypt known in Samarra' might have been an oratory (*musalla*) that the two Imams Ali al-Hadi and al-Hasan al-Askari made of it a place for worship and performing prayers, as it was a common habit that people used to make a certain separate place for performing prayers, a habit that continued to the present time.

1. See pp. 718, 719.
2. The Saffah is a shadowy place in the rear northern part of the Mosque of Prophet. And Ahl al-Suffah are - as said by

Abu al-Fida' in his al-Ta'rikh al-mukhtasar - poor people having neither houses nor tribes, sleeping during lifetime of the Prophet in the mosque and staying there all night. So the ledge of the mosque was their abode, hence they were called with this nickname. When the Messenger of Allah was having supper, he would invite some of them to share him, dispersing the others among the Sahabah to feed them.

3. Al-A'raj is his disciple and companion.

4. Fath al-Bari, vol. VII, p. 62.

5. See p. 86, 87.

6. See p. 43.

7. See p. 51.

8. Al-Bidayah wa al-nihayah, vol. VIII, p. 10.

9. Refer to my book Shaykh al-Mudirah.

10. He is one of the three Abds who reported from Ka'b al-Ahbar. He got two Zamilahs of the books of Ahl al-Kitab, which he used to narrate to people, the reason why most of leaders of Tabi'un refrained from reporting from him, and used to say to him: Never relate to us (anything) from the two Zamilahs.

In regard of his sahifah which he called al-Sadiqah (the truthful) and used to covet eagerly, it was only comprised of supplications and prayers, as stated by al-Khatib al-Baghdadi. In its regard al-Mughirah said: "What pleases me is that its worth can never be in my view more than two fils" - (Ta'wil mukhtalif al-hadith, p. 93).

11. Ibn Hajar, in Fath al-Bari, p. 167, says: It was established that Abu Hurayrah was never writing down (hadith) and was never memorizing the Qur'an.

12. Al-Manar Journal, vol. X, p. 851.

13. Ibid., vol. XIX, p. 100.

14. Al-Shatibi, al-Muwafiqat, vol. II, p. 23.

15. Al-Shaykh Ahmad Shakir, Sharh Alfiyyat al-Suyuti, p. 35.

16. He is Shu'bah ibn al-Hajjaj, the leader of men of hadith. He died in Basrah in 160 H. He was so explicit in his utterances. An example for his candidness is his saying: "By God I am more well-versed in poetry than in hadith. If I intended (to please) God I would never come out to you, and if you sought (pleasure of) God you would never come toward me. But we love flattery and detest censure."

17. Ibn Kathir, al-Bidayah wa al-nihayah, vol. VIII, p. 109; And refer also to my book on Abu Hurayrah, which has elaboration on this saying.

18. See p. 50.

19. See p. 48.

20. Ta'rikh adab al-Arab, Vol. I, p. 278. Refer too to chapter "Companions Criticizing Each Other" in this book. And in Ikhtisar 'ulum al-hadith, p. 114, Ibn Hanbal, Abu Bakr al-Hamidi and Abu Bakr al-Sayrafi are reported to have said: The narration of that who falsified and lied in the traditions of the Messenger of Allah can never be accepted, even when he repents and gives up falsity. Al-Sam'ani also said: Whoever lied in one hadith, all his former traditions should be refuted and rejected (al-Nawawi's al-Taqrib, p. 14).

Ibn Hajar says: The ulama' concurred on considering ascription of false hadith to the Messenger of Allah to be a major sin. Moreover al-Shaykh Abu Muhammad al-Juwayni has gone even farther to charge with impiety everyone doing so, the idea to which Abu Bakr ibn al-Arabi inclines.

21. See p. 28.

22. The mihras is a huge craved rock that cannot be lifted or moved by men, but they used to fill it with water with which they would cleanse themselves.

23. Al-Bidayah wa al-nihayah, vol. VIII, p. 109.

24. Ta'wil mukhtalif al-hadith, pp. 126, 127.

25. Jami' bayan al-'ilm, vol. II, p. 85.

26. Mukhtasar Kitab al-Mu'ammal of Abu Shamah, pp. 31, 32.

27. This is the opinion of Abu Hanifah about him, and we know the truth about him. He was born in the 1st century and came up with the era of Sahabah, and due to his high status he was called al-Imam al-A'zam. He was born in 80 H. and died in 150 H.
28. Al-Bidayah wa al-nihayah, vol. VIII, p. 109.
29. They used to call him 'Sayrafi al-Hadith'.
30. Sharh Nahj al-balaghah, vol. I, p. 360.
31. Al-Mathal al-sa'ir, p. 81.
32. The misrat is the she-camel or cow, from whose udder milk is collected, and withheld for some days without milking for misleading the purchaser of its being so milky. The reason for the Hanafis' refutation to the hadith of Misrat was its being contrary to all their analogies, as they viewed milking as an offence, which should be returned with its like or with its price. And every measure of capacity of dates cannot be returned with one of them.
33. Al-Bukhari reported from Abu Hurayrah as saying: The people of the Scripture used to read the Torah with the Hebrew, interpreting it with the Arabic for followers of Islam. Had he been acquainted with the Hebrew he would have said: I was among those who interpreted the Torah.
34. Hayat al-hayawan, p. 222.
35. Al-Nuwayri, Nihayat al-arab, vol. X, p. 220.
36. In another narration of this hadith: His (i.e. Adam) height is 60 cubits. In another one: He has the shape and complexion of the Beneficent (al-Rahman). This hadith was criticized in one of its respects by Ibn Hajar, in his Fath al-Bari, when he said:

What raising doubt against this being the old traces of the precedent nations, like the houses of 'Ad and Thamud which indicate that their statures were not that height, to which referred by Abu Hurayrah. Also this hadith was disapproved and denied by Malik.

37. Tafsir Ibn Kathir, vol. IV, pp. 513, 514.
38. Some ignorants have adopted this utterance of Abu Hurayrah as an evidence proving that the Prophet was averse to poetry. This idea spread among the Muslims and non-Muslims, while he (S) used to listen to the poetry, praising it and rewarding for it.

Ubayy ibn Ka'b reported that the Messenger of Allah said: Some of the poetry is verily wisdom. Abu Dawud reported from him (S) that he said: "From elocution there is got enchantment, and some of ilm is ignorance, and some of poetry is wisdom." In another rnarration by al-Bukhari in al-Adab al-mufrad, and Abu Dawud and al-Tirmidhi and Ibn Majah: "In poetry wisdoms are found." Then he (S) quoted some poetry of Umayyah ibn Abi al-Salt.

39. In another narration: jiraban (two wallets), and in another version: three jirabs.
40. Al-Jama'ah means Ahmad and the two Shaykhs (Al-Bukhari and Muslim), and authors of Sunan.
41. They divided the Companions, in respect of their merit and honour, into twelve classes, in any of which we couldn't find him (Abu Hurayrah)! Who are: (1) The first outstrippers who embraced Islam in Makkah. (2) Those who attended Dar al-Nadwah. (3) Immigrants to Abyssinia. (4) Those who attended the First Aqabah. (5) Those who attended the Second Aqabah (swearing allegiance to the Prophet) (6) First immigrants who joined the Prophet at Quba before he entered al-Madinah.

(7) Those who participated in Battle of Badr. (8) Immigrants in the period between (Battle of) Badr and (Treaty of) al-Hudaybiyyah. (9) Those who attended the bay'ah of Ridwan. (10) Those who migrated during the period between the Hudaybiyyah and conquest of Makkah. (11) Those who embraced Islam at conquest of Makkah (12) Lads and children who saw the Messenger of Allah on the day of conquest and in time of Hijjat al-Wada', and we can count him among this class of lads (al-Rawd al-basim, of al-Wazir al-Yamani, vol. I, pp. 69, 70.

42. It is established in history that he fled the Battle of Mu'tah, and when he was reproached with this he couldn't find any answer.

43. Al-Bukhari and others have reported numerous traditions on honour of a large group of notable Sahabah, among whom the name of Abu Hurayrah is not seen.
44. Refer to my book on Abu Hurayrah, in which you can find a separate chapter titled "How the Umayyad State was established?"
45. The words uttered by Abu Hurayrah, as reported by al-Bukhari, were : I was falling down between the minbar of the Messenger of Allah and room of A'ishah, swooned, when people would come and put their feet on my neck, thinking me to be lunatic while I was not foolish, but what I was feeling being only hunger.
46. In al-Hilyah, it is reported that he said: I have taken off a cloak of my back and spread it before him (S), when I witnessed, the lices creeping on it. He used to fasten this cloak to his neck, and when it would reach his two legs he would gather it so as not to let his private parts appear to the seer.
47. In Tabaqat Ibn Sa'd it is reported that Abu Hurayrah used to wear cloths made of tissues of silk and wool, and teak embroided with pure silk. Al-Bukhari reported that he used to put on the combed linen.
48. What indicating that Abu Hurayrah remained poor and destitute till the last days of caliphate of Umar, can be learned from the fact that when Umar summoned him from al-Bahrayn, after committing wrongs necessitating his deposing from its governorship which he undertook in 21 H., he said to him: Do you know that from the time I appointed you as a governor on al-Bahrayn and you be without sandals!
49. Do you see how this speech is devoid of any manliness and dignity, as he is boasting of disgracing his wife and avenging himself upon her! Can a noble man do so?
50. Ibn Kathir, al-Bidayah wa al-nihayah, vol. VII, p. 216.
51. Ibid., vol. VIII, p. 120.
52. Al-Iqd al-farid, vol. VI, p. 109.
53. The biq'an (speckled) of Sham are their servants, slaves and mamalik.
54. Ibn Qutaybah, al-Shi'r wa al-shu'ara', p. 572.
55. Sharh Nahj al-balaghah, vol. I, p. 358.
56. It is the year in which (al-Imam) al-Hasan renounced his right to rule to Mu'awiyah for sparing Muslims' lives in 41 H. They used to call it the Jama'ah year while it was in fact year of separation.
57. This saying indicates that Abu Hurayrah's lying against the Prophet became so commonly known everywhere, since he said this when he was in Iraq. And all people were talking about this falsity wherever they settled and depared.
58. Abu Turab is Ali (A). And the practice which Mu'awiyah and the Umayyad rulers who succeeded him followed was their asking or obliging people to slandering and cursing Ali from over the pulpits. This bad sunnah remained to be followed for many years till it was cancelled by Umar ibn Abd al-Aziz (may God's mercy be upon him).
59. It is the Battle of Tabuk.
60. That is, your mother has not given birth to you but for taking care of the asses. It is known that Umar has never addressed anyone other than Abu Hurayrah with such a rude language which reveals only harsh humiliation, by describing him to be unfit but to pasturing the asses. In fact he kept company with the Prophet for only one year and nine months (refer to my book Shaykh al-mudirah).
61. That is, he heard it (hadith) from the Messenger of Allah (S).
62. Al-Sayyid (Rashid Ridha'), the great muhaddith or rather the head of muhaddithun in present time, and others proved that he (Abu Hurayrah) was untruthful in his claim that he heard this hadith from the Prophet (S). The text and occasion of this hadith were stated before in al-Manar Journal, vol. XXIX, p. 43.
63. The mursal tradition is that one in which no reference is made to the Companion who heard it from the Prophet (S).
64. Was there anyone daring to suspect authenticity of Abu Hurayrah while they closed the door of jarh and ta'dil in respect of all the Sahabah, opening it wide for others? Had jarh and ta'dil been applied and accepted in respect of the Sahabah, Islam would have benefitted much from this.
65. Journal of al-Manar, vol. XIX, p. 97.
66. Ibid., p. 101. It is noted that al-Sayyid said these words in his refutation to propagators of Christianism who criticized Abu Hurayrah, so we find him defending Abu Hurayrah.
67. You have seen the value of veracity of his narration when he said, that he heard it from the Prophet (S) previously in

the hadith: God created the turbah (ground) on Saturday!
68. Tafsir al-Manar, vol. IX, p. 476.
69. No definite shaykh is meant by this, but any of the shaykhs, whomsoever.
70. That means the ulama' of jarh and ta'dil.
71. Ta'wil mukhtalif al-hadith, pp. 10, 11.
72. In his exposition of Ibn Abbas, Ibn Sa'd said: It is reported from Ziyad ibn Mina as saying: Ibn Abbas, Ibn Umar, Abu Sa'id al-Khudri, Abu Hurayrah, Abd Allah ibn Amr ibn al-'As, Jabir ibn Abd Allah, Rafi' ibn Khadij, Salamah ibn al-Akwa', Abu Waqid al-Laythi, and Abd Allah ibn Buhaynah with their likes among the Companions of the Messenger of Allah (S) were issuing verdicts in al-Madinah and relating hadith from the Messenger of Allah from the time Uthman died till the end of their lives.

If we review those who used to give fatwas during the lifetime of the Messenger of Allah and caliphate of Abu Bakr and Umar, we will never find Abu Hurayrah, among them, nor any Companion to whom people were referring in any issue but only after the death of Uthman. Also 'A'ishah used to give fatwa during the caliphates of Abu Bakr and of Umar and Uthman and even Ali till the last days of her life, and some of the magnates among the Companions used to question her about the sunan.

73. When al-Tha'alibi reported this khabar in his book Thimar al-qulub, under the heading, 'Musa's slap' he said: And of the legends of the ancestors, that Musa asked his Lord ...(the story). What he said: The Angel of Death is one-eyed, and it was said about him:

O Angel of Death, you faced an abomination,

Slap of Musa made you one-eyed!

Al-Tha'alibi concluded his speech by the clause "I am free from this tale", and he has right to discharge himself of this.

74. The full text of the hadith is thus: When a fly falls in the drink of anyone of you, he should immerse it and take it away, as in one of its wings there is malady while in the other is cureness. It is reported by al-Bukhari and Ibn Majah from Abu Hurayrah. In another narration, this clause is added to it: It wards off (evil) with its wing having illness. In a third narration: If a fly falls in the utensil of any of you he should take it out of it as in one of its wings there be poison and in the other there is remedy, and it advances the poison and delays the remedy. In a fourth narration: If a fly falls in the utensil of anyone of you he should immerse it completely or take it away, as remedy is in one of its wings and malady in the other. In a fifth narration: It wards off (evil) with its wing having malady, so he should immerse it fully.
75. Rasl means rifq (leniency - slowness), see Tafsir Ibn Kathir, vol. IV, p. 7.
76. Ibn Abbas was one of great disciples of Ka'b al-Ahbar, and was surnamed Habr al-Ummah. Al-Mu'arri, with his biting style, sarcasted this hadith counting it among their falsities they used to fabricate against the Prophet (S) saying:

They lied even against the sun that it,

Is contempted and beaten sunrise.

See al-Luzumiyyat, vol. I, p. 207.

77. There are other traditions on life-time of the world, that will be stated later on.
78. Bada'i' al-fawa'id, vol. III, p. 177.
79. Ibid., vol. IV, p. 39. Al-Bukhari reported from Sharik as saying: The Isra' was (only) a dream.
80. Ibid., vol. II, p. 455.
81. Ibid., p. 459.
82. Ibid., p. 449, and nun is the wale.
83. Ta'wil mukhtalif al-hadith, p. 271.
84. Ibid., p. 368.

85. Tafsir Ibn Kathir, vol. I, p. 17.
86. Edition of Beirut, p. 311.
87. It is noted that most of the traditions on al-Mahdi, cited in Sunnah books were reported by Jabir ibn Samurah.
88. Fath al-Bari and Ta'rikh al-Khulafa', vol. XIII, pp. 179-183.
89. That is my book Adwa', 1st edition.

Al-Dajjal (Impostor)

About al-Dajjal1, to whom Ibn Khaldun referred in his discussion on al-Mahdi, many traditions have been reported, some of which indicating that the Prophet (S) was believing in the emergence of al-Dajjal during his lifetime, and his(S) saving the Muslims from his harm and evil. Whereas some other traditions indicated his appearance to be after the conquest of the Romans Land and Constantinople (Istanbul), with some others stating that with him there will appear mountains of bread and rivers of honey as reported by Ahmad and al-Bayhaqi, with Muslim adding to them mountains of meat!

Nu'aym ibn Hammad reported from Ka'b as saying: "Al-Dajjal will verily be given birth by his mother in Qous in Egypt, and there will be thirty years separating between his birth and appearance...!

The reports regarding him state that he will descend at the Damascus east gate... then he will appear in the East where he will be granted caliphate. After that he will come to the river, and command it to flow when it would flow, ordering it then to return when it would retreat, and then to dry when it would become dry. Then he will command the mountains to butt one another and they will do so, and then the winds to stir up the clouds which will rain upon the earth. Thereat the sea will ford three times a day, without reaching its two loins, with one of its hands being longer than the other, which he will extend into the sea, when it will reach its bottom, from where he will bring out as many as whales he likes!

In another narration by Muslim, it is reported that he will rise out from Isbahan. Also in the Jassasah *Hadith* it is reported that he is confined in an abbey or a palace at an island in the Sham or the Sea of Yemen. al-Hakim and Ahmad reported that he will emerge from Khurasan. But through the *hadith* reported by al-Nuwwas ibn Sam'an and recorded in Sahih Muslim, he will appear in a place between the Sham and Iraq.

Al-Dajjal in Farewell Sermon

Al-Bukhari reported that Ibn Umar said: We were once upon a day talking about *Hijjat al-Wada'* with the Prophet being present amongst us, without knowing what is meant by *Hijjat al-Wada'*. At that moment he(S) praised and glorified Allah, mentioning then the impostor Messias, making extravagant statements about him, saying: Allah has never delegated any prophet but only warning his community... so Noah and the prophets succeeding him warned that he (al-Dajjal) will rise among you.

Whatever is unknown about his affair it will never be concealed for you! Three traits of those hidden from you are never ascribed to your Lord! Your Lord is not one-eyed while he (al-Dajjal) is right one-eyed. Allah has verily tabooed for you your blood and properties as the inviolability of this day in this country, in this month. Have I conveyed the message! They said: Yes, He said: O God, I give witness thrice. Woe to you, be careful: never return after me disbelievers, killing each other.

In expounding this *hadith*, Ibn Hajar said: This sermon (*Khutbah*) was stated during the last hajj by a group of the Companions, with no one of them implying the story of al-Dajjal except Ibn Umar.

Ibn Hajar may have forgotten that this Ibn Umar being one of the disciples of Ka'b al-Ahbar.

Following is another strange *hadith* on al-Dajjal: In the two Sahihs, a *hadith* reported by Anas ibn Malik from the Prophet that he referred to al Dajjal saying: He is verily one-eyed and your Lord is not one-eyed.

In his commentary on this *hadith*, al-Fakhr al-Razi in his book Asas al-taqdis said: "This *hadith* is indistinct, as its exterior shows that the Prophet disclosed the difference between Allah, the Exalted, and al-Dajjal, through indicating al-Dajjal being one-eyed and God not being one-eyed, which is far from belief. And when khabar al-wahid reaching this degree of feeble meaning, it should be believed that the speech was preceded by an introduction which had been mentioned, this ambiguity would have been removed.

There are other traditions about this al-Dajjal that are ascribed to the Prophet, we abstained from citing for sake of brevity.

In order to instill this tenet and belief in the minds of Muslims, they (narrators) cited a *hadith* ascribed to the Prophet that he said: "Whoever denies al-Mahdi has denied God, and whoever denies al-Dajjal has denied God (turned an infidel)."[2]

Age of The World

In Tafsir al-Alusi, al-Suyuti reported several traditions stating that the age of the world being seven thousand years. He indicated that the life of this *Ummah* will exceed one thousand years, but the excess never amounting to five hundred years. For proving this, he deduced reports stated by al-Suyuti in his treatise which he named: "al-Kashf'an mujawazat hadhihi al-ummah al-alf."[3] (Exposing of this Ummah exceeding thousand years). Al-Alusi said: If al-Mahdi does not appear at the end of the current century whatever he foretold of will be destroyed. And as is not hidden for you, everything has already vanished.

But after the elapse of the century — the thirteenth Hijrah century — in which al-Alusi lived, with eighty-six years of the fourteenth century, al-Mahdi did not appear, leading then to demolishing whatever al-Suyuti foretold of and confused in.

In his Maqaddimah, Ibn Khaldun said: They said: the rise of al-Dajjal will be in the year 743 H.[4]

Discussion of this subject may be prolonged with no avail. Besides, I abandoned to cite any reports about the seditions that occurred, and provisions of the hour (of appearance), and descension of Jesus, that were filling the *Sunnah* books which were reliable among Muslims, and sanctified by shaykhs of religion. Also I neglected any reference to the traditions reported about the emanation of (the rivers of) the Nile, Euphratese, Sihoun and Jihoun out of the root of Sidrat al-Muntaha over the seventh heaven, which are recorded in Sahih al-Bukhari and other books. Beside those ones about God's creating everything out of the Prophet's light, and rejoicing of the beasts at him, with alike odd and eccentric traditions and reports.

Whoever desiring to be acquainted with the details of these reports can refer to the *Sunnah* books, and the fifty-second chapter of Ibn Khaldun's Muqaddimah, which he dedicated for "the affair of al-Fatimi and what people think in his regard, and unveiling the truth about this matter."

A General Word on Traditions of Provisions of the Hour and Alike

After refuting the traditions on provisions and ensigns of the last Hour, like the seditions, al-Dajjal, al-Jassasah and reappearance of al-Mahdi, and other marks, al-Allamah al-Sayyid Rashid Ridha' reached the following valuable conclusions:[5]

1- That the Prophet was not aware of the Unseen: "Say: neither I own for my self any benefit nor harm except, what willeth God; and had I known the Unseen indeed I would have had much of good and evil had touched me not, and I am not but a warner and the bearer of good news for a people who believe," a fact that is necessarily known from religion. But Allah gave him knowledge of some unseen matters through what He revealed to him in His Book, which is of two parts: manifest and deduced.

2. Undoubtedly most of the traditions have been narrated according to meaning, as is widely known and unanimously agreed by the ulama'. This fact was indicated by the difference among the Sihah narrators in the words of the same *hadith*, even the abbreviated ones, and the inclusions inserted into some of the traditions, reported by narrators through a chain going back to the Prophet. Thus every narrator was reporting whatever he could comprehend (of the *hadith*), and an error might occur in his comprehension, since these affairs being conducted by Unseen hand. Also, some of the narrators may have interpreted whatever they apprehended with words added and included from their own.[6]

And if the Prophet was not informed by Allah the Exalted, of these unseen affairs in detail, exerting his opinion in some of them, adopting the available contexts, as claimed by al-Nawawi and Ibn al-Jawzi who ascribed to the Prophet(S) the saying that the contemporary Jew Ibn Sayyad being the expected Dajjal, and his appearance would be during his (S) lifetime, would it be strange then that confusion and incongruity would appear in the traditions reported from him on the basis of meaning to the extent

perceived by the narrators.

Those sporting with Islam and seeking to corrupt the Muslims and uproot their sovereign power, from among *Zanadiqah* of Jews and Persians and other heretics, and partisans to the Alawid, Umayyad and Abbasid dynasties, have all fabricated numerous slandered traditions, foisting into some of the narrated reports insertions from their own. Many of these falsified
traditions became prevalent by their narrators' pretending uprightness and piety (*taqwa*). No one could recognize and distinguish some of the fabricated traditions but only through the confession of their fabricators who repented to Allah.

Ustadh Muhammad Abduh (may God's mercy be upon him) used to say: The true Islam was that one followed by the first generation people before occurrence of seditions. And some of the Companions and followers used to report from all Muslims, who were not necessarily altogether faithful and truthful.

In this practice they were not differentiating between what they heard from the Prophet or from any other one, and between what reached them through the expressions: "I heard' and `he related to me' or 'he informed' me, and ones like:" It is reported that the Prophet said,' or `the Messenger of Allah said', as used to be the practice of the latter *muhaddithun* when fabricating the *hadith*. It is proved for all that the *Sahabah* used to report from one another,7 and from the *Tabi'un*, and even from Ka'b al-Ahbar and his likes.

Ahl al-Sunnah, in principle, were viewing all the *Sahabah* to be equitable and reliable8 as a whole, so ignoring the name of any narrator would never disturb the veracity of the *sanad* which was the basis among the majority with some exceptions, as there were hypocrites during the Prophet's lifetime. Allah, the Exalted, says:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

"and of those who are around you of the (rustic) Arabs (of the desert) there are hypocrites; and from the inhabitants of Medina (also); stubborn are they in hypocrisy thou knowest them not, We know them…" (9:101).

They were stubborn in hypocrisy, confirmed and burnished it or were burnished in it to the extent that it was never recognized through their features and through the purport of their speech, like those in regard of whom Allah said:

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

"and if we willed We would certainly have shown them unto thee (O Our Apostle Muhammad!) and thou wouldst certainly have known them by their features; and (now) certainly thou (can)

recognize them by the tone of (their) speech,... "(47:30).

But the misfortune afflicting the *Ummah* results in fact from *riwayah* from Ka'b al-Ahbar and those who used to report from him like Abu Hurayrah and Ibn abbas,[9] from whom most of the circulated interpretation was taken, beside his disciples among whom fraudulents were found, such as Qatadah and other great exegetes, and Ibn Jarih.[10]

So every *hadith* characterized with ambiguous text, or confused chain of narrators, or being contradictory to Allah's methods (*sunan*) in creation, or to principles of religion or its definite texts, or to the sensories and alike certain issues, would be a supposition for what we have already stated.

Whoever believing any narration of those mentioned before, finding no ambiguity (*ishkal*) in it, then it should be true in origin, and whoever doubting anything of it, or if any of the sceptics or suspicious finding some ambiguity in the texts, he should hold it within those unreliable not trusted traditions, as they might be among the Jewish falsified traditions, or wrongly narrated ones by meaning or any other previously mentioned kind. Had anything of them been established through decisive *tawatur*, it would be improper to raise any doubt against the Messenger's truthful words known to be definite, or any other definite statements.

I quoted this comprehensive speech so as people be led toward study of *hadith*, not only the traditions on provisions of the Hour, but also whatever narrated and ascribed to the Prophet (S).

I conclude this chapter with the following incongruous traditions.

Incongruous Traditions

Incongruous traditions (With Muslims knowing not which to adopt)

Al-Bukhari reported from Imran ibn Husayn, that the Messenger of Allah (S) said: The best of my *Ummah* being my offspring, and then their descendants and after them the descendants of their descendants.

Imran said: I know not whether he has mentioned after his progeny two or three descents... then after you there will come people who give witness but won't be summoned to witness, betray and won't be trusted, and give warning but never fulfil (their promise), with fatness afflicting them.

Abd Allah reported that the Prophet said: "The best of my *Ummah* are my household, and after them their descendants and they will be succeeded by people whose testimony precedes their oath and oath their testimony.

Ibn Hajar al-Asqallani is reported to have said : About the characteristic of the Prophet (S) we can refer to his saying: I have been delegated to the best descent of the children of Adam. In another narration by

Buraydah, as reported by Ahmad: The best of this *Ummah* being the folk to whom I was delegated. It was known later on that there was about a hundred and twenty years separating between the *Bi'thah* and the last of Companions, with a little difference in regard of the decease date of Abu al-Tufayl. And when counting it from the post-demise of the prophet, it would be one hundred, or ninety or ninety-seven years.

Concerning the generation of the Followers, if it be considered from the year 100 H, it would be seventy or eighty years, till he said: It was unanimously concurred that last among the followers of followers approving his utterance, one who lived for two hundred and twenty years. At that time heresies spread so extensively, with the Mu'tazilah finding good chance to say their word, and the philosophers pridely keeping their heads up, and men of knowledge were tested so as to believe in the invention of the Qur'an, with the conditions and circumstances being subject to so many changes.[11] This matter continued to be deficient till the present time, with the circulation of the Prophet's words: "Then falsity will prevail so manifestly and explicitly,[12] till including all the sayings and acts and tenets, and Allah is the only One from Whom help is sought!

This *hadith* required that the Companions being superior to the *Tabi'un* and the latters in turn being better than the followers of *Tabi'un*. Ibn Abd al-Barr argued with the *hadith* : "The parable of my *Ummah* is like that of rain, the good of which is not known to lie in its beginning or end.[13] It is a good (*hasan*) *hadith*, with several chains, that may amount to degree of veracity.

Ibn Abi Shaybah reported from Abd al-Rahman ibn Jabr, that the Messenger of Allah said: Jesus Christ will verily come up with folks who are like you or better than you — repeating these words thrice. Abu Dawud and al-Tirmidhi, reported a *hadith* related by Abu Tha'labah, as the Prophet used to say: There are some days in which for that who strives on God's way there will be a reward of fifty men. Then it was said to him: Are these fifty from among them or among us O Messenger of Allah? He replied: Rather, they are from among you. This is a confirmation for the *hadith* "The parable of my *Ummah* is that of rain." Ahmad, al-Darimi and al-Tabarrani reported *hadith* of Abu Jumu'ah as saying: Abu Ubaydah said: O Messenger of Allah is there anyone superior to us?! We have embraced Islam with you, and contended in war with you! He said: "You will be succeeded by a people who believe in me without sighting me. This *hadith* was of good *isnad* (chain of transmitters), and confirmed by al-Hakim.

What we conceive from speech of Ibn Abd al-Barr, is that among those coming after the Companions there will be people superior to some of the Companions, as expressed by al-Qurtubi. But verily Ibn Abd al-Barr never meant all the *Sahabah* in these words, as he accepted those who took part in the Battle of Badr and (Treaty of) al-Hudaybiyyah. About this matter, Ibn Hajar has a detailed comment, to which any one can refer.

It is known for all how many exorbitant misfortunes afflicted the Prophet's Household, among which we can refer to the *fitnah* (sedition — turmoil) that erupted after murder of Uthman, beside the calamities it caused for Muslims, and the Umayyads' measures and intrigues to undermine the principle of shura in

Islam! Here is not the place to state all the ordeals experienced by the Progeny of the Prophet that were recorded in history books.

Therefore, we prefer that the correct *hadith* which agrees with the spirit of the Muhammadan Message being: "The parable of my *Ummah* is like that of rain, the good of which is unknown to lie in its beginning or end."

There are many other incongruous traditions of which books can be compiled.

1. I have talked about al-Dajjal previously in the hadith of al-Jassasah.
2. This hadith is reported by Ibn Hajar al-Haythami in his book al-Fatawa al-hadithah, from Abu Ja'far al-Iskafi, from the Prophet with the wording: "Whoever negates al-Dajjal has become an infidel. And whoever negates al-Mahdi has become an infidel." See al-Imam al-muntazar of al-Sayyid Muhammad al-Kazimi al-Qazwini, p.60.
3. In a hadith reported by the two Shaykhs (Al-Bukhari and Muslim), the last Hour will come before the end of the 1st Hijrah Century.
4. Tafsir al-Alusi, Edition of Syria, p. 325. These traditions can be seen in my book Shaykh al-mudirah.
5. Tafsir al-Qur'an al-hakim, vol. IX, pp. 504-507.
6. Refer to the chapter: "Narration of Hadith by Meaning" in this book.
7. Refer to the chapter: "Companions Reporting from Each Other" in this book.
8. Refer to the chapter: "Reliability of the Sahabah" in this book.
9. From him also many Abds and a large number of Companions used to report.
10. Ibn Jarih was among the Christians.
11. Fath al-Bari, vol. VII, p. 7 and following pages.
12. It seems that falsity has not spread but only in the 3rd century.
13. This hadith is reported by al-Tirmidhi, Abu Ya'la and al-Daraqutni from Anas with a chain of transmitters. It is also reported by al-Khatib from Malik in al-Ruwat, beside al-Hasan al-Qattan in al-'Ilal. It has also a witness from Ammar ibn Yasir and reported by Ibn Hayyan in his Sahih. It is further reported by al-Tabarrani with other words: The parable of my Ummah is that of rain, which Allah makes good in its beginning and in its end. Al-Bazzaz also reported it with a good chain from Imran ibn Husayn (who is the narrator of the first hadith).

Tadwin Al-Qur'an

Before embarking on the discussion of the issue of writing of *hadith*, it is advisable to give a brief account on the history of collecting and compiling the Qur'an, so as to show how the Prophet and the Companions after him, cared for writing this great Book. Also they were so keen in being accurate in collecting and preserving the Qur'an, till reaching the extent of perfection and making it appear to people with the most truthful form ever attained by any book throughout history. Thus it was worth the epithet of correct *tawatur*, in which no man dares to doubt, nor two men may differ, with all Muslims, East and West with their different creeds, receiving it with trust and full certainty, with no even one exception.

Had the Prophet (S) cared for writing of *hadith* as he cared for writing of the Qur'an, and after him the Companions, all his traditions would have been cited *mutawatir* in words and meaning, having nothing

called *sahih* or *hasan*, or *da`if* (weak) or any other names invented by them that were unknown during the days of the Prophet and his Companions. Thus any disagreement regarding genuinity of *hadith* would be eliminated, with relieving the *ulama* of the burden of investigating its veracity, and compiling many works that were classified on *hadith* sciences and discussion of conditions of the narrators, in respect of justice, exactitude, sarcasm (*jarh*) and modification (*ta'dil*) and other than this.

The *fuqaha'* of religion used to follow one course with no little difference among them regarding its origin, except in apprehension and realization, as all of their evidences would be consecutive (*mutawatir*), like in the case of the holy Qur'an. So they would never adopt what was called the overwhelming conjecture, that created much disagreement and caused the *Ummah* to scatter into sects and communities, the fact that is still observed nowadays and will continue to be in future. Then the traditions used to be among the most important references for the grammarians, linguists and rhetoricians.

Writing Of Qur'an during Lifetime of the Prophet

As soon as any (Qur'anic) verse was revealed upon the Prophet, he would give orders to his scribes to write it down at the moment of uttering it. He was so keen to convey it to people exactly in the way it was revealed to him, to the extent that he used to move his tongue repeating the words he was receiving from the *wahy*, so as not to miss anything of it. Al-Bukhari and others narrated from Ibn Abbas, in his interpretation of the holy verse:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

"Stir not thy tongue herewith to hasten it," (***75: 16***)

that he said: The Messenger of Allah used to tackle whatever was hard among revelation, moving his tongue and lips with it lest he should miss it, and for keeping it in memory, as a result of which God revealed the verse:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

"(O Our Apostle Muhammad!) Move not thy tongue with it (the Qur'an) in haste! Verily, on Us is the collection of it and the recital of it!" (***75: 16-17***)

Then He (Allah) says to him (tacitly): on Us is the collection of it in your chest, then We recite it, so when we have recited it, (revealed it upon you)," then follow thou the recital!" i.e. listen and heed to it... "Again it is on Us the explaining of it!" i.e. exposing it through your tongue... etc.

The Prophet used to urge his Companions to memorize the Qur'an with its exact words, with keeping on

reciting it day and night, during *salat* (prayer) and any other time. Thus there had been numerous reciters (memorizers), some of whom used to write down whatever revealed "either with initiative from their own selves or an order issued by the Prophet." Among them too were some who memorized some portion of it, and some most of it, beside some — who were few in number — who learnt by heart all of it completely.

Revelation Scribes

The well-known of the *wahy* scribes — as stated — were the four caliphs, and Sa'id ibn al-As and others. It is said also that the most famous among them and most prolific in writing was Zayd ibn Thabit, though the first one who wrote for the Prophet in Makkah, from Quraysh, was Abd Allah bn Sa'd ibn Abi Sarah, who apostatized after conversion to Islam and was reconverted on the day of the conquest of Makkah. And the first who wrote in al-Madinah was Ubayy ibn Ka'b and Zayd ibn Thabit.[1]

In al-Mawahib al-fathiyyah[2], it is stated:

Al-Zubayr ibn al-Awwam and Jaham ibn al-Salt were charged with writing the estates collected through *sadaqah* (alms), while Hudayfah used to write the produce of date-palms, with al-Mughirah ibn Shu'bah and al-Husayn ibn Numayr being charged with writing the credit deals and transactions.

Collection of Qur'an and Its Reason

With the demise of the Messenger of Allah the Qur'an was not collected or compiled yet, as it was kept memorized and learnt by hearts. When Abu Bakr assumed caliphate, and on eruption of setback (*riddah*) wars that took lives of a large number of Companions, Umar was afraid that much of the Qur'an would be lost with the death of the Companions.

Once upon a day he entered upon Abu Bakr saying to him: The Battle of Yamamah is taking the lives of the Companions of the Messenger of Allah as fire devouring the butterflies, and I am afraid that such bloody encounters should recur, many of the Qur'an memorizers[3] would be killed and the Qur'an would be lost and buried in oblivion. Would it be better that you order the Qur'an to be collected and written? But Abu Bakr abstained from this.

Thereafter, Abu Bakr summoned Zayd ibn Thabit and said to him: Umar asked me to do something of which I abstained, and you are the scribe of *wahy* if you can fulfil his order I would follow you both. But Zayd also did not do so saying: How do we do a thing which the messenger of Allah didn't? Umar said (to both of them): No blame would befall you when you do this. Zayd says: He kept on pressing me, until God opened my heart to do that to which He had opened those of Abu Bakr and Umar. Then I sought for the Qur'an, and collected it from pieces of palm branches,[4] white stones (*likhaf*), scapulae, pieces of leather and inside hearts of men[5].

Abu Bakr distinguished Zayd with this task as he was one of the scribes of the *wahy* and memorizers of the Qur'an. So he collected the scattered pieces of the Qur'an, written in codices (*suhuf*) making it in one *mushaf*.

Seeking To Collect the Qur'an

When it was unanimously agreed on collecting and writing of the Qur'an, Umar addressed the people saying: Whosoever has acquired any part of the Qur'an from the Prophet should bring it. Abu Bakr told Umar and Zayd: Sit at the door of the mosque and write down the verses of the Qur'an from anyone who brings two witnesses (to testify it). It is known that Umar was never accepting from anyone any *hadith* reported from the Messenger of Allah, unless when bringing two witnesses testifying they have acquired it from the Prophet (directly). Then Bilal was charged with announcing all over Madinah that whosoever had acquired any part of the Qur'an should bring it to the mosque and hand it to the scribes.

Abu Shamah says: It is likely that the witnesses were called to testify that whatever was brought had been presented at the last presentation before the Prophet (S) in the year of his demise and was written in front of him (S). Hence Zayd ibn Thabit said at the last part of the Surat al-Tawbah that he could not find it with anybody else (other than Abu Khuzaymah), i.e. I did not find it written with other than him, as he was never satisfied with what was memorized alone other than what was written.

Ibn Wahb reported in his Muwatta' from Malik, on the authority of Ibn Shihab, from Salim ibn Abd Allah ibn Umar that he said: Abu Bakr has collected and compiled the Qur'an in *masahif*. Thus he was the first to collect the Qur'an in *suhuf* (codices), and this was the first collecting.

The aforementioned was only an abstract of what is said briefly about the subject of writing of the Qur'an. I haven't gone into details in regard of this critical matter, on which multifarious narrations, were cited, and the words of the narrators differed, since that being not of our concern and out of the scope of this book.

Whoever desires to be acquainted with whatever said about this issue, can refer to al-Suyuti's book al-Itqan, and al-Jaza'iri's al-Tibyan, and the first volume of al-Bayan fi tafsir al-Qur'an of al-Allamah the great researcher al-Sayyid Abu al-Qasim al-Musawi al-Khu'i.

This book is sufficient in manifesting this matter as its author has exerted much effort in studying it, and elaborated in its discussion in a way that the like of which can never be found in any other book. So it can be said that it is incumbent upon any Muslim to read it so as to gain more knowledge and information.

A Perplexing Oddity

The strangest and embarrassing point is that they have never even included the name of Ali within those

encharged with collecting and writing down the Qur'an, neither during the reign of Abu Bakr nor that of Uthman, mentioning instead the names of those lower than him in degree of knowledge and fiqh! Was Ali unable of undertaking such a task? Or was he among those untrustworthy men? Or among those who were incompetent to be consulted or committed to shoulder this responsibility?

While in fact reason and logic necessitate that Ali should be the foremost and most competent man entrusted with this job, due to possessing attributes and merits of which all other Companions were deprived. He was reared and grown up under the care of the Prophet (S), living long under his protection, attending the *wahy* from the first days of revelation up to the day of cessation, in a way that he did not miss even one of his verses!

So if he was not to be called for such a critical task, what thing else would he be called for?

And if they invented justifications for ignoring him (Imam Ali) in regard of the caliphate of Abu Bakr, never consulting him or seeking his opinion about it, what excuse they can give for not inviting him to the task of writing the Qur'an? Is there any logical reason for this behaviour? What judgement can be issued by any just judge? What a surprising matter it is, and we have nothing to say but: May God help you O Ali! They have never treated you with equity in anything!

The Qur'an during Reign of Uthman

Those codices (*suhuf*) written during the reign of Abu Bakr were kept with him till when he expired, and after him were preserved by Umar throughout the years of his caliphate. Before his death he handed them to his daughter Hafsah, who kept them with her till the time when required by Uthman in order to review with them the *mushaf* written during his reign.

Writing of the Qur'an during Reign of Uthman

When Umar was on the point of dying and before assuming caliphate by Uthman, the conditions of Muslims started to change utterly and they differed even in the reading of the Qur'an.

In al-Masahif, Ibn Abi Dawud reported on the authority of Abu Qullabah that he said:

During his caliphate, Uthman gathered some individuals instructing that who had command over the Qur'an to teach others the correct way of reading it. Then there were meetings among the youths in which they differed in reciting the Qur'an, after which the teachers quarrelled over them accusing each other with *kufr*. When Uthman become aware of this situation, he gathered the memorizers and *qurra'*, addressing them saying: I heard that you disagree and differ (regarding the reading of the Quran)... whoever is farther from me his difference is stronger.

Al-Bukhari has narrated that Anas ibn Malik told him that Hudhayfah ibn al-Yaman came to Uthman, when he was fighting along with the people of Iraq against the Syrians for the conquest of Armenia and

Azarbaijan. Hudhayfah was frightened at the differences in the people's reciting of the Qur'an. He said to Uthman: O Amir al-Muminin, rise to the rescue of this Ummah before they fall into disagreement about the Scripture like the Jews and Christians.

Among the words of Hudhayfah, were the following:

I found people of Hams claiming their reading to be better than that of others and that they learnt reading of the Qur'an from al-Miqdad. I found also people of Damascus claiming theirs to be better and to be the reading of Ubayy ibn Ka'b. Further, the people of Kufah alleged the same saying that they learnt that reading at the hands of Abu Musa, calling his *mushaf* "Lubab al-qulub".

In another narration by Ammarah ibn Ghazyah reported by Ibn Hajar in al-Fath (vol. IX, p. 14), he said that when Hudhayfah returned from a battle, he came to Uthman, directly, before going home, saying to him: O Amir al-Mu`minin, rise to the rescue of the people! He said: What is the matter? He replied: I participated in the fighting in Armenia where I saw the Syrians reading the Qur'an the way adopted by Ubayy ibn Ka'b, citing words that were never heard by people of Iraq... while finding people of Iraq adopting the reading of Abd Allah ibn Mas'ud, citing words never heard by the Syrians. Then each party would charge the other with disbelief.

When Uthman became aware of this, finding the situation reaching that critical stage, he sent someone to Hafsah,[6] daughter of Umar, asking her to send the *suhuf* that were with her, to be copied in the *masahif* and returned to her later on. Hafsah sent them to Uthman who ordered Zayd ibn Thabit, Abd Allah ibn al-Zubayr, Sa'id ibn al-`As and Abd al-Rahman ibn al-Harith ibn Hisham to make several codices. Uthman instructed the three Qurashis that in case of any difference between Zayd ibn Thabit and themselves they should write it in the dialect of the Quraysh, since the Qur'an had come down in their dialect, and so they did. After copying the *suhuf* in the *masahif*, Uthman returned the original *suhuf* to Hafsah, sending to every metropolis one copy of those copied before, giving his orders to burning every other sahifah or *mushaf*. Al-Hafiz Ibn Hajar says that all this happened in the end of the year 24 H. and beginning of the year 25 H.

Difference between Collecting of Abu Bakr and that of Uthman

Ibn al-Tin and others said: The collecting of Abu Bakr differed from that of Uthman in the reason for collecting, as Abu Bakr was afraid lest some part of the Quran should be lost with the death of its memorizers, since it was not collected in one book. So he collected and compiled it in codices arranging the verses of every surah according to their order of revelation as presented at the last presentation before the Prophet (S).

While Uthman gave his orders to collect the Qur'an when observing the much difference in the ways of reading, that every group were reading with their dialect, the practice causing much dispute among several parties. So being frightened at the exacerbation of the situation, Uthman copied these *suhuf* in

one *mushaf*, with its surahs being in order, choosing the dialect of Quraysh arguing that the Qur'an had come down in their dialect. For making it easy and relieving people of any trouble (haraj), he allowed reading the Qur'an with other dialects in the first stages, but when coming to know that there was no need any more for this, he determined to have it written with one dialect.

Number of Masahif Sent By Uthman to Metropolises

There was disagreement regarding the number of the masahif written with the order of Uthman, but they were widely-known to be five, four of which were sent to the metropolises and the other one he kept for himself.

That was a brief abstract of the information I gathered in this article, which I found necessary to cite. May Allah help us to find opportune time to publish the lengthy research which I prepared for a separate full book, about this significant subject, so as to be benefited by Muslims in particular, and all those concerned with Islamic themes in general.

A Meditative Pause

I see it necessary here to make a short pause for making known the perplexity afflicting me while citing the reports about this collecting (of the Qur'an) and that much of contradiction they imply. One report says that it was Umar who resorted to Abu Bakr for collecting the Qur'an, and another one claims that: this collecting wasn't made during the reign of Abu Bakr at all, but it was Umar who had undertaken it. A third report indicates that Umar was killed before completing the task of collecting the Qur'an, and that it was Uthman who completed the work. There are many other narrations containing such contradiction and incompatibility, the citing of which is out of scope here.

We have to consider the widely-known reports cited by al-Bukhari, that Umar betook himself to Abu Bakr bringing to his attention the need to collect and compile the Qur'an, after observing that the Battle of Yamamah played much havoc with the *qurra'*, taking the lives of hundreds of companions who were the Qur'an-bearers (memorizers), and if such bloody encounters should recur, much of the Qur'an would be lost! Should we take all these reports into consideration, it would become clear for us that the Qur'an was preserved only through memorization in the hearts of the Companions in the first era of Islam, meaning that with their death or murder the Qur'an would be lost and forgotten. We come to know also that there was no any source for preserving the Qur'an throughout all ages other than them as they were its material and scribes!

Whereas there were authentic and reasonable reports, indicating that the Prophet (S) used to write down whatever revealed to him of the Qur'an on palm branches, white stones and sheets of tanned sheepskin, and other things, appointing for this task several scribes whose names are recorded in history books, so what happened to that codex in which no one can ever doubt, or dispute in its regard? In fact through this copy Allah has safeguarded the holy Qur'an (against any alteration), as He said in the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Verily We have sent down the Reminder (the Qur'an), and verily We (Ourself) unto it will certainly be the Guardian" (***15:9***)

And also in the verse:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

"Verily, on Us is the collection of it and the recital of it." (***75:17***)

Had this unique copy, holding the veracious everlasting version of the Qur'an, been available (at that time), it would have sufficed them, rendering them in no need of all that toil they exerted for executing their task (collecting the Qur'an). Further, it would have become the main reference for the Qur'an, throughout every age and time, on the basis of which Uthman could have reviewed the codices (*masahif*) that he had written, before distributing them through the towns.

A Necessary Commentary

If they — as claimed by them — have managed in the work of investigation in regard of writing of the Qur'an, and safeguarding it so as no one can dare to dispute or harbour any doubt regarding it, many things were raised about this critical issue, which they called problems. I find myself obliged to cast light on some of these problems so as not to blame for ignoring a part of what should the readers of my book know about riwayah and the troubles it caused for *hadith*, which is relevant to the theme of my book "in every place there is a trace of Tha'labah."!

In his book al-Tibyan,7 while discussing the necessity of the tawatur of the Qur'an and the ambiguities it encountered on this way, al-Allamah Tahir al-Jaza'iri writes.

There are several ambiguities raised against the very necessity of the *tawatur* of the Qur'an, we state herewith with their answers:

The First Ambiguity

It is reported that Ibn Mas'ud used to deny presence of Surat al-Fatihah and al-Mu'awwidhatan in the Qur'an, and that is why a large number of `ulama disapproved the veracity of reporting from him. Al-Nawawi, in Sharh al-Muhadhdhab, said: All Muslims concur that the Mu'awwidhatan and al-Fatihah being among the Qur'anic chapters (surahs), and whoever denying even part of them is a disbeliever, besides whatever is reported from Ibn Mas'ud being false and incorrect. In his book al-Qadh al-mu'alla tatmim al-muhalla, Ibn Hazm writes: This is a lie fabricated against Ibn Mas'ud, but what can be correctly

reported from him being the reading of `Asim from Zar'ah, containing the Mu'awwidhatan and (Surat) al-Fatihah.

Ibn Hajar, in Sharh al-Bukhari says: Not writing these surahs by Ibn Mas'ud was known by all, so Ahmad and Ibn Hibban reported about him that he would never write the Mu'awwidhatan in his *mushaf*. And after citing all the narrations indicating that Ibn Mas'ud used to erase the Mu'awwidhatan from the copies of his *mushaf*, Ibn Hajar said: So, the claim of those saying it was falsified against him is rejected, and vilifying the sahih traditions without presenting any document can never be accepted!

In Mushkil al-Qur'an Ibn Qutaybah writes: Ibn Mas'ud used to conjecture that the Mu'awwidhatan were never part of the Qur'an, since he saw the Prophet pronouncing them to seek God's protection for al-Hasan and al-Husayn, the fact upon which he based his conjecture. We never say that he was right in this and mistaken were the *Muhajirun* and *Ansar*. In regard of dropping them from his mushaf, it was not out of his surmise that they never belong to the Qur'an, I seek God's protection, but he was of the opinion that the writing and collecting of the Qur'an between the two covers, had been because of fearing from suspicion and oblivion, and addition and omission, thinking this to be found in Surat al-Hamd, due to its shortness and necessity of its being learnt by all.

That which raises doubt about what is reported from Ibn Mas'ud, being his reporting that Ubayy ibn Ka'b has written in his *mushaf* two surahs called Surat al-Khal' and Surat al-Hafd, which he used to recite in his *qunut* (in prayers) as follows:

> اللهم انانستعينک و نستغفرک و نثني عليک الخير و لا تکفرک . و تخلع و نترک من يفجرک.

> اللهم اياک نعبد و لک تصلي و نسجد. و اليک نسعي و تحفد. تخشي عقابک و نرجو رحمتک . ان عذابک بالکفار ملحق.

To this a reference was made by al-Qadi in al-Intisar, when he said: The words of *qunut* reported to be recorded by Ubayy ibn Ka'b in his *mushaf*, could never be proved to be revealed Qur'anic verses but they were only some mode of supplication... as had they been of the Qur'an they would have been reported in the same way as a Qur'an whose veracity was established for all.

Also they might have contained some of the Qur'anic words that were abrogated afterwards but permitted to be used as supplication with being mixed then with non-Qur'anic words. All this was never confirmed to be narrated by him, but it was reported to be recorded in his mushaf. He is known to have recorded in his *mushaf* other than the Qur'an such as supplication and interpretation (*ta'wil*).

The Second Ambiguity

Zayd ibn Thabit, when referring to the *hadith* on collecting the Qur'an in a mushaf which was the first collecting during the reign of Abu Bakr, is reported to have said: Then I sought for the Qur'an, and collected it from pieces of palm branches, scapulae, white stones and the breasts of men, till I found the last part of the Surat al-Tawbah with Abu Khuzaymah al-Ansari and with no other person, from: "Indeed hath come unto you an apostle from among your selves; grievous to him is your falling into distress, (he is) solicitous regarding your welfare..." till the end of the surah.

He is also reported to have said: While preparing the codices of the Qur'an, one verse of the Surat al-Ahzab, which I had heard from the Messenger of Allah (S), could not be found. When searched, we found it with Khuzaymah ibn Thabit al-Ansari whose testimony was considered by the Prophet to be equivalent to that of two men: "Of the believers are the men who are true to what they covenanted with God; that was during the second collecting, which was in the time of Uthman.

There was disagreement among the theologians regarding this, some of whom said: This *khabar* (report), though being recorded in both the Sahihs, is incorrect, due to its necessitating that the above-mentioned three verses had been recorded through other than means of tawatur, which being incompatible with what the said evidence requiring. Some others said: Nothing is there in this *khabar* requiring establishment of the mentioned verses through other than *tawatur*, as Zayd might have intended through his saying: I haven't found with other than so and so; I haven't found them written with anybody else, which never necessitates that he had not found them preserved with anybody else.

Some others said: The aforementioned evidence verily necessitates the Qur'an's being conveyed in a way indicating knowledge, which can be through other than means of *tawatur*, as is known that knowledge indicating signs might be implied in the akhbar al-ahad, which are accompanied with evidences necessitating this fact. Hence, we never regard it as improbable the Qur'an being conveyed to us in this way, as in the case of the three mentioned verses, since acquiring knowledge at any cost is the quest, which was attained through this means.

This utterance is highly eloquent and firm, with no room for being disputed or refuted by anyone going to excess or exaggerating in this respect.

The Third Ambiguity

Al-Bukhari reported from Qatadah as saying: I asked Anas ibn Malik as to who collected the Qur'an during the days of the Messenger of Allah (S)? He said: They were four individuals, and all of them belonged to the *Ansar* (Helpers): Ubayy ibn Ka'b, Mu`adh ibn Jabal, Zayd ibn Thabit and Abu Zayd. I said: Who is that Abu Zayd? He replied: One of my uncles. Through another authentic chain he reported that Anas said: The Prophet (S) passed away and none collected the Qur'an except four individuals: Abu al-Darda', Mu'adh ibn Jabal, Zayd ibn Thabit and Abu Zayd.

This *hadith* contradicts that one reported through Qatadah in two aspects: Using the form (*sighah*) of restriction in four individuals, and bringing the name of Abu al-Darda' instead of Ubayy ibn Ka'b. Some of the leaders (imams) have disapproved of limiting the number in four. Al-Mazari said: It is not concluded from the utterance of Anas 'other than those four hadn't collected the Qur'an' that it was true so, as it should be held that he was unaware of other than those persons to have collected it. Otherwise, how was it possible to have full knowledge of all the names with the multiplicity of the *Sahabah* and their dispersion here and there, unless in case he had met each one of them separately and he informing him that he had not completed the collecting of the Qur'an in the Prophet's lifetime. That was usually a far-reaching aim, and had the reference been made to what is within his knowledge, the truth would not have necessarily been so.

Al-Nasa'i, through a sahih chain, reported that Abd Allah ibn 'Amr said: I have collected the Qur'an and used to read it wholly every night.[8] When this news reached the Prophet (S), he said to him: Read it through a month (the *hadith*).

Ibn Abi Dawud, through a *hasan* chain, reported that Muhammad ibn Ka'b al-Qurazi had said: the Qur'an was collected during the lifetime of the Messenger of Allah (S) by five individuals, all belonged to the *Ansar*: Mu'adh ibn Jabal, Ubadah ibn al-Samit, Ubayy ibn Ka'b, Abu al-Darda' and Abu Ayyub al-Ansari.

Al-Isma`ili had objected against the reporting of both the traditions of Anas together in the Sahih despite their incongruity, saying: These two *hadith*s differ from each other, and no room is there that they both appear in al-Sahih despite their incongruity, rather only one of them is sahih. Al-Bayhaqi said with certainty that mention of Abu al-Darda' was a fancy, and Ubayy ibn Ka`b was right. Al-Dawudi says: I never believe the mention of Abu al-Darda` to be authentic, and the former narration is correct.

And regarding the latter one, it seems that some of the narrators have narrated it on the basis of meaning, adding to it the limitation, out of his fancying it to be the sought object, overlooking the mention of the names, substituting the name of Ubayy ibn Ka'b with that of Abu al-Darda'! Whoever ponders deliberately upon this *riwayah* through meaning would verily have this impression. That was the end of the statement we quoted from the book al-Tibyan.

The detrimental effects of *riwayah* did not stop at this extent but exceeded the bounds to a more perilous stage, when claiming that there was deletion and *lahn* (solecism), and other things reported in the *Sunnah*'s books. Should I intend to cite all the examples the discussion would be too long, but I suffice with citing only two examples of their utterances regarding the presence of *naqs* (omission) in the Qur'an. These examples are not taken from common books of the *Sunnah*, but they are recorded in the two Sahihs, and reported by the two Shaykhs: al-Bukhari and Muslim.

It is reported by al-Bukhari and others that Umar ibn al-Khattab said, from over the *minbar* (pulpit): Allah has verily delegated Muhammad a prophet with truth, sending down upon him the Book, in which *ayat al-rajm* (verse of stoning) was revealed. We read, comprehended and received it into our minds. The

Messenger of Allah stoned and so did we after him. I am afraid that if time extends longer someone would say: we never find ayat al-rajm in the Book of Allah, as a result of which he may go astray through abandoning an obligation (*faridah*) prescribed by Allah. And *rajm* is a determined punishment in the Book of Allah against whoever perpetrating adultery from among married men and women. We used to recite in our reading of the Book of Allah:

(الا ترغبوا عن آبائكم فانه كفر بكم ان ترغبوا عن آبائكم).

Muslim reported on the authority of Abu al-Aswad, from his father, as saying: Abu Musa al-Ash'ari sent for the *qurra'* of Basrah. Three hundred *qurra`* of the Qur'an came to him. He told them: "You are the elect of the people of Basrah." He asked them to recite, which they did. (He told them): Do not remain long without reciting the Qur'an, lest your hearts, like those who went before you, should harden. Indeed, we used to recite a surah similar in length and power to the Surat al-Bara'ah, which I forgot except for a single verse:

(لوكان لابن آدم و اديان من مال لابتغي و اديا ثالثا و لا يملا جوف ابن آدم الا التراب).

(Had son of Adam owned two valleys of wealth he would have asked for a third one. And nothing can fill the belly of the son of Adam except the earth (turab). We would also read a surah like one of the al-Musabbihat, which I forgot all except this:

(يا ايها الذين آمنو الم تقولون ما لا تفعلون * فتكتب شهادة في اعناقكم فتُسالون عنها يوم القيامة).

(O you who believe, why do you utter that which you never do, and then it would be recorded as a witness against you, for which you will be answerable on the Day of Resurrection).

I suffice with whatever is already cited, which is enough for manifesting the damages caused by the riwayah to even the Muslims' first book, the holy Qur'an! We know not how would this *riwayah* dare to express that there being deletion (*naqs*) in the Qur'an, or other defects despite Allah's determined words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Verily We have sent down the Reminder (the Qur'an), and verily We (Ourself) unto it will certainly be the Guardian". **(*15: 9*)**

So in which of them should we believe?

O God, this is verily an amazing and perplexing thing upon which men endowed with wisdom should

ponder and meditate.

1. Between the revelation of first verses and last verses of the Qur'an were 20, or 23, or 25 years, based on difference in period of his (S) residence in Makhah after the bi'thah (mission), which is said to be ten, or thirteen or fifteen years. But there was no disagreement in regard of period of his settlement in al-Madinah to be ten years. The Qur'an was revealed according to necessity, in five and ten verses, or less or more. And the revelation of "other than those who have a (disabling) hurt" was confirmed alone, which is a part of a verse (al-Tibyan of al-Jaza'iri).
2. See vol. II, p. 85.
3. What is worth attention and good care, the fact that Umar when stood in awe of rushing of the Sahabah like flying into the flame, and resorted to Abu Bakr to make him accelerate in collecting and writing the Qur'an, he never named them as bearers of hadith but called them bearers of the Qur'an. He also never asked them to collect and write the hadith, but he mustered all his resolution to collecting and inscribing the Qur'an alone.

Not only this, but when doing this, we have never seen any of them suggest collecting and writing the hadith but only the Qur'an, the fact indicating the strongest evidences and most truthful proofs, that they were not concerned in writing of the hadith, nor to have a preserved book on it, staying for ever like the Qur'an.

4. Al-Usub, is plural of 'asib, meaning palm-leaf stalks, of which they used to skim the fronds and write on the wide side. Al-Lakhaf is plural of lakhfah, meaning plates of stones. These were the materials on which they used to write the Qur'an on its revelation.
5. Refer to hadith of Zayd ibn Thabit, that was reported by al-Bukhari in this regard.
6. Umar has appointed his daughter Hafsah as an executor over his endowments and legacy, as he was not trusting his son Abd Allah. Al-Suyuti, in his book Ta'rikh al-Khulafa' (p. 98) said: Al-Nakha'i reported that some man said to Umar: Aren't you going to make Abd Allah your successor? He (Umar) said: May God curse you! By God, you never intended to please God by this. Do you want me to appoint as my successor a man who knows not how to divorce his wife? It is reported that he (Umar) said: Had Salim mawla of Hudhayfah been alive, I would have made him my successor (Siyar a'alm al-nubala', vol. I, p. 123).

In regard of the divorce referred to by Umar, it is reported by al-Bukhari, from Nafi', from Abd Allah ibn Umar that he divorced his wife when she was menstruant, during the lifetime of the Messenger of Allah, when he (S) said: Order him to revoke it and retain her till she is cleansed, and menstruates again and purifies herself. After that he can retain her if he wills, or he can divorce her before touching her. This be the waiting period (iddah) to which Allah commanded us to follow when divorcing the women (Fath al-Bari, vol. IX, p. 288).

Ibn Daqiq al-'Id reported that the Prophet (S) was enraged at this act done by Ibn Umar.

7. Al-Tibyan, pp. 96-101, which was the revised and rectified form of al-Itqan of al-Suyuti.
8. Is that possible? This report is suspected.

Tadwin Al-Hadith

Tadwin al-Hadith1

In the beginning stage of putting *hadith* to writing, the *Sahabah* wrote it down in the form they received it. Every one of them embarked on collecting as many as he could of the traditions according to what the

narrators reported with their chains of transmitters (*asanid*). Thereafter they kept on investing the conditions and position of these narrators so as to recognize that whose narration was to be accepted and the one whose reporting to be rejected.

It is to be known that though they have exerted much effort in this regard, but they could not attain to the sought end, nor reached the certainty of which the self feels confident and the heart rests assured that what they had written was the same as uttered by the Prophet, without any doubt or suspicion. How is it feasible for them to find way into intentions so as to recognize the ins and outs as they be in truth?

Because of this, all their (Sunnis) books were devoid of any *hadith* considered *mutawatir* among the traditions reported from the Messenger of Allah, but they contained those regarded Sahih by the narrators and some which were fabricated totally with no origin. This fact can be applied to all of their books even those which they (*Ahl al-Sunnah*) used to call al-Sihah, like Sahih al-Bukhari and Sahih Muslim, as they were not immune against campaign of criticism launched by Imams of *hadith*, men of *usul* and theologians against *hadith* books.

From the previous chapter, we understand that the Companions, during the reign of Abu Bakr, collected and compiled the Qur'an in one book, out of whatever was written during the lifetime of the Prophet (S) and from the breasts of men, exerting in this task much accurate effort. Whereas this practice was not followed in the case of *hadith*, as the Messenger's traditions were neither written nor collected during the days of the Prophet as was the case with the Qur'an, because the Prophet forbade from putting them to writing, and they were preserved only in the breasts of men.

For this reason, the way they followed for propagating them was the *riwayah*, either with the very words they heard from the Prophet — if they remained in their memories, which was so rare in some short traditions — or through expressions indicating their meanings in case of their being forgotten. This practice was common and prevalent among them, finding no harm in it since what is intended of the *hadith* as held by them being mainly the meaning, with no rule entailed — most often — out of syntax.

This was contrary to the case of the Qur'an as its words having miraculous entry, in a way that no room being there for substituting any word with another, though being identical in meaning, for fear of being forgotten with passage of time. Hence it was extremely necessary to record and preserve it through the means of writing, not to be satisfied with committing it to memory, and its inimatability is undoubtedly established upon the composition of its words and terms.

Al-Imam al-Khitabi in his book I'jaz al-Qur'an writes: The speech rests upon three factors: a purporting word, and a standing meaning, and a connector organizing them both.

Al-Shaykh Abu Bakr ibn `Iqal al-Siqilli in his Fawa'id reported that Ibn Bushkuwal said:

"The Companions should collect and compile the traditions (*sunan*) of the Messenger of Allah (may God's peace and benediction be upon him and his Progeny) in one mushaf as they did with the Qur'an,

since the *sunan* were spread abroad and the preserved ones became indiscernible from those foisted ones. Hence those charged with preserving them were but to commit them to memory, the practice was not followed in the case of the Qur'an.

Besides, the words used in the traditions were not guarded against addition and omission as the Book of Allah was safeguarded by Him through rhetorical syntax the like of which no man could be able to produce. Thus they were unanimous regarding what they collected of the Qur'an, while differing in regard of the words of the traditions and the reporting of the texts of the metrical composition, the reason for which it was impermissible for them to write down that which was a subject of difference among them.2

Narrating the *hadith* remained to be under the mercy of memory, without being written down or recorded throughout the reign of the *Sahabah* and the main part of the era of the *Tabi`un* up to the time of *tadwin* which they believed to be at the end of the era of the *Tabi'un*.3 Al-Hurawi says:4 Neither the *Sahabah* nor the *Tabi'un* used to write down the traditions, but they would convey them orally and take them through learning by heart, except the chapter on charities and a little of that which could not be comprehended by any researcher but only after hard investigation.

Therefore there was much fear of its being obliterated with the death snatching the lives of the *ulama'* when Umar ibn Abd al-Aziz ordered Abu Bakr al-Hazmi,5 among what he wrote to him: Search for every sunnah and *hadith* and write them down.

In al-Muwatta' Malik, on the authority of Muhammad ibn al-hasan, said: Umar ibn Abd al-Aziz wrote to Abu Bakr ibn Hazm: Look for every *hadith* uttered by the Messenger of Allah or his *sunan* and write them for me, as I fear obliteration of knowledge and passing away of the ulama'. He recommended him to write down whatever was collected and kept with Umrah bint Abd al-Rahman al-Ansariyyah — who was the disciple of A'ishah — and al-Qasim ibn Muhammad ibn Abi Bakr.

In regard of Umar ibn Abd al-Aziz, he was approaching the end of the first century.6 When he passed away, Ibn Hazm abandoned writing of *hadith*, particularly when he was deposed by Yazid ibn Abd al-Malik who took power after Umar ibn Abd al-Aziz in the year 101 H. And so did all those who were charged with writing during the reign of Abu Bakr, the fact leading to the sluggishness in process of *tadwin*, till the time when Hisham ibn Abd al-Malik assumed power in 105 H.

Thereat this work was followed up seriously with Ibn Shahab al-Zuhri,7 or rather it is said that the emirs compelled him to write down the *hadith*, as they loathed the writing of knowledge, as will be manifested later on. But in a short time this loathing changed to satisfaction, and Ibn Shahab turned to be a favourite of Hisham, performing pilgrimage (hajj) with him, becoming the tutor of his sons, till he died one year before Hisham, who died in 125 H. With his death the sovereignty of the Umayyads became unsteady and disturbed. Then *tadwin* became publicly known and circulated among the first class (of narrators) that succeeded al-Zuhri, the act that was encouraged by the Abbasids.

Ibn Shahab al-Zuhri was regarded the first one writing down the *hadith*, the reason for which the

Umayyads have taken from him.

In Tadhkirat al-huffaz it is reported that: Khalid ibn Mi'dan al-Hamsi lived contemporaneously with seventy Companions, and he used to write *hadith*, having several compilations to which no reference is made in *hadith* books. He died in `104H.

After stating that whatever the Prophet left of traditions and sayings were neither written nor classified in the reference books during the era of his Companions and eminent followers, since they forbade from this practice, as recorded in Sahih Muslim, Ibn Hajar says in his introduction to Fath al-Bari: "The writing of traditions and classification of reports (*akhbar*) took place in the last days of the era of *Tabi'un*, when the *ulama'* spread abroad through the metropolises and innovation multiplied by the Kharijites and Rafidites... etc."

Al-Bukhari and al-Tirmidhi reported from Abu Hurayrah that he said: "None among the Prophet's Companions was more prolific in narrating the *hadith* than me except Abd Allah ibn 'Amr, as he used to write (*the hadith*) while I didn't."[8]The *muhaddithun* were never counting whatever recorded in a *sahifah* of any narrator or scholar to be a correct narration but only when he relating to have heard it from its original utterer, calling it *al-wajadah*.

Al-Allamah al-Shaykh Mustafa Abd al-Raziq is reported to have said: "*Tadwin* of *sunan* was seriously necessitated because of circulation of narrating of *hadith* and mistrust on account of some narrators, and emergence of falsification in respect of the *hadith* reported from the Messenger of Allah (may God's peace and benediction be upon him and his Progeny) for political or creedal reasons. The first *tadwin* of the *sunan*, in true meaning, appeared in the period between the years 120 H. and 150 H.[9]

Writing of Hadith Was Forcibly Done

When the Companions were commanded to commit the *hadith* to writing, they did not respond to that order but only when being under coercion, as they were finding problem in writing it, after the *sunnah* (conduct) of the earlier Companions was based upon not writing the *hadith*. Mu'ammar reported on the authority of al-Zuhri as saying: "We loathed the writing of knowledge, until the emirs compelled us to write it.[10] Later on we realized that no one from among the Muslims should be prevented from it[11].

Al-Zuhri further says: The kings asked me to write down knowledge (*ilm*, i.e. *hadith*) for them. After writing for them for some time, I felt ashamed before God; (I asked myself): Why was it that I was prepared to write for kings but not for others.[12]

That was due to the fact that concern of Muslims, in the first days of Islam, was mainly concentrated on writing down of the Quran, while in regard of *hadith* they used to propagate it through riwayah (narration) relying upon their memory as a source for this.

Tadwin of Umayyads Was Not Considered Symmetrical

The Umayyad era was never regarded by the *ulama'* as an age of well-arranged compilation, as they couldn't come across comprehensive classified books, But what they found that whatever produced by them was made in non-sorted corpuses bearing no knowledge, but containing *hadith*, *fiqh* (jurisprudence), *nahw* (grammer), linguistics and *khabar*, beside other fields.

The professor Ahmad al-Iskandari, in his book Ta`rikh adab al-Lughah al-Arabiyyah,[13] writes:

The era of Umayyads came to an end with no knowledge being written down except rules of grammar, beside some traditions and speeches of the *fuqaha'* among the *Sahabah* on *tafsir* (exegesis). It is reported that Khalid ibn Yazid[14] compiled books on astronomy and chemistry, and that Mu'awiyah summoned Ubayd ibn Sariyah[15] from San'a', who wrote for him the book al-Muluk wa al-akhbar al-madiyah, beside other books written on the same subjects by Wahb ibn Munabbih, al-Zuhri, and Musa ibn Uqbah.

However all these books could not convince the researchers in history and classification of sciences to regard the era of the Umayyads to be an era of compilation (*tasnif*), as no comprehensive, classified, or detailed books were compiled during it, but there were only collections written according to the way of reporting and concurrence in narrating them[16].

In al-Ihya' al-Ghazzali says: Verily the books and compilations are altogether produced recently as none of them was produced throughout the era of the *Sahabah* and early stage of the *Tabi'un*, but that was after the year 120 H. That was after the death of all the Companions and most of the followers, Sa'd ibn al-Musayyab (d.105 H.), al-Hasan (d.110 H.) and the best of *Tabi'un*, rather the predecessors were averse to books of *hadith*, and compilation of books, so as not to let attention of people be diverted from the Qur'an, memorizing it, contemplation and remembrance, saying: Memorize as we used to memorize...[17]

Out of all this we conclude that the first *tadwin* of *hadith* was done during the last days of the reign of Umayyads. This task was executed at random from scattered *suhuf* (papers) that were folded up and circulated without being divided into sections and chapters. This might have been done in accordance with what was taught in the *majalis al-'ilm* (knowledge circles) at that time, as they were not specified for a certain science, but every *majlis* would include several sciences. 'Ata'[18] says: I have never seen a *majlis* nobler or more in fiqh or greater in prestige than that of Ibn Abbas, where Qur`an-bearers, grammarians, and poets inquiring him, all proceeding from a spacious valley.

Umar ibn Dinar said: I have never seen a majlis more inclusive of every good than his (Ibn Abbas), containing the *halal* (lawful), *haram* (unlawful), Qur'an exegesis, Arabic grammar and poetry. And that was the first stage of *tadwin* of which no book reached us.

Tadwin during the Abbasid Era

Al-Iskandari says: During the Abbasid reign the *ulama'* started to revising and rectifying whatever was written in the suhuf, and writing what was kept in the breasts, arranging, classifying and compiling it in books. The strongest reason prompting the *ulama'* to undertake the task of compilation during this epoch was the urging on the part of Abu Ja'far al-Mansur[19] and his impelling the leaders of fiqh to collect the *hadith* and *fiqh*. Further it is reported that he — despite his parsimony — spent abundant fortunes to fulfil this task. It is also said that the attention he paid for knowledge was not confined only in supporting the Islamic sciences, but he impelled the *ulama'* and Syriac and Iranian translators to translate into Arabic the Persian and Greek books on sciences of medicine, politics, wisdom, astronomy, astrology, arts and logic and other fields[20].

Thus he was the first ruler for whom the books were translated from other languages into Arabic. But the attention he gave for the *hadith*, collecting and committing it to writing was so extreme, to the extent that it was said to him: Is there any of the worldly pleasures you haven't got? He replied: Only one trait is left, that is to sit on a bench and be surrounded by men of *hadith*. And it was him who asked Malik ibn Anas to compile the book al-Muwatta', according to some narrations.

Al-Sawli says: Al-Mansur was the most knowledgeable of his time in *hadith* and genealogy.

No wonder then to see the number of men of *hadith* increasing during the reign of al-Mansur, or to see the *ulama'* having stronger desire to seeking the Messenger's traditions and sayings or collecting and writing them. Umar ibn Abd al-Aziz is reported to have said: The *sultan* (ruler) is like the market to which brought what should be spent in it... if he be righteous righteousness would be brought to him, and if he be debauchee their immorality would be brought to him.[21] Ibn Tughri Barada, in chronicles of the year 143, said the following: Al-Dhahabi said: In this age (year 143 H.) the Muslim *ulama'* embarked on writing down the *hadith*, *fiqh* and *tafsir* (exegesis). Ibn[22] Jarih prepared several compilations in Makkah (he died in 150 H), while Sa'id ibn Abi Urubah (d. 156 H.) and Hammad ibn Salamah (d.167H.) compiled books in al-Basrah. Abu Hanifah (d. 150 H). compiled books on *fiqh* and *qiyas* (analogy) in Kufah, al-Awza'i (d. 156 or 157) in the Sham, Malik (d.179) compiled al-Muwatta' in al-Madinah, Ibn Ishaq compiled al-Maghazi (d.151) and Mu'ammar (d.153) compiled in Yemen and Sufyan al-Thawri (d.161) compiled Kitab al-Jami' in al-Kufah.

After a short time Hisham[23] (d.188) compiled his books beside al-Layth ibn Sa'd (d.175), Abd Allah ibn Luhay'ah (d.174), then Ibn al-Mubarak (d.181), al-Qadi Abu Yusuf Ya'qub (d.182) and Ibn Wahb (d.197). In that age, knowledge was increasingly classified and written, with many books on Arabic grammar and language, history and public episodes. Before this age, all the *ulama'* — in another narration the imams — used to speak of what they learnt by heart narrating knowledge from disarranged *suhuf* (books)." Here ends al-Dhahabi's speech[24].

Due to the fact that they were altogether lived contemporaneously in one age, it is unknown certainly

which one of them superseded the others in tadwin. Some said: The first to compile was Sa'id ibn Abi Urubah, while some others said it was Ibn Jarih, and some mentioned the name of al-Rabi' ibn Subayh, and some Hammad ibn Salamah. Ibn Hajar says: The first to compile *hadith* were al-Rabi' ibn Subayh and Sa'id ibn Abi Urubah... until the elderly among the scholars of the third *tabaqah* compiled the *ahkam*.25 Then Malik compiled al-Muwatta', bringing in it the strong traditions of the people of Hijaz, mixing them with sayings of the *Sahabah* and *fatawa* (verdicts) of the *Tabi'un* and their followers.

Ibn Hajar and al-Iraqi said: All these (compilers) lived in one era so it was not so easy to distinguish which one was prior to others. Then many of their contemporaries followed their example on the same fashion, until some of the leaders (imams) among them found it necessary to dedicate a special book for the Prophet's traditions, in the end of 200 Hijrah year. Of these collections nothing reached us except Muwatta' Malik, and description of the other collections. So was the *tadwin* in this age, based on mingling the *hadith* with sayings of the *Sahabah* and verdicts of the *Tabi'un* and their followers as stated by Ibn Hajar. They kept on this practice till the end of the year 200 H.

Following is the second stage of *tadwin*.

Tadwin After 200 (Hijrah) Year

After the year 200 the method of writing the *hadith* took another mode, which lied in dedicating special place for writing the Prophet's traditions, after being blemished with other sayings that could never be uttered by him. Thus Abd Allah ibn Musa al-Absi al-Kufi (d.213), Musaddad ibn Musarhad al-Basri (d.228) and al-Humaydi (d.219) and others, each compiled a *Musnad*.

Then their traces were followed by the leaders (of *hadith*) like al-Imam Ahmad (d. 241) and Ishaq ibn Rahawayh (d.237) and others. Though these *Masanid* could set apart the *hadith* in respect of *tadwin*, without mingling with it the utterances of the Companions or others, but they contained the sahih and non-sahih traditions, of the flux of narration at that time, as it was unknown yet how to classify the *hadith* into *sahih*, *hasan* and *da'if* (weak). Hence those *Masanid* were lower in degree than the *Sunan* books, so it was unjustifiable at all to argue with them. Letter on more details shall be given about these *Masanid* and their position among the well-known *hadith* books.

Tadwin remained in this way until the emergence of the *tabaqah* (class) of al-Bukhari, the time when it took another shape, entering a new stage which was the stage of revision and selection.

In Muqaddimat Fath al-Bari Ibn Hajar says: "When al-Bukhari came across, related, sniffed for and discovered the truth about these compilations, he found them, according to their composition, including what can be counted *sahih* and *hasan* (good), and many that to be regarded weak,26 to which it can't be said eloquent language. Therefore he put his best leg foremost to collect the correct traditions in which no honest man can suspect.

What encouraged him to do this task was the statement he heard from his teacher, the chief of fiqh and *hadith* Ishaq ibn Ibrahim al-Hanzali known with the name Ibn Rahawayh... Abu Abd Allah ibn Isma'il al-Bukhari reports: We were with Ishaq ibn Rahawayh who said: I recommend you to compile an abridged book on the sahih traditions of the Messenger of Allah, upon whom be God's peace and benediction? He (al-Bukhari) says: I was impressed by these words, so I embarked on collecting and compiling the comprehensive Sahih[27].

Stages of Changeability of Tadwin

From what has been said above, it can be concluded that the traditions of the Messenger of Allah were not written down neither during his lifetime nor in the era of Sahabah and their followers. And it is concluded also that *tadwin* only commenced in the 2nd Hijrah century in the last days of the reign of the Umayyads, adopting no one method but diversifying in various stages.

In the first stage *tadwin* was done by collecting from *riwayah* of narrators, according to what the memory kept of the traditions of the Messenger of Allah. These were inscribed in *suhuf* not contained in one comprehensive classified book, including beside the *hadith* something of *fiqh*, grammar (*nahw*), l*ughah* (linguistics) and poetry, and alike things that were required for *initial* stage of *tadwin*. That was the first phase of *tadwin* of which nothing reached us through a special all-inclusive book. Then the second phase of *tadwin* started during the rule of the Abbasids.

The *ulama'* rectified — by what they obtained from the city of Fars — and arranged what these suhuf contained, adding to them the narrations of that age, compiling out of them books dedicated for the traditions and relevant sayings of the *Sahabah* and *fatawa* of the *Tabi'un*, with no literature or poetry. Many among the elderly used to consider the utterances of the Companions and followers among the *hadith*. *tadwin* followed this course as a consequence of the elevation of the level of compilation during the Abbasid era, with the sciences being distinguished of each other, and the correlated issues- of every ilm being collected separately. Thus compilation continued in this manner up to the end of the 2nd century, but none of the classified books of that stage reached us except Muwatta' of Malik.

After the 2nd century *tadwin* followed another course leading it to the third phase, in which the *ulama'* embarked on committing to writing all the traditions narrated orally during their time in independent books, after being blemished with the sayings of the *Sahabah* and others, as stated before. Many *Masanid* were compiled in this field, the most famous of which being Musnad Ahmad which is still extant today, to which a reference will be made when discussing the *hadith* books, with showing its degree of veracity and position among those books.

To compile a *musnad* is to write whatever narrated orally from every Companion, i.e. whatever is ascribed to him, in a *bab* (chapter) privately, whatever be the subject of the *hadith*, or its degree of veracity. That was due to the fact that up to that time it was unrealized yet how to discern the sahih from other than the sahih in time of compilation. And as said before, these *masanid* contained the sahih and

fabricated traditions together, the method that was followed till the coming of al-Bukhari and his *tabaqah* (class), when *tadwin* shifted to the fourth phase.

It was — as mentioned before — the phase of revision and selection. In this phase they compiled abridged books on *hadith* selecting for them those traditions they believed to be sahih according to their way of research, as done by al-Bukhari and Muslim and those who followed them. About these books more elaboration will be given when talking in respect of *hadith* books.

That was the last phase of compilation, as these books became reliable and dependable among *Ahl al-Sunnah*, while the Shi'ah have their own books of *hadith* upon which they depend and in which they trust alone, since every people have their own *sunnah* and leader.

That which can be gleamed from the above-mentioned is that the *tadwin* trusted by *Ahl al-Sunnah* was only made during about the middle of the 3rd century up to the 4th century.

Effect Of Delay In Tadwin

When the Messenger's traditions were abandoned unwritten, and the *Sahabah* had not undertaken the task of committing them to writing as they did in case of the Qur'an, the horizons of narration from the Messenger expanded and doors were open wide for evil-minded and ill-hearted people for narrating what they willed with no fear of qualm of conscience nor restraint of religion.[28]

Had the elderly Muslims or those who embraced Islam later on, been one class in regard of truthfulness and equal level of reliability and good conduct, or had the *riwayah* been made dependent on those who were called the true *Suhbah* (Companions), and the writing covered whatever narrated during the era of the Rightly-guided Caliphs (al-Khulafa' al-Rashidun), the reporting (*naql*) would have been limited only to whatever uttered by the Prophet (S) without any addition or omission, and all the traditions would have come correct with no little doubt.

Also the *Ummah* would have received these traditions with pleasure and admission as they did in case of the Qur'anic verses, with the successors taking them from the predecessors with their words and meanings, with none of the Muslims or non-Muslims daring to oppose them, and the *Ummah* being guided through their light and led aright, without bigotry to any *madhhab* (creed) or sectarianism, as it is a principle to which religion calls as stated in the Qur'an:

وَاعْتَصِمُوا بِحَبْلِ اللَّـهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast, all of you together, to the cable of Allah, and do not separate..."
(***3: 103***)

and the verse:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ

"Verily those who divided their religion and became schismatics, thou hast no concern with anything of them."(, 6:159)

But people are the same every age, and human beings have unchangeable dispositions, non-alterable instincts and unconverted desires. Further the Companions and the Followers who succeeded them were never exceptional among people nor infallibale.29 "It is the law of Allah in His creation. Thou wilt not find for the law of Allah aught of power to change."

It is sufficient to know that as the Messenger was at the threshold of death, disagreement and conflict erupted among his Companions even before performing rituals of his burial. Moreover many of those who enjoyed the Prophet's company apostatized, and had not the resolution of Abu Bakr and acuteness of Umar and those who supported them from among the best of the *Sahabah* been there, the edifice of Islam would have been subverted while being still in the bud.

Because of this, the chiefs of Companions, like Abu Bakr, Umar and Ali were never approving of any of the *Sahabah* — even their magnates — even one *hadith* but only when introducing a witness confirming his hearing it from the Prophet, or swearing that he learnt it from him. Had they all been immune against error and falsity — as said about them — the narration of every one of them would have been approved by these great caliphs, when religion be in prime of life and signposts be evident — with no need for any witness or oath, especially it was them who learnt religion orally from their Prophet — with the light of Prophethood still shining inside their hearts.

That who intends to study history of Islam as it is in truth, has to be acquainted with the conditions of the Arabs in general in the pre-Islamic era, particularly the disagreement that occurred between the Hashimites and Umayyads in the Jahiliyyah period,30 that extended till the time of Islam. Further he has to have knowledge of the quarrels that took place between the Companions since the time of Uthman, and the battles occurred between Ali and Mu'awiyah, whose warriors both being mostly of the Sahabah. Also of what happened between the Umayyads and Abbasids, and between the Prophet (S) and the Jews, and the grudge and hatred harboured in the hearts of the followers of other religions and other communities against Islam.

It is truly a must for everyone intending to be aware of the right history of Islam, to have full knowledge of all these matters, so that to see new prospects before him from which emanates strong light showing the right way to analyze the events honestly, and account for the mishaps properly. All these facts had undoubtedly effective role in forming the Islamic history and the superstitions foisted into tafsir of the Qur'an, and the traditions ascribed
falsely to the Prophet.

We are informed by history that as the Messenger of Allah (S) was about to depart this world, the

rancour harboured inside the hearts of the Umayyads against the Hashimites, that was disguised under the cover of Islam at times, showed itself. That was when they endeavoured to tempt the Hashimites to claim caliphate so as to create sedition and riot, but caution and awareness of al-Imam Ali (A) thwarted their intrigue, when they retreated lying in wait for the opportune time.

That was during the caliphate of Uthman, who as soon as assuming the power, the Umayyads showed up what their breasts harboured, And as Uthman was an Umayyad, they embarked on executing their plan so accurately and skillfully till dominating and controlling all the affairs in his time. In the last years of his rule the government system turned over from just caliphate to a rule being the sport of desires and a plaything passed from design to another.

When after the death of Uthman, dissension stirred up and insurrection blazed hard, with people dividing into belligerent sects and parties, every group of people started to support and back their party with every available means of material, abstract and verbal backing, some taking the side of the Hashimites and the others following the Umayyads, and so on.

It was found that the strongest weapons for defeating others and achieving victory, was that every community should have recourse to evidences reported from the Prophet for backing up their sect and reinforcing what it calls to. For all this, they all embarked on narrating some traditions they ascribed to the Messenger (upon whom be God's benedictions), particularly on virtues, as was previously indicated when discussing the reasons of fabrication of *hadith*. That was not to be done by them but only due to the fact that they realized the Messenger's solemn and imposing character, and his status being above every other status. But triumph was for the Umayyads over the Hashimites, because of the power and artifice they had, and what they possessed of wealth, influence and subduing force.

There is another aspect having an effective role in sporting with *riwayah*, which was represented by those who were disguising under the religious garment, with the aim of corrupting the pristine religious beliefs, through foisting into them estranged things, and inserting falsified teachings that distorted their picture. These were the people of the Ahl al-Kitab (Scripture) including the Jews and Christians, who deceptively showed Islam, while slipping into the new religion of Arabs (Islam) what their treachery and lust ordered them to insert of *Israiliyyat*, *Masihiyyat* and lies, as stated before. Hence, and due to many reasons to which I referred before, fabrication and falsification circulated inside the society, with narration from the Messenger of Allah becoming so profound that people — as said by Ibn Abbas — went too far and exaggerated in this practice.

While the Qur'an, for which the Messenger appointed scribes to write it down in the era of revelation, and which was inscribed again during the reign of Abu Bakr, with being memorized by a large number of Companions, and God's decree to preserving it in the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Verily We have sent down the Reminder (the Qur'an), and verily We (Ourself) unto it will certainly be the Guardian,"(15:9)

faced that much difference in reading to the extent that each group was charging the other with impiety. This difference and disagreement took place within less than ten years after the demise of the Messenger (S), till Uthman found it obligatory in the year 25H to commit to writing *masahif* with its correct form, and sending them to the Islamic towns, ordering to burn other copies containing the different reading of the Qur'an. If this be the case with the Qur'an, so how would it be with the *hadith* that was not written during the lifetime of the Prophet, or the era of Abu Bakr or Uthman, letting it free from the restriction of *tadwin* beset with various desires, and as a plaything in the hands of the incongruous caprices current throughout centuries.

Therefore, it was hard to recognize the sahih traditions, with investigation to realize the real minds of the narrators being harder. Knowing all this it would — undoubtedly — seem that delay in writing had extremely hazardous consequences, as it led to expansion in horizons of *riwayah* and confusion between the sahih traditions and the fabricated ones, in a way distinguishing between them became infeasible with process of time.

The Shiah and Writing Of Hadith

After discussing writing of *hadith* by Ahl al-Sunnah, I found it better to complete our discussion about history of *tadwin* of *hadith* by the Shi'ah so as to make commentary about this subject full-fledged on all respects, thus:

The Shi'ah hold that: The first one who collected the traditions and arranged them into chapters was Abu Rafi', mawla of the Messenger of Allah,[31] who compiled the book al-*Sunan* wa al-ahkam wa al-qadaya. It is said that no one preceded him in arranging the *hadith* and compiling it into chapters.[32]

The eminent scholar Muhammad Husayn Al Kashif al-Ghita' al-Najafi, in his book al-Mutala'at wa al muraja'at wa al rudud[33], writes: The first one to write *hadith* was Ibn Abi Rafi', a scribe of Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him), and his treasurer or rather in fact the first who wrote down the *hadith* was Amir al-Mu'minin himself, as indicated by the report (*khabar*) of al-Sahifah in the two Sahihs[34].

Origination Of Science Of Hadith

I have stated before that had the Messenger's traditions been committed to writing immediately when being uttered by him and those written throughout time been memorized, people would have received them as in the case of the Qur'an — without questioning about their veracity, or going in search of their truth. But not writing them in the era of the Message -bearer and his Companions, and taking them from oral tradition (*riwayah*) compelled the *ulama'* to investigate about them to recognize the sahih ones and

the fabricated, beside other things in this regard.

The First Who Compiled Ilm Al-Hadith

Al-Hafiz Ibn Hajar[35] is reported to have said: The first one who compiled (a book) on idioms was al-Qadi Abu Muhammad al-Ramhurmuzi,[36] who authored the book al-Muhaddith al-fasil bayn al-rawi wa al-wa'i, but he could not take up (everything). Beside him, was al-Hakim Abu Abd Allah al-Nisaburi (d.405) but he neither rectified nor classified. He was followed by Abu Nu'aym al-Isbahani (d.430 AD), who compiled a book drawing out in which some terms with leaving things to be recognized by the researcher. After him came al-Khatib al-Baghdadi (d.463) who compiled his famous book rectifying its arts, the reason why people indulged in it, heeding to it, abridged by some like al-Nawawi in his Taqrib, and versified by others like al-Iraqi (d.806 H.).

Purpose of 'Ilm Al-Hadith

Ibn Khaldun, in his Muqaddimah, under chapter `ulum al-*hadith*" p.417 writes:

One of the sciences of *hadith* being to examine the *asanid* and recognizing which traditions having required conditions to be followed and adopted. Because we should act according to the akhbar of the Messenger of Allah that are thought to be true, exerting our effort on the way through which we reached to that surmise, which lies in knowing the narrators with reliability and exactitude... etc.

In his exposition of Muslim's sermon, al-Nawawi says:

The purpose of '*ilm al-hadith*[37] is to establish the meanings of the texts and science of *isnad* and accountability. Cause ('illah) is a meaning in the *hadith* that is concealed and resulting in weakening the *hadith* though it on the surface is free from it. And 'illah may be some time in the text, and another time in the *isnad* (ascription). The purpose of this science is neither merely hearing nor making to hear nor writing,[38] but rather it is paying attention to it, frequenting to men of knowledge and reading the books of investigators and researchers on it.[39]

Ascription and Text of Hadith

Lexical meaning of *sanad* is that on which you rest or recline, like a wall or alike, but among the men of *hadith* it means tariq (the way) of the *hadith* text. It has been called *sanad* due to dependence of the memorizers upon it for recognizing whether the *hadith* being correct or fabricated. For *tariq* the word *wajh* may be used, when saying. This *hadith* cannot be recognized but only through this wajh. And matn lexically means the back and whatever is hardened and high of the land, that then was commonly used to refer to the end of ascription (*sanad*). The example for this is the statement of Yahya: Malik reported from Nafi', from Abd Allah ibn Umar that the Messenger of Allah said: None of you should sell or make a deal so as to make others lose it. The *sanad* of the *hadith* being the narrators and *matn* (text) of the

hadith being "None of you should sell... etc."

From Whom Hadith Should Be Taken

Ulama' of *hadith* unanimously concur that *hadith* is not to be considered authentic but only when its narrators having two traits; *adalah* (reliability) and exactitude, with adalah being the greatest cornerstone for narration.

But *adalah* alone is not enough, and regarding the description of which there was much disagreement till saying: "It is difficult to be acquainted with depicting of *adalah* not to say determining its limits." There was extensive debate regarding this matter, which is out of scope here. They defined the *dabit* (corrector)40 in *riwayah* as that who commits less mistakes in narration, and other than him as that who commits more mistakes41 and fancy, whether this being due to weakness in his ability, or failure in his strival and diligence. For the corrector they gave numerous traits to which we cannot refer now42, as *adalah* and exactitude each having high, middle and low ranks, the combination of which constitutes degrees for *hadith* differing in respect of strength and weakness43.

Thiqah (trustworthy) is that who possesses both *adalah* and exactitude, and it is not necessarily that whatever reported by the precise memorizer should be correct, due to possibility of his erring in some places. Further, not whatever reported by other than the precise memorizer is necessarily wrong as he be right in many places. The intelligent wise man has to endeavour and do his best to realize the correct aspects of every group so as to adopt them.

Parts of Khabar

Since *hadith* being the Prophet's utterances and acts, as defined by them, and that who couldn't realize these utterances through senses no way would be left for him to realize them but through *khabar*, the *ulama'* cared for manifesting the parts of khabar in general, dedicating a special research for *hadith* which is only a part of khabar.

Ulama' of kalam and *usul* (principles) divided khabar into two parts: *Khabar mutawatir* (successive) and *khabar ahad*. *Khabar mutawatir* is a *khabar* reported from some authentic narrator who related it to a large number of people to an extent that it is impossible to charge them with collaboration on falsifying and foisting into it. This kind of *khabar* is useful for knowledge itself,44 as it is definitely correct and should be adopted without any hesitation in respect of *aqa'id* (beliefs), for which it is a guide.

And *khabar al-ahad*, which is also called *khabar al-wahid*, is the *khabar* whose reporters didn't reach that number as in the case of *al-khabar al-mutawatir*, whether the reporter being one or two or... five, up to a number with which it can never be sensed to be of *al-khabar al-mutawatir*.45 This *khabar* indicates surmise, according to which it is acted in respect of *ibadat* (rituals) and *mu'amalat* (transactions), not in *aqa'id*.

In his Sharh of Muslim, al-Nawawi says: *Khabar* is of two sorts: *mutawatir* and *ahad*. The *mutawatir* is that *khabar* which being transmitted by a number of narrators that usually cannot be charged with falsity, and its two sides equal the central part, who altogether tell of an unsuspected source, and knowledge is established through their utterance[46].

The fact upon which concur most of the researchers is that this *khabar* cannot be determined by a certain number, and neither Islam nor reliability being a condition for the reporters. Whereas *khabar al-wahid* is devoid of the provision required in the *mutawatir*, whether the narrator being one or more,[47] and it includes the sahih and non- sahih. All the books of *hadith* come under the *bab* of *ahad*.

Rule of Mutawatir and Ahad

When the *khabar* is *mutawatir* it would definitely denote ilm (knowledge), while if it be *khabar ahad* it would not denote that. The *akhbar al-ahad* may sometimes contain things in which the self has confidence.

The *Jumhur* (*Ahl al-Sunnah*) hold that: The *akhbar al-ahad* never indicate cognizancer at all, even if they were recorded in Sahih al-Bukhari or Sahih Muslim. Approving of them by the *Ummah* verily signify to act according to whatever stated in them, on the basis that the *Ummah* is commanded to adopt every *khabar* which is most likely nearer to truth,[48] and does not denote that what they contain is in itself static absolutely.

The express example for this is the judge, who is obligated to issue his rule according to the testimony of that who is apparently reliable. And his being duty-bound to do so never indicates that the testimony of a just person should be necessarily agreeable with reality and static in itself, due to the possibility that he might have given witness contrary to truth either due to having a wrong conception if his being just in respect of the same matter, or a falsity not produced by him if he being apparently equitable, according to what the *Ahl al-Sunnah* hold. A large number of *ulama'* of *akhbar al-ahad* hold that he should act according to them without giving witness that they were uttered by the Prophet.

Ibn Abd al-Barr and his contemporaries hold that: This idea is held by the *Jumhur* of men of knowledge and prudence.. with some of them adding...reven if accompanied with a *qarinah* (context), i.e. it doesn't indicate knowledge even if accompanied with a context. Al-Razi, in his Tafsir, says: narration of *wahid* (single) only indicates conjecture.

And in his Ma'alam usul al-Din,[49] after enumerating the spontaneous elements contained in the traditional proofs based on oral narration, he writes: "If this is proved, we would come to know that the traditional evidences being only conjectural, and the rational ones being definite, and conjecture can never contradict (or negate) decisiveness."

Mutawatir Is Not Included In ‘Ilm Al-Isnad

Ibn al-Salah is reported to have said: About the mutawatir it should never be researched in *‘ilm al-athar*.

In Tawjih al-nazar al-Jaza'iri writes: What Ibn al-Salah disclosed that it should never be researched about the *mutawatir* in *‘ilm al-athar*, is an indisputable fact.

Some of the *ulama* hold: The *mutawatir* does not belong to the school of *‘ilm al-isnad*,50 as it is a science in which the research is made about the veracity and weakness of *hadith*, in respect of the characteristics of its narrators, and forms of their statements, so as to act according to it or abandon it.

It is said too: It (*mutawatir*) signifies *‘ilm al-yaqin* (certain knowledge), even if produced by unrighteous persons and rather by the infidels. In *al-khabar al-mutawatir* there should be equivalence between the two parties — i.e. the first class and last class — and the medium, which comes in between them. What is intended by equivalence is the mentioned multiplicity not equivalence in the number that it be equivalent in every class, which can never be harmed by disagreement, if multiplicity is present in every and each number, as when the number of the first class be a thousand and of the second one be nine hundred and of the third one be one thousand and nine hundred.

Ibn Al-Salah and His Opponents

Al-Nawawi, in al-Taqrib, says: Whey they say, it is sahih and upon it or its veracity there is agreement, they mean the agreement of the *Shaykhan* (al-Bukhari and Muslim). *Al-Shaykh*51 is reported to have said: What is narrated by both or one of them is definitely veracious and regarding which definite knowledge is attained. He was contradicted by the investigators and most of *`ulama* of *hadith*, who said: It would denote surmise unless it be *mutawatir* (reported through chain of authentic narrators).

In his exposition of Sahih Muslim: He said: The words uttered by *al-Shaykh* in these places never agree with those uttered by the researchers and majority of *ulama*, who told:

The traditions cited in the two Sahihs that are not mutawatir, only signify conjecture, hence they are ahad, which — as concurred by all — denote only conjecture, with no difference between al-Bukhari and Muslim and others in this regard. The *Ummah*'s approval of these traditions makes us obliged to act according to them... and unanimity of the *Ummah*52 to adopt them in life never necessarily indicates their concurrence that they being definitely uttered by the Prophet (S). Ibn Burhan disapproved of that who agreed with *al-Shaykh*, exaggerating in reproaching him.

Large was the number of both the opposers and supporters of Ibn al-Salah. Those opposing him say that he contradicted the Jumhur, the leaders of *kalam* and *usul* who were of the opinion that *akhbar al-ahad* never signifying certain knowledge but indicating only conjecture, while he believed that *akhbar al-ahad* cited in *al-Sahihayn* — with some exceptions — indicated knowledge. If he sufficed with these

words, it would be able to say that with knowledge he intended to mean strong conjecture, whereat disagreement between him and them could be so intense, but he went farther by describing the *ilm* to be *yaqini* (certain), leaving thus no room for compromise with them. It is quite known that to contradict *`ulama* of *kalam* and *usul* was not an easy job.

The point worth mentioning here is that some of the researchers were of the opinion that akhbar al-ahad may indicate knowledge — with the contexts — differing in regard of whether the contexts signifying the *khabar* (report) being true or not. Al-Nazzam and Imam al-Haramayn and al-Ghazzali believed in their denoting knowledge while others denied this.53

Hadith Including No Mutawatir

Al-Hazimi, in Shurut al-A'immah al-Khamsah,54 writes: "Every *hadith* should be either mutawatir or ahad, and to prove the tawatur in *hadith* is so hard, especially for the school of those not considering the number of narrators as a condition for defining it (*hadith*). In regard of akhbar al-ahad, most of the fuqaha' have made it obligatory to act according to them without necessity of knowledge.

Al-Imam al-Shatibi, in the first part of al-I'tisam,55 while discussing *khabar al-wahid*, says:

Charging with duties as a whole is based on it, as the command and decree being sent to the *mukallaf* (duty-bound), from the Book of Allah or *Sunnah* of His Messenger, or from their ramifications, should revert to them. If it is revealed in the *Sunnah* (Prophet's traditions), it is known that most of the traditions were reported through ahad, or rather there was rarely one *hadith* reported as *mutawatir* from the Messenger of Allah.

Ibn Hayyan al-Basti is reported to have said: The akhbar (reports) are as a whole *akhbar al-ahad*, as no *khabar* is available to be reported through two reliable men, each of whom reported it from two reliable men, each of whom reported it from two reliable men, and so on till reaching the Messenger of Allah (S). The impossibility and voidness of this thing proved to us that all the reports being *akhbar al-ahad*.56

In al-Taqrib al-Nawawi writes: *Al-Mutawatir* is known in the *fiqh* and its *usul*, but to it no reference is made by the traditionists, and it is very rarely mentioned in their narrations57.Besides, some of them negated the presence of verbal mutawatir in the Prophet's traditions except in the case of the *hadith* "whoever tells a lie against me..." and the *Hawd* (Pond)58 *hadith*, and some other few traditions.

Ahadith Al-Ahad

I have stated previously that the khabar is of two kinds: *mutawatir* and ahad, and presented to the reader the definition and ruling of each kind. Herewith I conclude the discussion by referring to what the men of *hadith* termed as a *hadith al-ahad*, and whatever is relevant to ilm al-*hadith*, and all the issues related to the subject we are concerned with.

Hadith, in fact and reality, can either be correct or incorrect. The *sahih* (correct) one is that whose ascription to the Prophet is confirmed and proved, and the incorrect is that whose veracity is unconfirmed. But the traditionists classify the *hadith* into *sahih*, hasan and *da'if*[59] (weak), by which they mean the *hadith* narrated through the way of *ahad*, whereas the *mutawatir* being out of the scope of this classification, as stated before.

The Correct Hadith

The correct *hadith*, as was defined, is that which having a consecutive chain of narrators from the beginning to the end, and transmitted through an accurate reliable narrator from his like being devoid of any oddity and defect.

In al-Taqrib al-Nawawi says: It (correct *hadith*) is the *hadith* whose *isnad* (chain of transmitters) is incessant through exact reliable narrators, without any oddity or defect. By saying it is *sahih*, it is meant: It is not definitely decisive, and when saying it is incorrect we mean that its *isnad* in not authentic, while the optional being that in regard of whose *isnad* it cannot be determined to be the most veracious of chains whatsoever. When saying: It is correct upon which or its veracity there is concurrence, they mean the concurrence of the two Shaykhs.

The most inclusive definition for it may be the following one: "It is the *hadith* that is reported in a self-assuring way, with immunity against oddity and defect."

Al-Jurjani, in his Ta'rifat, writes: The *sahih* tradition is that whose wording being safe from poor ones, and meaning from any contradiction to a verse or a successive *khabar* or unanimity, with its narrator being reliable. Its opposite is the *saqim* (defective).

The degrees of a *sahih* tradition differ in respect of strength due to the dissimilarity of the characteristics requiring rectification. When they be meaningful out of the most likely supposition on which the veracity depends, this would necessitate their having degrees differing according to the strong points. If such be the case, whenever the *hadith* narrators be of high level of reliability and accuracy and other preference — obligating traits, this *hadith* would be more veracious than that whose narrators be on lower degree of reliability. At the time they made asanid differing from each other, they also classified the narrators into high and low ranks, giving priority to the Madinah narrators over the Basran ones, and making the Sham narrators lower than the Basran ones, and so on. There are several parts for the *sahih* traditions that can be recognized through their books.

The Good Hadith

There was much disagreement among men of *hadith* in respect of defining the *hasan* tradition. The following are some of their words in defining it:

Al-Khitabi says: It is that *hadith* whose source was recognized, rijal were famous, and upon which revolve most of the traditions, and approved by most of the *ulama'*, and referred to by the *fuqaha'* in general. Ibn al-Salah says: It is of two kinds: One of them is that whose *isnad* cannot be devoid of some unknown narrator whose credibility could never be ascertained, not ignoring numerous mistakes, nor known to be a deviant, with the *hadith* being known through an another identical narration or any other way.

The second kind is that whose narrator being widely-known of truthfulness and honesty, but could not reach the level of sahih due to failure in memorization and exactitude. It is higher in level than that whose singleness is unacceptable. The hasan tradition, can be used, like the *sahih* one, in disputation and debate, though it being lower than it in strength.

The Weak Hadith

The weak (*da'if*) *hadith* is that which does not possess the characteristics of the *sahih* or *hasan* ones, and its weakness differs in the same way as the veracity of the *sahih*.

In Sharh Muslim al-Nawawi writes: Its kinds are: *al-mawdu'* (composed), *al-maqlub* (inverted), *al-shadhdh* (odd), *al-munkar* (disapproved), *al-mudtarib* (confused) and other kinds referred to in *ilm al-hadith*.

Some of the *ulama'* hold that it can be acted according to it in respect of virtuous deeds, but this was prohibited by great *imams* (religious authorities).

In al-Adab al-Shar'iyyah60 Ibn Muflih says:

It is reported from al-Imam Ahmad that it is impermissible to act according to the weak *hadith* in regard of virtues and mustahabbat (recommendable acts).

Al-Shaykh Taqi al-Din (Ibn Taymiyyah) commented on the notion held by the *ulama'* to act according to the weak *hadith* in virtuous deeds, by saying: To act according to it means that the self wishes for that thawab (reward) or fears from that chastisement. The example for this can be found in the temptation and intimidation through the Israeliyyat, dreams, words of the predecessors and *ulama'* and events of the world beside other things that can never be used to establish a legal judgement, either a recommendable one or other than this. However, it can be mentioned in cases of temptation and intimidation, regarding what it considered good or abominable through legal evidences, the act that can be of benefit not detriment, whether this be in itself true or false.

One of the eminent *ulama'* commented on al-Imam Ahmad's statement "It is impermissible to act according to the weak *hadith* in respect of the virtues and *mustahabbat*" by saying: "May God be pleased with Ahmad, what an expansive knowledge and accurate understanding has he ... as his call to act according to the weak *hadith* and be lenient toward narrating it paved the way for *ghuluww* (excess) in

religion and increasing the constraining *ibadat* (rituals) that contradict and are incompatible with the easiness of Islam, till making some of them to be among the rites of this *Din*, though most of people were negligent in establishing the *fara'id* (ordinances) and abiding by the obligatory duties. As a consequence to this, the succeeding compiler reported from Taqi al-Din his view of approving the *Israeliyyat*, dreams and superstitions. The rituals and virtues decisively determined in the Book and *Sunnah* are quite sufficient for the Ummah, and would that many are there who be committed and heedful to them."

Al-Qadi Abu Bakr ibn al-Arabi al-Maliki said: "It is impermissible to act according to the weak traditions at all," which is verily a right notion[61].

Multiplicity of Hadith Ways Never Reinforces Them

Al-Allamah al-Sayyid Rashid Ridha' is reported to have said: "The traditionists claim in some a*hadith*, even those for which no correct *sanad* was established: The multiplicity of the turuq (ways) of transmitting the traditions strengthens them. It is a rule made by the traditionists that neither a reference is made to it by God in His Book, nor recorded in any *sunnah* from the Messenger of Allah, but it is merely a non-successive theoretical issue. As multiplicity of the means regarding an issue the voidness of which is legally determined, like the issue of crowned-cranes, or rationally, is verily of no value whatsoever due to the permissibility of unanimity of those *turuq* on falsehood.

Being Self-Decisive Is No Condition for Correct Hadith

Al-Hafiz Ibn Salah says:[62]

"When they say: "This is a correct *hadith*' this means that its *sanad* (chain of transmitters) being attached to the other afore-mentioned attributes, and for its veracity it is no condition to be decisive in itself... as some of the traditions were reported singly by one reliable narrator, and could not be among the akhbar which were approved unanimously by the *Ummah*.

Also when they say about a *hadith* to be not sahih, this never means its being false decisively in itself, as it may be true in fact, but the fact intended is that its *isnad* could not be proved correct according to the stated condition. In his *Fatawa* he (Ibn al-Salah) says: The Imams say: Among the traditions there are some whose *isnad* being sahih but text is not sahih, and some whose *isnad* is not *sahih* but text is *sahih*, or those whose *isnad* is sahih and matn (text) is *sahih*, or those whose *isnad* is unknown and text is unknown, or those whose *isnad* is weak and text is weak.[63]

Al-Zayn al-Iraqi (d.806H) in his Alfiyyah,[64] writes:

When the traditionists say: "This *hadith* is *sahih*', they want to say — as it seems through the appearance of *isnad* — that its veracity is not decisive by itself, due to possibility of inadvertence and forgetfulness

on the part of the *thiqah*.65 This being the *sahih* upon which concurred men of knowledge contrarily to those holding that *khabar al-wahid* necessitating knowledge through the visible exterior.

And so also when they say: "This *hadith* is weak,' they mean: The conditions of veracity were not seen in it, not due to its being false in itself as the liar may tell truth and be free from many errors. He also said: Anything whose origin is correct should not necessarily be sahih. In al-Qawati' al-Sam'ani writes: The correct *hadith* cannot be recognized through the narration of trustworthy narrators alone, but this can be done through perception, knowledge, perseverance on hearing and study.

They also said: Veracity of the *hadith* never obligates its being decisive in itself, because of possibility of inadvertence and forgetfulness on the part of the *thiqah*. Al-Nawawi, in al-Taqrib, attributed it to the majority and investigators that they said: It signifies conjecture if not being *mutawatir*. In his exposition of Muslim he said: This is the case with the *ahad*, and no difference is there between the Two Shaykhs and others.

The traditionists do not care much for the mistakes in texts and say: Whenever the *sanad* be correct the *matn* (text) should be correct.

Best care was given to sanad

Al-Dhahabi, in his book Siyar a'lam al-nubala', when giving the biography of Yahya ibn Sa'id al-Qattan, reported that Yahya said: "Never look at the *hadith* but look at the *isnad*, when it be correct the *hadith* is correct; otherwise never be beguiled by the *hadith* if the *isnad* be incorrect."

He also said: The predecessors were averse to going deeply into matters and call disputants as heretics.

A Necessary Meditation

It is proper here to make a short halt to meditate over what I stated before, of the sayings of Ibn al-Salah and al-Iraqi and al-Hakim, beside other leaders of *hadith* who considered it (*hadith*) to be *sahih*. However, when going through whatever we manifested before in regard of *hadith* in general, and that which we are going to state, we will verily come to realize many things that permit or rather urge us to make such a meditating pause.

The first thing we get out of this being that: the Prophet (S) did not commit his traditions to writing during his lifetime as he did in the case of the Qur'an, so as to come out as authentic as the Qur'an. Not only this, but he also forbade from writing them, the order that was obeyed by his Companions and their followers who abstained from writing the *hadith* and were sufficed with transmitting it through oral *riwayah* (tradition). But this was not done according to the original words uttered by the Prophet, but they used to narrate the *hadith* on the basis of meaning.

Such practice remained to be followed till they started to write it (*hadith*) down, the act that was fulfilled about the middle of the 2nd Hijrah Century. Religion and (Arabic) language were inflicted a severe detriment due this delay in writing down of *hadith*, beside the falsities foisted by the fabricators, and liars from among enemies of religion, with the pleasure-seekers and even the righteous among Muslims.

When *ulama'* of *jarh* and *ta'dil* began making investigations into conditions of the narrators, so as to recognize the reliable one and the unreliable, they couldn't — despite the toilful efforts they exerted in this search — attain to the goal they were after, achieving not their intention. That was due to the fact that their search was made in accordance with their capacity and human ability, exceeding not the apparent conditions of the narrators. And they are not to blame in this respect, as endeavouring to realize the hidden realities and whereabouts of men is verily an infeasible or rather impossible task.

In this regard al-Wazir al-Yamani, in al-Rawd al-basim, says: Many of the chiefs of *jarh* and *ta'dil* are reluctant regarding the (reliability of) narrator, deeming him reliable once and unreliable another. As bringing his fancy within the pale of multiplicity can't be weighed by a standard criterion but it is subject to conjecture and can be recognized through investigation and ijtihad (strival), so such wahm (fancy) was viewed in the same way the *fuqaha'* were viewing the conjectural events.

Hence Ibn Mu'in66 holds two views regarding the narrator: *tawthiq* (deeming reliable) and *tad'if* (deeming weak), and alike things. Further, it is impossible to evade *wahm* (misconception), and *ismah* (infallibility) can never be an attribute of reliable people, or rather it (Messenger's ismah) can never prevent against suspicion but only in *tabligh* (i.e. tabligh of revelation). As the Messenger of Allah doubted that he performed some obligatory prayers completely, when Dhu al-Yadayn questioned him: Have you shortened the prayers or forgotten this?67

For all this, we find all books of *hadith* containing the *sahih* and non-*sahih* and even the fabricated and falsified ones, with none of the books being devoid of this even those of al-Bukhari and Muslim which were called *al-Sahihayn,* and were a target of violent attacks of critics. Since the case was such with these books, which were devoid of *mutawatir* authentic traditions but full of conjectural ahad traditions, the *Ummah ulama' of fiqh*, *usul* and *kalam* have not acted according to them nor been committed to whatever cited in them.

So also the case with the grammarians who never quoted *hadith* to prove rules of language and nahw (grammar), after being sure of their being not *sahih* or *mutawatir* as were uttered by the Prophet, but were narrated on the basis of meaning. The argument they adopted for this was the *hadith*: "I married her to you with what you have",68 which was cited in eight forms though being composed of two words only!

Those were the views we intended to survey before quoting the utterances of the *ulama'* who prompted us to make such a meditative halt before them.

Ibn al-Salah says: When they say: 'This *hadith* is *sahih* they mean by this that its *sanad* goes back to all

the aforementioned kinds, and it is no provision for it to be decisive in itself.

This notion was confirmed by al-Iraqi in exposition of his Alfiyyah, when saying: Whenever men of *hadith* say: This *hadith* is *sahih*, they intend to say — as it appeared to us out of the externals of *isnad* — that its veracity is decisive in itself because of possibility of error and forgetfulness on the part of the *thiqah* (trustworthy).

In al-Qawati; al- Sam'ani writes: The *sahih* tradition cannot be recognized only through the narration of trustworthy men but also through comprehension, knowledge, intensive hearing and study.

Al-Hakim says: So many a *hadith* are there whose *isnad* contains only one reliable *thiqah* narrator, and so they be weak and defective.

Abd al-Rahman ibn Mahdi69 says: Recognizing the (correct) *hadith* is an inspiration! And when asking that who is expert in defects of *hadith*: Wherefrom is this? He will have no *hujjah* to argue with.

These were some of the statements of the *ulama'* about the *hadith* which they made sahih, so how would be the case with the traditions that were reported in their books and were considered *sahih* by them?

And after all this what is to do by that who intends to recognize the correct *hadith* in which the heart feels assured and the self is confident? And which way has he to adopt so as to be guided to distinguish it from among other traditions, while facing such and other sayings that cause perplexity and raise doubt and suspicion? Which one has he to adopt and which one has he to forsake? Especially after being aware of what Ibn al-Salah quoted in his Fatawa from the Imams (leaders) of *hadith* including their statements about forms of *hadith*, when saying:

The imams classified *hadith* into the following forms:

1- A *hadith* with incorrect *isnad* and *matn* (text).

2- Or a *hadith* with incorrect *isnad* and *sahih* text.

3- Or a *hadith* with unknown *isnad* and *matn*.

4- Or a *hadith* with correct *isnad* and *matn*.

5- Or a *hadith* with weak *isnad* and *matn*.

These were the five forms of *hadith* among whose ambiguous and bewildering ravines the researcher may go astray, knowing no outlet toward deliverance, because they (traditionists) have neither manifested their boundaries nor singled out between their sorts, nor laid down criteria for evaluating them so as people be acquainted with them.

If supposedly the knowledge-seeker be guided to the correct part of the traditions, nevertheless he never feels rest assured to act according to them after being aware of the statement of the *ulama'* expressing that veracity of *hadith* never necessitating its being decisive in itself due to possibility of inadvertence and forgetfulness on the part of the *thiqah*.

That was a short statement I presented in this meditating pause with no need to go farther, and nothing more to say but to raise our hands to Allah imploring Him:

O God, shower Your mercy upon us and prepare for us a guide of our affair.

Some Kinds Of Hadith

Hadith was divided into numerous kinds and many books were compiled in this regard. And since we, as said before, never discuss the technical aspect of this science but suffice with exposing history of *hadith*, we found it proper to refer to those kinds that can serve our subject of discussion. Because this would help us recognize the incongruity and contradiction that afflicted the *riwayah*, and how it was affected by alteration and changes, except what we have stated before.

The Confused Hadith

Ibn al-Salah says: The confused and disorderly *hadith* is that in whose regard the narration differ from each other, with some reporting it in a certain form and some others reporting it in another contradictory way. Confusion may happen in the *hadith* text, or in the *isnad*, and it may be caused by one narrator or a group of narrators... and it entails weakness of the *hadith* since it reflects the fact that it was never put right or corrected.

As an example for confusion in the text we can refer to a *hadith* reported by Abu Bakr who said: O Messenger of Allah: I see that you turned old! He (S) said: Surat Hud and its sisters made me old. This *hadith* is confused, as it was not reported but only through Abu Ishaq al-Subay'i, and there was disagreement concerning it.

Some of the narrators reported it in a *mursal* way (with no reference to chain of transmitters), and some reported it in a *mawsul* way (with a successive chain of narrators), and some others ascribing it to Abu Bakr, and some to Sa'd, and some others to A'ishah. The disagreement appeared in ten aspects cited by al-Daraqutni, and reported by trustworthy narrators some of whom can never be considered superior to the others, and putting them together is infeasible.

Traditionists Care Not For Errors and Criticism of Texts

Al-Jaza'iri said: The traditionists rarely judge the *hadith* to be confused, when disagreement regarding it occurring in the text itself, as this being not of their business as they be *muhaddithun*, but it is the

business of the *mujtahidun*. But they judge the *hadith* to be disordered when the disagreement be related to the *isnad* itself, as this being their business.

Once a controversy took place regarding the *salat* (prayers) referred to in the story of Dhu al-Yadayn.70 The narrator doubted it to be either the zuhr (noon) or *asr* (afternoon) prayers. Another time he thought it to be one of *ashiyy* two prayers: either the *zuhr* or *asr* prayers. In another place he once determined it to be the *zuhr* and once again to be the *asr* prayer. Another time he said: It is most probably the *asr* prayer. Al-Nasa'i reported once what testifies that the source of doubt was Abu Hurayrah and his words, when he said: The Prophet, may God's peace and benediction be upon him and his Progeny, performed one of *ashiyy* prayers, but I (Abu Hurayrah) forgot71 which one it was.

Some of the narrators tried to bring them together, claiming that the episode occurred twice. Much often some of them follow this practice in bringing together in order to correct all the narrations, for protecting the narrators from being charged with error or inadvertence or forgetfulness. It seems as if these traditionists care for the narrators much more than caring for the narrations, so they brought them together, even when they (narrations) disagree with one's hearing.72

In relation to what al-Allamah al-Jaza'iri stated concerning the ignorance of the traditionists to the texts (of *hadith*) I cite herewith a statement al-Allamah al-Sayyid Rashid Ridha' said in this respect when discussing the *hadith* of the going away of the sun after sunset, which is one of the ambiguous traditions previously referred to: "The *hadith ulama'* so seldom care for errors in the texts in regard of their meanings and rules, but their all attention is concentrated upon the *asanid* with course and clauses of the texts, beside the differences in them and what is *marfu'* and *mawquf* of them.

Also they cared for the words foisted into them that were composed by the narrators and out of the text ascribed to the Prophet (S). The researching *ulama'* can recognize the mistakes of texts through their expositions of principles and branches of religion, and other things, even if they are not among the *muhaddithun*. But they refer in this regard to the principles laid by the traditionists like their saying: The veracity of the *sanad* never necessitates veracity of the text in fact and the same matter.

And also their saying: One of the signs of fabrication of *hadith* – even if its *sanad* be correct being its contradiction to the decisive Qur'anic text, and its meaning contradicts every legal decisive rule: Such as some of the doctrinal principles, or the acts upon which there is unanimity and which are necessarily known to be of religion in a way that it is infeasible to bring them together.

That is why the traditionists determined to disapprove Abu Hurayrah's *hadith* which was reported by Muslim about the creation of the heavens and earth in seven days.

If contradicting the decisive rule being a reason for judgement, either after veracity of *hadith* due to not having trust in its narrators or to their errors in its wording, the conceptions would necessarily differ according to differences in cognizances and knowledge of their owners. Those who know not that the sun never disappears from the earth and never passes from view of people for one hour or even a

minute, does not see any trouble in the *hadith* of Abu Dharr about where it (sun) be after its decline as they think that its decline is a decline from the world as a whole.[73]

He (al-Jaza'iri) further says: If the narrations be criticized in respect of the tenor of their text, and also in their *sanad*, the texts will destroy and abrogate many of the *asanid*.[74]

In his discussion of the ambiguities exposed in some of the traditions, like the *hadith* on sorcery of the Prophet (S), and *hadith* of prostration of the sun under the Throne, he stated the following: "No one can manage to attain to truth in such ambiguities except that who gave reins to his intellect to think freely respecting the sayings uttered by different sorts of *ulama'*. He also says: the *ulama'* of doctrinal and *fiqhi* principles (*usul*) have much more knowledge than the traditionists regarding criticism of texts and what is rational and sensible and agrees with principles of aqa'id and what doesn't agree with them.

Both the sects concur that: The text of *marfu'* traditions of correct *sanad* should not necessarily be correct, due to possibility of presence of someone in chain of narrators who deliberately or inadvertently committed a mistake in the *riwayah* ... and it is not necessary that text of any *hadith* of incorrect *sanad* should be untrue. Rather they said: Any *hadith* with fabricated narration may be veracious actually, and the *hadith* of correct *sanad* may be fabricated in actuality.

We are requested to judge according to the external dimension with observing the rules and regulations. Hence that *hadith* whose *sanad* is correct we would accept its narration and adopt rules of belief and evidences of intellect to judge its text if it be ambiguous, and the one of incorrect *sanad* we can never call it a prophetic *hadith*, though its meaning be correct.[75]

Added to the words of al-Sayyid Rashid Ridha' we can say that the veracity or goodness of *isnad* can never necessitate veracity or euphemism of the *hadith*. Al-Hakim[76] says: Many traditions have in their *isnad* only one reliable trustworthy narrator, though they being defective and weak. Hence the sahih tradition cannot be known through its narrators alone but through comprehension, memorization and recurring hearing.

Al-Daraqutni and other chief critics have never criticized the text as they did in the case of *isnad*, as criticism related to text is so precise and obscure that can never be realized but only by those *hadith* leaders known of having expertise in recognizing its defects. That is contrary to criticism related to matn (text), which can be fulfilled by many of knowledgeable *ulama'* engaged in Shar'i (legal) sciences, and investigating about their original and minor issues, like exegetes, *fuqaha'*, and men of *usul al-fiqh* and *usul* al-Din.

Many of the leaders of *hadith* were liable to criticism in respect of the text, but that was so rare compared to criticism they faced in respect of the *isnad*. As an example for this we can refer to al-Isma'ili's words, he uttered after citing the *hadith* reported by al-Bukhari on the authority of Abu Hurayrah as saying: "Abraham will meet, on the Day of Resurrection, his father Azar with darkness covering his (Azar's) face" (the *hadith*), he said:

There is doubt in veracity of this *hadith* as Abraham is aware that Allah never breaks His promise, so how does He make what befalls his father a disgrace for him after informing him that Allah promised him not to disgrace him on the Day of Resurrection, assuring him that verily there is no breach to His promise.

Al-Daraqutni found defect in *isnad* of this *hadith* saying: It is reported by Ibrahim ibn Tihman, from Ibn Abi Dhi'b, from Sa'id al-Maqbari, from his father, from Abu Hurayrah, and he was answered for this with that al-Bukhari suspended *hadith* of Ibrahim ibn Tihman in *tafsir* neglecting not the controversy regarding it. Any reader of the two *Sahihs* should search for the criticism levelled at them in both respects (*isnad* and *matn*), so as to have full knowledge about *riwayah*.[77]

Defect-Finding in Hadith

Defect-finding is the most accurate and obscure of sciences of *hadith*, and can never be undertaken but only by that who owns acute mind, ample memorization and comprehensive knowledge of asanid, texts, and conditions of the narrators. The defective *hadith*, which is called by men of *hadith* as al-ma'lul (diseased, ill), is that in which a defect is found that refuting its veracity though safety from it appearing on the face. This defect may befall the *isnad* of the *hadith*, which is more common, and may also appear in its text, but when afflicting the *isnad* it will vilify the veracity of both the *isnad* and text.

We suffice with citing one example for defect of text, which is a *hadith* ascribed to Anas and reported by Muslim alone, in which he totally denied recital of *Basmalah* (In the Name of Allah, the Beneficient the Merciful) in the beginning of *hadith*.

On seeing most of narrators holding this view, initiating every report with the phrase 'Praise be to God, the Lord of Worlds' with no mention of *Basmalah*, the practice concurringly reported by al-Bukhari and Muslim in their Sahihs, some traditionists accounted for narration of the said words holding that whoever narrted it in that way has in fact related it on basis of its meaning. Out of his statement, that they used to initiate their reports with 'praise' it can be concluded that they were not using *Basmalah*. Thus he narrated it according to the way he understood it but made a mistake, as its meaning being that the surah with which they used to initiate their speech was al-Fatihah, with no mention of *tasmiyah* adding to this several things, of which it is confirmed that Anas was once questioned about initiation with *Basmalah*, when he replied that he never memorized from the Messenger of Allah (S) any *hadith* in this regard.

The word defect (*illah*) may be used for other causes refuting the *hadith*, that bringing it out of veracity into weakness states that hindering from acting according to it, in conformity with the word *illah* in origin. Therefore in many of books on defects of *hadith* we find much sarcasm through falsity, inattention and bad memorization, and other kinds of sarcasm. Defects of *hadith* appear more in traditions reporrted by trustworthy narrators, when they reporting a *hadith* with being unaware of a defect in it, rendering the *hadith* thus as defective, with its proof (*hujjah*) being memorization and comprehension and knowledge,

no more.

Abd al-Rahman ibn Mahdi is reported to have said: To know the *hadith* is an inspiration, and when inquiring any expert knowledgeable in defects of *hadith*: Wherefrom you got this?, he will have nothing to argue with.

Misconstructed Kinds of Traditions

I previously quoted al-Allamah al-Batliyosi as saying that one of reasons of disagreement that befell the *Ummah* being *tashif* (misconstruction), which I didn't discuss there, and herewith I give a brief account about it:

The *musahhaf* tradition is that in which dissimilarity occurred through changing places of dots of one word with keeping the same shape of writing. The example for this can be the *hadith*. Whoever fasting month of Ramadan following it consecutively with six days of (month of) Shawwal, it will be recorded for him. T*ashif* may befall the text as well as the *isnad*, such as *tashif* of some *muhaddithun* in the name of Ibn Muzahim when changing it to Ibn Murajim (with ra' and jim). It can be refered to the words uttered by al-Batliyosi there.

Ibn al-Salah said:

Recognizing the *musahhaf* among asanid and texts of traditions is verily a weighty task that can only be shouldered by well-versed memorizers, among whom being al-Daraqutni, who left for us a valuable compilation about it. Also it is reported that Abu Abd Allah Ahmad ibn Hanbal said: Who is that free from error and tashif!

An example for tashif in the text a reference can be made to what is reported by Ibn Luhay'ah from book of Musa ibn Aqabah, on the authority of Zayd ibn Thabit as saying: The Messenger of Allah *ihtajama* (retired) in the mosque, while the correct word is *ihtajara* (with ra') in the mosque in a booth or *hasir* (mat) – a chamber in which he used to perform prayers, but was misconstructed by Ibn Luhay'ah.[78]

Kinds of Muharraf Traditions

Muharraf (perverted-corrupted) tradition is that in which dissimilarity occurred through changing the shape of the word with keeping the image of writing intact. The example for this being what happened for some bedouin Arab, who found in a *hadith* in some book stating that the Prophet (S), when performing prayers before him they used to erect anuzah – meaning *harbah* (lance),[79]which he thought it with silent nun narrating it on the basis of the meaning he imagined erroneously, saying: When the Prophet was performing prayers a she-goat was put before him.

The Reversed Hadith

The *maqlub hadith* (reversed) is that in which replacement by *taqdim* (bringing forward) and *ta'khir* (bringing backward) appearing, like the *hadith* of Abu Hurayrah reported by Muslim, about the seven men whom Allah will overshadow under shadow of His Throne on the Day of Resurrection, which says: "... and a man gave a charity secretly in a way his right hand knows not what his left hand spends..." This *hadith* was reversed by one of the narrators, as its correct wording was: "... in a way that his left hand knows not what his right hand spends..." as was stated in Sahih al-Bukhari and Sahih Muslim through certain ways of transmission. There are numerous examples for this in their compilations.

1. Tadwin is restricting (taqyid) what is scattered and established, and compiling it in a diwan, i.e. a book in which the suhuf are recorded so as to preserve their union and safeguard them against loss, which being broader than restriction in its limited meaning.

Tasnif (classification - compilation) is more accurate than tadwin, as it means assorting what was written down into specified chapters, and separated sections. See Taj al-'Arus, and al-Zamakhshari.

2. Al-Hazimi, Sharh Shurat al-A'immah al-khamsah, pp. 48, 49.
3. The last era of Tabi'un was in the year 150 H. And the separating boundary between the earliest and latest being the end of the year 300 H.
4. Irshad al-sari, exposition by al-Qastallani, vol. I, p. 7; Sharh al-Zarqani ala al-Muwatta', vol. I, p. 10.
5. Abu Bakr ibn Muhammad al-Ansari, whose grandfather kept company to the Prophet, was a faqih follower, officiated by Umar ibn Abd al-Aziz as a governor and judge of al-Madinah. Malik says: No one (among judges) in al-Madinah had that knowledge in adjudication as was owned by Abu Bakr ibn Hazm. He died in 120 H.
6. Umar ibn Abd al-Aziz assumed caliphate in 99 H. and died in 101 H. He was widely-known of justice. See Rasa'il al-Jahiz, compiled by al-Sandubi, p. 91, and Tamhid li Ta'rikh al-falsafah al-Islamiyyah, of al-Allamah Mustafa Abd al-Raziq.
7. He is Muhammad ibn Muslim ibn Shahab al-Zuhri, one of imams of hadith. He died in 124 H.
8. Al-Baghdadi states that what was written down by Abd Allah ibn 'Amr in his sahifah which he named al-Sadiqah, and was so concerned, being no more than supplications and prayers. Refer to Shaykh al-mudirah to be acquainted with what this sahifah contained.
9. Tamhid li ta'rikh al-falsafah al-Islamiyyah, pp. 195, 198.
10. Abu al-Mulayh said: It was Hisham who coerced al-Zuhri to write down the hadith, after which writing of hadith became so common. Ibn Sa'd in his Tabaqat says: "So we found it proper not to prevent anyone of Muslims from writing" - (vol. II, p. 135).
11. Al-Khatib al-Baghdadi, Taqyid al-'ilm, p. 107.
12. Ibn Abd al-Barr, Jami' bayan al-'ilm wa fadlih, vol. I, p. 77.
13. See p. 72.
14. It is reported that Khalid ibn Yazid ibn Mu'awiyah has translated books of philosophy, astronomy, chemistry, medicine and wars and others, from the Greek into the Hebrew and from the Hebrew into the Syriac, and also from the Syriac into the Arabic. He was the first man for whom the books were collected, which he kept in a store-house. He died in 85 H.
15. Ubayd ibn Sariyah, and in another narration: Shryah al-Jarhumi, was summoned by Mu'awiyah from Yemen to the Sham (Syria), to inquire him about the conditions of the kings of Arabs and Non-Arabs (Ajam), commanding him to write down what he said with ascribing it to him. And that the beginning of tadwin throughout history (al-Fihrist of Ibn al-Nadim, Leibziq Edition, p. 89). In al-Bukhala', al-Jahiz says: He was not knowing but the outward of the words, i.e. he was only a narrator.
16. Al-Iskandari, Ta'rikh Adab al-Lughah al-Arabiyyah, p. 72.
17. Al-Ihya', Boulaq Edition 1296, vol. I, p. 79.

18. It is reported from Abd al-Rahman ibn Abi al-Zinad, from his father that he said: We used to write down the halal (lawful) and haram (unlawful) and Ibn Shahab used to write whatever he heard (Jami' bayan al-'ilm, vol. I, p. 73).
19. Abu Ja'far al-Mansur was the first caliph for whom the Syriac, Non-Arabic books were translated into Arabic, and the first who sowed discord between the Abbasids and Alawids, after they were united. He came to power in 136 H. and died in the year 158 H.
20. Al-Iskandari, op. cit., p. 72.
21. There is another narration saying that Abu Hazim al-A'raj said to Sulayman ibn Abd al-Malik: The sultan (monarch) is no more than a market, that whatever is spent in it is carried to it.
22. His full name is Abd al-Malik ibn Abd al-Aziz ibn Jarih al-Rumi.
23. He is Hasheem, and he was (living) in Wasit.
24. Al-Nujum al-Zahirah, vol. I, p. 351; Ta'rikh al-khulafa' of al-Suyuti, p. 101.
25. The tabaqah (class) is a term used by the muhaddithun to mean a community sharing similar age and meeting the mashayikh (chiefs).
26. Or rather the fabrication as will be manifested later on.
27. Ibn Hajar, Muqaddimat Fath al-Bari, p. 4.
28. Refer to chapter "Fabrication of hadith and Its Causes" in this book.
29. Refer to chapter "Reliability of the Sahabah" in this book.
30. Refer to the book al-Niza' wa al-takhasum fima bayna Bani Ummayyah wa Bani Hashim, of al-Maqrizi, and to my book Shaykh al-mudirah, to realize how the state of Umayyads was established.
31. Abu Rafi' was bondman (mawla) of the Messenger of Allah, and his name was Aslam. He was owned by al-Abbas ibn Abd al-Muttalib, who freed and granted him to the Messenger of Allah. It was him who made the pulpit (minbar) for the Prophet from the forest tamarisk. And Salma, the bondwoman of the Messenger of Allah, was the wife of Abu Rafi', for whom she gave birth to Ubayd Allah ibn Abi Rafi', the scribe of al-Imam Ali (peace be upon him).
32. Al-Shi'ah wa funun al-Islam, by al-Sayyid Hasan al-Sadr (one of ulama' of Iraq - Irfan Press, Seida, 1331.
33. See p. 56.
34. I have cited previously the hadith of Sahifah among the ahadith I inferred to prove the narration on basis of meaning.
35. Tadrib al-rawi, p. 9.
36. He died in 360 H. Ramhurmuz was a Persian region, and al-Ramhurmuzi's book is al-Muhaddith al-fasil bayn al-rawi wa al-wa'i, of which a manuscript is found in Dar al-Kutub al-Misriyyah.
37. This knowledge was described by an honourable scholar thus: It is a mere conventional knowledge that can be comprehended through strenuous exertion of memory, and deduced by power of remembrance. Thus it cannot be found by fathoming thought as delightful over realities of reasonables nor by fathoming imagination through atmospheres of versificatoins, nor the twittering spirit, in meadows of literature or hovering about in the of divinities. (see introduction to Qawa'id al-tahdith, of al-Qasimi, Damascus Edition, p. 10).
38. Let this reach the ear of contemporary Hashwiyyah who have not attained in ilm al-hadith that level to hear or make people hear, but all they could know being only reading some hadith books or printing them so as to gain profits out of that.
39. See p. 28.
40. The accurate narrator is in fact that who relates exactly whatever he heard to others without any change or alteration, as stated in the hadith: "...and related it exactly as he heart it in respect of wording and meaning".
41. Ibn Taymiyyah says: Committing a mistake is something that most of people can never escape, and rather among the Sahabah are some who would err sometimes and even among their followers. As a consequence of this, many traditions of those cited in the Sahihs were known to be wrong.
42. They have divided the narrators possessing reliability and exactitude according to dissimilarity of their degrees, into nine kinds, which they stated in their books.
43. Tawjih al-nazar, p. 407.
44. Even the mutawatir was not free from suspicion in regard of its relation - ilm al-yaqin - as it is possible to inform some people, who can never be accused of falsification, of situation of so and so, while telling some other people with some news contradicting their report.

45. Tawjih al-nazar, p. 33.
46. Many of the usulis declared that there should be contexts for the mutawatir, as otherwise there would be no difference between it and khabar al-ahad which if be sorrounded with contexts, they would obligate knowledge of its being true. And the reason for their difference being the obscurity and exactitude of this research.
47. Sharh al-Nawawi, vol. I, p. 169.
48. Can this rule which they determined be commanded by Allah and His Messenger? And can it keep us away of being charged with following the conjecture, to which reference is made in numerous verses of the Qur'an, like: "Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth". And the verse: "And they have no knowledge thereof. They follow but a guess, and lo! A guess can never take the place of the truth". And also the saying of the Most High: "…they have no knowledge thereof save pursuit of a conjecture"?
49. See p. 9.
50. That is 'ilm al-isnad.
51. He is Ibn al-Salah.
52. If they have not agreed on unanimity in itself, it is not admitted here, as many of the Islamic madhahib, like Shi'ah, Zaydiyyah and Ibadiyyah and others do not act according to whatever is cited in Sahih al-Bukhari or other Sunni books, known among the Jumhur. Even leaders of Sunni fiqhi schools (madhahib) held fast in their madhhab to what they took from their leaders, and never deviated from the Sunnah books, but they contradicted most of the traditions stated in them as will be manifested later on.
53. Whoever desiring to get more information about this subject, is asked to refer to Tawjih al-nazar of al-Jaza'iri, from which I quoted this statement.
54. Al-Hazimi, Shurut al-A'immah al-Khamsah, p. 37.
55. Al-I'tisam, vol. I, p. 130.
56. Al-Hazimi, op. cit., p. 32.
57. Al-Taqrib, p. 31.
58. The full text of this hadith is thus: "My pond is (located) between Aden and Oman the piehald. Its water is much whiter than the milk and sweeter than the honey, and its cups numbering the same as the stars in the sky!! Whoever having a drink from it will verily never feel thirst.

And the first people to drink of it will be the poor immigrants, the dishevelled and of polluted clothes who never marry the well-off women, nor the dams will be opened for them!! This hadith was considered by them as the mutawatir; and for it there are several narrations differing in words, and in quantity of its water!

59. There being other sorts of hadith to which I haven't referred as they come wihtin the subjects of art of hadith. The first who divided the hadith into three parts: sahih, hasan (good) and da'if (weak), is Abu 'Isa al-Tirmidhi (d. 279 H.), in his Sunan, and no one talked about this division before him.

He stated that the hasan is that hadith whose ways of transmission were numerous, but none of them was accused of falsity or has been abnormal. And it is lower in degree than the sahih whose transmitters were known of reliability (adalah) and accuracy. While the da'if is that hadith, the transmitter of which was known to be a liar and of bad memory.

60. Al-Adab al-Shar'iyyah, vol. II, pp. 313, 314.
61. Al-Manar Journal, vol. XXXI, p. 128.
62. Ulum al-hadith, which was known as Muqaddimat Ibn al-Salah, who was called by men of hadith with the title 'al-Shaykh'. He died in 643 H.
63. See p. 19.
64. Fath al-mughith bi-Sharh Alfiyyat al-hadith, p. 12.
65. Let's give an example for this: The hadith reported from the Prophet on his returning to al-Madinah from the Battle of Uhud, after commanding the Muslims to line up behind him, when he said: "Arrange your rows so as to praise my Lord". Then he concluded it by saying: O God, the killer of the infidels to whom the Scripture was sent, God of truth. This hadith was reported by Ahmad and al-Bukhari in al-Adab al-mufrad, with al-Nasa'i and others. In its regard al-Dhahabi said:

Despite cleanness of its isnad, it is disregarded, and I am afraid it being fabricated. The books of hadith are replete with such narrations.

66. Yahya ibn Mu'in was one of eminent ulama' of jarh and ta'dil.

67. Refer to vol. I, p. 81.

68. See the story of this hadith in this book.

69. Abd al-Rahman ibn Mahdi was one of notable ulama' of jarh and ta'dil.

70. The story of Dhu al-Yadayn is reported in the two Sahihs, that Abu Hurayrah said: The Prophet led us in prayers of the noon (zuhr) or the afternoon (asr), when Dhu al-Yadayn said to him: The prayer O Messenge of Allah, it is diminished!? The Prophet then said to his Companions: Does he say the truth? They said: Yes. Then he (S) performed two other rak'ahs, and made two sajdahs.

71. How can he forget? While claiming that the Prophet ordered him to spread his garment, pouring out in it of his blessings so as to protect him against forgetting anything. See my book Shaykh al-mudirah.

72. Tawjih al-nazar, p. 257.

73. Tafsir al-Manar, vol. XXIX, pp. 40, 41.

74. Ibid., vol. III, p. 141.

75. Ibid., pp. 101, 102; al-Azhar.

76. Al-Hakim stated this when elucidating the nineteenth kind of sciences of hadith, in his book Ma'rifat ulum al-hadith. In this elucidation he said: This sort of sciences is other than the jarh and ta'dil.

77. Tawjih al-nazar, p. 334.

78. Muqaddimat Ibn al-Salah, p. 114.

79. One of its meanings is the stick.

Famous Hadith Books

I have stated earlier that sorts of *hadith* (*al-ahad*) being: *sahih, hasan* (good) and *da'if* (weak), presenting samples of their utterances about the *sahih*, as it was out of scope to mention all of their sayings due to their abundance. And since they claim that the well-known books containing all these sorts being: al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi and al-Nasa`i, so we should discuss briefly every one of these books.

For sake of benefit, I found it better to talk about the book al-Muwatta' of al-Imam Malik, as it is the only book left for us from among the books written down during the 2nd century, and his author being of high status and having a famous school of thought. Also I shall discuss Musnad Ahmad due to its fame and its author's having a madhhab followed by a large number of Muslims.

I will start by discussing al-Muwatta' as it preceded all these books in time and compilation.

Malik and His Muwatta'

He is Malik ibn Anas, belonging to tribe of Dhu Asbah from Himyar. He was a venerable *imam* who lived contemporaneously with the best of *Tabi'un*. There is no agreement regarding date of his birth between

the year 91 and 93 H. Date of his death was the year 179 H.

Abd al-Rahman ibn Mahdi says: Leaders of people in their times are four: Sufyan al-Thawri in Kufah, Malik in Hijaz, al-Awza'i in Sham and Hammad ibn Zayd in Basrah.

Of Malik's sayings: This science is religion, so you should know from whom you take your religion. I have realized (time of) seventy among those who say: 'The Messenger of Allah said in these pillars'1, but I never learnt anything from them. If the treasury was committed to the charge of anyone of them he would be trustworthy. He used to exert his opinion in cases of ijtihad and in respect of men of knowledge attained in his town.2

Al-Shafi'i is reported to have said: Verily the most authentic and veracious book after the Book of Allah being Muwatta' of Malik3. Al-Dihlawi, in Hujjat Allah al-balighah, writes: The first class of *hadith* books can be realized through reading three books: al-Muwatta' and Sahih al-Bukhari and Sahih Muslim. And the second class were books that could not reach the position of al-Muwatta' and two Sahihs, but they come after them in order, like *Sunan* of Abu Dawud and al-Tirmidhi and al-Nasa'i.

The third group included Musnads and compilations written before those of al-Bukhari and Muslim, and during their time and in the period following them, containing the *sahih, hasan, da'if*, well-known, strange, odd, disapproved, wrong and correct, and the established and reversed traditions. The traditionists were depending mainly upon the second class books.

In Tanwir al-hawalik al-Suyuti quoted al-Qadi Abu Bark ibn al-Arabi as saying: Al-Muwatta' is the first source, and Sahih al-Bukhari is the second source … and Malik narrated a hundred thousand traditions of which he selected ten thousand in al-Muwatta', keeping then on referring them to the Book (Qur'an) and *Sunnah* (practical Sunnah) till sorting out only five hundred traditions (i.e. the musnad [confirmed] *hadith*)4. In another narration by Ibn al-Habbab: "… and he kept on referring them to the Book and Sunnah and testing them with old traditions and *akhbar* till they were sifted to only five hundred traditions.

In al-Dibaj al-mudhahhab fi ma'rifat a'yan al-madhhab (i.e. al-Maliki), Ibn Farhun writes: Atiq al-Zubaydi said: Malik compiled al-Muwatta' with about ten thousand traditions. He every year kept on reviewing it and dropping from it till only the extant traditions remained of it, and had very few of them remained he would have dropped it as a whole.5

In Sharh al-Muwatta' al-Zarqani writes: He (Malik) year to year kept on extracting and refining them to the extent he found more convenient for Muslims and more typical in religion.6

Ibn al-Habbab states that Malik narrated a hundred thousand traditions recording ten thousand from among them in al-Muwatta', which he kept on subjecting them to the Book and *Sunnah*, and testing them with old traditions and *akhbar* till clearing them into five hundred traditions.

Al-Kia al-Harras says: Malik's Muwatta' contained first nine thousand traditions, which he kept on clearing and selecting till they became only five hundred ones, (p.11 of the introduction to Sharh al-Zarqani ala Muwatta' Malik).

Al-Abhari Abu Bakr says: The total number of traditions recorded in Malik's Muwatta', reported from the Prophet (S) and the Companions and Followers were 1720 traditions, of which 600 were musnad, 222 mursal, 613 mawquf and 285 utterances of the Followers. Al-Suyuti in his al-Taqrib reporting Ibn Hazm as saying: When enumerating the traditions stated in al-Muwatta' and in the *hadith* of Sufyan ibn Uyaynah, in every one of them 500 plus musnad, 300 mursal and seventy plus traditions, can be found, acting according to which was forsaken by Malik himself.

Some *ulama'* said: Malik was the first to compile and record *sahih* traditions, but he did not confine himself to them alone, but inserted also the *mursal, munqati'* and *balaghat* (reports). Among his reports there were uncommon traditions, as mentioned by al-Hafiz Ibn Abd al-Barr.

Divergence Of His Narrations

From Malik incongruous narrations were reported that differ in order of chapters, and in number till reaching twenty different copies and they amounted to thirty according to other traditionists[7].

Al-Shaykh Abd al-Aziz al-Dihlawi (d. 1139 H), in his book Bustan al-muhaddithin, writes: The copies of al-Muwatta' that are extant nowadays in the Arab countries are numerous, of which sixteen copies were referred to, each one reported from a certain narrator.

Abu al-Qasim ibn Muhammad ibn Husayn al-Shafi'i says: The copies of Muwatta' known to be compiled by Malik are eleven, with their denotation being identical and only four of which are commonly referred to, being: Muwatta' Yahya ibn Yahya, Muwatta' Ibn Bakr, Muwatta' Abi Mus'ab and Muwatta' Ibn Wahb, with diminishing of reference to other copies.

Among the narrations there is great incongruity including bringing forward and backward, addition and omission, the greatest and most ample of which being the additions of the narration of Abu Mus'ab.[8] Ibn Hazm said: In Abu Mus'ab's narration there is addition exceeding all other Muwatta's with about one hundred traditions.

Al-Suyuti says: In the narration of Muhammad ibn al-Hasan there are several traditions exceeding other narrations of Muwatta'.

Dr. Ahmad Amin has explained the reason of this divergence saying: "Malik used to keep on compiling a copy of his book, but rather he was perpetually changing and modifying in it, and he used to review and revise the traditions, with eliminating whatever could not be confirmed. Those who heard al-Muwatta' had in fact heard it in different times, with divergence in wording in every copy. Of these copies extant is the copy narrated by Yahya ibn al-Laythi, which was exposed by al-Zarqani, and the one narrated by

Muhammad ibn al-Hasan al-Shaybani, companion of Abu Hanifah, which contained many things that were not found in the copy of Yahya, as he used to mix what he narrated from Malik with his opinions, saying "Often: Muhammad said."[9]

Cause And Time Of Its Compilation

Cause And Time Of Its Compilation[10]

Al-Muwatta' was compiled during the last days of the reign of al-Mansur, in the year 148H. The reason for this — as reported by al-Shafi'i — was that Abu Ja'far al-Mansur sent after Malik on his coming to al-Madinah, saying to him: Disagreement found way among people of Iraq, so you are asked to compile a book upon which you gather and unite them, hence he compiled al-Muwatta'.

In another narration, he said to him also: In it (book) you should avoid oddities of Ibn Abbas, intensities of Ibn Umar and permissions of Ibn Mas'ud. Malik said to him: O Amir al-Mu'minin it is not for us to compel people to follow and adhere to utterance of one man liable to err and be correct. And, as stated before, al-Mansur was so much concerned with *hadith* and studying it. Ibn Abd al-Barr reported that the first who compiled a book in al-Madinah on the basis of the meaning of al-Muwatta' — as unanimously concurred by men of al-Madinah — was Abd al-Aziz ibn Abd Allah ibn Salamah al-Majshun (d. 164 H.), which was reviewed by Malik before compiling his Muwatta'.

Criticism Of Ibn Mu'in To Malik

Ibn Mu'in said: Malik was not a man of *hadith* but a man of opinion. Al-Layth ibn Sa'd said: "I have counted seventy issues for Malik, all of which being contradictory to the Messenger' *Sunnah*.

Malik admitted this fact, and al-Daraqutni compiled a booklet containing the traditions recorded by Malik in al-Muwatta' and other books, that were contradictory (to the Messenger's Sunnah). This booklet is kept at al-Zahiriyyah Library in Damascus.

Al-Bukhari And His Book

Full name of al-Bukhari is Abu Abd Allah Muhammad ibn Isma'il al-Bukhari al-Farsi. He was born in Bukhara in 194H. He made trips to several countries, seeking for *hadith*, starting to compile chapters of his book in the Holy Sanctuary. It took him sixteen years to compile and classify it in Basrah and other places till completing it in Bukhara. He died in Khartang near Samarqand in 256 H.

In Muqaddimat Fath al-Bari,[11] Ibn Hajar reported that Abu Ali al-Ghassani quoted al-Bukhari as saying: I brought out al-Sahih from among six hundred traditions.

Al-Isma'ili also quoted him as saying: I haven't brought out in this book but only the *sahih*[12] traditions, and the *sahih* ones that I haven't cited being more.[13] He also said: I know by heart a hundred thousand

sahih traditions, and two hundred thousand non-*sahih* traditions[14]. It is not to be shocked at the presence of these hundreds of thousands of traditions during the time of al-Bukhari, as it is reported from al-Imam Ahmad that he said: The number of correct traditions amounted to seven hundred thousand plus ones ... referring by this to Abu Zar`ah, who learnt by heart seven hundred thousand traditions...

Abu Bakr Muhammad ibn Umar al-Razi says: Abu Zar'ah could learn by heart seven hundred traditions, and one hundred and forty thousand ones through their tafsir ...(Tawjih al-nazar', p. 4).

Reason behind Compilation of Al-Bukhari's Book

Ibn Hajar in his Muqaddimah says: The motive that incited resolution of al-Bukhari to collect the *sahih* traditions, and made him determined to do so, was what he heard from his instructor chief of *hadith* and *fiqh* Ishaq ibn Ibrahim al-Hanzali, known with the name of Ibn Rahawayh. Abu Abd Allah Muhammad ibn Isma'il al-Bukhari says: We were with Ibn Rahawayh who said: Would it be better if you compile an abridged book containing the *sahih* traditions of the Messenger of Allah? Being impressed by this statement, I embarked on compiling the comprehensive Sahih in which including six hundred thousand traditions.[15]

Al-Bukhari Narrating Through Meaning

In Ta'rikh Baghdad, al-Khatib al-Baghdadi reported from al-Bukhari as saying: There might be a *hadith* I heard in Basrah writing it in the Sham, and there might be a *hadith* I heard in the Sham writing it in Egypt! Thereat it was said to him: O Abu Abd Allah, (did you write it) completely? When he kept silent.[16]

Uhaydar ibn Abi Ja'far, governor of Bukhara, is reported to have said: Muhammad ibn Isma'il once upon a day said to me: There might be a *hadith* I heard in Basrah writing it in the Sham, and there might be a *hadith* I heard in the Sham writing it in Egypt! Thereat I said to him: O Abu Abd Allah, (did you write it) completely? When he kept silent.[17]

Muhammad ibn al-Azhar al-Sijistani said: One day I attended a meeting in the house of Sulayman ibn Harb, with presence of al-Bukhari who was only hearing but not writing anything. When one of the attendants was asked: Why doesn't he write? He said: When he (al-Bukhari) returns to Bukhara he will write down out of his memory.[18]

Ibn Hajar al-Asqallani says: What is unusual about al-Bukhari being that he used to report the *hadith* completely with one *isnad* and two (different) wordings.[19]

Death Of Al-Bukhari Before Revising His Book

It is reported that al-Bukhari died before making a clean copy of his book. Ibn Hajar, in Muqaddimat al-Fath reports that Abu Ishaq Ibrahim ibn Ahmad al-Mustamli said: When copying al-Bukhari's book from

its original manuscript that was with his companion Muhammad ibn Yusuf al-Farbari, I found in it incomplete things and other things that were not revised, among which explanations after which nothing was recorded, and traditions that were not explained. So I added some of these to some of those ones.

Abu al-Walid al-Baji says: What proving the veracity of this statement the narrations of Abu Ishaq al-Mustamli, Abu Muhammad al-Sarakhsi, Abu al-Haytham al-Kashmihi and Abu Zayd al-Maruzi, with some differences in order and placing of words though they were copied from one origin! That was due to the fact that every one of them used to copy as much as he could from patchments and scapula, wherever it be, from which he would add to what he collected before. From this it can be concluded that two or more expositions are found connected to each other with no traditions in between them.[20]

In Fath al-Bari (Vol. VII)[21] he (Ibn Hajar) writes: Throughout the copies of al-Bukhari I have never come across any biography for Abd al-Rahman ibn Awf, or Sa'd ibn Zayd who were among the ten (promised with paradise) – though dedicating a special biography for Sa'id ibn Zayd in the beginning of al-Sirah al-Nabawiyyah.

I suppose this to be done freely by reporters of al-Bukhari's book, since he – as previously referred to – has left the book in a draft-like form, so in the names cited by him here neither preferability nor priority nor old age, the aspects of priority in ranking are considered. When none of these considerations being observed by him, it indicated that he had written each biography separately, the fact resulting in the narrators annexing some of them to each other at random.

Al-Bukhari was the first to discern between the *sahih* tradition – in his view – and non-*sahih* one, so he selected for his book those traditions which he thought to be *sahih* (correct). Because *tadwin* (writing down) before his era was done – as stated earlier – through gathering the correct and incorrect traditions without any discernment, as this can be clearly seen in Musnad Ahmad and other Musnads, or by adding some things to the Messenger's traditions and the Companions' utterances and Followers' verdicts, as this can be found in Malik's Muwatta'. For all this, al-Bukhari's book (Sahih) was thought to be the first book compiled that containing *sahih* traditions. The traditionsts criticized him in a hundred and ten traditions, of which the reporting of thirty-two ones was concurringly agreed by Muslim, and seventy-eight ones were reported by him alone.[22]

Those for whom al-Bukhari not Muslim has reported alone were four hundred thirty plus men, among whom eighty ones[23] charged him with weakness. Whereas the number of traditionists for whom Muslim alone reported amounted to 620 men, among whom 160 ones were telling of presence of weakness. And the number of traditions for which they were both criticized amounted to two hundred and ten ones, of which eighty ones were independently related by al-Bukhari, with the rest being related by Muslim.[24]

About the traditions criticized by al-Daraqutni, Ibn Hajar is reported to have said: There is controversy regarding the veracity of these traditions, and they were not approved or accepted as in the case of the most of the book.

Sahih Al-Bukhari Containing Many Dubieties

After reviewing the traditions narrated by al-Bukhari regarding which doubts were raised, al-Sayyid Muhammad Rashid Ridha' said: When reading what is said by al-Hafiz (Ibn Hajar) concerning them, you will come to realize them to be all on skill of art...25 but when reading the exposition itself (Fath al-Bari) we will see many ambiguities in the meanings of many traditions, or inconsistency between them, with an attempt to bring together the contrarieties and solving the ambiguities, whichever satisfying the tastes.26

Dr. Ahmad Amin — after stating number of traditions for which criticism was levelled at al-Bukhari as mentioned before – reports the following:27

"Some of the men for whom al-Bukhari reported were untrustworthy, and those among rijal of al-Bukhari labelled with weakness numbered eighty ones. In fact this being the biggest problem, as it is impossible to recognize the hidden realities about the *rijal*. It is true that it is easy to judge whoever committed a lapse, but what to do in respect of what is concealed?

Further the judgements of people regarding the *rijal* differ greatly, as someone may deem some man to be trustworthy and another one deeming him to be untrustworthy, the practice affected by innumerable psychological impulses. Also there used to be disagreement among the traditionists themselves in regard of rules of *tajrih* (sarcasm) and *ta'dil* (commutation), as some of them would reject the *hadith* of the innovator outright, whether being Kharijite or Mu'tazili. And some of them would accept his narration of the traditions that had no connection with his innovation. Some others would say: If he be inviting to them (traditions), his narration would be disapproved, but if he be not calling to them, it would be approved.

Some of the traditionists would be so strict that he would abstain from narrating the traditions of those having connection with the governors and being attached to the worldly lusts, whatever be the level of their earnestness and exactitude, while some others would see no harm in this as long as he (narrator) be reliable and truthful. Some others would be stiff to the extent that he would reproach the narrator for a jest he made, like that who reported as some of the Basran jokers used to spread purses (of money) on the road and hide themselves... and when the pedestrian stoops for picking them they would shout at him, when he would be ashamed and leave it, and they would laugh at him.

This led one of the traditionists to issue a legal verdict (fatwa) to fill a purse with pieces of glass, so that on their shouting at him he would pick the money purse and leave the glass purse as a retaliation and chastisement to them for their practice. For this *fatwa*, some of the traditionists sarcasted him, while others approved of him as finding no objection to it, beside other reasons the explanation of which is out of scope here.

Because of this fact, there appeared among them intense disagreement and dispute in respect of

judging the rijal, which entailed their differing about veracity of their narration and taking *hadith* from them. The most vivid example for this being Ikrimah, the mawla of Ibn Abbas, who spread *hadith* and *tafsir* everywhere. He was charged by some (traditionists) with falsity, and sharing the opinion of the Khawarij, and receiving the gifts of emirs and rulers, with some of them reporting plenty of his lies and fabrications.

They reported that Sa'id ibn al-Musayyab said to his master Burd: Don't tell me lies as Ikrimah did to Ibn Abbas.[28] For him Sa'id ibn al-Musayyab reported a large number of fabricated traditions. Al-Qasim said: Ikrimah is a liar, who relates a *hadith* at noon, telling a contradictory one in the evening. Ibn Sa'd says: "Ikrimah was a profoundly learned man, for whom people were speaking, with no one daring to dispute with his *hadith*." However, there are others who authenticate and deem him as reliable, for instance Ibn Jarir al-Tabari has full confidence in him, filling his *Tafsir* and Ta'rikh with his sayings and narrations. Also he was authenticated by Ahmad ibn Hanbal, Ishaq ibn Rahawayh and Yahya ibn Mu'in and other notable traditionists.

For all this, compilers of al-Sahih adopted toward him (Ikrimah), different attitudes, as al-Bukhari deemed him to be honest, citing many of his narrations in his Sahih, while Muslim gave preponderance to his untrustworthiness, reporting from him only one *hadith* on *hajj*, unrelying on him alone in it but bringing his name for supporting the chain of the *hadith* of Sa'id ibn Jubayr on the same subject.

Hence it seems difficult to judge those whose conditions being unknown, and no compiler of any *hadith* book was immune against this due to disagreement among people in judging the *rijal* (men of *hadith*).

Al-Bukhari's Traditions And Their Deniers

Al-Sayyid Rashid Ridha', in a reply to a question put forth to him about al-Bukhari's Sahih, said: Undoubtedly, in al-Bukhari's Sahih there are traditions that being in total the best source for producing the *hadith* and pursuing the sahih through all the traditions recorded in *hadith* books and after it in order comes Sahih Muslim. Also, there is no doubt that in other than them among Sunnah references there can be found more correct traditions, the fact confirmed by rejection of al-Bukhari and others to hundreds of thousands of traditions that used to be reported, for the sake of selecting the confirmed correct traditions.[29]

It is not easy for anyone to prove the claim about existence of fabricated traditions among those of al-Bukhari that were reported on the basis of meaning, through which they could recognize whatever foisted in ilm *al-riwayah*, but his book is not devoid of few suspected traditions on which can be applied the sign of fabrication. As an example for this we can refer to the *hadith* on the Prophet's being affected by witchcraft of some men, which was disapproved by some ulama like al-Imam al-Jassas, one of the earlier exegetes, and al-Imam Muhammad Abduh among the latter *ulama*, as it (*hadith*) contradicts the Qur'anic verse:

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

"... when say the unjust (unto the believers): "Ye follow none but a man bewitched. Behold thou (O Our Apostle Muhammad!) what similitudes they coin for thee! for they have gone (so far) astray (that) they cannot find the way (to truth). (17: 47- 48)

Further al-Bukhari's book contained traditions on habits and instincts that can never be among principles or branches of religion. When pondering upon all these and those claims, it would be obvious for all that it is neither of principles of faith nor of cornerstones of Islam that the Muslim should believe in every *hadith* reported by al-Bukhari, whatever its theme be. Rather, being aware of or accepting what Sahih al-Bukhari contained was not stipulated as a contition to admit the Islam or its detailed knowledge of anyone.

It is known also that it is not permissible for any Muslim to disapprove any of these traditions after knowing of it but only through a proof establishing its non-veracity in text or *sanad*. As the *ulama'* who refuted the veracity of some of these traditions were never to do so unless having strong evidences, some of which might have been correct and some wrong; nevertheless none of them was considered as a slanderer of Islam.30 Further Allah has never imposed upon any Muslim to read Sahih al-Bukhari and believe in whatever reported in it, even if not considering it to be correct or believing in its being contradictory to the principles of Islam.

Praise be to Allah! Millions of Hanafi Muslims hold that raising the hands in time of *ruku'* (kneeling) and rising up after it is legally makruh (reprehensible). This *hadith* was reported by al-Bukhari in his Sahih and other places on the authority of tens of Companions through a large number of *asanid*, with no one blaming or objecting them for their leader's not deeming it correct since he had not gone over al-Bukhari's *asanid* on it, the veracity of which was ascertained by anyone of his school-mate *ulama'* after reading them.

Then some Muslim man31 among the righteous Muslims, in knowledge, acts, defending of Islam and inviting to it, may be charged with impiety through a proof or suspicion against the veracity of a *hadith* reported by al-Bukhari from some unknown man whose name indicating his not having any relation to Islam, that was Abd ibn Hunayn, the theme of whose text was neither of the doctrines, nor rituals nor rules of Islam, nor being adopted by Muslims in practice.

Rather, all the followers of the madhahib (schools) of imitators were but to forsake acting according to what al-Bukhari and Muslim deemed correct of the traditions on legislation that were reported on the authority of eminent leaders of narrators, either for ijtihadi causes or mere imitation. Al-Muhaqqiq Ibn al-Qayyim, in his book A`lam al-muqi`in, has cited more than a hundred evidences testifying this fact, and about this man charged with impiety.

Despite all these facts we hold that Sahih al-Bukhari being truly the most authentic boof after Book of

Allah, but it and its narrators can never be considered immune against error … and not every doubtful in any of its narrations is to be deemed disbeliever! How easy is charging with impiety on the part of imitators of utterances of the latter (traditionists), and Allah is sufficient for us and He is the best Guarantor.[32]

Ibn al-Jawzi's al-Intisar contained many traditions taken from the two Sahihs, that were not adopted by the Shafi'ites when they preponderated some contradictory ones, and so is the case with the rest of schools of thought.

Al-Bukhari And People Of Sham

Al-Dhahabi, on the authority of Abu Amr Hamdan, reported: I asked Ibn Uqdah, from whom I should learn, al-Bukhari or Muslim? He replied: Muhammad (i.e. al-Bukhari) was an *'alim* (knowledgeable man), and Muslim was an *'alim*. Hamdan says: I repeated this question several times, when he said: Muhammad (al-Bukhari) may err in regard of people of Sham since he took and looked into their books, so he might refer to some man with his *kunyah* (nickname) in some place, while referring to him in another place with his name, thinking them to belong to two different men. Whereas Muslim would so rarely commit any mistake in regard of'ilal (causes), because he used to write the *masanid* not the *maqati'* or *marasil*.[33]

Al-Bukhari and Infliction of Invention of the Qur'an

Al-Hakim Abu Abd Allah, in his Ta'rikh, writes: When al-Bukhari arrived in Nisabur in 250 H., people entered on him to take and hear (traditions) from him. Once upon a day a man inquired from him about the "pronunciation in the Qur'an", when he said: Our acts are makhluqah (invented), and our words are (derived) from our acts.

This statement caused disagreement among people, and so soon Muhammad ibn Yahya al-Dhahali embarked on instigating people against him saying: Whoever claiming so is a mubtadi' (heretic), with whom no one should sit or talk to! And whoever betakes himself to al-Bukhari after that, should be accused with the same charge, as no one would attend his majlis (meeting) but only that following his school! Thereat people desisted from meeting and frequenting to al-Bukhari, with the exception of Muslim ibn al-Hajjaj and Ahmad ibn Salamah. Then al-Dhuhali said: Whoever believes in lafz, is not permitted to attend our meeting! On hearing this, Muslim took his cloak over his turban and departed the place, asking to collect whatever he has written about him. Thereat al-Bukhari became fearful and felt the danger threatening him, so he departed Nisabur to another city.[34]

Al-Bukhari's Narrations Differ In Number

Number of al-Bukhari's traditions according to narration of al-Firayri exceeded those ones according to narration of Ibrahim ibn Ma'qil al-Nasafi with two hundred while their number by al-Nasafi exceeded that

of Hammad ibn Shakir al-Nasafi with a hundred ones as reported by al-Iraqi.35

Al-Hafiz Ibn Hajar, in Muqaddimat Fath al-Bari, reported that the number of the connected unrepeated texts cited in al-Bukhari (Sahih) was 2602, and one of the suspended *marfu'* (successive) ones was 159 ones, making together 2761 traditions. In Sharh al-Bukhari he said that the number of the written ones reached to 2513.36

Muslim and His Book

His name is Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri al-Nisaburi. He was born in Nisabur in the year 204 H, and dead in it in 268 H. He has reviewed the Sihah but not interferred in *istinbat* (deriving of rules) and alike matters. He excelled al-Bukhari in collecting the *turuq* (means of transmission) and good arrangement. Besides, his book is easily availed of, as he dedicated for every *hadith* a proper place in which he stated the means he approved of, citing its numerous *asanid* and various wordings.

Also he – contrary to al-Bukhari – was not narrating on the basis of meaning, nor commingling with the traditions any words of the Companions or their followers. And – as Ibn Hajar said in Muqaddimat al-Fath – was characterized with compiling his book in his hometown with existence of its sources in the lifetime of many of chiefs (mashayikh) of *hadith*, the reason why he was so careful in choosing the words and accurate in the context of *hadith*.

Further he has never followed the same method of al-Bukhari in deducing the rules, on the basis of which he was to classify the traditions, the fact entailing dividing of the *hadith* according to its chapters (babs), but he brought together all the turuq in one place, abstaining from reporting the mawquf traditions, not referring to them but very rarely, out of imitation not determination.37

It is reported that he compiled his Musnad out of three hundred thousand commonly heard traditions, while the number of traditions constituting his book was four thousand except the repeated ones.

In Sharh Muslim al-Nawawi writes: The Muslim's statement: "Whatever I stated here – in his book – is not necessarily correct, but I put here whatever attained the unanimous agreement of all," is quite dubious, as he cited in it many traditions regarding the veracity of which there was much disagreement since they were taken from unreliable narrators whose traditions were not unanimously accepted. And so also said Ibn al-Salah.

Ibn Taymiyyah, in his interpretation of Surat al-Tawhid, says: The *hadith* reported by Muslim about creation of *turbah* (earth) on Saturday38 is a defective *hadith*, traduced by leaders of *hadith* like al-Bukhari and others holding that it was taken from Ka'b al-Ahbar. Muslim has reported similar traditions that were known to be incorrect, like the saying of Abu Sufyan when embracing Islam: I want to marry you Umm Habibah (i.e. his daughter); while all people know that the Prophet got married to her before Abu Sufyan's embracing Islam. Also like the *hadith* on *salat al-kusuf* (eclipse prayers), in which he

claimed that the Prophet performed it with three *ruku'* (kneelings), while the right thing was that he had performed it only once with two ruku's.[39]

Muslim's traditions that were suspected and criticized amounted to 132 ones, and number of his *rijal* (transmitters of his traditions) reached to 110 ones.

Abu Zar'ah al-Razi[40] – whose name is cited in Sahih Muslim – says: These are people who intended to make early progress, so they made something with which they wanted to trade, inventing that which couldn't occur to the mind so as to precede others in attaining undue high rank.

One day some man brought him Sahih Muslim, into which he looked, seeing a *hadith* reported from Asbat ibn Nasr. Then he found in it the name of Qutn ibn Naseer, when he said: This one is worse than the former! Qutn ibn Naseer has reported traditions with a chain going back to Anas while they were ascribed to Thabit. Then he looked and said: It is reported from Ahmad ibn 'Isa al-Misri in the book of Sahih, saying then: Does he (Muslim) report from such people and leave Muhammad ibn Ajlan and his likes, allowing the heretics to daresay regarding any *hadith* with which they were argued? This is not taken from the Sahih. Abu Zar'ah used to censure the composition of this book.

Muslim has reported from Abu al-Zubayr, from Jabir many traditions that were known to be weak. In his regard the traditionists said: Abu al-Zubayr Muhammad ibn Muslim ibn Tadrus al-Makki used to defraud in Jabir's *hadith*, reporting from Jabir and Ibn Umar during the *Hijjat al-Wada'e* (Farewell Pilgrimag) a *hadith* with two different narrations, about which Ibn Hazm said: One of them is undoubtedly false, and he related then the *hadith* "Allah created the soil on Saturday.

The traditionists also said: When Muslim compiled his Sahih he laid it before Abu Zar'ah al-Razi, who disapproved it and turned enraged saying: And you have called it al-Sahih, making it a ladder for men of heresies and others, in a way that when any opponent relating a *hadith* (to argue with) they would say: This can never be in Sahih Muslim.

On his arrival to the Town of Ray, Muslim went to Abu Abd Allah Muhammad ibn Muslim ibn Warah, who treated him rudely and reproached him for his book, reiterating the same words of Abu Zar'ah about him. Thereat Muslim apologized to him saying: I have brought out this book and said it is Sahih, never claiming that all the traditions that I did not cite in this book being weak! But I brought it out from the sahih traditions so as to be kept altogether with whoever reporting them from me, doubting not their veracity … and I never claimed other traditions to be weak. He then accepted his excuse and related *hadith* to him briefly.[41]

Muslim has reported traditions of people the *hadith* of whom al-Bukhari abstained from reporting due to a suspicion he had regarding them,[42]since leaders of transmission differ in most of them because of the divergence in their schools and conditions and use of terms. There may be found a narrator who was considered trustworthy by Abd al-Rahman ibn Mahdi, but unreliable by Yahya ibn Sa'id al-Qattan and vice versa, who were both two imams constituting axis of criticism in *naql*, and from whom most of

narrators used to take *hadith*.[43]

There was so much talk on criticism against al-Bukhari and Muslim, but I suffice with citing the following.

Views Held About Al-Bukhari and Muslim

Al-Hafiz Zayn al-Din al-Iraqi, in exposition of his Alfiyyah fi ulum al-*hadith*, when stating degrees of correct *hadith*, reported that Muhammad ibn Tahir said in his book of Shurut al-A'immah: al-Bukhari and Muslim stipulate to report the *hadith* that unanimous agreement is there regarding reliability of its narrators reaching to a well-known companion. In exposition of his Alfiyyah, al-Iraqi writes: What is uttered by Ibn Tahir is not good as al-Nasa'i has deemed weak some of those from whom the two Shaykhs, or one of them, reported. Al-Badr al-Ayni said: In the Sahih we can find the earlier reporters that were defamed by some of the earlier traditionists.

In al-Ilm al-shamikh, al-Muqbili writes: Among rijal in the two Sahihs some are deemed weak and criticized severely by many leaders of *hadith*, though they needed not but to act according to their *ijtihad*.

Ibn al-Salah says: al-Bukhari used for argument some people who were already defamed by others, like Ikrimah, the mawla of Ibn Abbas, Isma'il ibn Abi Awis, Asim ibn Ali and Amr ibn Marzuq and others. While Muslim used Suwayd ibn Sa'id and others who were known of being unreliable and suspected position, and so did Abu Dawud.[44]

Al-Shaykh Ahmad Muhammad Shakir (may God's mercy be upon him), in his Sharh Alfiyyat al-Suyuti, writes: In the two Sahihs many traditions are found that were reported by some of the imposters[45] . And as is known, *tadlis* (fraud)[46] was considered one of reasons of *jarh* (sarcasm). The same fact is referred to in the book Sharh Shurut al-A'immah al-Khamsah of al-Shaykh Muhammad Zahid al-Kawthari, on the authority of Ibn al-Hammam.[47]

Muslim reported from a large number of those who were not immune against jarh and vilification, and so also found in Sahih al-Bukhari some narrators of unreliable position. Therefore narration was done through ijtihad of the ulama' regarding them, and also the provisions, even when what is considered a condition by someone is negated by another, that what is narrated by the latter in which that condition is not found would be regarded by him equal to what is narrated by his opponent containing that condition, and so also regarding that who deemed some narrator weak while another one deemed him reliable.

Concerning the criticism levelled at them both in respect of the texts and their inconsistency with the Book (Qur'an) and authentic *sunnah* and the alike, they have never undertaken this task as it is among the responsibilities of *ulama'* of *kalam* and *usul*.[48]

Estrangement of Riwayah of Men of Opinion

Al-Qasimi is reported to have said: Authors of al-Sihah shunned narration from people of opinion, like al-Imam Abu Yusuf and al-Imam Muhammad ibn al-Hasan, who were deemed as pliable by men of *hadith* as can be seen in Mizan al-i'tidal. Their works indicate clearly ampleness and profundity of their knowledge, and rather their priority over a large number of *huffaz*.[49] Al-Bukhari has also shunned reporting from the Imams of the Prophet's Household, and the following is a statement in this regard.

Al-Allamah Abd al-Husayn Sharaf al-Din, in his book al-Fusul al-muhimmah fi ta'lif al-ummah,[50] writes:

What is even worse than all this, being al-Bukhari's not referring to Ahl al-Bayt Imams in his Sahih in cases of argument, as he has never reported any *hadith* from al-Sadiq, al-Kazim, al-Ridha', al-Jawad, al-Hadi and al-Zaki al-Askari, though he lived contemporaneously with them, never relating from al-Hasan ibn (al-Imam) al-Hasan, nor from Zayd ibn Ali ibn al-Husayn (al-Imam), nor Yahya ibn Zayd, nor al-Nafs al-Zakiyyah Muhammad ibn Abd Allah al-Kamil ibn al-Hasan al-Ridha' ibn al-Hasan al-Sibt or his brother Ibrahim ibn Abd Allah, nor al-Husayn al-Fakhkhi ibn Ali ibn al-Hasan ibn al-Hasan (al-Imam), nor Yahya ibn Abd Allah ibn al-Hasan or his brother Idris ibn Abd Allah, nor Muhammad ibn Ja'far al-Sadiq, nor Muhammad ibn Ibrahim ibn Isma'il ibn Ibrahim ibn al-Hasan ibn al-Hasan, known with name Ibn Tabataba or his brother al-Qasim al-Sharsi, nor Muhammad ibn Zayd ibn Ali, nor Muhammad ibn Muhammad ibn al-Qasim ibn Ali ibn Umar al-Ashraf ibn Zayn al-Abidin, the author of al-Taliqan and contemporary of al-Bukhari nor from other learned among the pure *Itrah* (Household) and bushes of the blossomy tree, like Abd Allah ibn al-Hasan and Ali ibn Ja'far al-Aridi and others.

He has also never reported any *hadith* from the Prophet's elder Sibt and his Rayhanah (aromatic plant) in the world Abu Muhammad al-Hasan al-Mujtaba the master of youth of paradise people, though he used to refer to chief of Khawarij and the severest in antagonism against Ahl al-Bayt, Imran ibn Hattan, who said in regard of Ibn Muljim and his smite to Amir al-Mu'minin (peace be upon him):

O strike from a pious not intending with it,

But to attain to pleasure of Lord of Throne,

I remember him one day and suppose him to be,

The most faithful of mankind in Allah's view.

Are Sahihayn Containing Most Correct Traditions?

Al-Imam Kamal al-Din ibn al-Hammam, in Sharh al-Hidayah, said: The utterance of that who said: 'The most correct traditions are found in the two Sahihs and what al-Bukhari unilaterally reported, and then Muslim, and then what attained their stipulation, and then what attained the stipulation of one of them', is

verily a ruling that it is impermissible to follow, since the veracity can never be attained but only when the traditions containing the conditions they stipulated. When supposing these provisions to be possessed by narrators of a *hadith* not found in the Sahihayn (two books), wouldn't judging whatever recorded in the two books to be the most correct be despotism?51

Amendment on Al-Bukhari and Muslim

In Sharh Muslim, al-Nawawi says: A group of people made up for al-Bukhari and Muslim in respect of some traditions they both breached the provisions they stipulated for them and so they (traditions) becoming lower than what they abided by. In manifesting this matter, al-Imam al-Daraqutni compiled a book under the title al-Istidrakat wa al-tatabbu', covering two hundred traditions included in the two Sahihs.

Abu Mas'ud al-Dimashqi, the author of al-Atraf, also made up for both of them, and so did Abu Ali al-Ghassani in his book Taqyid al-muhmal. In Sharh Muslim, he (al-Nawawi) says: What people hold that that for whom the two Shaykhs have narrated, has in fact attained a lofty rank, is just for seeking dignity and he is unable to claim so.

An Odd Maxim Narrated By Al-Bukhari and Muslim

Al-Bukhari reported from Ibn Umar that the Prophet (S) on the Day of Ahzab said: None of you should perform the *asr* (afternoon) prayer but only with Banu Qurayzah. Ibn Hajar said: It was found in this way throughout all the copies of al-Bukhari (Sahih), while it was *zuhr* (noon) prayer in all copies of Sahih Muslim, though they both concurred on reporting it from one Shaykh with one *isnad* from beginning up to the end! He then said: Out of differing of the two words it appears that when Abd Allah ibn Muhammad, the Shaykh of the two Shaykhs, related it he related it with two words, or that al-Bukhari has written it out of his memory without observing the wording, as his school was known of permitting this, contrary to Muslim who used to observe the wording.

In the two Sahihs more than two hundred old traditions, and about this al-Diya' al-Muqaddasi has compiled a book calling it Ghara'ib al-Sahihayn, citing in it more than two hundred strange and odd traditions, from among those recorded in the Sahihayn.52

Who Considered Al-Bukhari And Muslim More Authentic?

Ibn Amir al-Hajj, in Sharh al-Tahrir, stated what could mean:53

The point to which good attention should be given is that their authenticity more than others is only in respect of those succeeding them not those who preceded them, as this fact, though being apparent may be unknown by some, or some may swindle and cheat, and Allah the Glorified knows better.

Someone explained this statement thus: That who stated these words intends to say that the two Shaykhs and authors of *Sunan* constitute a contemporary group of *huffaz* who emerged after the writing down of the Islamic *fiqh*, taking care of certain segment of *hadith*. While the *mujtahid* imams who preceded them were more plentiful in material and prolific in traditions, having under their hands all kinds of *hadith*: the *marfu', mawquf and mursal*, and *fatawa* of the *Sahabah* and *Tabi'un*. And as is known, the *mujtahid*'s view can never be restricted to a part of *hadith*.

This can be obviously seen in the *jami'* (comprehensive) books and *musannafat* (compilations) which refer to these kinds in every *bab* (chapter) that were indispensable by every *mujtahid* and authors of *jami'* (comprehensive) books and *musannafat*, before the era of the authors of al-Sihah al-Sittah (six sahih books), to whom they used to refer, and who could easily look into asanid of these traditions because of their high rank, especially the inference of any *mujtahid* with a corrected *hadith*, and reference to al-Sihah al-Sittah and using them in dispute can be achieved only through considering those who succeeded them. That point drawing our attention here is that some of the latter *huffaz* show leniency in ascribing the traditions they report to the six origin books and other than them, with a great difference in wording and meaning.

In his Sharh al-Alfiyyah, al-Iraqi writes: Al-Bayhaqi in his al-Sunan and al-Ma'rifah, and al-Baghawi in Sharh al-Sunnah and others, used to narrate the traditions with their own words and *asanid*, ascribing them then to al-Bukhari and Muslim with differences in wording and meaning, as what they were after was relating the *hadith* in itself not ascribing its words.

As an example for this I can refer to al-Nawawi's words in the *hadith* "the Imams are (all) from Quraysh," as reported by the two Shaykhs, while its wording in the Sahih was" This affair (caliphate) would be kept in Quraysh till the day when only two of them are alive," and the great difference between the two wordings and the meaning is quite obvious.

Al-Sayyid Rashid al-Attar has compiled a book on maqtu' traditions reported in Sahih Muslim, under the name: (al-Fawa'id al-majmu'ah fi sha'n ma waqa'a fi Muslim min al-a*hadith* al-maqtu'ah), saying: Concerning what the people claim that 'Anyone for whom the two Shaykhs have narrated, has in fact attained a lofty rank' is untrue since Muslim has reported in his book from Layth ibn Abi Sulaym and other unreliable narrators.

Also know that the words (*inna* and *'an*) necessitate inqita' (i.e. disconnection from *mudallas* traditions) in view of men of *hadith*, and these words were repeated many times in the books of Muslim al-Bukhari, so they say for seeking dignity: Any *hadith* of this kind reported in other books than the two Sahihs is munqati', and that which is cited in the Sahihs should be held to be *muttasil* (successive)!

In his Sahih Muslim reported from Abu al-Zubayr, from Jabir so many traditions known with 'an'anah, and the *huffaz* said: Abu al-Zubayr Muhammad ibn Muslim ibn Tadrus al-Makki used to defraud in Jabir's *hadith* and whatever was in the mode of 'an'anah was rejected by him. Also Muslim reported in

his book from Jabir and Ibn Umar in the event of *Hijjat al-Wada'* that: the Prophet (S) betook himself toward Makkah on the *yawm al-nahr* (sacrifice day), where he performed circumambulation of *ifadah* (spreading) performing then the noon prayer at Makkah, returning then to Mina. In another narration, he performed the *ifadah* circumambulation, returning then to Mina where he performed the noon prayer. By these words, they seek tajawwuh (honour)54 and say: He performed it again to show permissibility and other such interpretations! About these two narrations, Ibn Hazm said: One of them is undoubtedly false.

Muslim has also reported the *hadith* on *isra'*, in which he said (that was before sending down of revelation [*wahy*] to him). The *huffaz* have spoken against and weakened this statement. Muslim has also reported the *hadith*: "Allah created the earth on Saturday."55 Also in his book he reported from Abu Sufyan that he said to the Prophet (S), after embracing Islam: "O Messenger of Allah, would you kindly do me three favours: Get married to my daughter Umm Habibah, appoint my son Mu'awiyah as a scribe, and command me to fight the disbelievers", and the Prophet responded to his demands … (the *hadith*).

It is known that much misconception is found clearly in this *hadith*! As Umm Habibah was taken for wife by the Messenger of Allah in the Abyssinia with the dowry given by al-Najashi, and Abu Sufyan embraced Islam in the fath (conquest) year, and several years separated between the hijrah (migration) and conquest year. In regard of commandment of Abu Sufyan (to lead the army), the haffaz said that they had no information about it, reporting from al-Zubayr through weak *asanid* that the Prophet (S) gave him commandment of the army in few of the battles. This was not reported or known by others, and the motive pushed them to claim so was only bigotry.

The traditionists say that when Muslim compiled his book he showed it to Abu Zar'ah al-Razi, who disapproved it and was enraged saying: And you called it al-Sahih, making it a ladder for the heretics and others … and when any opponent narrates any *hadith* for them, they would say: This can never be in Sahih Muslim.56 I have previously cited other statements uttered by Abu Zar'ah and others in regard of Muslim and his book.

Al-Hazimi, in Shurut al-A'immah al-khamsah, writes the following: (chapter on abolition of the saying of that who claimed that the condition of al-Bukhari (for veracity of the *hadith*) was reporting the *hadith* from two reliable men and so on and so forth, till the chain of the *khabar* reaching to the Prophet, S): "This being a decision of that who has never examined narrowly and got to the bottom of the correct traditions, as if the book was attentively studied, many of the traditions recorded in it would be found disproving his (al-Bukhari's) claim."

Concerning the saying of al-Hakim that the option made by al-Bukhari and Muslim in reporting the *hadith* from two reliable men from the Prophet (S),57 is incorrect forward and backward, rather had he reversed the issue and gave decision it would have been much safer for him. The same notion was held by someone who excelled him in the field of *hadith*, that is Abu Hatam Muhammad ibn Hibban al-Basti, who said: "The reports are verily all akhbar al-ahad since no report from the Prophet (S) is found to be narrated by two reliable men who reported it in turn from two other reliable narrators till the chain

reaching the Messenger of Allah (S). Impossibility and voidance of this proved the *akhbar* to be *akhbar al-ahad*, and whoever stipulated that condition has in fact abandoned all the *sunan*, as they were not to exist but only through the *akhbar al-ahad*". (End of Ibn Hibban's statement).

Whoever fathoming and trying the depth of reports would realize that whatever stated by Ibn Hibban is nearer to truth. (End of al-Hazimi's speech).58

These were the first class *hadith* books, and the following is a brief discussion of the second class ones which are: *Sunan* Abi Dawud, *Sunan* al-Tirmidhi and *Sunan* al-Nasa'i.59

Abu Dawud

He is al-Imam al-Faqih Abu Dawud Sulayman ibn al-Ash'ath al-Azdi al-Sijistani. He was born in 202H. He has visited Baghdad several times, and was dead in Basrah in 275 H. Al-Khitabi is reported to have said: No book was compiled on *ilm al-hadith* to the level of *Sunan* Abi Dawud, which was of better position and more doctrinal than the two Sahihs. From him al-Tirmidhi and al-Nasa'i reported a number of traditions. Ibn Kathir, in Mukhtasar 'ulum al-*hadith*, said: The narrations for *Sunan* Abi Dawud are so many, in some of which things are there that can't be seen in the others. The most notable among narrators of the *Sunan*, being Abu Sa'id ibn al-A'rabi, Abu Ali al-Lu'lu'i and Abu Bakr ibn Dasah.

All the resolution of Abu Dawud focussed on collecting the traditions that were inferred by *fuqaha'* of all towns and upon which they based their judgements. So he sorted out his *Sunan*, including in it the *sahih*, *hasan* (good), *layyin* (flexible) and that which is fit to adopt in practice. Among the words uttered by him: I have never stated in my book a *hadith* upon the abandonment of which people unanimously agreed, and if there found any *hadith* of very feeble nature in it, I have indicated it clearly.

Abu Bakr ibn Dasah says: I heard Abu Dawud saying: I have written down from the Messenger of Allah 500 thousand traditions, some of which I have selected and implied in this book, in which I brought together four thousand and eight hundred traditions, including the *sahih* and similar and near ones.

It is said: Sunan Abi Dawud is sufficient for every *mujtahid*, and for his religion he can be sufficed with only four traditions:

(1) The acts are verily (accepted) with only four traditions.

(2) That which indicating betterment of one's Islam being forsaking what is not of his concern.

(3) Any believer can never be (true) mu'min (believer) till he wishes for his brother what he wishes for himself.

(4) The *halal* (lawful) is manifest and *haram* (unlawful) is manifest, and between the two some mushtabah (dubious) things. Some of the traditionists have preferred it (*Sunan*) to Sahih al-Bukhari.

Abu Dawud and al-Bukhari have both learnt *fiqh* under *fuqaha'* of Iraq.

Al-Tirmidhi

His name is Abu 'Isa Muhammad ibn 'Isa al-Tirmidhi al-Darir. He was born in Tirmidh in 209 H. and died in it in 279 H. Ibn al-Athir is reported to have said: In Sunan al-Tirmidhi, not in other books, there is a reference to *madhahib* (schods, of thought), manners of inference, and manifestation of kinds of *hadith*, namely the sahih, *hasan* and *gharib* (odd).

When compiling his book, he epitomized in it so elegantly the ways of *hadith*, elucidating its sorts, whether being sahih or weak or disapproved. But his book al-Jami' al-sahih contained so many disapproved traditions.60

Al-Hafiz Ibn Rajab, in Sharh 'Ilal al-Tirmidhi, stated that al-Tirmidhi reported in his book the sahih (correct) *hadith* and hasan (good) one, (which is lower in degree than the *sahih* having some weakness, beside the *gharib* (odd) one. In the strange traditions he cited there are found some disapproved ones, particularly in the kitab (chapter) on *al-fada'il* (merits), but he often demonstrates this never letting it go unseen. I have no knowledge that he has reported from some narrator upon whose falsity there was consensus, any *hadith* through a single *isnad*, but he might report a *hadith* narrated through different *turuq* (ways) or in its *isnad* there being a narrator known of falsification.

Thus he reported *hadith* of Muhammad ibn Sa'id al-Maslub and Muhammad ibn al-Sa'ib al-Kalbi. Yes, he might report from narrators known of bad memory or whose narrations being misconceived, but he used to manifest this fact, never keeping silent about it. Abu Dawud shared him in reporting from many narrators of this class with keeping silent regarding their traditions, like Ishaq ibn Abi Farwah. Al-Tirmidhi used to report *hadith* from the accurate *thiqah* (trustworthy), and from that of little dubiety and that of much dubiety, and that commonly known of misconception, with demonstrating this.

It is also known that al-Tirmidhi was the first among traditionists in classifying the *hadith* into *sahih*, *hasan* (good), *da'if* (weak), while before his time such classification was not known.

Al-Nasa'i

He is Abu Abd al-Rahman Ahmad ibn Shu'ayb al-Nasa'i. He was born in Nasa which belonged to Nisabur in 215 H. Al-Daraqutni said: He travelled for performing the *hajj* pilgrimage, and was put to the test in Damascus realizing the shahadah then, when he said: Carry me to Mecca. So he was carried to it, dying there, and was buried in a place between the Safa and Marwah. The date of his death was 303 H.

Al-Dhahabi says: In Damascus he was questioned about merits of Mu'awiyah, when he said: Never he be pleased with being neck and neck (with Ali) so as to be preferred! He (al-Dhahabi) said: Then people

kept on pushing him till bringing him out of the mosque, after which he was carried to Mecca where he died, while the correct narration, it was Ramlah (not Mecca), and he said: I entered Damascus, finding those turning away from Ali large in number, when I compiled the book al-Khasa'is, imploring Allah to guide them to the right path.

The narrations of al-Nasa'i differed much from others, and his book al-Mujtana, which was counted among the five principles, and was known with Sunan al-Nasa'i al-saghir, was narrated by Ibn al-Sunni. While the narration of Ibn Hayat and Ibn al-Ahmar and Ibn Qasim, was called Sunan al-Nasa'i al-kabir. Ibn Kathir said: In Sunan al-Nasa'i, we find *rijal* unknown either considerably or in respect of position, among whom we find some of *majruh* reputation (defamed), and in it weak and defective and disapproved traditions are found.61

There are other books, the reference to which is out of scope here, since they (Sunnis) have said: These five books: al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi and al-Nasa'i have never missed any of the Messenger's traditions but so rarely.

In al-Taqrib (p. 3) al-Nawawi writes: "It is correct to say that only very few traditions were missed by the five books. Al-Suyuti, in his Alfiyyah, also referred to this. Ibn Khaldun, after discussing al-Muwatta' and these five books,62 said: These are the well-known *masanid* in millah (faith), and major reference of books of *hadith* among the *Sunnah*, which even when numbering many, but most often should be referred to these (five) books.63

Following is a statement uttered by Monsieur Amil Darmengihim in his book "Hayat Muhammad" (Life of Muhammad):

The first sources for *sirah* (biography) of Muhammad being the Qur'an and *Sunnah*, of which the Qur'an being the most authentic in *sanad*, but it being not so comprehensive to the extent needed in this regard. In regard of the *hadith*, despite all the efforts exerted by the traditionists, particularly al-Bukhari, in collecting all the utterances of the Messenger and having knowledge of the least of his indications, with the biography of the *rijal* from whom the traditions – the *musalsal* and *mu'an'an* – were reported, it contained so many doubted and fabricated ones … etc.

Commenting on Darmengihim's statement, Emir Shakib Arsalan expressed: "He did not believe in veracity of so many of the traditions even those cited in the two Sahihs. This being one of the thought tastes for which we cannot blame him, when taking into consideration the fact that many Muslims and those having Islamic ardour and strong faith and conviction share Monsieur Darmengihim in this opinion, finding it not a religious obligation to believe in all the traditions cited in the two Sahihs or others, since changing or alteration or addition or omission, might have crept into them, as it is known that they used to narrate *hadith* on basis of meaning. And narrating *hadith* on basis of meaning, usually opens the door for many additions through which the meaning may differ or be alienated from its origin, till he said:

The evidences the help from which is obtained by this elite for obligatoriness of not considering most of

the traditions as definitely right, and necessity of contemplation before accepting what people hastily approve, being the following:

First: Non-possibility of narrating any *hadith* but only very rarely without any addition or omission, out of what one learnt before, as when one intending to reiterate any words he heard, it would be verily infeasible for him to cite the same and very words even after elapse of only one hour after hearing them.

Second: The belief held by them that innumerable traditions being narrated on basis of meaning, the fact leading to many changes in words.

Third: Liability to inadvertence and forgetfulness on the part of every man regarding which no one can dispute at all.

Fourth: The Prophet (S) himself referring to fabrication of a*hadith* during his lifetime, and the most authentic *hadith* known to be uttered by him being: "Falsifiers to me have been multiplying, whoever falsifies my *hadith* should dwell in his abode in Fire."

Then he (Arsalan) said: Suspicion still hanging about so many traditions cited in the Sihah, not in respect of honesty in *naql* (reporting) but in respect of non-ability of human beings – except in very rare cases – to narrating whatever coming to their ears literally, or citing the events exactly with no any addition or deletion. There may be two persons witnessing one and the same event, but each one of them may narrate it slightly or much different from the other.64

Al-Mustakhrajat

Al-Istikhraj (extraction) is a practice in which a memorizer embarks on citing al-Bukhari's traditions one by one through asanid he approved of without observing the trustworthiness of the narrators from other than the turuq of al-Bukhari, till meeting with him in his Shaykh or that of a higher rank. But it is impermissible for the extractor to deviate from the way through which he meets with the compiler of the origin to the remote way but only for an urgent purpose, like a significant addition or alike.

The extractor might abandon traditions for which he couldn't find an authentic *isnad*, or rather might have reported them from some narrators, or citing them through the original source. Many of the huffaz cared much for istikhraj due to the significant advantages it had, restricting this most often to Sahih al-Bukhari and Sahih Muslim as they being the main references in this science (in view of those adopting it). From al-Bukhari extraction was done by Abu Bakr Ahmad ibn Ibrahim al-Isma'ili and Abu Bakr Ahmad ibn Muhammad al-Barqani, and those extracting from Sahih Muslim were Abu Ja'far Ahmad al-Nisaburi and Abu Bakr Muhammad ibn Muhammad ibn Raja al-Nisaburi, who shared Muslim in most of his shaykhs, and many others.

Among those who extracted from both of them we can refer to Abu Nu'aym al-Isfahani with some other narrator, who extracted also from Abu Dawud and al-Tirmidhi. Many benefits are there for mustakhrajat,

some of which being the additions to the traditions cited by them that were not found in the original ones from which extraction was done. These additions only emerged because the narrators could not observe citing the very words of the traditions they extracted from, but only the words with which the narration reached them from their shaykhs, that most often be contradictory to them.

Contravention may occur in meaning also. Another benefit is the probability that the Sahih compiler may have reported from that accused of confusion, without manifesting whether he heard that *hadith* before confusion or after it, the case in which the *mustakhrij* would demonstrate this either through declaration or by narrating it from him through the *tariq* of that from whom he hadn't heard but only before confusion. Also of them, his reporting in the Sahih from one known of *tadlis with* unauthentic chain, but the *mustakhrij* narrating it with declaration by hearing.

Of them too the *hadith* containing some expression contradicting an Arabic grammar rule, the case in which he exerts much effort for justifying and drawing it out, so it would be produced according to the rules through the narration of the mustakhrij, when it would be introduced as sahih, while claiming that what inflicted the sahih ones was only misconception on the part of the narrators.[65]

Ibn al-Salah says: The compiler of the books extracted from al-Bukhari and Muslim have never observed agreement of *hadith* words with those books exactly without any addition or omission, since they reported these traditions from other than al-Bukhari and Muslim, seeking higher *isnad*, the act resulting in some inconsistency in wording. So was the case with the traditions reported by authors of independent compilations like al-Sunan al-kubra of al-Bayhaqi, and Sharh al-Sunnah of Abu Muhammad al-Baghawi and others, in which they said: 'It is reported by al-Bukhari or Muslim,' the case in which it would be got that none other than al-Bukhari or Muslim has reported the origin of that *hadith*, with probability of presence of difference in meaning between them,[66] in which I actually found some inconsistency in denotation.[67]

I will not discuss what these extracted traditions contained of alterations in terms or meanings or additions, but they can be sought in their books. Al-Hamidi has distinguished these additions to the terms of al-Sahih, by saying, after citing the *hadith*, al-Bukhari was sufficed of it with so and so words, while al-Barqani, for instance, increased so and so words in it, and so forth. And non-distinguishing only occurred in few cases, as he may quote the *hadith* from what al-Barqani or another one extracted, saying then: Al-Bukhari abridged it and reported only part of it, without indicating the portion he was satisfied with, rendering it obscure for the reader, the obscurity that can't be removed but only through referring to the origin of the *hadith* when he would be mostly relieved of blame.[68]

And as stated before, they have found fault with many of the traditions reported by al-Bukhari and Muslim, beside many suspicions raised in Sharh Ibn Hajar against al-Bukhari and by al-Nawawi against Muslim, which were used by them for producing several *mustakhrajat*.

So when al-Bukhari and Muslim – though being al-Sahihan as called by them – containing all these

defects and objections, with all that criticism levelled at them, left alone creeping of some Isra'iliyyat (Jewish traditions) into them and wrongly reporting on basis of meaning, beside ascribing them to some of *hadith* books that can't be called *masanid* since they being unauthentic and not dependable at all, as whatever they contained was so poor. About them the leaders (imams) of *hadith* deemed them to be unfit for disputation, nor can be relied upon, as will be later seen.

O God, we implore You to provide this straightforward religion with that who safeguards its principles and protects its foundations, so as not to be invaded by any alien, nor be scaled by any ill-intentioned impostor.

Musnad Ahmad

A question may be raised that for what reason we made no reference to Musnad Ahmad among books of *hadith* that were discussed elaborately, despite its being more extensive in narration and all-inclusive than them, to the extent that it was said to contain forty thousand traditions, with its author being a great leader having one of followed school of thought adopted by numerous communities of Muslims?

My reply to this being that, I made no detailed mention of this book or other Masanid books – which number so many – only due to the fact that the *ulama'* have discussed them judging them to be unfit for argumentation and debate, and not dependable. But I found it proper to shed light upon Musnad Ahmad, which being the most famous of them, so as to reveal for the Muslims its real state and lay bare its position among books of *hadith*, to be a criterion by which all other Musnads should be measured. With this we can be satisfied and in no need of talking about other books.

I will initiate with a foreword manifesting the status of Musnad books in general among *hadith* books, and level of narrations contained in them, discussing then Musnad Ahmad.

Musnad Books Other Than Al-Sihah Al-Sittah

The Musnad books are those books in which every Companion would privately report a *hadith*, with no regard to categorization. Their compilers used to bring together in the Musnad of every *Sahabi* all of his traditions whether correct or defective, hence it is absolutely improper to use whatever recorded in them for argumentation.

Ibn al-Salah, in his Muqaddimah says: The Musnad books can never reach the level of the five books: Sahih al-Bukhari, Sahih Muslim, *Sunan* Abi Dawud, *Sunan* al-Nasa'i and Jami' al-Tirmidhi. Also they are neither fit for argumentation as in the case of those books, nor can dependence be there upon all the traditions cited in them, like Musnad Abi Dawud al-Tayalisi, Musnad Ubayd Allah ibn Musa and Musnad Ahmad ibn Hanbal, and their likes.

The authors of these books used to report in the *sanad* of every Companion all the traditions heard from

him without any commitment to their being fit for argument, the fact leading them to be lower in rank than those five books – though being high due to highness of their authors – beside their like of categorized books.69

Wali Allah al-Dihlawi says: "The Musnad books brought together the *sahih*, *hasan* (good), *da'if* (weak), well-known, odd, eccentric, disapproved, mistaken and right, *thabit* and *maqlub* (reversed) traditions. Besides, they could never gain that fame among the *ulama'*, though they be no more deemed fully disapproved, nor their veracity or weakness be fully investigated by the traditionists. And among them are some that no grammarian could use because of their oddity, no *faqih* could comply with the *madhahib* of the *salaf* (predecessors), no traditionist could manifest their dubiety, and no historian could refer to names of their *rijal*."70

Al-Nawawi, in his Taqrib, when discussing the *hadith* books and their ranks, said: Concerning Musnad Ahmad ibn Hanbal and Musnad Abi Dawud al-Tayalisi and other Musnads, they can never be counted to occupy the same position of the five books and their likes, in respect of argumentation and reliance on whatever cited in them.71

Comments on Musnad Ahmad

The statements mentioned before were comments on ranks of Musnad books in general among *hadith* books that could be considered as unanimously agreed among traditionists. In regard of Musnad Ahmad in particular, I quote herewith some comments of leaders of *hadith* on it, initiating with utterance of Imam of Hanbalis after Ahmad: Ibn Taymiyyah. After quoting these sayings, we are not to blame if this would enrage any of those claiming to be rijal of *hadith* nowadays, as truth should be followed. And I have never brought out this book but only for the purpose of pleasing the haqq (truth) alone, and if any one be enraged, his anger should be with truth not with us.

About Abu Nu'aym, Ibn Taymiyyah said: He had reported many traditions that were deemed weak or rather fabricated, according to concurrence of ulama'. And though he was a trustworthy memorizer, known of being prolific in narrating the *hadith*, and of extensive *riwayah*, but he used to — like other similar narrators – narrate whatever contained in the *bab* (chapter) for being acquainted with that, although he could not use all of it, except some portion, in argumentation . This while the authors of Musannafs were not reporting from those known to be falsifiers, like Malik and Shu'bah and Ahmad ibn Hanbal, who were never reporting from any narrator they could never trust, nor relating any *hadith* from that known to be one of those who were deliberately falsifying the *hadith*.

But it may happen that the narrators of some traditions might have committed mistakes in them, and al-Imam Ahmad and Ishaq and others may report traditions known to be weak in their view due to charging their reporters with had memory or the like, so as to be considered and inferred by others. It may happen that some evidences indicating that this *hadith* being preserved (against error), and may be there other signs proving its being wrong, with its original narrator being a liar in reality but not known for all to be

falsifier, rather known to be relating many correct traditions, consequently his traditions would be reported.

A large number of compilers may find difficulty in discerning this fact as it is, failing to find the truth, as a result of which he may narrate whatever reaching his ear as it is, leaving others to blame not him.72 Ibn Taymiyyah also said: It is not necessary that whatever reported by Ahmad in his Musnad is to be regarded hujjah by him, but rather he may report the traditions narrated by men of knowledge, as his condition for the *musnad* lies in not reporting from those known of falsification in his view, though containing some weak traditions. In regard of books of *fada'il* (merits), he (Ahmad) used to narrate whatever he heard from his shaykhs, whether being correct or weak, as never intended to not reporting but only those traditions proved to be true for him, increasing then some additions, with some other additions made then by Abu Bakr al-Qati'i, in which numerous fabricated traditions can be seen.73

He further said: Ahmad ibn Hanbal used to narrate every *hadith* related by people even if its veracity was not established. Every knowledge-seeker is aware that not every *hadith* on merits reported by Ahmad, should necessarily be correct, nor every *hadith* he reported in his Musnad should be deemed *sahih*, as these being the same traditions related by people from that who is known among people of naql (transmission) but his falsity was not manifest for all, with some of them probably having a defect indicating their being weak or even invalid.74

In a reply to that inferring a *hadith* reported by Ahmad which was false, he said: Even if we suppose the *hadith* be reported by Ahmad, this can never necessitate its being *sahih* and should be adopted in practice. Rather, al-Imam Ahmad is known to have reported many traditions so as to make people aquainted with them, disclosing for people their weakness, the fact that can be better apparent in his speech and answers, needing no more elucidation, especially in such a great source. In this book – Musnad Ahmad – many additions were increased by his son Abd Allah, from whom al-Qati'i reported with adding from his shaykhs several traditions that were known to be fabricated with concurrence of notable traditionists.75

In his book Qa'idah jalilah fi al-tawassul wa al-wasilah, he writes: There was heated dispute between Abu al-Ala' al-Hamadani and al-Shaykh Abu al-Faraj ibn al-Jawzi, regarding presence of any fabricated *hadith* in Musnad Ahmad. Al-Hamadani denied its existence and Abu al-Faraj proved its being there, stating that it contained traditions known to be false. And no incompatibility is there between the two opinions, as what is deemed fabricated by Abu al-Faraj being that *hadith* on the falsity of which a proof was established though the narrator not intending falsity but committing an error in it. While al-Hafiz Abu al-Sa'ud and his likes meant by the falsified fabricated *hadith*, that one whose narrator intended falsity on purpose,76 following the rule of "That to blame for falsity being one who intended it". Whereas the narration of unintentional liar cannot be counted as falsity! And how much detrimental was this rule for religion.

In the same rule he said too that Ahmad ibn Hanbal and other ulama' permitted reporting of traditions on

virtuous deeds, that were not known to be established.77

Among the traditions reported by Ahmad ibn Hanbal and agreed by Abd al-Rahman ibn Mahdi and Abd Allah ibn al-Mubarak, we can refer to the traditions: "When we narrate (a *hadith*) on *halal* (lawful) and *haram* (unlawful) we be severe, whereas when narrating on virtues (fada'il) we show tolerance."

In Ikhtisar ulum al-*hadith*,78 Ibn Kathir says: The comment of Abu Musa Muhammad ibn Abi Bakr al-Midyani on Musnad Ahmad that it is *sahih*, is verily a weak saying as it (Musnad) contained feeble or even fabricated traditions, like those on excellences of Marv, Asqalan and the Red Berth belonging to Hams and others, as indicated by a group of *huffaz*. Besides, al-Imam Ahmad missed so many traditions in his book, and rather it was said that he has not reported from the Sahabah whose traditions are recorded in the two Sahihs, numbering about two hundred.

Al-Iraqi says: In refutation to those claiming that Ahmad ibn Hanbal took upon himself to reporting sahih traditions in his Musnad, we say: We never admit this, and regarding existence of weak *hadith* in his Musnad it is something verified, and rather it contains fabricated traditions which I collected in a booklet.

Further his son Abd Allah made many additions containing weak and fabricated traditions with *hadith* of Anas: Asqalan is one of the two brides, from which Allah will resurrect on the Doomsday seventy thousand persons that will never be subject to reckoning. Also it contained several disapproved traditions of which *hadith* of Buraydah: "Be present at Khurasan then settle down at the City of Marv, as it is built by Dhu al-Qarnayn...etc. But the *hadith* of Berth being: "From it Allah will resurrect seventy thousand men not subject to reckoning or chastisement, in a place between the Red Berth and so and so, also *hadith* of A'ishah on the story of Umm Zar' which is found in the Sahih but not cited in Musnad Ahmad.

Al-Allamah Abd al-Rahman ibn Isma'il, known with the nickname Abu Shamah, in his book al-Ba'ith ala inkar al-bida' wa al-hawadith, says: Abu al-Khattab said: Companions of al-Imam Ahmad infer the traditions reported by Ahmad in his Musnad in argumentation, while most of them being unfit for argumentation, as they were cited by him only for knowing the source of the *hadith*, and determining whether its narrator being reliable or defamed! And it is impermissible for any well-informed Muslim to cite but only what is correct so as not to be miserable in the world and hereafter, as there is a correct *hadith* reported from Sayyid al-Thaqalayn (S) that he said: "Whoever relates from me any *hadith*, knowing it to be false, he will verily be counted as a liar."79

Some of the examiners of Musnad Ahmad said about it: Truly the Musnad contained many traditions that were so weak to the extent that they were counted among the fabricated ones.80

When al-Imam Ahmad's saying: 'I made this book an imam, so as to be a reference for people when differing in any *sunnah* of the Messenger of Allah,81 was objected, my reply would be that al-Imam Ahmad started to write the Musnad on separate papers, making it then in separate parts like a draft copy. But his last hour approached before completing his work, when he embarked on reciting it to his

sons and family members, passing away before revising and rectifying it, leaving it as it is.

Then his son Abd Allah added to it traditions resembling what it contained, including in it alike and identical ones from his memory (what he heard). After that al-Qati'i selected from this copy whatever he could of traditions, causing confusion in Musnads and repetition.

Consequently numerous traditions were left intact on papers and booklets since they were out of reach, as a result of which the Musnad was lacking many sahih traditions.82

When al-Imam Ahmad said: I have compiled and selected this book out of more than 750 thousand traditions; whenever Muslims differ regarding any *hadith* of the Messenger of Allah they can refer to it, if it be there (it should be adopted) and otherwise it is not a *hujjah* (fit for argumentation), Abu Abd Allah al-Dhahabi said: This utterance by him (Ahmad) applies to general probability, since there being strong traditions in the two Sahihs and *Sunan* and parts that are not found in the Musnad. And Allah predestined for al-Imam (Ahmad) to stop the narration before revising the Musnad, thirteen years before his death, as a result of which we find in the book repeated things, and interlacing of a Musnad into a Musnad and of a *sanad* (chain) into a *sanad*, which being a very rare case.83

Ibn al-Jawzi, in his book Sayd al-Khatir, has a commentary on the Musnad, I quote herewith its very words from the introduction to volume one of the Musnad (published by Dar al-Ma'arif):

A section (*fasl*): A question put forth to me by some men of *hadith*: Does Musnad Ahmad contain any incorrect *hadith*? I said: Yes. But this was regarded as exaggeration by some claiming to be among the followers of the *madhhab* (school of thought), whom I held to be among common people, paying no attention to them. But all of a sudden, they issued some *fatawa* (verdicts), in which some of people of Khurasan including Abu al-Ala' al-Hamadani aggrandized and refuted this saying censuring anyone uttering it! This made me so amazed and astonished, speaking to myself: How wonderful! Knowledge claimants turned to be among common people too! And the only reason for this was that they heard the *hadith* without investigating to recognize the correct and defective ones, supposing that whoever holding what I held was subject to vilification in respect of what Ahmad reported, while the truth was never so.

Because Ahmad has reported the good and weak traditions altogether, with disapproving and not adopting many of these traditions he himself reported. Hasn't he said about the *hadith* on "performing ablution with wine" that it is "unknown", and whoever looking into the book al-Ilal, compiled by Abu Bakr al-Khallal, will verily come across a large number of traditions that were cited in the Musnad, and vilified by Ahmad.

Al-Qadi Abu Ya`la Muhammad ibn al-Husayn al-Farra', in a comment on the issue of wine, said: Ahmad reported in his Musnad whatever was widely-known of *hadith* without intending to bring either the *sahih* or the defective ones. The evidence for this can be seen in Abd Allah's words, saying: I said to my father: What is your opinion about the *hadith* of Rib'i ibn Kharash which he reported from Hudhayfah? He said: You mean the one reported by Abd al-Aziz ibn Abi Dawud? I said: Yes. He said:

There are traditions contradicting it. I said: But you have cited it in your Musnad? He said: You mean the widely-known Musnad…if I intended to cite only what I think to be right, I wouldn't report in this Musnad but only very little number of traditions, but you know my way of citing the *hadith*…as I never oppose the weak *hadith* when there be nothing refuting it in the chapter.

Al-Farra' said: He himself has explained his method of citing the *hadith* in the Musnad, as whoever was taken by him as a reference for correct *hadith*, he would contradict and leave him.

Ibn al-Jawzi said: What grieved me in this time,84 being the fact that the *ulama'*, because of their incompetency in knowledge, turned to be like common people…when coming across any fabricated *hadith*, they would say: It was reported,85 and that which should be lamented being the vile resolution. And neither might nor power but only is with Allah the Most High, the Great.86

Ibn Qutaybah, in his book al-Ikhtilaf fi al-lafz, writes: Ahmad ibn Hanbal stopped narration of *hadith* many years before his death, since the year 228H., as stated by Abu Talib al-Makki and others. Therefore the traditions that were reported from him were filled with expletives and words having no relation to knowledge, either out of bad accuracy or misconception or purposeful falsity.87

Ahmad Reporting From An Apostate Companion

Ibn Hajar, in Fath al-Bari, says: In Musnad Ahmad we find *hadith* of Rabi'ah ibn Umayyah ibn Khalaf al-Jamhi, who embraced Islam during conquest of Makkah, attending the Hijjat al-Wada' with the Messenger of Allah, relating his traditions after his demise…then he was disgraced. During the caliphate of Umar he joined the Romans, adopting the Christian religion, because of something that enraged him. Reporting such a *hadith* is verily a dubious thing, and that who reported it might not get acquainted with the story of his apostasy.88

These were comments uttered by eminent leaders (imams) about Musnad Ahmad, which suffice for introducing it and manifesting its worth as it was actually not as was known about it. It was one of the sources that were unreliable and unfit for argumentation, like all other Musnads.

1. Pillars of the mosque.
2. His town is al-Madinah (Yathrib).
3. There are other narrations for this hadith, like: 'No book is there on earth, after the Book of Allah, more authentic than the book of Malik'. And: 'I never know a book more veracious in knowledge than that of Malik'. Also: 'No book is ever there nearer to the Qur'an than the book of Malik'. And again: 'No book, other than the Qur'an, is there more beneficial than al-Muwatta'. Some traditionists used to call al-Muwatta' with the name al-Sahih (Sharh al-Zarqani 'ala al-Muwatta', vol. I, p.9).
4. The musnad (marfu') is a hadith reported by a connected chain of Companions (going back to the Prophet). And the mursal is that hadith of whose sanad (chain of transmitters) the name of a Companion is dropped, and is reported by a Follower directly from the Messenger of Allah. While the mawquf is that saying or act or alike which is ascribed to the Companion, whether be connected or interrupted. And the marfu' is that hadith in which the Companion relates from the Messenger of Allah.
5. See p. 25 of al-Dibaj.

6. Sharh al-Zarqani, vol. I, p. 11.
7. The like of this is cited by al-Zarqani in his Sharh, vol. I, p. 7.
8. Abu al-Mus'ab al-Zuhri was the last among those who reported al-Muwatta' from Malik, due to his youth. He lived after Malik for 63 years, and his Muwatta' was the most perfect among its counterparts since it contained 590 traditions (Tawjih al-nazar, p. 17).
9. Munji al-Islam, vol. II, p. 215.
10. Ibn Abd al-Barr, in his book al-Intiqa, (p. 41) reported that Muhammad ibn Sa'd said: I heard Malik ibn Anas say: When Abu Ja'far al-Mansur made pilgrimage (to Makkah), he summoned me and asked: I am determined to order to have your book (al-Muwatta') copied into many copies and sent to all towns of Muslims, and to command all people to act according to them, and not to follow other than them! As I have seen the origin of knowledge to be in narration of people of al-Madinah. In another narration, al-Mansur asked him (Malik) to compile a book for the people in which restraints of Ibn Umar, permissions of Ibn Abbas and oddities of Ibn Mas'ud can be evaded.
11. Fath al-Bari, p. 4.
12. That is in his view, and as he thinks that he reported them in the way intended by them.
13. Huda al-sari fi Muqaddimat Fath al-Bari, p. 4.
14. Ibid., vol. II, p. 201.
15. Muqaddimat Fath al-Bari, p. 4.
16. Ta'rikh Baghdad, vol. II, p. 11.
17. Huda al-sari, vol. II, p. 201.
18. Ibid., p. 194
19. Fath al-Bari, vol. I, p. 186.
20. Ibid., vol. I, p. 5.
21. Ibid., vol. VII, p. 74.
22. Ibid., vol. I, pp. 7, 8.
23. That was the number of rijal against whom people spoke ill, and from whom al-Bukhari, not Muslim, has reported. In regard of the rijal of al-Bukhari in whose authenticity there was doubt, Ibn Hajar has dedicated a separate chapter in his Muqaddimat Fath al-Bari, in which "he cited their names, and story of that vilification, with searching for its causes and knowing its factors," as thought by him. These names reached to about four hundred ones covering 65 pages from p. 113 up to 176, to some of which I will refer under bab of their disagreement about jarh and ta'dil. (Muqaddimat Fath al-Bari, p. 7 and vol. II, p. 111; Duha al-Islam, vol. II, p. 119.
24. Ibid., vol. I, pp. 7, 8.
25. That is the art of idiom of hadith, i.e. in view of the sanad. And in regard of the texts of al-Bukhari's traditions, he has not vilified them. But if a free-thinking faqih scholar devoted his time to these traditions he would find many of them deserving criticism.
26. Al-Manar Journal, vol. XXIX, p. 41.
27. Duha al-Islam, vol. II, pp. 117, 118.
28. It is also reported from Ibn Umar that he said to his mawla (bondman) Nafi': Don't lie to me as Ikrimah lied to Ibn Abbas. Ibn Taymiyyah, in Muqaddimat usul al-tafsir, said: A man inquired Sa'id ibn al-Musayyab about some verses of the Qur'an, when he said to him: Never question me about the Qur'an, but ask me about that who claims to know everything! meaning by that Ikrimah (p. 39).
29. That is, in their view, not they be correct and confirmed to be uttered by the Prophet (S).
30. Al-Manar Journal, vol. XXIX, pp. 104, 105.
31. This Muslim man is Dr. Muhammad Tawfiq Sidqi, who doubted the hadith on the flies, as a result of which he was charged with impiety by shaykhs of al-Azhar as usual.
32. Al-Manar Journal, vol. XXIX, p. 51.
33. Al-Maqdisi, Shurut al-A'immah al-sittah, p. 5.
34. Huda al-sari, vol. II, pp. 203, 204.
35. Shurut al-A'immah al-Khamsah, p. 58.

36. See vol. I, p. 70.
37. See p. 8.
38. This hadith was reported by Abu Hurayrah, declaring that he heard it from the Prophet. Refer to my book Shaykh al-mudirah.
39. See p. 16.
40. Al-Imam Ahmad said that he (Abu Zar'ah) memorized 700 thousand traditions. Abu Bakr Muhammad ibn Umar al-Razi said: Abu Zar'ah learnt by heart 700 thousand traditions, with 140 thousand ones on tafsir (Tawjih al-nazar, p. 4).
41. Al-Hazimi, Shurut al-A'immah al-Khamsah, pp. 60, 63.
42. Al-Maqdisi, op. cit., pp. 10, 11.
43. Al-Hazimi, op. cit., pp. 58, 59.
44. Muqaddimat Ibn al-Salah, p. 41.
45. See p. 36.
46. See my statement about tadlis (fraud) and cheaters in my book Shaykh al-Mudirah.
47. Sharh Shurat al-A'immah al-Khamsah, p. 58.
48. Tawjih al-nazar, p. 131.
49. Al-Qasimi, al-Jarh wa al-ta'dil, p. 24.
50. See 2nd edition, pp. 159, 168.
51. Tawjih al-nazar, p. 120, Sharh al-Shurut, p. 25.
52. Al-Hazimi, op. cit., p. 31.
53. Hamish Shurut, pp. 58, 59.
54. Tajawwaha means ta'azzama (get proud), i.e. feigned magnanimity, while being devoid of this.
55. See discussion of this hadith in my book Shaykh al-mudirah.
56. Al-Hazimi, op. cit., pp. 61, 62.
57. The first hadith in Sahih al-Bukhari is: The acts are verily according to the intentions and the last one i.e. the hadith: Two light words, are two strange replies, when taking into consideration the way of reporting, as stated by al-Burhan al-Biqa'i and others (Ibid., p. 31).
58. Ibid., p. 31.
59. Men of hadith stated that the books that come in order after those of al-Bukhari and Muslim being: Sunan Abi Dawud (d. 275 H), Sunan al-Nasa'i (d. 303 H), and Sunan al-Tirmidhi (d. 279 H). They considered these books to be the usul (reference books), with some of them adding Sunan Ibn Majah (d. 375 H).

Some of them said that it was proper to regard Sunan al-Darimi (d. 255 H.) as the sixth source, as Ibn Majah has reported traditions from men charged with falsification and plagiarizing the traditions; while Sunan al-Darimi contains very few weak rijal, and rarely contains disapproved or odd traditions, though having some mursal and mawquf ones. Nevertheless, he is more rightful than him (Ibn Majah), and what they said is the truth.

60. Ikhtisar ulum al-hadith, p. 18.
61. Ibid., p. 18.
62. The most famous books compiled in the 4th century were: Al-Ma'ajim al-thalathah of al-Tabarrani (d. 360), Sunan al-Daraqutni (d. 385 H.), Sahih Ibn Hibban al-Basti (d. 345 H.), Sahih Ibn Khuzaymah (d. 311 H.) and Musannaf al-Tahawi (d. 321)...etc.
63. Muqaddimat Ibn Khaldun, p. 418.
64. Hadir al-'alam al-Islami, vol. I, pp. 44-51.
65. Tawjih al-nazar, pp. 141, 142.
66. Till when is this difference in the words and meanings of the hadith?
67. Muqaddimat Ibn al-Salah, pp. 9, 10.
68. Tawjih al-nazar, p. 144.
69. Muqaddimat Ibn al-Salah, p. 15.
70. Hujjat Allah al-balighah, vol. Pp. 134, 135.

71. Al-Taqrib, p. 5.
72. Minhaj al-Sunnah, vol. IV, p. 15.
73. Ibid., vol. IV, p. 27.
74. Ibid., vol. IV, p. 27.
75. Ibid., vol. IV. P. 106.
76. See pp. 75, 76.
77. Al-Qa'idah, p. 77.
78. See pp. 18, 19.
79. See p. 55.
80. Tawjih al-nazar, p. 155.
81. In Muqaddimat Ibn Khaldun it is reported that Musnad Ahmad contained 50 thousand traditions. See also the book al-Islam al-sahih of Muhammad Is'af al-Nashashibi.
82. Muqaddimat Musnad Ahmad, of al-Shaykh Ahmad Muhammad Shakir, vol. I, pp. 30, 31.
83. Ibid., p. 31.
84. Ibn al-Jawzi was born in 510 H. and died in 597 H.
85. All the misfortune is in the phrase: "it is reported".
86. Musnad Ahmad, Dar al-Ma'arif, introduction to vol. I, pp. 56, 57, revised by Shaykh Ahmad Shakir.
87. See p. 53.
88. Fath al-Bari, vol. VII, p.3.

Jarh And Ta'dil

After finishing discussion on *hadith* books, I an going to talk about *jarh* (sarcasm) and *ta'dil*, saying: When *riwayah* was inflicted with that corruption, and sahih traditions were mixed with incorrect ones, with capricious and irreligious people allowing themselves to falsify and fabricate traditions, ascribing them to the Messenger of Allah, for satisfying their desires and due to differences in conditions of narrators, among whom there being those lacking accuracy and reliability – the two provisions necessary for veracity of narration—some notable *ulama'* undertook the task of criticizing the narrators so as to make people – through studying their biography – acquainted with the level of the narrations reported by them. This criticism was called *'jarh* and *ta'dil'*.

Muslim reported from Muhammad ibn Sirin as saying: This knowledge is verily a religion, so you should know well from whom you take your *Din*. He said too: They were not inquiring about *isnad* (chain of transmitters), but when fitnah (sedition) occurred they started to say: Bring in the names of your *rijal*.

Al-Nawawi said: *Jarh* (criticizing) the narrators is permissible, and rather is obligatory as agreed by ulama' in cases of necessitating exigency, for the purpose of safeguarding the holy Shari'ah, and it can't be considered of forbidden backbiting, but rather it is a counsel sincerely for sake of God and His Messenger (S) and the Muslims.

Scrutiny is something prescribed and called to by the Qur'an, when the Most High said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا

"O ye who believe! If an evil-liver bring you tidings, verify it, ..." (***, 49:6***), ,

and said:

وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ

"... and call to witness two just men among you... (***65:2***)

and also said:

مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ

"... of such as ye approve as witnesses...". (***2:282***)

In another place He praised saying:

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

How excellent a slave! Lo! He was ever turning in repentance (***toward Allah***)***".*** (***38:30***)

And He censured saying:

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ

"Detracter, spreader abroad of slander. Hinderer of the good, transgressor, malefactor. Greedy therewithal, intrusive". (***68:11-12***)

It is known that criticizing the *rijal* was an ordinary practice from the lifetime of the Messenger (S). Ibn Adiyy (d.365H.), in the introduction to the book al-Kamil, has cited number of rijal belonging to his time, among whom we can refer to the Companions: Ibn Abbas (68) and Ubadah ibn al-Samit (34). And among the Tabi'un, we can refer to al-Shi'bi whose age exceeded one hundred years, and Ibn Sirin (110) and Sa'id ibn al-Musayyab (190).

It is said that Shu'bah, who used to call al-Shi'bi with the title Amir al-Mu'minin in *hadith*, was the first to comment on rijal, and he was born in 82 H. and dead in 160H.

He mentioned many critics of the 2nd century. What he said about this century: In its beginnings there

were some unreliable narrators among the *Tabi'un*, the weakness of most of whom often originated before their being able to control the exactitude and correctness of *hadith*, as they used to narrate many mursal traditions and make the mawquf as marfu', with committing several mistakes.

The most eminent critics in the end of the 2nd century were the authority Yahya ibn Sa'id al-Qattan (198) and Abd al-Rahman ibn Mahdi (198). Since they were both trusted by people, whoever was deemed trustworthy by them would attain approval among people, and that deemed untrustworthy by them would be of no worth among people. And in regard of one concerning whom difference of opinion was there, people would refer to what they preponderated.

The first one undertaking the task of collecting his utterance on jarh and ta'dil was Yahya ibn Sa'id al-Qattan. After him, another one of his disciples, Yahya ibn Mu'in (d.233), had a commentary too, in which his opinions and expressions differed regarding some of the *rijal*. Among the disciples of Yahya ibn Mu'in we can refer to Ahmad ibn Hanba (d.241) and Ali ibn al-Midyani (d.224) and others.

About this subject a commend is ascribed to Muhammad ibn Sa'd (d.230), the scribe of al-Waqidi in his Tabaqat, whose statement was good and reasonable.

I am not to cite the names of all those who discussed the subject of *jarh* and *ta'dil* as this being out of scope here.

Reasons of Jarh

Ibn Hajar says: Reasons of jarh are different, that can be restricted in five main things: *Bid'ah* (heresy), or contradiction, error, or ignorance of conditions, or claim of interruption in the *sanad*, as when claiming that the narrator was defrauding or giving *mursal hadith*.[1]

Disagreement Regarding Jarh and Ta'dil

There was disagreement among *ulama'* of *jarh* in regard of jarh and ta'dil proportionate to difference of their madhahib (schools) and conditions.

Al-Hazimi,[2] in Shurut al-A'immah al-Khamsah, says: The leaders (imams) of *naql* (reporting), with their multifarious madhahib and inconsistent states in usage of items, differ in most of them. There may be a narrator regarded trustworthy by Abd al-Rahman ibn Mahdi but deemed defamed by Yahya ibn Sa'id al-Qattan, and vice verse. And it is known that these two were notable imams, being axis of criticism in *naql*, and from whom most of traditions were taken.

Abu 'Isa al-Tirmidhi said: Some of men of *hadith* have commented against a group of venerable *ulama'*, charging them with weakness, before their being memorizers, while others deemed them reliable due to their venerated status and truthfulness, though they might have misconceived in some narrations. Then Yahya ibn Sa'id al-Qattan spoke against Muhammad ibn 'Amr, reporting from him afterwards. Further,

Ibn Abi Layla used to narrate something in one way, narrating it in another way another time without any *isnad*, as this was done out of his memory, due to the fact that most of the earlier men of knowledge were never writing down the traditions, and those who wrote down had done this only after hearing.[3]

Following are some samples of their disagreement,[4] I cite just as examples not for the sake of restriction, since this task requires a separate full book.

1- Ahmad ibn Salih al-Misri, Abu Ja'far ibn al-Tabari, one of the learned pious leaders of *hadith*, having both knowledge of *fiqh* and of *hadith*. From him many traditions were reported by al-Bukhari and Abu Dawud, and he was deemed reliable by Ahmad ibn Hanbal, Yahya ibn Mu'in and Ali ibn al-Midyani and others. But al-Nasa'i had a had opinion of him, as once he mentioned him saying: He is neither a *thiqah* (trustworthy) nor reliable.

2- Ahmad ibn al-Miqdam ibn Sulayman al-'Ijli, who was deemed trustworthy by Abu Hatam and al-Nasa'i. About him Abu Dawud said: I never report *hadith* from him since he used to teach the impudent how to jest.

3- Khalid ibn Mukhallad al-Qutwani al-Kufi, who was one of the eminent shaykhs of al-Bukhari, from whom he reported and from another narrator from him. Al-Ijli says: He is a *thiqah* in whom there is tashayyu'. About him Ahmad ibn Hanbal said: He had (reported) some *munkar* (disapproved) traditions.

From him al-Bukhari singly reported the *hadith*: "Whoever contracts the enmity of a friend of mine…etc.",[5] which was considered by the traditionists as one of the odd traditions reported by al-Bukhari. Some of the leaders of *hadith* deemed some of his *rijal* to be unreliable, with being charged with reporting from those known of narrating weak and disapproved traditions, by Ibn Abi al-Dunya and al-Tabarrani through asanid about each of which there is lengthy discussion.

4- Ikrimah, mawla of Ibn Abbas, who was counted as authority (in argument) by al-Bukhari and authors of *Sunan*, but ignored by Muslim. Also Ibn Sirin said to his mawla Burd: Don't tell me lies as done by Ikrimah against Ibn Abbas.

5- Al-Waqidi: He was deemed as a liar by al-Shafi'i and trustworthy by others. In Tahdhib al-Tahdhib it is said about him: There is concurrence that he being the most knowledgeable among *ulama'* of the *millah* (cult)! Al-Thawri had a commentary on Abu Hanifah, Ibn Mu'in on al-Shafi'i, and al-Dhuhali on al-Bukhari.

The author of al-'Ilm al-shamikh said: Opinions and judgements of people regarding jarh and ta'dil differed, as we find views differing in regard of one narrator , in a way once he would be labelled as Amir al-Mu'minin, and another time as the biggest liar, or something similar to these expressions.

Herewith is an all-inclusive statement about this subject, uttered by al-Sayyid Rashid Ridha' (may God's mercy be upon him):

“Authenticating everyone deemed trustworthy by the earliers, though the opposite is proved , opens the door for defamation against ourselves, by discarding the *dalil* (proof), adopting its preliminaries in respect of *taqlid* (imitation), and contradicting the guidance of the holy Qur’an”.6

Al-Allamah never adopted their rule of *jarh* and *ta’dil* of *rijal* in its absoluteness, saying:

“Everyone deemed as reliable unanimously by all earlier men of *jarh* and *ta’dil*, is verily reliable though proving to have for the latters some causes of *jarh* that were never found by the earliers. Those free-thinking men never approve of such utterance”. In the end of this book the reader will come across the complement to this discussion.

This saying and others, which were disclosed by this Allamah, had no alike by other *sunni ulama’*, and no one could be found to have deeply studied the *hadith*, reaching the depth of its kernel and real knowledge, in the present time, or rather in many ages. No wonder for this since he being the most eminent among the disciples of al-Ustadh Muhammad Abduh, and his companion who undertook the task of propagating his knowledge and interpreting his *madhhab*, with complementing, preserving and writing it down. His position to him was like that of the companions of Abu Hanifah and al-Shafi’i to both of them, as stated before.7

Al-Wazir al-Yamani, in al-Rawd al-basim, writes: Many of leaders of *jarh* and *ta’dil* hesitate in regard of the narrator, authenticating him once and raising doubt about his reliability, another time, since taking his misconception into fold of multiplicity can never be measured with known balance, but it depends on surmise only and it necessitates investigation and *ijtihad* (strival) to be sure. His judging him turned to be like judgement of *fuqaha’* regarding the surmise events, consequently Ibn Mu’in would have two views about the narrator: authentication and deeming with weakness, and alike.

To guard against *wahm* (misconception) is something infeasible, and*‘ismah* (infallibility) can never be trait of reliable narrators, but rather ismah never protects against *wahm* but only in *tabligh* (propagation).8 The Messenger of Allah (S) has imagined that he performed some obligatory prayers in complete forms, when Dhu al-Yadayn said to him: O Messenger of Allah, have you broken the prayer or forgotten that? In the Sahih the *hadith* was thus: And he (S) said: May God’s mercy be on so and so, he reminded me of a verse I have forgotten. (This *hadith* was reported by Muslim).

Also in the two Sahihs, it is reported from ‘A’ishah as saying about Ibn Umar: he has never lied but misconceived.9

Here is an example on this: Abu Ja’far al-Razi ‘Isa ibn Mahan, and it is said: Abd Allah ibn Mahan, about whom al-Dhahabi said: ‘He was of good *hadith*’, narrating about him difference of opinion afterwards. Al-Hafiz Abd al-Azim said: There was disagreement in the views of Ibn al-Midyani and Ibn Mu’in and Ahmad ibn Hanbal. Al-Midyani once said: He is *thiqah*, and another time said about him: He was commingling and confusing! Ahmad said once: He was not so strong (authentic), and another time he said: He is *thiqah*…he writes his *hadith* but commits mistakes. Abu Zar’ah al-Razi said: He is

accused most of the time Al-Fallas said: He was of bad memory.

So there was uncertainty regarding his reliability, as knowing the limit of misconception with which the truthful should be forsaken, is something minute and assiduous about which there being two views for the memorizer, as there being two views by the *faqih* regarding the minute fiqhi issues.[10] Al-Imam al-Shafi'i has abundantly narrated from Ibrahim ibn Abi Yahya al-Aslami, and authenticated him while being opposed by most of the traditionists in this regard. Ibn Abd al-Barr, in his Tamhid, said: All the traditionists unanimously concurred – except al-Shafi'i – concerning *tajrih* (vilification) of Ibn Yahya.[11]

I give here another example: Muhammad ibn Ishaq, the greatest historian in the field of first episodes of Islam. Qatadah said: People are still in knowledge as long as Muhammad ibn Ishaq is living among them. About him al-Nasa'i said: He was not so strong. Sufyan said: I have never heard anyone accusing Muhammad ibn Ishaq (with weakness). But al-Daraqutni said: Neither him nor his father can be taken as (reliable) authority. Malik said about him: I give witness that he is a liar.[12]

Jarh Precedes Ta'dil

Ibn al-Salah said: When *jarh* and ta'dil come together in one person, the *jarh* would be given priority over *ta'dil*, as the mu'addal (moderated) narrator tells of his apparent condition, while the *jarih* tells of a hidden reality about the *mu'addal*. So if the number of the moderated being more than others, then priority would be given to *ta'dil*, while the correct notion held by all the *jumhur* (*Ahl al-Sunnah*) being: the jarh should be given priority.[13]

The philosopher Ibn Khaldun, when discussing the reason compelling some of the narrators to reduce number of their narrations, said:

The only reason that made every narrator decrease number of his narrations lies in the slanders facing him regarding them, and the defects intercepting his way, particularly the majority giving priority to *jarh*. Hence *ijtihad* would lead him to abandon adopting such interceptors befalling the traditions and ways of *asanid*. On multiplicity of this, his *riwayah* would become less due to the weakness in the *turuq*[14].

A General Word

It is inevitable to state here that *ulama'* of *jarh* and *ta'dil* have exerted great effort on purifying all the traditions reported from the Messenger of Allah, the act deserving much applause and appreciation.

But, despite their favour and precision, they could not achieve the purpose of their striving as the *hadith* books are still containing numerous dubious traditions or those which seemed to be fabricated. And this was not of their fault, as they have done their full utmost in their work, but that was beyond their human capability, as their judgement on *rijal* was only regarding their apparent conditions and what they came to know of their news, inward facts, intentions and hidden consciences, which all being beyond their

reach and can never be recognized but only by Knower of Hidden things.

There may be some man of good looking and appearance, but when divulging his inner intention we would be aware of his bad true state, the fact regarding which no one can doubt. About it several investigating *ulama'*, like *mujtahid* of Yemen al-Wazir al-Yamani who said in al-Rawd al-basim:[15]

There is unanimity among *ulama'* on considering the exterior not the interior, and anyone whose hypocrisy appeared and infidelity was proved, his traditions would be abandoned. And that whose Islam and honesty could be manifested for all and uttered the truth, he would have good status though his inner truth being the opposite of what is outwardly known about him. Thus we would have undertaken our obligation and exerted the required effort to seeking the truth.

The Messenger of Allah used to act according to the outward and repudiate knowledge of inward, the fact to which the Qur'an referred:

لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

"...whom thou (O Muhammad) knowest not. We, We know them..." (9:101)

i.e. he (S) had no knowledge of the hypocrites the text of which is thus:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

"And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom." (9:101)

Dr. Taha Husayn, in a valuable word[16] with which he reviewed my book Adwa', indicating the efforts exerted by men of *jarh* and *ta'dil*, said:

The earlier *muhaddithun* took notice of all this and did their best in seeking and finding the sahih traditions, purifying them of falsities of falsifiers and affectation of feigners. The method they adopted in this endeavour was studying the biographies of the *rijal* who transmitted the traditions throughout ages till the time they were written down. They used to follow up each and every one of these men, verifying whether he had an honest conduct and true faith in Allah and His Messenger, caring much to be truthful in all the traditions in general and those reported from the Prophet in particular.

That was a commendable and fruitful effort exerted by the precise among *ulama'* of *hadith*, who did their

utmost to bring out *hadith* in a *sahih* form. But all this exertion, despite its intensity and fertility, was not enough, as it is too difficult to follow up biographies of people, with searching, investigation and trying to find their minute details and what their hearts harbour inside, with what they hide of weak points in their souls and conduct.

It was inevitable to add to this effort another one, which being investigating the text itself, since the narrator might be honest and trustworthy ostensibly to the extent the judges admitting his testimony when giving witness, but Allah alone has the knowledge of minds and what the hearts hide, or inner consciences. Or the *rijal* from whom he narrated might be truthful and honest like him, of acceptable testimony by judges, but their innermost hearts conceal truth from people, the fact making it necessary to deeply studying the text of *hadith* reported by him from his counterpart reliable narrators, so as to explore the extent of its compatibility with the Qur'an to which doubt can never reach nor suspicion can afflict from any side. That is due to the fact that the Qur'an has never reached us through narrators – individuals or groups – but generations of the Islamic *Ummah* have unanimously exchanged and conveyed it in the form we know it today.

There generations have not conveyed it out of memory but in written form, as it was written during the lifetime of the Prophet himself, collected during the caliphate of Abu Bakr, and was inscribed in *masahif* and sent to all towns during caliphate of Uthman, the fact making it gather the written *riwayah* and memorized one, with compatibility of the two with each other. Thus it becomes meaning less to doubt even little any of the Qur'anic texts since they reached us through a firm way having no room for suspicion or doubt.

While citing all these realities as they are, and manifesting these historical events after verifying and rectifying them, my aim is not harming anyone but what I am after is to display, without any reluctance, the real character of the Companions, their being ordinary people like others, containing the righteous and sinner, truthful and liar, living and enjoying life like others. All this can never be detrimental to Islam in a way or another, and its light will verily continue to shine out of its great Book, covering all people till the Day of Resurrection.

1. Huda al-sari, vol. II, p. 111.
2. Al-Hazimi, op. cit., pp. 58, 59.
3. Tawjih al-nazar, pp. 75, 76.
4. Ibid., p. 101 and following pages.
5. When al-Dhahabi cited this hadith in biography of Khalid ibn Mukhallad al-Qatwani in al-Mizan he said: This is a very odd hadith, and if not be for the status of the Sahih I would have considered it one of Ibn Mukhallad's oddities. See the full text of the hadith in my book Shaykh al-mudirah, and it was reported by Abu Hurayrah.
6. Al-Manar Journal, vol. XXVII, p. 615.
7. See p. 34.
8. That is the Prophet's propagation from Allah.
9. Al-Rawd al-basim, vol. I, pp. 80, 81.
10. Ibid., pp. 135, 136.
11. Ibid., p. 163.

12. Fajr al-Islam, p. 366.
13. Muqaddimat Ibn al-Salah, p. 42.
14. Muqaddiamt Ibn Khaldun, p. 444.
15. Al-Rawd al-basim, vol. I, p. 151.
16. This speech was published in the Egyptian Newspaper al-Jumhuriyyah, issue dated November 25, 1958, and with it I initiated this edition of my book.

Reliability of the Companions

The issue of reliability of the Companions is quite critical, about which much talk was there, beside lengthy dispute throughout all ages. Hence this subject deserves good attention and much care so as to have moderate opinion about it, and any dispute be eliminated.

There was much dispute and controversy among Muslims regarding this *adalah* (reliability), while it being in itself an issue in which favour of the Qur'an and the Messenger can be clearly sensed. Thus it neither calls to disagreement, nor needs controversy. So is it right to enter into debate about an issue in which the merit of the Qur'an and the Messenger is established?

A group of people have gone too far in this matter to the extent they deemed them (*Sahabah*) to be reliable in all, even those indulged in *fitnah* (sedition), or in whose hypocrisy a Qur'anic verse was revealed, making it impermissible to criticize anyone of them, or raise doubt about his riwayah, accusing anyone doing so with debauchery.1 And this verily is an exaggeration in trust and extravagance in appreciation. Besides, it contravenes the principles stated in the Qur'an and Prophetic *Sunnah* regarding the firm evidences, and can never agree with the human tempers and nature.

It can be said that claiming the reliability of all the *Sahabah*, and consecrating books of *hadith* constitute the two main factors that facilitated for the enemies of Islam to attack it, and led to close-mindedness of its friends among thinkers! That is because *adalah* of all the *Sahabah* undoubtedly necessitates trusting whatever they narrate as cited in books of *hadith*, while it is known they contained many weak and poor traditions that constituted source of harm and detriment. If we intend to enumerate all the detriments that afflicted the Muslims as a result of that belief, it would be so lengthy, but we suffice here with stating only two detriments:

First: That intense dispute which inflicted the *Ummah* so seriously causing disunity among Muslims, from the days of Uthman till the present day and even to the days to come! This dispute scattered the Muslims, renderring them inconsistent parties, wrangling cults, and differing schools, either in *ibadat* (rituals) or transactions. And despite the efforts exerted by many *ulama'* who endeavoured to reuniting the Muslims throughout hundreds of years, so as to make them hold fast together to the cable of Allah and not to separate, but the moth of disagreement was and is still eating into the bones of the Islamic

Ummah, the fact that no one can deny.

Second: The fatal attacks and stabs that inflicted Islam everyday, because of what *hadith* books contained of traditions including superstitions and confusions, and other things that no free mind can approve of or right knowledge can support, till our religion came to be called *Din* of superstitions and misconceptions and that it being unfit and incompetent for ages of science and civilization. There is no dispute that those who reported those dubious traditions were the *Sahabah* themselves, and from them the narrators took and men of *hadith* inscribed in their books.

So if we exclaim that: The tribulation inflicting Islam is actually caused by two things: Absolute reliability of the *Sahabah*, and blind trust in books of *hadith* which contain together the poor and strong traditions, we would never alienate or neglect the truth.

If we go along the straightforward path, and obligate the express *hujjah*, following logic of aql (reason), adopting the programme adopted by contemporary *ulama'* in studying the issues, unaffected by any conventional or passional impact whether in respect of analyzing the characters of the *Sahabah* or what they narrated, the truth will be manifested explicitly and light of Islam will brightly shine, and Muslims all over the world will hold fast to the cable of Allah, united and not separated. And since the reliability of the *Sahabah* – as said before – is quite a perilous issue, I find it proper here to write this chapter so as to reinstate the matter aright and show – through strong indisputable evidences from the Book of Allah and His Messenger's traditions – the correct aspect that safeguards us from committing a mistake and protects against nonsense.

Who Is The Companion?

Before broaching the subject of reliability of the *Sahabah*, I have to define who the *Sahabi* is as identified by them (Sunnis), and the most adequate definition in view of the *Jumhur* (Sunnis) being that one mentioned by al-Bukhari:

In his book,[2] he said: Whoever from among Muslims kept company with the Prophet (S) or saw him, he would be verily a *Sahabi*.[3]

In his exposition for the definition of al-Bukhari, Ibn Hajar al-Asqallani declared: What he wants to say is that the epithet *Suhbat al-Nabi* (Companionship of the Prophet) fits that who kept company with the Prophet (S), a degree less than what the word *suhbah* means lexically, though the prevalent norm stipulated for it some *mulazamah* (association). It is also used for anyone who saw him (S) even from a remote distance.

What al-Bukhari stated is the preponderant notion, but is it stipulated that the seer should discern what he has seen! Or mere seeing being enough? Still there is controversy regarding this point but the practice of those who were counted among the *Sahabah* indicates the second option. As they mentioned

Muhammad ibn Ali Bakr al-Siddiq, who was born only three months and few days before the demise of the Prophet, as recorded in the Sahih, stating that his mother Asma' bint Umays gave birth to him during the *Hijjat al- Wada'* (Farewell Pilgrimage), before enterring Mecca, in the last days of Dhu al-Qa'dah in the year 20H.

Ali ibn al-Midyani says: Whoever accompanied or saw the Prophet even for only one hour, should be counted among the companions of the Prophet. It seems that they supported this definition with a *hadith* reported from the Prophet as saying: Some people will launch invasion, when it will be said to them: Is there among you anyone saw the Messenger of Allah? (When an affirmative answer is given) Then they will verily conquer.

In his introduction to the book al-Isabah fi tamyiz al-Sahabah, he (Ibn Hajar), in defining who the *Sahabi* is, said: The best definition I managed to get being: The *Sahabi* is that who met the Prophet (S), having faith in him, dying as a Muslim, he will be counted among those who met him, an fought beside him or those who did not participate in a battle. Also is that who saw him by his own eyes, even if he did not sit beside him, and that who could not see him due to a casualty like blindness.[4]

While making *jarh* and *ta'dil* of the narrators an obligation incumbent upon every narrator whatever his status be, they could not transgress the boundaries of the *Sahabah*, as they held
The *ulama'* have – a manifested in the previous chapter — obligated investigation about narrators of *hadith*, sarcasting some and moderating some others. And they have right in this as it is improper to admit the claim of any man whatever he may be, without investigation or verification or scrutiny them all to be reliable not liable to criticism, nor sarcasm can be levelled at them. What they said in this regard: "Their carpet had been folded"(i.e. there is no room for attacking them).

The wonderful point here is that they adopt such a stance while the Companions themselves used to criticize each other and even charging each other with impiety, as stated before and will be manifested later on in this book.

In his al-Taqrib, al-Nawawi writes: The *Sahabah* are altogether reliable, those who were involved in the fitnah and others. Al-Dhahabi, in his Risalah, said about the trustworthy narrators:[5]

If we open the door of jarh and ta'dil, a good number of Companions, Followers and leaders (imams) would enter it, as some of the *Sahabah* charged each other with impiety, according to some interpretation!! And Allah is pleased with all and forgives them, as they are not infallible, and their disagreement or contending them can never make them mild in our eyes.

Then he said: But the *Sahabah*, are not liable to sarcasm, despite whatever happened, and even if they erred as other trustworthy men erred! No one can be immune against mistake, but it being a very rare error causing no harm at all! As their reliability should be accepted and whatever they reported should be approved of, and acted according to, with which we charge Allah the Exalted.

While the *Tabi'un* are nearly free from anyone deliberately telling lies, but they may err and have misconceptions, and whoever committing very rare errors would be admitted, but that making multiple mistakes, though being among men of knowledge, his error would be forgiven too, with reporting his *hadith* and acting according to it. But determined *ulama'* would hesitate in referring to narrators, with such description and acting alone in argumentation, as whoever making numerous mistakes, his *hadith* can never be used in dispute and debate.

Concerning the companions of the *Tabi'un* – like Malik and al-Awza'i and their likes – they are also classified in the same categories, and it was found in their time some who would deliberately lie or perpetrate so many errors, as a result of which his *hadith* would be ignored.

For instance, Malik who was known as the guiding star among the Ummah, could never be immune against sarcasm!! And if anyone talked against Malik while using him in argumentation, his talk would be for an excuse! And so also is al-Awza'i, who was *thiqah* (trustworthy) and *hujjah* (authority), and he probably reported *hadith* alone and misconceived, with his reporting from al-Zuhri being doubted! In his regard Ahmad ibn Hanbal said that he was of weak opinion and weak *hadith*. So also spoke that who could not yet acquainted with al-Zuhri since he dyed with black colour, was wearing like soldiers, and served Hisham ibn Abd al-Malik.

This is a vast section. Also a reference should be made to Muhammad ibn Idris al-Shafi'i, who was widely known as a virtuous, trustworthy and honest man and a verifying memorizer that rarely erring. But Abu Umar ibn Abd al-Birr said: I heard Muhammad ibn Waddah saying: I inquired Yahya ibn Mu'in about al-Shafi'i, when he said: He is not a *thiqah*. The clause of Ibn Mu'in[6]about al-Shafi'i was only a slip of the tongue (lapsus lingue) out of desire and bigotry,[7] as Ibn Mu'in was a Hanafi, though being an upstart.

Beside Ja'far ibn Muhammad al-Sadiq, who was deemed trustworthy by Abu Hatam and al-Nasa'i, whereas al-Bukhari did not consider him a *hujjah* (authority)![8] Also Sa'id ibn Abi Urubah, in whose regard Ahmad ibn Hanbal said: He is thiqah, an imam of bad memory, and his traditions were recorded in the books, but he was a *qadari* (fatalist).

And al-Walid ibn Muslim: He was the learned man of Damascus, thiqah, and a memorizer but he used to defraud from weak narrators, with his traditions being cited in all books. That was what we quoted of this treatise in brief.

In al-Ahkam[9] al-'Amudi says:

The Sunnah Imams concurred in believing in the reliability of the *Sahabah*, with some of them holding: Their judgement in *adalah* is like that of those who followed them necessitating investigation and verification about their reliability in *riwayah*. Some of them said: They (*Sahabah*) continued to be reliable till the time when conflict and seditions erupted among them. After that we should look into the reliability of the narrator or the witness among them, when he being not widely-known to be reliable. Some others

said: Whoever fought against Ali, being aware, is verily a debauchee of refuted narration and witness against the true Imam. Some others believed in rejecting the narration and testimony of all of them, as one of the two parties should be fasiq, and he is unknown and unidentified.[10]

Al-Gazzali, in al-Mustasfi, says: Some people held them to be like others in respect of necessity of investigation. Some others said: They used to be characterized with reliability from the beginning till the eruption of battles and enmities, when the situation changed and blood was shed, the fact entailing investigation and scrutiny. The basis upon which those believing in reliability of all the *Sahabah* depended was the *hadith* they used to report from the Messenger of Allah: Verily, my Companions are like the *nujum* (stars), whichever of them you follow, you shall be guided rightly. But this *hadith* is false and baseless.

A Research on Disagreement

Al-Imam al-Muqbili,[11] in his book al-'Ilm al-shamikh fi tafdil al-haqq ala al-aba' wa al-mashayikh, dedicated a separate chapter in which he discussed the issue of disagreement in religious affairs, including the reliability of *Sahabah*. Due to the numerous advantages and valuable rules it contained, I cite herewith a brief abstract of it:

Allah, Subhanahu, has hinted to difference in religion, reiterating this several times in His holy Book, as He is fully aware of its detriment in the world, repeating it in regard of the Children of Isra'il, saying: "And they were not divided until after the knowledge came unto them, through rivalry among themselves." Allah said the truth, as we could not find disagreement but only where truth could be ascertained. Then came the Messenger of Allah (S) and forbade from suspicions entailing conflict, warning against them, like controvery about *qadar* (fate), regarding which the Almighty said: "O ye who believe! Ask not of things which, if they were made known unto you, would trouble you..."

And the Messenger of Allah said: "Depart me as long as I leave you". Allah, the Glorified, has perfected the *Din* on His Prophet's tongue, so nothing drawing us near paradise but he would show it to us, and so also with the Fire, nothing was ignored by Allah or His Messenger. Because Allah never likes us to search for everything with our powerless minds, as all the world was created in a limited measure within His Knowledge, after which the apostles were sent to perfect that what completing the favour, and establishing the *hujjah*.

Whatever other than this being only officiousness the detriment of which is feared and no benefit is expected. This mission was undertaken by the best of men, who used to evade disagreement, making up for every slip made by them, not insisting on the wrong they did knowingly, as did by Talhah and al-Zubayr and 'A'ishah.

Those Companions who survived till after the demise of the Prophet, bore patiently despotic rulers till the emergence of heresies due to searching for whatever left by Allah and His Messenger, of which if there

was any good for them, Allah would certainly make them acquainted with all these things through His Messenger never leaving them groping about awkwardly. Then some novel things appeared among Muslims, like talking about *qadar* and issue of creation of the Qur'an, and interfering in what occurred among the Companions, followed by debate before kings and emirs which turned to partisanship.

Each party was claiming this to be religiosity, while in fact it is not so. But when they overleapt the bounds, not observing their limit at which Allah and His Messenger ordered them to stop, Allah forsook them alone bewildering them with dissension and making them taste the tyranny one of another. Consequently, one caliph would agree with those people, launching severe attack against their opponents, while another one would invalidate what the first one did, speaking ill of these and belittling those, till evil prevailed and people divided into schisms.

Sometimes we see someone convert from a *madhhab* to another for the sake of some shaykh, or a ruler or any other worldly cause and natural bigotry. It is also reported that Ibn Abd al-Hakam inquired for *majlis* (meeting) of al-Shafi'i after his death, when it was said to him: Al-Shafi'i said: Al-Rabi' is more rightful to my majlis. Al that time he was enraged, converting to the Maliki School, compiling a book calling it: Al-Radd ala Muhammad ibn Idris fima khalafa fih al-Kitab wa al-Sunnah. Thus was mentioned by Ibn al-Sabki, and only Allah and those who are of sound instruction know well that *haqq* (truth) could never be wholly beside a certain party, and falsehood with the rest, but the truth – thanks to God – can never come out from among them altogether.

In fact truth was quite on the side of those who committed themselves to what the Prophet (S) brought with him, and it is inevitable for him to err in his exertions too in respect of minor issues not in major issues. And who can keep on his state and accept the teaching taught from Allah and His Messenger, never adopting any *madhhab*, preferring the ancestors to the Book and the *Sunnah* and abandoning this irremediable blight, committing himself to equity in reporting? By God I know not anyone in all these extinct books but he would grope about and confuse, being bigoted to his madhhab without any fairness, referring the Book of Allah to his belief and perverting!

After exposing the biography of the *mutakallimun*, he embarked on talking about the narrators, saying:

These *muhaddithun*, who claim the *Sunnah* to be firm, forbidding from *kalam* (theology),[12] were afflicted with corruption and deviation more than others, as they being on the centre of way of the *Shari'ah*, and demorality, war, assault, serpents, scorpions, poisons and lions when being on the road are verily more detrimental than when they be on the sideways.

However, their calamity being caused by indulgence in *kalam*, becoming more fanatic than the mutakallimun since the latters based their work on examination, without blaming the knowledge-seeker for discussion and putting questions and inventing explanations, rather counting this as a kind of elegancy and perfection. With succession of views, the latters, might discover the rapprochement in *kalam* of the two parties and alike, as falshood of *jabr* (determinism) was uncovered for the followers of

al-Ash'ari, who clung then to acquisition and after finding it defective they converted to the Mu'tazilah school on the basis of meaning as stated before.

Also establishment of option never appertains to the Mu'tazilah alone so as to be averse to it, but it being verily the *Din* and *hujjah* of Allah, and when being verified by any of the latters he would take easy what was aggrandized by the ancestors and be calm. While the *muhaddithun* have adopted something through the first sight, never criticizing, as if this being an innovation which they believed in, while it being an innovation from first to last, so why did they engaged themselves in it? It seems that their indulgence was unintentionally, but they were enticed by the Satan saying to them: You are *Ahl al-Sunnah* (followers of the Prophetic Sunnah), so who would defend it if you forsake these people? Thus they neither were satisfied with what they had, nor realized the intention of those people so as to be able to refute their claim!

Al-Imam Ahmad, with his full knowledge of the Sunnah and dedication to God the Glorious, was not ignorant of this, but when discussing the issue of creation of the Qur'an and was afflicted because of it, he considered it equal to *Tawhid* (monotheism) or even more! Once he was told that Muhammad ibn Harun said to Isma'il ibn Ulayyah: O the son of prostitutor! Do you claim the Qur'an to be invented? Or a similar expression! Ahmad said: May God forgive him (i.e. Muhammad ibn Harun). While Isma'il ibn Ulayyah was more entitled to imploring of Ahmad, since he was his equal in being an imam of knowledge and piety. And if supposedly he has erred in regard of what Ahmad alleged, then God's forgiveness is certainly more expansive. And his error in its regard is only like that who assumes caliphate while being devoid of its provisions and traits, plunged (ya'uth)[13] in blood and properties of Muslims!

May God forgive Ahmad, he has gone too far in bigotry in this issue, to the extent that whoever opposing him would be rebuffed with rejecting his *riwayah*, which being a treachery to the *sanad*. Because that who obligated approval of the report of the reliable, would obligate accepting such khabar, as he used to say: 'We report from the Qadariyyah', and when checking al-Basrah we will find two thirds of their people to be Qadariyyah, as reported in Tahdhib al-'Izzi and other books.

This issue cannot exceed the limit if there being steadiness in the disagreement regarding the two issues, but he exaggerated and began to reject the *waqif* saying: So and so is an ill-omened *waqifi*.[14] He even overstated and said: I never like reporting from that who responded in the ordeal like Yahya ibn Mu'in, though Ahmad was not among the obstinate nor among the hardliners. His shaykhs (in *hadith*) included 'Amir ibn Salih ibn Abd Allah ibn Urwah ibn al-Zubayr ibn al-Awwan, in whose regard al-Nasa'i said: He is not *thiqah*, and al-Daraqutni recommended to reject his *hadith*. Ibn Mu'in said about him: He is a liar, villain, enemy of Allah, and of no value, and also said: Ahmad turned mad, is he reporting from 'Amir ibn Salih? Al-Dhahabi said: He is very weak…Ahmad has never reported from anyone weaker than him.

Despite *guluww* of al-Dhahabi[15] in regard of Ahmad and approving of him, but he would not doubt that

he was not covetous toward his narrators, but only when the issue be related to the Qur'an. We want to ask him: What do you know about the Qur'an and the *Sunnah*, is the Qur'an not invented? Or is it invented? And your research and that of others are both innovations! And Allah described the Qur'an as an Arabic Qur'an containing no crookedness, saying:

وَلَقَدْ جِئْنَاهُم بِكِتَابٍ فَصَّلْنَاهُ

"We made it," and ***'We have revealed it',*** and ***'We have expounded it'*** (***7:52***)

never saying, We have invented (created) it, nor saying it is not invented. So wherefrom you have brought this *Sunnah*.

When Ali ibn al-Midyani, in whose regard al-Bukhari[16] said: 'I never despised myself but only near him', responded during the tribulation, being subject to sarcasm, though he might be excused when responding in the abandonment, in regard of the issue of invention of the Qur'an, till was defended by Muslim[17] though being known of leniency toward his *rijal*.

Even more amazing than this being the fact that those supporting Ali ibn al-Midyani couldn't find any fault except their saying: From him many narrators reported that he said: "Whoever claims the Qur'an to be *makhluq* (invented) has denied God! And whoever said, Allah does not see has denied God!" This exemption, if being right, has in fact incited vindictive feelings against him, since it is charging a Muslim with impiety without a proof shouldered by one of them, the charge that was levelled against 'A'ishah and some of the *Sahabah* and *Tabi'un* in negation of vision (*ru'yah* of God).

But the *muhaddithun* could not recognize the extent of error in *kalam* as this being out of their capacity, and every owner of anything should have knowledge of that thing alone. So we should search for this meaning and learn every art from its leaders, and beware of aliens in it. They used to reiterate this rule, and when intending to exempt anyone from error or extol him they would say: Whoever claims the Qur'an to be *makhluq* (invented) he is a disbeliever. That was said in regard of some people, among whom being Ibn Luhay'ah and others, and rather they said: Al-Muhasibi left the heritage of his father adding: the followers of two cults can never inherit each other, since his father was a *waqifi*.

Yahya ibn Mu'in, leader of *jarh* and *ta'dil*, said: 'Amr ibn Ubayd was a *dahri* (atheist, sceptic)! When asked, who is the dahri? He replied: He who says: nothing...while 'Amr was not so. Had we referred to the greatest of *mutakallimun*, or rather the venturous story-tellers, we would have never found anyone daring to that extent against a man known widely of knowledge, asceticism and gnosticism, followed by about half the *Ummah*.

In regard of Unbasah ibn Sa'id ibn al'As ibn Umayyah, Yahya ibn Mu'in said: He is *thiqah*, and used to keep company with al-Hajjaj ibn Yusuf; and so also said al-Nasa'i and Abu Dawud and al-Daraqutni, with al-Bukhari and Muslim reporting from him. Further al-Bukhari has reported from Marwan ibn al-

Hakam, who accused Talhah while being among his army, and the one who prompted him to revolt against Ali, doing every sort of calamity.

Ibn Hajar al-Asqallani, a leader of the recent narrators (al-Kamil), in his exposition on Marwan, said: If his companionship is proved, no vilification would affect him! As if *suhbah* being like prophethood or the Companion being infallible,[18] the fact being an imitation in investigation after reliability of the *Sahabah* became intuitive among the *Jumhur*.

Truly what is intended by this being only the majority, as the praise from Allah and His Messenger – the evidence for their reliability – has not identified individuals by names but it came in general, though the evidence for the Companionship including every seer (one who only saw the Prophet) and alike, is a very meagre evidence, and would that be known who is the addressed recommended? Is he the same recommended in the Prophet's *hadith*: Do not insult my Companions…if anyone of you spends the weight of each of them in gold, he can never attain to the measure or half of anyone of them.

Here it is obvious what kind of factors lying behind those traditions,[19] when the latters in Islam talking in regard of the formers, as when he said to Ammar (may God be pleased with him): Does this slave insult me? If we intend to generalize the epithet of companionship from upward going downward, i.e. starting from the *sabiqun* (ancestors) up to that who could only see the Prophet, so from looking at the positions of extolling cited in the Qur'an and the *Sunnah*, we can distinguish between one telling of a lofty status the least of which being reliability, and one telling of some kind of honour, though the Prophetic distinguishing probably came very explicit as his (S) saying in regard of one poor Companion: "He is verily better than the earthful of this", i.e. some of the heads among the latters in Islam.

Generally-speaking, whoever following up these and other cases among the *Sahabah*, he is either blind or feigning blindness. As reliability of some of them should be recognized out of necessity, who constitute the majority as stated before, in a way making it unnecessary to investigate their biographies.

Among the Sahabah there being very few who were devoid of reliability, like wine-imbibers, so we should drive them out of reliability not out of companionship. Some of them have embraced Islam for fear from the sword (killing) like the freed prisoners of war (*tulaqa'*),[20] and others, of whom if his good state couldn't be confirmed, he would be quite unknown for all, who being very rare in number.

Nevertheless, reliability verily is not like 'ismah (infallibility), but people have exaggerated in regard of those whose companionship was confirmed in insisting on proving their *adalah*. Had we admitted the inclusion of *subhah* (companionship) and after it *adalah* to all, the case would not have reached that level portrayed by ghulat among the narrators.

If *suhbah* benefitted one like Bishr ibn Marwan, if supposedly it was proved, or al-Walid, it would become clear for us that no act would be detrimental along with companionship except infidelity, when *suhbah* would be greater than faith, and this belief would be more special than *madhhab* of Muqatil and his followers, the Murji'ah.

And what is the position and consideration of the *ahadith*: "You don't know what they have done after you", which were *mutawatir* (successive) in meaning. Rather, if *tawatur* in words was claimed in some of them that belief would be justifiable, and Sunnah-claimants have claimed companionship or its confirmation for those no evidence was established in their regard, deriving from it as many as they liked of ramifications, founding then the *Din* on this. Hasn't God said: "If an evil-liver bring you tidings verify it..." in regard of a man of an ascertained *suhbah*,21 though his state was uncovered together with the *suhbah*.

Among the *Sahabah* there were some addicted to drinking wine22, beside innumerable (bad) practices that were not divulged as an observation for the right of the Prophet (S), unless there being a religious necessity when it should be mentioned. The worst infliction is verily inference of a religious ruling out of narrations of Marwan and al-Walid ibn Uqbah23 and others. This being verily the greatest betrayal to the *Din* of Allah and contradiction to the express text of the holy verse, the consequence of which would not bring the *Sahabah* as a whole any defect, but rather it being a vindication for them, so beware of self-conceit.

No doubt al-Bukhari was one of the leaders of lofty *muhaddithun*, so how would be the case with those having lower position despite the fact that al-Bukhari evaded reporting from so many devout *huffaz*,24 as stated in books of *jarh* and *ta'dil*. Also Ali al-Midyani was ignored by Muslim. In regard of Umar ibn Sa'd ibn Abi Waqqas, al-Ijli said: He is a *Tabi'i* and *thiqah*, from whom people reported *hadith*, and it was him who embarked on murdering al-Imam al-Husayn.

So is there *jarh* (defamation) in religion worse than this? And this being a warning only, as it is a vast section when opened for researchers to compile in it, this would take a full book. So also said the other *muhaddithun* in regard of their opponents in *aqa'id* (doctrines), that can be put to test.

The evidence for this claim can be found in the books of *jarh*, from which we can meditate statements about the supporter and opponent, considering them as witness from the foes, and would that they made this inward and outward, but they say that they report from the innovators while treating them in such a way. Yahya ibn Mu'in - when authenticating Sa'id ibn Khalid al-Bajali and being told that he was a *Shi'i* - said: a *Shi'i* and *thiqah*, and a *qadari*, *thiqah*.

Al-Ijli, described Imran ibn Hattan as a *thiqah*, while he flattered Ibn Muljam25 (may God's curse be upon him), saying:

O smite by a pious desiring nothing from it,

But to attain to pleasure of throne Owner!

Here we can identify who was pleased with killing of Ali, and who killed Talhah, and who killed al-Husayn, and how they were deemed trustworthy by others. While the faithful and true *ulama* and *huffaz* of the *Ummah*, like Hammad ibn Salamah - the known leader - and the ascetic scholar Makhul, were

avoided and ignored by al-Bukhari and Muslim too.

The beliefs and opinions held by the *muhaddithun* differed much regarding the narrators, as we see the same man may be described once with the epithet Amir al-Mu'minim by some and the biggest liar by others or something alike. We can have a look into the two Sahihs, and see how their authors shunned the great imams, against whom malice should be harboured, and if avoiding the best of them was considered, it (malice) would vanish, and it would never affect the supposition of their truthfulness but only like a drop in the sea.

And among the *rijal* they cited in their books there were some who were vilified by many leaders of *hadith*, and harshly attacked by some others, though they both - i.e. authors of the two Sahihs - would not be obliged but to act according to their *ijtihad*. More wonderful than this is the fact that their *rijal* included some whose ta'dil could never be established, but rather their position was like that of unknown or ignored ones.

In his exposition of Hafs ibn Bughayl, al-Dhahabi said: Ibn al-Qattan said: He is of unknown condition and unrecognized, meaning he was not known to be unreliable and he himself was unknown, gathering both the ignorances. Al-Dhahabi said: I haven't mentioned such kind (of people) in my book al-Mizan. Ibn al-Qattan said: He has discussed those subjects that were not broached by any *imam* (leader) or one lived contemporaneously with that man, indicating his reliability, which being something great.

In the two Sahihs there can be found so many of these concealed people who were neither deemed weak by anyone nor considered unknown. In his *tarjumah* of Malik al-Khayr al-Zabbadi he said: Among narrators of the two Sahihs, there being a large number (of narrators) whose authentication was not confirmed by anyone. How marvellous is that! The reporting is done from the unknown while eminent leaders and compilers are abandoned because they believed in invention of the Qur'an or were among the *Waqifah* or something of the sort. What causes wonder here is the courtesy of al-Dhahabi when he said: "...and they are not unknown," as that whose reliability was not proved would not be included with the evidences of khabar al-ahad relevant particularly to the reliable.

Besides the term *mastur* (hidden, concealed) can never bring its owner into the fold of the reliable who being meant by proofs of approving the *ahad* (single) narrators. To ignore men like Abu Hanifah, Muhammad ibn al-Hasan, Ibn Ishaq and Dawud al-Zahiri, among whom some were admitted by people in the *maghazi* (moral lessons), and some others were imitated by half the *Ummah*, and reporting from an unidentified man that no one knows who is he and what is he.

My intention is not defaming or belittling the two Sahihs, but to make known that the corruption of disagreement has prevailed everywhere, and this is exactly what I intend to manifest out of inviting to disdaining from disagreement and conflict, the fact to be known for all.[26]

In a footnote to this book, which is called al-Arwah al-nawafikh, al-Muqbili [27] explained the statement "they claimed *suhbah* (companionship) and proved it for that no evidence was established for it in his

regard, “saying” The outside aspect of this speech is the fact we reiterated before that they term something emerged in recent times, embarking then on interpreting the Book and the *Sunnah* with their renewed term... and *suhbah* has no legal Identity, but it and other words about merits of the *Sahabah* were used on the basis of lexical meaning.

But the traditionists termed and decided, without any evidence, that the term *suhbah* was used for everyone saw the Prophet, or seen by the Prophet even when he was a child, provided that he be a Muslim, keeping this until death and not apostatizing. No equitable or sane man can doubt that these restrictions being only in terminology not necessitated by the language, as the derivation being from *sahaba* (accompanied) not from *ra’a* (saw) or sighted certainly or hypothetically, so as to include even the blind one. It was better for them to say close hypothetically or a similar expression, so as to include even the contemporary people who did not see the Prophet or even every and each one, as hypothesis has capacity to cover everything. This is verily the origin of misconception of the issue, as we cautioned previously against this mistake that was perpetrated by so many people.

After identifying the word *suhbah* (companionship), they added to it an appendix by cancelling what was practised by the *Sahabah*. Some of them disguised under claim of *ijtihad*, that could be proved false by exigency in numerous cases, and some others would declare openly! How wonderful is this impudence in claiming *ijtihad* on the part of Bisr ibn Arta’ah[28], who was known of doing all kinds of evil, as he was envoy of the *mujtahid* Mu’awiyah, advisor of Islam in slandering Ali ibn Abi Talib and his *Shi’ah* (party). Beside Marwan and the debauchee al-Walid, and the *ijtihad* in swearing allegiance to Yazid and that who suggested it and endeavoured to achieve it or advocated it, beside innumerable cases.

They claim that all these practices aimed only at gaining God’s pleasure, except some ignorant ones unaware of what they are saying, giving premises, nourishing on desire and blind imitation, that became their diet. After that on this basis they dared to construct identical things from which no one could be free, though they differed in religious status, with the purpose that the pious disdaining from approving such calamities. That who was absent in time of committing a sin but showed his consent then would be viewed like that who attended and participated in it, and vice versa, as stated in the Prophetic hadith.[29]

Adopting Reliability Of All The Sahabah

While the *Jumhur* believe in reliability of all the Companions, refusing any *jarh* and *ta’dil* regarding them with accepting that for other narrators, considering them (Sahabah) all infallible against error, inadvertence and forgetfulness, there being many researchers not believing in this (absolute) reliability for all the Sahabah. But they hold the same view held by al-Allamah al-Muqbili that it includes the majority not all, and that they are liable to error, forgetfulness, inadvertence and even caprice, as they are human beings doing what others do, that which belongs to the human nature.

Besides, their master (S) who was chosen by Allah, Who knows better where to place His Message, said: “I am only a human being, that may be right or mistaken,” supporting their judgement with those

(companions) who were during the lifetime of the Prophet (S) among the hypocrites and liars, and many of whom apostatized after his demise. Truly they have instigated wars and seditions that consumed everything, with their bad consequences still sensed nowadays and will continue in future. It seems that the Messenger (S) could discern with his penetrating insight what will his Companions do after his passing away, as a result of which he said in the *Hijjat al-Wada'* Pilgrimage (Farewell): "Do not return after me disbelievers beheading and killing each other."[30]

Al-Bukhari reported from Ibn Abbas, that the Prophet (S) said: "Verily you will be resurrected bare-footed and naked, and a group of my Companions will be driven to the left (Fire). I would say, (God! Aren't they) my Companions! He (God) would say: They were still apostatizing and renegading since the time you departed them. I would say as the righteous bondman (al-Abd al-Salih) said: "I was a witness of them while I dwelt among them".

Muslim reported the same *hadith* thus: "A group of my Companions will be brought to me at the Pond (of al-Kawthar), and as soon as I recognize them they shall be dragged away. I would say, (God! Aren't they) my Companions! He (God) would say: 'You don't know what they did after you."

Al-Bukhari reported from Abu Hurayrah as the Prophet saying: "When I was standing, a group of people came toward me. As soon as I recognized them a man emerged between me and them saying: Come on! I said: Where to? He said: Toward the Fire, by God. I said: 'What did they do?' He said: 'They retraced their steps backwards after you.' Then another group appeared, and as soon as I recognized them, a man came out in between me and them, saying: Let's go, I said: whereto? He said: Toward the Fire, by God. I said: What did they do? He said: They retreated backwards. And I never think any of them will be delivered but as few as the ignored cattle.[31]

In another version of the *hadith*, the Prophet (S) said: "On the Day of Resurrection, a group of my Companions will come toward me, and will be dragged away from the *Hawd* (Pond). I would say: O God, (aren't they) my Companions. He (God) would say: You have no knowledge of what they did after you... they have retreated backwards".

Sahl ibn Sa'd reported that the Prophet said: A group of people will be brought to me (on the Doomsday), whom I know and they know me. Then something will intervene between me and them. Abu Hazim said: Al-Nu'man ibn Abi Ayyash heard me and said: Did you hear it in this way from Sahl? I said: Yes. He said: I give evidence against Abu Sa'id al-Khudri that I heard him — adding to it— and me (the Prophet) would say: But they are from me. It would be said to him: You don't know what they did after you. I would say: Remote be everyone who changed after me.

Al-Bukhari, under "bab Ghazwat al-Hudaybiyyah", reported from al-Ala'ibn al-Musayyab, from his father, as saying: I met with al-Bara' ibn Azib when I said to him: Blessed be you, you kept company with the Prophet (S) and swore allegiance to him under the tree. He said: O my nephew, you don't know what we did after him!

He also reported from Abd Allah, that the Prophet (S) said: I will precede you on the Pond, and some men from among you will be brought to me, and will be dragged away from me. I would say: O God, (aren't they) my Companions! It would be said: You don't know what they did after you. Al-Bukhari said: He was followed by Asim who reported from `Wa'il. Husayn said: It is reported from Abu Wa'il, from Hudhayfah, from the Prophet (S).

And he reported from Asma' bint Abi Bakr as saying: The Prophet said: I will be at the Pond waiting to see who from among you will come toward me. And a group of people will be dragged away from me, when I would say: O my Lord (aren't they) from me and from among my Ummah? It would be said: Did you realize what they did after you? By God, they kept on retreating and falling backwards.

Al-Bukhari said: Ibn Abi Mulaykah used to say: O God, we seek Your protection against retreating backwards and being seduced away from our *Din*.

Those were some traditions I quoted from al-Bukhari and Muslim, which contained so many (odd) things I disdained from citing for sake of brevity.

Hypocrites Among Sahabah And Surat Al-Tawbah

Al-Baghawi and others reported from Ibn Abbas as saying: The Messenger of Allah was not aware of the hypocrites till the revelation of Surat Bara'ah (al-Tawbah). Before it he could recognize some of their distinguishing qualities, sayings and deeds, out of what is revealed in their regard in several surahs before Surat al-Tawbah, like al-Munafiqun, al-Ahzab, al Nisa, al-Anfal, al-Qital and al-Hashr.

Surat Bara'ah has in fact disgraced them and divulged all sorts of their outward and inward hypocrisy, the reason for which it was called also al-Fadihah, al-Muba'thirah, al-Musharridah, al-Mukhziyah, al-Muthirah, al-Hafirah, al-Munakkilah, al-Mudamdimah and Surat al-Adhab.

Herewith exposition of some facts about them in the Battle of Tabuk and its limit, with their acts and signs of their hypocrisy, and scandals, and their punishment, arranged according to the course of the verses of Surat al-Tawbah not according to the letters.[32]

1. Their asking permission to remain behind, which can never be done by a believer, as none asks permission to abandon jihad but only that who believes neither in Allah nor in the Hereafter (467).

2. Had they intended really to go out they would have made ready for it (174)

3. Allah was averse to their resurgence, so He hindered them (471)

4. Had they risen out among the believes, they would have only increased in their perplexity, with wishing for their disgrace (473).

5. They have adopted the course of sedition before Battle of Tabuk, during Battle of Uhud, when they

instigated discord among Muslims, discouraging some of them (474).

6. They reversed the facts for the Prophet in the outset till truth was revealed to make him victorious and manifesting of Allah's decree, while they being averse to this (475).

7. Some of them took leave from the Prophet to stay behind (in battles), with the excuse of fearing from being infatuated by prettiness of the Roman women but they were afflicted with the fascination of disobeying Allah and His Messenger by practice (477).

8. Every good befalls the Prophet would bother them, and every disaster strikes him would delight them, thinking themselves to be decisive in remaining behind (478).

9. The believers await for the hypocrites to be afflicted with a doom from Allah directly or at their hands (479).

10. Their almsgiving would not be accepted due to their debauchery, impiety, performing prayers while being idlers, and paying their contribution only unwillingly (481).

11. Punishing them with their wealth and children in this world, and passing away of their souls while being disbelievers (485–574).

12. Their swearing for the believers that they be in truth of them, with describing their failure and being afraid of them (485).

13. Pointing of some of them at the Messenger in the alms, and if they be given from them they would be pleased, otherwise they would be enraged (487).

14. Their vexing the Prophet (S) by saying: He is only a hearer (516).

15. Their swearing for the believers to please them without pleasing Allah and His Messenger (522).

16. Their fearing from revelation of a surah proclaiming what be in their hearts, and threatening them (by God) for their scoffing with disclosing what they fear (525).

17. Their apologizing for their scoffing by saying that they were only prating and jesting, which being the same as infidelity, with threatening to punish a party of them because of their insistence on their guilt, and possibility of forgiving another party (528–532).

18. Manifesting the conditions of the hypocrites and their general qualities, males and females, and throwing them together with the disbelievers into Hellfire and cursing them (533).

19. Resembling them to the hypocrites of the ancient peoples in having nothing to do but to enjoy what they stated when prating in falsehood and perishing of their works in the world and the Hereafter like them (527), with reminding them with the fate of the hypocrites folks who were before them (539).

20. The hypocrites are verily the transgressors (the verse 67).

21. Connecting them (hypocrites) to the disbelievers in respect of obligation of striving against them, with being harsh in treating them and threatening them (549).

22. Their swearing (by Allah) on denying what they said of the word of disbelief, and God's proving what they denied, (and He inspired them that which they could not attain), which being the attempt to assassinate the Prophet (551-555).

23. Making some of them a covenant with Allah to give alms when being straitened, but breaching their covenant and lying after attaining richness and affluence, with (Allah's) making the consequence of this to be hypocrisy accompanying them until the day of meeting God. And their unawareness that Allah knows both their secret and what they announce (558).

24. Their pointing at and carping the believers in giving the alms, and deriding them (563).

25. Depriving them from asking forgiveness by the Messenger due to their disbelief in Allah and His Messenger, with no hope to be guided (by Allah) through abandoning their rudeness. (666).

26. Rejoicing of those who were left behind at sitting still behind the Messenger of Allah, and their recommendation not to go forth in the heat with reminding them with the fire of hell (569).

27. Its being more proper for them to be sad, laugh a little and weep much (572).

28. The Prophet's forbidding from praying for the dead of them, giving the reason to be their disbelief and dying while being disbelievers.(573).

29. Asking leave by men of wealth among them to stay behind of jihad whenever a surah is revealed commanding to gather between faith and jihad (581).

30. The state of the wandering Arabs and asking permission by some of them to sit and be exempted from jihad, and sitting of the liars without an excuse, with threatening that a painful doom will fall on those who disbelieve (583).

I suffice with citing these qualities of the hypocrites in the Battle of Tabuk, as stated in Surat al-Tawbah, Whoever seeking more information or desiring to recognize all the acts done by the hypocrites, he can refer to the Surahs of al-Munafiqun, al-Ahzab, al-Nisa', al-Anfal, al-Qital and al-Hashr.

In the two Sahihs, in *hadith* al-Ifk, it is reported that Asid ibn al-Khudayr said to Sa'd ibn Ubadah: You are a hypocrite, and you dispute on behalf of the hypocrites. Then there was a heated wrangling between them till the Prophet reconciled between them. These were the Badrites among whom someone said to the other: you are hypocrites, but the Prophet never charged with impiety anyone of them.

There are so many reports in this regard, and anyone desiring to know the names of the hypocrites among the Khazraj and Aws (Tribes), he can refer to the first volume of Ansab al-Ashraf, in which their names filled ten pages from p.274 upto p.283.

Preferring Trade and Pastime to Prayers

It seems proper to state here what was done by the *Sahabah* toward the Messenger of Allah, and how they broke away from him toward merchandise and pastime, preferring this to prayers, leaving him standing performing the *Jumu'ah* (congregation) prayer, alone. That was after the commandment of Allah the Glorified to them to haste unto remembrance of Allah and leave the trading, as that is better for them, if they but knew. Nevertheless, they disobeyed Allah's order and dispersed toward their merchandise and pastime, leaving the Messenger of Allah!

The following verse can divulge the truth about them:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِندَ اللَّـهِ خَيْرٌ مِّنَ اللَّـهْوِ وَمِنَ التِّجَارَةِ وَاللَّـهُ خَيْرُ الرَّازِقِينَ

"And when they see merchandise or pastime, they break away unto it, and leave thee standing. Say thou (O Our Apostle Muhammad!) What is with God is better than pastime and (better) than merchandise, and God is the Best of sustainers" (62:11).

Hypocrisy of Companions during and after Prophet's Lifetime

The following is a *hadith* reported by al-Bukhari and others[33] from Hudhayfah ibn al-Yaman, in which he manifests clear the hypocrisy of the Sahabah during the Prophet's lifetime and after him.

Hudhayfah said: The contemporary hypocrites are worse than those who lived during the Prophet's lifetime and used to conceal their truth but today they declare publicly! In another narration by al-Bukhari from him (Hudhayfah) too; who said: Verily hypocrisy was found in the time of the Prophet (S), but today it is no more than disbelief after faith. In another narration (he said): It is in fact disbelief and faith.

Al-Bazzar reported from Abu Wa'il as saying: I said to Hudhayfah: Which is worse, the hypocrisy of today or that which was found during the time of the Messenger of Allah? He — banging his forehead by hand — said: Oh! It is today manifest, while in the time of the Messenger of Allah they used to hide it.

I support this chapter with a statement written by Dr. Taha Husayn in his book Uthman, in which he referred to the issue of *fitnah* (disorder) that happened during the time of Uthman, and some comments of the historians about it.

The stances of people toward the events during the days of Uthman and his role in them differed much. Some of them relieved themselves of the job saying: Most of these events were falsified and innovated,

and their occurrence was not established. But they were claimed to exist by claimants, some of whom intended to hatch plots against Islam, with some others being compelled to do so, because of the severe animosity that was found among the parties. Therefore they would reject and deny most of the events, viewing those ones accepted by them to be not so perilous, but were subjected to exertion of opinion (*ijtihad*) by the *madhhab* leader (imam) that if he would be correct, two rewards will be his share but if mistaken one reward.

However, his intention of that was only good, as he could not intend but good, the opinion that was held by them (the latters) in regard of the narrations approved by them, which were exposing the antagonism that was going on between Uthman and the Prophet's Companions. So most of these events were viewed by them to be composed and very few of them could be accepted according to the above-mentioned interpretation, i.e. they were produced as a result of *ijtihad*.

Most of those holding this notion, are in fact compelled to it, due to their consecration to that era of Islam, and being averse to accuse the Prophet's Companions with charges that were usually ascribed to those caring only for the worldly lusts, out of what they harbour of readiness to rivalry and struggling on transient wishes that never suit people accompanied the Messenger of Allah, striving hard in the way of Allah and founding the State, through what they expended of money , wealth and efforts.

Despite the possibility of being wrong or correct but they used to strive all the time, rushing to do good, so it was not possible for them to be involved in major sins, nor to perpetrate such minor sins that Allah forgive for His benevolent bondmen! Few of those holding this belief are impelled to hold it due to the mental inactivity that curbs them from researching, investigation and inquiry.

There being others who make it easy for themselves by denying the possibility of occurrence of such events and seditions at the hands of the Prophet's Companions, viewing them to be conspiracies hatched by enemies of Islam, like Abd Allah ibn Saba' and his likes from among People of the Book and other than them. It is quite obvious that we can never believe in this or that notion, as we neither like laziness nor incline towards comfort, nor exaggerate in consecrating people to that far extent, nor ascribing to the Prophet's Companions traits which they don't attribute to themselves.

They used to consider themselves to be human beings, liable to what others are subject to, of sins and guilts, exchanging serious charges, with some of them accusing each other with infidelity and liberatinism. As an example, it is reported that Ammar ibn Yasir used to charge Uthman with impiety, deeming it lawful to kill him, calling him with the name of Na'thal.

It is reported too that Ibn Mas'ud used to deem shedding the blood of Uthman to be lawful when he was in Kufah, where he used to address the people saying: The worst of things are verily their invented ones, and every invented thing is a heresy (bid'ah), and every bid'ah is *dalalah* (deviation), and every deviation is in fire, meaning with this Uthman and his deputy al-Walid. Further it is reported that Abd al-Rahman ibn Awf said to some of his companions, when he was in deathbed: Precipitate him (i.e. Ali), before his

sovereignty exceeds the bounds.

Those who supported Uthman from among the Prophet's Companions, were of the opinion that their opponents had renegaded religion and violated his commandment, the reason for which they deemed fighting each other as lawful. And actually so they did, as in the Battles of al–Jamal and Siffin, except in the case of Sa'd and his few companions.

While the Prophet's companions have obliged themselves toward such disagreement, reciprocating charges with major sins and fighting each other to please God! So how can our opinion of them be better than the way they viewed themselves, and we can't hold the belief held by those denying most of the *akhbar* (reports) that conveyed to us the sedition and conflict occurred among them. Doing so, we would only negate the Islamic history as a whole since the mission of the Prophet, since those who narrated the reports of these seditions were the same narrators relating the news of conquest and reports of *maghazi*, beside *sirah* (conduct) of the Prophet and caliphs.

Hence it is not for us to believe them when narrating that which pleases us, and belie them when reporting that which we dislike. And we should not approve of a part of history and negate its other part, for the only cause that some of it pleases us while some other part of it bothers or harms us. Also it is improper to believe whatever is narrated or belies it as a whole, as the narrators being ordinary people liable to err and be correct, and may tell the truth or falsehood.

The earlier traditionists themselves realized this fact, and made ready for it, laying down certain rules and regulations for *ta'dil* and *tajrih*, and believing and refuting, beside ways of preponderation and disapproval, and suspecting that which is doubtful. So we are not to blame when adopting the same method they followed, and to add to the rules known for them the new rules recognized by recent traditionists, which they employed to verify, investigate and analyze the texts so as to comprehend their denotations.

The point that has no room for any doubt being that, the Muslims have differed in opinions regarding Uthman, and this disagreement resulted in a disorder and insurrection that created disunion and discord after which they haven't attained unity or agreement till the present time.[34]

Taha Husayn concluded this chapter with some elaboration about the rules that everyone studying the Islamic history should follow and base his research on their principles, so as to employ them to verify, investigate and analyze the texts and comprehend their denotations.

He also obligated upon anyone intending to study these reports properly, to adopt a stand toward narrators of reports as that of a psychologist, viewing them as 'ordinary people liable to err and be right, and may tell the truth or falsehood." Further, he should seek truth and equity when investigating their narrations, believing nothing out of malignance, or denying nothing out of self desire.

If these healthy rules cited by Dr. Taha Husayn enrage some people, they undoubtedly deserve approval

and confidence of *ilm* (knowledge), truth and religion altogether.

I conclude this chapter with a word recorded by Dr. Ahmad Amin (may God's mercy be upon him) in his book Duha al-Islam,35 through a letter by some Zaydis, saying:

"We noticed how the Sahabah used to criticize each other, or rather curse each other, and if the Companions were at a position where no criticism or cursing be permitted, we would be able to recognize this fact through them themselves, as they are better aware of their status than common people of our present time.36

For example Talhah, al-Zubayr and A'ishah and their supporters have forsaken Ali, with Mu'awiyah and Amr ibn al-As having not fallen short of smiting him and his followers with the sword. It is also reported that Umar used to vilify and refute the narrations of Abu Hurayrah,37 standering Khalid ibn al-Walid and charging him with debauchery, accusing Amr ibn al-'As and Mu'awiyah with dishonesty and looting the spoils of war and deducting them. In fact we can rarely find among the Sahabah anyone whose tongue and hand be free from fault, beside many similar instances found in history books.

The *Tabi'un* used to follow this way in regard of the Sahabah, holding such belief about the rebels among them, while common people considered them as masters after that. It can be said that the Companions were only ordinary people, and should be judged and viewed in the same way of other people. Whoever of them doing any offence is to be censured, and that who does good should be extolled, having no merit over others but in sighting and accompanying the Messenger. Rather, the sins they perpetrated might be more obscene than those of others, since they have witnessed all the landmarks and miracles, therefore our guilts should be considered lighter as we are far from that time and more excused."

After finishing talk on reliability of the Sahabah, I am going to manifest how the *Ummah ulama'* were viewing the akhbar al-ahad.

Attitude of Ulama' Toward Akhbar Al-Ahad

In a comment on utterance of Ibn al-Salah38, "The Ummah received al-Bukhari and Muslim with approval" al-Jaza'iri said: "He didn't manifest what he meant by *Ummah*! Or what he intended by receiving them both with approval! And he had to elucidate that clearly so as not to let doubts and questions raised in the minds of people. If he meant by *Ummah* all the *Ummah* throughout all ages, he would prove his dishonesty, as these two books were only approved in the 3rd century after the time of al-Bukhari and leaders of known schools of *mudhahib* (Islamic Law). And if he meant some of it — who came on the scene after the two Sahihs and they truly constituted part of the *Ummah* — his proof cannot be established. But if he meant by it its *ulama'* — which is apparently sensed — the *ulama'* here are on three divisions: *Mutakallimun*, *Fuqaha'* and Grammarians.

But the *ulama'* to whom this description can be applied, being in fact those who emerged after coming out of these two books in the 3rd Hijrah century. Whereas those who came before them from among people of ancient centuries, in regard of whom a *hadith* ascribed to the Prophet was cited, that 'they were the best of peoples of all centuries', had never seen these two books so as to seek their opinion regarding them, nor the way they received them.

Let's go back to the ulama' who came after the appearance of these two books, to inquire about the way they viewed them and how they received them.

The Mutakallimun

Out of what is known about them, they used to refute and reject every *hadith* contradicting their beliefs, even if it was among the conjectural issues. When any such *hadith* was cited before them, they would interpret it if finding its interpretation accessible. Or they would reject it contenting with saying: This is of *akhbar al-ahad* indicating only conjecture, and it is impermissible to take decision based on conjecture in the case of kalami issues, since the basic principle in *ilm al-kalam* being always: The *naqli* evidences can never indicate certainty"[39]

As an example for this, we can refer to the *hadith*: A dispute was heated between the Paradise and Fire. The Fire said: I have been distinguished with the supercilious and despots. While the Paradise said: What is the matter with me that no one enters me but only the weak and mean among people! Allah, the Glorious and Exalted, said to the Paradise: You are My mercy, with you I bestow My mercy upon whoever I choose from among My bondmen. And to the Fire He said: You are only a torment, with you I punish whoever I wish from among My bondmen. For every one of them is her filling! As the Fire is never filled till He (We seek God's forgiveness) puts His leg, when it would say: Never, never, never. Only then it would be filled and would seclude itself altogether, and Allah the Glorious and Exalted never oppresses anyone. Concerning the Paradise, Allah will verily prepare for it certain creatures.

This *hadith* is unanimously concurred, and was reported by al-Bukhari and Muslim from Abu Hurayrah, from the Prophet (S). In another narration by al-Bukhari, from Abu Hurayrah, it reads thus: the Paradise and Fire quarrelled before their Lord — the *hadith* — saying in it: Allah will originate creatures for the Fire. In another narration by Muslim: "Till Allah puts His leg." The researchers believed that the narrator intended to mention the Paradise, but he was distracted and his tongue slipped and said the Fire.

No *mutakallim* can believe in veracity of this *hadith* and its likes – which being so many – and rather he can never be determined in their regard! And if he be obliged to believe in their veracity he would spare no effort to interpret them, even if when the words cannot conduce it, in a way the hearer gets to know that the speaker never holds it permissible inwardly. This fact has created strong antagonism between the mutakallimun and muhaddithun, that is known for anyone looking into history books, to the extent that the *mutakallimun* called the *muhaddithun* with the name *al-mushabbihah* (anthropomorphists), while the *muhaddithun* used to give them the title *al-mu'attilah* (prorogators). [40]

The Fuqaha'

In relation to the fuqaha', it is commonly known about them that they used to interpret every *hadith* contradicting the notions held by the *ulama'* of their *madhhab*, even if being among the latters. Or they used to refute the *hadith* by another *hadith*, though being unfamiliar among leaders of *hadith*, and that one they refuted being recorded in the two Sahihs or reported in al-Sihah al-Sittah.

Whoever looking into the expositions of the two Sahihs, everything will be explicitly manifested. Some have avoided courtesy to the *muhaddithun*, expressing that preponderating two Sahihs over other books being a preponderation without a preponderated, and those who showed courtesy were content with the apparent indications. To this fact a reference was made by al-Izz ibn Abd al-Salam in Kitab al-qawa'id by saying:

What raises wonder here is the fact that even when any of the imitating *fuqaha'* be acquainted with the weakness of doubt aroused by his *imam*, he would keep on following him in it, though failing to find an escape for him. Moreover he would leave alone those who witnessed and attended the revelation of the Book and the (Prophetic) *Sunnah*, and the correct criteria for his *madhhab*, clinging strictly to imitating his imam, and rather he may follow some trickery so as to divert and repel the phenomena of the Book and *Sunnah*, interpreting them with false illogical interpretations for defending his imitated imam.

They used to meet and gather in one place, and when anyone of them hearing some *hadith* contradicting what he used to have in mind, he would be so astonished, not bothering himself to seek the evidence, rather being stiffly adherent to what he was familiar to, that is imitating his imam. But had he pondered over it, his amazement of the madhhab of his imam would have been much more and prior to that of any other *madhhab*!

Hence, debating with such people is verily futile and useless, leading only to antagonism and discord of which no benefit is hoped. I have never known of anyone converted from *madhhab* of his imam after coming to know that truth and right be in the side of another *madhhab*! Rather such person would insist on it despite his awareness of its weakness and remoteness from truth. It is better then to refrain from debating such people who when one of them failing to keep pace with *madhhab* of his imam, he would say: There may be an Imami who comprehended a proof that I couldn't understand, or be guided to it. This poor man is unaware of the fact that this is encountered by its equal, and he is distinguishing his rival with the manifest evidence and clear proof mentioned by him. Glorified is Allah, many are those whose sight was covered by imitation, till impelling him to hold the belief I referred to.

May Allah help us to follow the truth wherever it be and no matter by whom it is disclosed. (End of statement of al-Izz).

Al-Jaza'iri (may God's mercy be upon him) concluded this discussion with an important notice, in a commentary on their criticism for the *hadith* of disputation between Paradise and Fire), that the Fire is

never filled till Allah originates another creation, saying:

What is strange in this respect being the attempt of some unknown man, who has no experience in this profession, whether in respect of riwayah or dirayah to ascribe error to it, believing that criticism has closed its door for all, or thinking that criticizing the text is unjustifiable since he fearing that pleasure-seekers may enter from it, unknowing that when criticism being practised according to the normal course it would not be deplored.

Many of leaders of *hadith* have experienced this case, like al-Isma'ili, who after citing the *hadith* "Abraham will meet his father Azar on the Day of Resurrection with darkness covering Azar's face", said: This is a report in whose veracity there being doubt, with respect to the fact that since Abraham is well aware that Allah never fails to keep is well aware that Allah never fails to keep the tryst, so he may consider what befell his father as a disgrace for him, with telling him that Allah promised not to disgrace him on the Doomsday, though being aware that He never breaks His covenant. We can see here how he found defect in the text he stated.

Some of the *usul*is said that the traditions contained things that can't be ascribed to the Prophet (S), as they can't be held in accordance with their apparent aspect due to their being contradictory to the proof, and other than their appearance being far from his(S) eloquence.41

Sayings of Madhahib Imitators

After completing the speech of those who refuted Ibn al-Salah, I am going to cite a number of sayings about imitators of *madhahib* and their standpoint in respect of *hadith*, so as to perfect what al-Izz ibn Abd al-Salam previously said.

The indisputable fact being that a certain *hadith* may be adopted by some Hanafi due to its good fame, but some Shafi'i may come then and reject it due to weakness (he claimed) in its *sanad*! While some Maliki follower may neglect the same *hadith* since the practices and acts proceeded in its contrariety, with a Shafi'i acting according to it due to strength of its *sanad* in his view, and so on and so forth.

In Mir'at al-*usul* and its exposition Mirqat al-w*usul*, there can be found principles laid by the Hanafis on investigating the position of the narrator. They hold that if he was a *faqih*, all of his narrations will be approved, whether he agreeing with the *qiyas* (analogy) or contradicting it. But if he was not a *faqih*, like Abu Hurayrah and Anas, his narration would be rejected when disagreeing with the *hadith* he reported.

Some *ulama'* hold: Riwayah of akhbar from the Messenger of Allah (S) is not accepted but only when being *khabar* by common people from common people, or the *ulama'* of all regions concurring on acting according to them. This method was followed by the *fuqaha'* of Iraq: Abu Hanifah and his companions.

This matter was elucidated by al-Imam Abu Yusuf, the companion of Abu Hanifah, in his book which he compiled from al-Awza'i. And in the book al-Umm of al-Imam al-Shafi'i42 the following statement was

quoted from Abu Yusuf the disciple of al-Shafi'I: "You have to take the *hadith* which is widely-known by *'ammah* (common people)43 and beware of the odd one, as Ibn Abi Karimah related to us from Ja'far that the Messenger of Allah has one day summoned the Jews and put to them some questions, when they related to him some traditions in which they told lies about Jesus Christ. Thereafter he assumed the pulpit and addressed the people saying:

Verily the traditions ascribed to me will spread among you. When what is reported to you from me agrees with the Qur'an, it is certainly from me, but when it contradicts the Qur'an it is verily not from me. And as we were told, Umar was not approving of any *hadith* reported from the Messenger of Allah (S) but only with two witnesses (confirming it). Ali ibn Abi Talib also used to reject every *hadith* reported from the Messenger of Allah.

The narrations are multiplied, producing strange things unknown by the *fuqaha'*, and inconsistent with the Book and *Sunnah*, so avoid the odd traditions, and take only the traditions approved unanimously by men of *hadith* and *fiqh*, and which agree with the Book and the (Prophetic) *Sunnah*.44So you have to measure everything according to this rule, whatever contradicting the Qur'an is verily not uttered by the Messenger of Allah, even if cited through narrations. And even if related by trustworthy narrators from the Messenger of Allah (S) that he said when was on death-bed: I forbid — in another narration: I never forbid but only — what is forbidden by the Qur'an and Allah, and they never retain anything against me.45 Make the Qur'an and the *Sunnah* your Imam and leader, and keep on this, and take it as a criterion for measuring whatever is cited to you, of that which was never clarified in the Book and the *Sunnah*!

Al-Imam Alam Al-Din Al-Maliki, In His Book Iqaz Al-Himam,46 Writes:

We may see someone that when coming across some *hadith* agreeing with his *madhhab*, he would be delighted and would admit and yield to it. But if coming across a correct *hadith* free from abrogation and contradiction, supporting the *madhhab* of other than his imam, he would open wide the door for remote probabilities, turning away from it, seeking for his leader's *madhhab* aspects of preponderation, despite its contradiction with the *Suhabah*, Followers and express text; when failing in all this he would claim abrogation47 , without any evidence, or specification, or non-acting according to it, or any other plea presented by ill-minded people.

When being unable to do all this, he would allege that his imam had knowledge of all the narrations or most of them, and he (imam) had left this noble *hadith* only when coming across a refutation against it in his view. Hence he would take of the *ulama* of his *madhhab* as lords, opening for their excellences and noble acts many doors, thinking that whoever opposing this to be mistaken and misled. And if he was being counselled by anyone of the Sunni ulama, he would take him as an enemy, even if he was an intimate friend before!

Opinion of Malik and his companions

The opinion held by Malik and his companions being thus: The *Sunnah* can be established through two manners: One of them lies in finding some leaders among the Prophet's Companions holding an opinion agreeing with it. The second way being: Not to find people disagreeing in its regard. And he (Malik) used to toil and exert efforts all the time, abandoning every other thing though several traditions were cited in its regard, saying: The most beloved traditions to me are those upon which there being unanimous agreement among people.

We have to return to the original topic. Al-Shatibi, in al-Muwafiqat,[48] said. About the *hadith* "washing the pot from the licking of the dog seven times", the imam (of *madhhab*) said: This *hadith* is cited, and I don't know the truth about it! He deemed it weak saying: When its (dog's) game trophy is eaten so how its saliva being abhorred? Malik also disregarded the *hadith*: "Whoever dies while owing some days fasting, his wali (custodian) should fast on his behalf,[49] in accordance with the Qur'anic principle: "No laden soul can bear another's load."

Ibn al-Arabi says: If *khabar al-wahid* comes contradictory to any of the legal rules, is it permissible to act according to it or not? Abu Hanifah said: No, it is impermissible to act according to it. Whereas al-Shafi'i holds: It is permissible. Malik said: When the *hadith* be supported by a rule, it can be adopted, but if it be alone it should be neglected, as in the case of the dog's licking. That is because this *hadith* contradicted two great principles: One of them being the Almighty's saying: "... so eat of that which they catch for you...".

The second one is that: The cause of *taharah* (purity), which is *hayat* (animation), is incarnated in the dog. He also forbade from fasting six days of the Month of Shawwal – despite the establishment of the *hadith* that is reported by al-Tirmidhi and Abu Dawud and al-Nasa'i, saying: Whoever fasts Month of Ramadan, following it with six days of Shawwal it will counted as he has fasted all the life – which he refuted, relying on the principle of sadd al-dhara'i.

Abu Hanifah holds: When khabar al-wahid is cited contradictory to the *qiyas* (analogy) it will never be accepted, that is why they have never approved of the *hadith* of al-misrat.

Al-Tahawi,[50] the Imam of the Hanafis, who was mujtahid in the madhhab, used to disagree with his father when the evidence being established, criticizing the *hadith* in respect of its meaning despite the veracity of the *sanad* in the view of the traditionists.

Al-Awza'i And Abu Hanifah

Ibn al-Hammam reported that al-Awza'i said: Why don't you raise your hands (to the chest) during *ruku'* and standing up? He (Abu Hanifah) said: Because there is no confirmed *hadith* about it from the Messenger of Allah. Al-Awza'i said: "How is that, while al-Zuhri related to me from Salim, from his father

Ibn Umar, that the Messenger of Allah used to raise his hands when starting the prayers and during ruku' and when standing up after it. Abu Hanifah said: It was related to us by Hammad, from Ibrahim (i.e. al-Nakha'i), from Alqamah and al-Aswad, from Abd Allah ibn Mas'ud that the Prophet was not raising his hands but only when starting the prayers, not returning to it again. Al-Awza'i said: I relate to you from al-Zuhri, from Salim, from his father, and you say: It was related to me by Hammad, from Ibrahim! Abu Hanifah said: Hammad was *afqah* (more knowledgeable) than Salim, and Alqamah was not lower than Ibn Umar in *fiqh* ... and if Ibn Umar was merited with his company (to the Prophet), al-Aswad also was of great virtue.

The Moroccan Hafiz, in al-Intiqa',51 said:

Many of men of *hadith* used to permit sarcasm against Abu Hanifah because of his refuting a large number of reliable akhbar al-ahad, as he used to compare them to what got unanimous agreement of traditions and meanings of the Qur'an, rejecting whatever deviated of them and calling it odd.

Al-Nawawi says: Abu Hanifah was keen in taking the knowledge, defending God's sanctuaries against violation, taking only those traditions he considered to be correct that were reported by trustworthy narrators, beside the acts of the Messenger and Kufah *ulama'* he could see.

Al-Awza'i used to say: We never harbour malice against Abu Hanifah because of exerting his opinion,52 as we all do that also, but the reason for our malice against him lies in the fact that when relating to him any *hadith* from the Messenger of Allah he would disagree with it by approving of another *hadith*.53

Despite all these facts, Abu Hanifah is and will be counted as the greatest Imam, and his followers are spreading all over the world, east and west, with no one being allowed to doubt their faith or suspect their devotion. In A'lam al-muq'in Ibn al-Qayyim enumerated about one hundred traditions that were not adopted by imitators of the *fuqaha'*, taking them from the books regarded authentic by *Ahl al-Sunnah*.

Sibt ibn al-Jawzi has also cited a number of traditions taken from the two Sahihs that were disregarded by the Shafi'is, when they approved other contradictory ones. And so also was the case with other *madhahib*.

Al-Khatib reported from Abu Salih al-Farra' as he said: I heard Yusuf ibn Asbat saying: Abu Hanifah refuted four hundred or more traditions reported from the Messenger of Allah. He also reported from Wukay' as saying: We know about Abu Hanifah that he disapproved of two hundred traditions. Further he reported from Hammad ibn Salamah through two ways, as saying: Abu Hanifah received the *athar* (old traditions) and *sunan* and refuted them by his opinion.54

We conclude this chapter with a statement uttered by Abu Shamah:

Madhhab Being Altered Religion

He (Abu Shamah), in his Mukhtasar Kitab al-Mu'ammal li al-radd ila al-amr al-awwal, writes: One of gnostics was inquired about the meaning of the *madhhab*, when he replied: It gives the meaning of an altered *Din*, as Allah the Exalted said: "... and be not of those who ascribe partners (unto Him). Of those who split up their religion and became schismatics."[55]

Points of Disagreement among Fuqaha'

The opinions of fuqaha' differed due to the fact that everyone of them adopted a single *hadith*, adhering to it alone with ignoring others, the example for which can be seen in the *hadith* related by Abd al-Warith[56] ibn Sa'id who said: I came to Makkah where I found Abu Hanifah. I said to him: What is your opinion regarding a man who sold something with stipulating a certain provision? He replied: The selling transaction is invalid and the provision is invalid! I came then to Ibn Abi Layla and inquired him about the same issue, when he said: The selling is valid and the condition is invalid. Then I (Abd al-Warith) put the question to

Ibn Shubrimah, who said: The selling is valid and the condition is valid. I said to myself: Glorified is Allah, three of the *fuqaha'* of Iraq do not concur in opinion on one issue! After that I returned to Abu Hanifah and apprised him with what his two companions said, when he said: I don't know what they said to you. It was related to me by 'Amr ibn Shu'ayb, from his father, from his grandfather saying: The Messenger of Allah has forbidden from selling with condition, so the selling transaction is invalid then and the condition. Then I betook myself again to Ibn Abi Layla and informed him of what his friends said, when he said: I have nothing to do with what they said to you, I was told by Hisham, reporting from his father, that A'ishah said: The Messenger of Allah ordered me to buy a slave girl and set her free ... the selling is valid and the condition is invalid[57].

Then I went to Shubrimah and made him aware of the opinions of his two companions, when he said: It is not my business to know what the opinions of them are. It was reported to me by Mis'ar ibn Kudam, from Muharib ibn Dithar, from Jabir who said: I sold to the Prophet (S) a camel, and he stipulated to me to carry it to al-Madinah, so the selling is valid and the condition is valid[58].

I suffice with these evidences, as citing all of them will need a full volume.

Grammarians and Linguists

As was stated before, the *Ummah ulama'* were divided, in respect of manners of receiving the *hadith*, into three parts: *Mutakallimun*, *Usul*is – *Fuqaha'* – and *Muhaddithun*. For perfecting this discussion, I have to refer to the viewpoint of the grammarians and linguists, who have not depended on *hadith* as an evidence for proving rules of language and grammar. Al-Suyuti, in his book al-Iqtirah fi *usul* al-nahw,

stated: From his (Prophet's) speech, it can be inferred as was confirmed, that he said it with the narrated wording, which is very rare, but it can be found in the short traditions, so rarely too.

Because most of the traditions were reported on the basis of meaning, and were transmitted by the non-Arabs who were born before committing them to writing. So they narrated them in accordance with the meaning indicated by the expressions they used, increasing and omitting, changing the places of the words, and substituting words with other ones. That is why we see different narrations with unsimilar expressions for the same *hadith* related to one subject. Then he disapproved for Ibn Malik his confirmation of grammatical rules with the words used in the *hadith*.

Then he reported from Abu al-Hasan ibn al-Da'i' (d. 86 H.) as saying in Sharh al-jumal:

Permitting narration through the meaning is the reason – as I believe – behind relinquishing inference of *hadith* to establish rules of language, by imams (of linguistics) like Sibawayh and others. They relied in this regard upon the Qur'an and correct traditions reported by the Arabs (from the Messenger), and had not been there the declaration of *ulama'* in permitting the reporting of *hadith* on basis of meaning, the Prophet's speech would have more deserving to be used in confirming the rules of language, as he being the most eloquent of all the Arabs.

The author of Thimar al-sina'ah says: "Grammar (*nahw*) is a science deduced through *qiyas* and *istiqra'* (investigation) into the Book of Allah and speech of the eloquent among the Arabs." So he confined it (grammar) to these two ways without citing the *hadith*.

In Sharh al-Tashil, responding to Ibn Malik (d. 672) who permitted inference of *hadith* and compiled al-Alfiyyah, Abu Hayyan (d. 740) said:

"The compiler has abundantly inferred what came in the traditions for establishing the universal rules in the language of Arabs. I have never come across anyone among the formers and latters to adopt this method other than him. But the first founders of *ilm al-nahw* (grammar), the investigators of *ahkam* from language of Arabs, like `Amr ibn al-Ala' (d. 154), Isa ibn Umar (d. 149), al-Khalil (d. 175), Sibawayh (d. 188) among the Basran notable *ulama'*, al-Kisa'i (d. 189), al-Farra' (d. 207), Ali Ibn Mubarak al-Ahmar (d. 194) and Hisham ibn al-Darir, the Kufah leaders, have never done so.

They were followed by the latters among the two sects and others among the grammarians of all regions, like those of Baghdad and al-Andalus. On this topic there was some discussion with one of the smart latters who said: The *ulama'* have in fact abandoned this (inference by *hadith*) due to not trusting the words to be uttered actually by the Messenger of Allah (S), as if they trusted that it would be counted identical to the Qur'an in establishing the general rules. But that was for two factors:

First: The narrators permitted reporting on basis of meaning, as a result of which we may see a certain event occurred in his (S) time, but never reported with the same words uttered by the Prophet, like: his saying: "I married her to you (*zawwajtukaha*) with what you know (by heart) of the Qur'an" and "I made

her your property (*mallaktukaha*) with what you have...” and other alike words mentioned in this story.

Thus we can realize for sure that he (S) has not disclosed all these words, or rather we can never determine that he said some of them, since it is probable he said some words identical to these ones, and the narrators have used the identical words not the original ones. Because what is intended being the meaning, particularly with passage of long time on hearing without precising the *hadith* by writing, and depending upon memorization with precision of meaning,59 as precising of words being far-reaching especially in the long traditions. Sufyan al-Thawri said: If I tell you that I relate to you the *hadith* exactly in the way I heard it, never believe me, as it is verily the denotation. And whoever making the least glance at the *hadith* he would recognize certainly that they (narrators) used to relate *hadith* on basis of meaning.

Second: So much solecism occurred in the narrated traditions, because a large number of narrators were non-Arabs and unaware of the language of Arabs in the art of *nahw*, the fact leading to occurrence of solecism in their speech unknowingly. Hence their words and narrations included so many non-eloquent words, of and it is certainly known for all that the Messenger of Allah (S) was the most eloquent among people, not using but the chaste language with the best, most famous and clearest expressions. And the compiler (i.e. Ibn Malik) has abundantly inferred what is cited in the *athar* pursuing - as he alleged - the grammarians, without meditating much in this nor accompanying that who was of acute discernment, as Badr al-Din ibn Jama’ah — who was among those taking from Ibn Malik — said to me.

I said to him: Sir, this *hadith* is narrated by the non-Arabs, and their narrations are known to contain within them words and expressions which were never uttered by the Messenger (S)! But he couldn’t give any answer. Abu Hayyan says: I have insisted on discussing this issue so that no beginner would say: What is the matter with the grammarians, they infer the utterances of the Arabs, among whom Muslims, and disbelievers are there, and do not infer what is narrated in the *hadith* reported by reliable narrators like al-Bukhari and Muslim and their equals. Whoever going through what I have mentioned, he would verily realize the reason why hadn’t the grammarians inferred the *hadith*.

Ibn al-Anbari, in al-Insaf, discussed the prevention of (*inna*) in the *khabar* (predicate) of *kada* (almost be), saying: Concerning the *hadith* “Poverty has almost been *kufr* (infidelity)” was changed and altered by the narrators, since he (S) was the most eloquent among the Arabs, and this *hadith* is *da’if* (weak). Also in the book al-Nahw of Ibrahim Mustafa, a *hadith* is recorded, that reads: Verily the severest torment on the Day of Resurrection will befall the photographers,” so its narrator has solecized60. This *hadith* was reported by Muslim.

Among those who refuted Ibn Malik, we can mention also Abu Ishaq Ibrahim al-Andalusi al-Shatibi al-Ghirnati, in his exposition (sharh) of Alfiyyat Ibn Malik, who said.61

Ibn Malik, by inferring the Prophetic *hadith*, has in fact disagreed with all the earliers (grammarians), as in none of their grammar books we can see inference of a *hadith* reported from the Prophet (S), but only

in a way which I later on will indicate, God-willing. This while they quote the speech of the insolent and uncivil men among the Arabs, and their poems which include obscene words and abomination.

Abu Hatam reported from al-Jarmi that Abu Ubaydah Mu'ammar ibn al-Muthanna brought him some portion of his book Tafsir Gharib al-Qur'an al-Karim, when he said to him: From whom you have taken this, O Abu Ubaydah? As it contradicts the tafsir of *fuqaha'*! He replied: This is the *tafsir* of the backward bedouins (who urinate on their heels)! If you like you can take, or otherwise you can leave! Thus they depend on such people and forsake the correct traditions, for such people and forsake the correct traditions, for the only reason that they infer in grammar and language those ones proved to be, in their view, reported on basis of meaning, and permitted by imams, as what is intended for understanding the legal rules being the meaning not the words.

Therefore we see so many differences in the traditions as for the same *hadith* on one event we find the expressions differ greatly between what is agreeing with what was commonly known of speech of Arabs and what was unknown. Hadn't the case been another way, it was unjustifiable for the narrators to report *hadith* on basis of meaning, in contravention to the case with transmitting poetry and utterances of Arabs, as the intention in quoting them being the words not the meaning, as indicated by tongue rules.

Hence the grammarians cared much for inference from the speech of Arabs reported from trustworthy men, leaving the traditions reported due to possibility of the narrator's perverting the wording of the *hadith* from the Arabic criterion (standard), the fact leading to base it on other than the origin, and that was one of the things they prohibited for safeguarding the tongue rules. If we make a glance at their *ijtihad* in taking from the Arabs we would be astonished, as it was not abominable in their view to refrain from inferring the Prophetic traditions and deducing from them. How is that while they used to depend upon the narrations reported by men of readings, from the Qur'anic words, since they paid much attention to reporting of words.

Then he (al-Shatibi) said: I have never known any other one among the earlier grammarians be equal to him (Ibn Malik) but only Ibn Kharuf. It is probable that Ibn Malik has Allah knows better — adopted the opinion of forbidding from narration of *hadith* through meaning outright, which is a weak notion refuted by the determined reporting of the same issues through different words, the fact that was not specified to the time of the *Sahabah* alone, not to the Arabs other than them. Whoever pondering over books of *hadith* will verily find a lot of such instances, with a large number of words that are perverted from their Arabic origin, to the extent leading to charge with error the narrators among the scrutinizing imams and *ulama'* knowledgeable of speech of Arabs, without distinguishing them from others. Al-Shaykh Abu Ishaq al-Shatibi says: Ibn Malik is surely not right in respect of this rule... etc.

The dear reader may have noticed in this book abundance of quotations of utterances of leaders of grammar about this theme. That was due to the fact that in each utterance of everyone of them there can be found benefits that cannot be seen in that of the other, and their evidences altogether can convince men of thought and opinion (with truth), so that no dispute can be there but only by the

ignorant and bigoted.

There were several other cults and groups who took various positions toward *hadith*, like the Shi'ah, Zaydis, Kharijites (*Khawarij*) and others, as every people have their own *Sunnah* and their own leader (imam).

In regard of the *Shi'ah*, in particular the *Imamiyyah*, they never approve but only the traditions that proved to be correct in their view, through the way of Ahl al-Bayt from their grandfather (S). That means, they accept only those traditions reported by al-Sadiq (Ja'far), from his father al-Baqir, from his father Zayn al-Abidin, from al-Husayn al-Sibt, from his father Amir al-Mu'minin, from the Messenger of Allah, (God's peace be upon them all. Whereas the traditions reported by people like Abu Hurayrah, Samurah ibn Jundub, Marwan ibn al-Hakam, Imran ibn Hittan, and Amr ibn al-As and their likes, have no consideration even an atom in their view.62

Concerning the *Khawarij*,63 they used to take and adopt only those traditions reported by the *Sahabah* followed by them. So the traditions accepted and deemed authentic by them being only those which were propagated to people before the *fitnah* (disorder, sedition)64, white after it they have disregarded all the *Jumhur* due to their following of the imams of tyranny — as they claimed — as a result of which they could not attain their trust.

Opinion Of Al-Imam Muhammad Abduh

Hadith al-ahad, whatever degree of veracity it attained with the traditionists, was rejected and disapproved alright by al-Imam Muhammad Abduh, when it be contradictory to and disagreeing with reason, Qur'an and knowledge. The following are some excerpts of his sayings in this regard.

Talking about the sorcery ascribed to the Prophet, he said: Many of (blind) imitators who never recognize what the Prophethood is and the rights to be considered for it, were of the opinion that effect of sorcery on the noble soul of the Prophet was correct,65 so it should be believed, with disapproving and rejecting all the innovations of the heretics since they denied sorcery while some Qur'anic verses were revealed on confirming it.

We can clearly notice here how the correct *Din* and manifest truth being rendered to heresy by the imitators! We seek God's protection! That the Qur'an is used as a *hujjah* to prove and establish presence of sihr (sorcery)! While it is ignored and disregarded when negating sorcery to be a trait of the Prophet (S), with, considering that only a lie fabricated by the polytheists.

How is it possible that interpretation is applied to this fact while it is unallowed in that case? Though what is intended by the polytheists being so manifest. Because they say that the Satan used to transfigurate the Prophet (S), and this transfiguration was counted by them to be sorcery and one of its modes. This being the very sorcery ascribed to Labid,66 in regard of whom they claimed that sorcery had intermixed

with his mind and perception!

The fact in which all should strongly believe is that the Qur'an being confidently affirmed, and the Book of Allah through successive tawatur (transmission) from the Infallible (S). So we should be believed in whatever it establishes, and disbelieve in whatever it denies. And in it there being verses refuting the charge of sorcery from his (S), when ascribing assertion of this charge to the polytheists, his enemies, censuring them for this allegation. So he is definitely not afflicted with sorcery.

Sorcery Hadith Is Of Ahad

The *hadith* on sorcery – supposing it to be correct, is a singly narrated one (*hadith ahad*), and the *ahad* traditions are not approved in the *bab* of *aqa'id* (doctrines). And the Prophet's infallibility against impact of sorcery being one of the *aqa'id*, that cannot be refuted and discarded off him but only by *yaqin* (certainty), nor it can be adopted through suspicion and suspected! While in regard of the *hadith* reaching us through the way of *ahad*, suspicion occurs only for that who deemed it veracious, but that for whom it was proved to be incorrect, he has no *hujjah* to establish against us. Anyhow, we have to give full authority in the matter of *hadith*, not making it arbitrator in regard of our creed, and take hold of the text of the Book and evidence of *'aql* (reason).

Since if the Prophet became disordered in mind — as alleged by them — he would be warranted to suppose that he propagated something while he did not do so actually, or that something was revealed to him while it was not so, and this fact is so manifest needing no elucidation. Till he (Muhammad Abduh) said: How detrimental is the ignorant lover, and how severe being his danger against that whom he thinks to love. We seek protection by God against disappointment.

It is to be noted that the denier of sorcery outright can never be regarded a heretic, since Allah the Exalted has clarified what is that the believer should believe in the verse: آمَنَ الرَّسُولُ ***"The Messenger believed…"*** 67(***2:285***), and in other verses. Also there were commandments showing the things in which the Muslim should believe so as to be counted a (true) Muslim, with no any reference to sorcery.

He also said: Had these people given the Book its rightful value, and knowing of the language that much enough for a wiseman to speak, they would have neither prated all that nonsense, nor disgraced Islam with that blemish. But with that who got accustomed to believe in the impossible, it is not possible to debate with him whatsoever. We seek refuge by God against insanity.68

Charging the Prophet with sorcery was negated and refuted by the earlier ulama' among whom I can refer, beside al-Imam (Abduh), to al-Jassas in his Tafsir.

Al-Imam (Abduh) has also refuted many traditions on doctrinal and non-doctrinal matters like *hadith al-gharaniq* (crowned-cranes), and *hadith* on Zaynab bint Jahash and others, regarding which his comments we cannot cite here.

Opinion of Sayyid Rashid Ridha'

I conclude this topic with a valuable comment for al-Allamah al-Sayyid Rashid Ridha' (upon whom be God's mercy):

Some of the *ahadith al-ahad* may constitute a *hujjah* against that for whom they were established and attained his trust, not being a *hujjah* against other than him according to which he should act. For this reason the Companions were not writing all the traditions reaching them nor inviting to follow them, but used to call to follow and act according to the Qur'an and the followed practical *Sunnah* (Prophet's acts) manifesting it (Qur'an), except few cases where they would refer to the Sahifah of Ali that included some rules such as *diyah* (blood-money), emancipation of the captive, tabooing a city like Makkah.

Al-Imam Malik disapproved of the caliphs al-Mansur and al-Rashid their compelling people to act according to his books, even al-Muwatta', but obligated following the *ahadith al-ahad* upon that who believed in them, in respect of narration and indication, necessitating on that trusting the riwayah of anyone and comprehending part of it to learn from him, but not to make of this as a law for all.

Whoever hearing a *hadith* that proved to be authentic in his view, should act according to it, and whoever contradicting some traditions due to not-being confirmed for him or due to being unaware of them, is not to blame. And *ahadith al-ahad* should not be followed in case of *aqa'id* (doctrines), but to be applied in the legal rules, since the proofs of the aqa'id being the *mutawatir akhbar* (reports).

It is not to blame also that who found a defect in narration of any *hadith*, disbelieving its chain of transmission due to that defect, and it is not fair to describe him as a denier of so and so *hadith*. They (*ahadith al-ahad*) indicate surmise, and the *Ummah* have based their worship on a *khabar* whose truth prevails over surmise, till considering among their rules that judgement is established through overwhelming surmise, of which its veracity is not binding in reality. And among the important foundations agreed among *ulama'* of *usul* being: Occurrence (unexpectedly) of probability in the *marfu'* actual conditions and events, can cover them with *garb* of wholeness, as a result of which its inferring will be invalid.69

Asking For Hadith Without Fiqh

Asking For Hadith Without Fiqh (And What The Traditionists Nicknamed With)

There remained one point worth mentioning, which is asking for the *hadith* in the recent eras, since it being relevant to the topic of my book.

Abu Umar ibn Abd al-Barr said: In regard of seeking the *hadith*, as done by a large number of present time 70people without comprehending it or deliberating its meanings, is something reprehensible among a group of men of knowledge.71

Al-Dhahabi (d.748) in his book Bayan zaghal al-ilm wa al-talab an ilm al-*hadith*, writes:

Most of the *muhaddithun*, have no knowledge (of *hadith*), and are not resolved to comprehend the *hadith*, or following it. And it is not to blame Sufyan al-Thawri for saying: Had the *hadith* been good, it would have gone away as the good goes away! (The full text of statement of Sufyan is thus: Had this *hadith* been *khayr* (good) it would have decreased as the good decreases, but it is evil, so it increases as the evil increases). By God he said the truth! As what good is there in a *hadith* whose *sahih* and weak words being intermixed, and not verified, nor its transmitters be investigated, nor being fit for recognizing teachings of the *Din*. He continued by saying: By God, it is better to forget about these things, as we have become a subject of teasing and mockery for men of intellect, who started to look at us differently, saying: These are the people of *hadith*!

After reviewing the course of *riwayah* and notable narrators in the earlier ages, he said: This intense situation retreated in the 4th Century as compared to the 3rd century, and it is continuing to come down up to the present time. Now the best of today traditionists — though numbering so few — are equal to those who were of low position in the past, despite their large number. Also there can be someone renowned with *fiqh* and opinion in the past who excels many among the latters in *hadith*, besides, some of ancient time *mutakallimun* being more knowledgeable in ilm al-athar than the *mashayikh* (chiefs) of present time... etc.72

These were the statements of leaders of *hadith* in regard of the condition of *muhaddithun* during the 5th and 8th Hijrah centuries... so how would be the case with those claiming nowadays to be among the *muhaddithun*, with their level of knowledge being only reading some of *hadith* books, and learning by heart a few of the traditions contained in them? This alone can never be enough to make of anyone a knowledgeable man, of whose knowledge people can benefit, or trust his sayings or verdicts.

In regard of a man said to be striving much till reaching a degree that could not be attained by any other one, learning by heart all of Sahih al-Bukhari, al-Imam Muhammad Abduh said: “One copy increased in the country...“By God al-Imam said the truth: what he meant that the worth of this man, who was admired by all people due to his memorizing of al-Bukhari, was not more than the value of a copy of al-Bukhari’s book, that can’t move or comprehend !

Al-Dhahabi, from whom we quoted these words, being in fact the great traditionist and historian of Islam, in regard of whom al-Safadi in his book Nukat al-himyan has said: I have met him and learned from him so many of his compilations, never seeing in him the inaction of traditionists, or non-originality of transmitters.73

That was not to be said by al-Safadi but only due to the inertia widely known to afflict the men of *hadith*. Al-Imam described them also with putrefication and narrow-mindedness, in his book Risalat al-Islam wa al-Nasraniyyah. 74

If all that was said by al-Safadi about his shaykh for the sake of exempting him from the defect of *jumud*

(stiffness) known to be common among men of *hadith*, his shaykh al-Dhahabi himself has uttered the following words in their regard in his valuable book Siyar a'lam al-nubala', in the biography of al-Faqih al-Muhaddith Shaykh al-Islam Abu Bakr ibn Ayyash:

I reported from the book Fawa'id of Abu `Amr Ahmad ibn Muhammad al-Nisaburi, from Abu Turab Muhammad ibn al-Faraj who said: I heard Khalid ibn Abd Allah al-Kufi saying: On the way of Abu Bakr ibn Ayyash there was a dog, that on seeing any inkpot owner (i.e. one of scribes of *hadith*) it would attack him. One day men of *hadith* have fed it something which caused its death. Abu Bakr then went out, and on seeing it dead said: We all belong to God that who used to bid to good and forbid from evil has gone away. Nu'aym ibn Hammad says: Abu Bakr ibn Ayyash used to spit at men of *hadith*.

In Ta'wil mukhtalif al-*hadith* (p.96) Ibn Qutaybah writes:

We cannot exempt most of men of *hadith* from censure and blame in our books, due to neglect acquiring knowledge of what they wrote, and comprehend what they compiled, with rushing into seeking to obtain the *hadith* from ten or twenty ways! And in every correct way and the two ways sufficient evidences are there for that intending to recognize God through his knowledge till going away of their lives, getting nothing of all that but a number of *asfar*,[75] that fatigued the knowledge-seeker and never benefitted the successor! Whoever be of this class we will view him as a loser of his right, demanding other than which can benefit him.

Such people were called *Hashwiyyah* and *Nabitah*[76] and *Mujbirah*, or it is said *Jabriyyah*. Also they were given the names of: *Ghutha'*[77] *Ghuthr*,[78] which all being nicknames.[79]

Al-Wazir al-Yamani, in al-Rawd al-basim, says: They were called *Hashwiyyah* because they used to *yahshun* (insert) baseless traditions into those ones reported from the Messenger of Allah. That is they used to foist these fabricated traditions into the original ones while they had never been among them.

In his book Diya' al-ulum, Muhammad ibn Nashwan writes: The reason for calling the Hashwiyyah with this name lies in their approval of so many akhbar without negation. [80]

Al-Shi'bi says: The earlier righteous men were averse to relating the *hadith* abundantly, and if I was able to be moderate and fair in accepting and rejecting, I would not relate any *hadith* but that which got unanimity of men of *hadith*.

Al-A'mash said: By God to give in charity a piece of bread is much better for me than relating sixty traditions.

Shu'bah inquired Ayyub al-Sakhtiyani about some *hadith*, when he replied: I suspect it. He (Shu'bah) said: Your suspicion is to me more lovable than certainty of seven ones.

It is reported too that Shu'bah ibn al-Hajjaj said: O people, the more you progress in *hadith*, the more you retrograde in the Qur'an.

He also said: I never fear anything to cause me to enter the Fire but only the *hadith*.

Further he said: I wish I was a bathhouse igniter, and never being engaged in *hadith*.

Ubayd Allah ibn `Amr said: I was in the meeting in al-A'mash's house, when some man came and asked him about an issue, for which he couldn't give him any answer. But he looked at Abu Hanifah saying: O Nu'man, declare your opinion in its regard. And he said: The opinion about it is so and so.

He (Ubayd Allah) said: From where (is that)? He (Abu Hanifah) said: From the point you related it to us. Al-A'mash said: We are the pharmacists, and you are the physicians. That is: men of *hadith* are like the pharmacists while the *fuqaha'* being like the physicians.

Shu'bah says: I used to (in the past) be delighted whenever sighting anyone of men of *hadith*! While nowadays nothing is more detestable in my eyes than to see one of them. He also used to say: Verily, this *hadith* curbs you from remembering Allah, and from *salat* (prayers). So would you give up (relating the *hadith*)?

Al-Shi'bi was of the opinion that to be engaged in poetry is safer than relating the *hadith*. Once upon a day he said to his companions: If I sought (to serve) Allah, I wouldn't go out for you, and if you sought Allah (His pleasure), you wouldn't come to me... but we all like flattery and dislike censure.

'Amr ibn al-Harith says: I have never seen knowledge more honourable, nor people more foolish than people of *hadith*!

Sufyan looked at the men of *hadith* saying: You are going too far. Had we and you altogether been present in the time of Umar ibn al-Khattab, he would have severely beaten us.[81]

Mughirah al-Dabbi said: By God I am much more frightened from the debauchees than them (men of *hadith*).

Sufyan al-Thawri said: We have been indulged in the *hadith* for sixty years, and I wish I had come out from it self-sufficient, neither against me nor for me.[82]

Muhammad ibn Salam says: Yahya ibn Sa'id al-Qattan related to me saying: Reciters of poetry are more mindful than narrators of *hadith*, since the latters narrate a lot of fabricated traditions. While reciters of poetry recite the *masnu'* (falsified), criticize it and say that this being falsified.[83]

Al-Mazini (the eminent grammarian) was asked about characteristics of men of knowledge, when he said: Men of the Qur'an are charged with confusion and weakness, while men of *hadith* are charged with *hashw* (insertion) and *raqa'ah* (impertinence). And the poets are known with *hawaj* (i.e. recklessness and rashness), and the grammarians are known with sluggishness, and in narration of akhbar are quite elegant.[84]

If we intend to cite all the sayings uttered in regard of inanimation of men of *hadith*, it would be so protracted, so we suffice with what we have already stated.

I conclude this chapter with a regrettable issue, as it indicates how Islam was inflicted with the malady of discord, and partition into several groups. Among the Muslims communities and sects, I can refer to the Mu'tazilah group which was called also al-Adliyyah and its rival group which was called *Ashab al-Sunnah*, between which there was heated conflict that led them to defame and attack each other.

1. Refer to my reply to al-Ajjaj and others in my book Shaykh al-mudirah.
2. Fath al-Bari, vol. III, p.2.
3. Al-Allamah al-Muqbili, in his reply to those proving the companionship for that who saw the Prophet: They term something very late, coming then and interpret the Book and Sunnah with their abstract term. And suhbah (companionship) has no legal origin but only used lexically, and so also are the rest of words used for indicating the merits of the Sahabah. But the muhaddithun termed and decided, with no any proof, that suhbah is used for everyone the Prophet saw, or he saw the Prophet even if he be a child! on condition that he be a true Muslim, and dying on this without apostatizing.
4. Al-Isabah, p. 4.
5. Al-Taqrib, pp. 3 – 21.
6. Yahya ibn Mu'in was one of great leaders of jarh and ta'dil whose opinions about the rijal were deemed a decisive authority (hujjah).
7. The result of bigotry can be realized here.
8. If al-Bukhari does not depend on such lofty magnate as hujjah so on whom does he depend? You can see what al-Bukhari did to Imams of Ahl al-Bayt, from whom he disdained to report, as stated before.
9. Al-Ahkam, vol. II, p. 128.
10. Ibn Qutaybah, in Ta'wil mukhtalif al-hadith, writes: What is wonderful about them being their charging the Shaykh with falsity, without reporting from him what the traditionists agreeing with him, of censuring Yahya ibn Mu'in and Ali ibn al-Midyani and their likes, while they argue with the hadith of Abu Hurayrah (as hujjah) in cases not agreed by anyone of the Sahabah, though he was belied by Umar and Uthman and A'ishah (pp. 10, 11).
11. He is al-Shaykh Salih Mahdi al-Muqbili, one of Yemen mujtahidun. He died in 1108 H. In origin he was a follower of Zaydiyyah school (madhhab), seeking truth then by not imitating, which led him to abandon embracing any religion, and admitting the truth that is established on evidence. Al-Imam al-Shawkani certified his absolute ijtihad.
12. That is 'ilm al-kalam.
13. It is said: 'atha – ya'thi – and 'atha – ya'ith which is the severest kind of corruption. See al-Qirtayn, p. 43.
14. The waqif is that who never talked about the issue of creation of the Qur'an.
15. Al-Muqbili described al-Dhahabi as that who used to feign calumniating Ahl al-Bayt, being blind to their virtues and merits, taking the side of the Umayyads, particularly the Marwanis.
16. One of those discussing the issue of creation of the Qur'an was al-Bukhari who said: Our acts are created and our words are taken from our acts.
17. Muslim ibn al-Hajjaj, is the author of the famous book.
18. See their definition of the Sahabi, stated before in this book.
19. This hadith was said when Abd al-Rahman ibn Awf stickled with Khalid ibn al-Walid in one of the battles, and Khalid used harsh words against Abd al-Rahman. When this news reached the Messenger of Allah, he said: Never insult my Companions … (the hadith). Hence it is said in a certain occasion, and it was reported by Muslim.
20. Like Abu Sufyan and Mu'awiyah and their supporters.
21. That is, his being one of the Sahabah, who was al-Walid ibn Uqbah.
22. Like Qudamah ibn Maz'un.
23. It is him in whose regard the verse "…If an evil-liver bring you tidings, verify it…" was revealed.
24. Refer to what I stated earlier about this issue.

25. Ibn Muljam was the one who perpetrated the guilt of murdering Ali (A).
26. Al-'Ilm ol-shamikh, pp. 297-312.
27. Al-Arwah al-nawafikh, pp. 678-688.
28. Ibn Hajar, in al-Isabah reported that Mu'awiyah has delegated Bisr ibn Arta'ah to Yemen and Hijaz, commanding him to find those who followed Ali and kill them altogether. It was him who killed two kids for Ubayd Allah ibn Abbas.
29. Those who were considered among the Sahabah, some who carped the Prophet (S) in regard of the alms (sadaqat), and some who vexed him saying: He is only a hearer, and some who chose a place for worship out of opposition and disbelief, and separation among the believers, with those in whose hearts there was disease, and the disabled, and those asked to stay behind in the Battle of Tabuk, who were eighty-plus men, and swore to the Prophet who accepted their declaration. In their regard the verses:

"They will swear unto you by God, when ye return unto them, that ye may turn aside from them; so turn ye aside from them; verily they are unclean and their abode is hell; a recompense for what they did earn. They will swear unto you that ye may be pleased with them, but (even) if ye be pleased with them, verily God is not pleased with people who are wicked," (9:94-96)

were revealed. Al-Bukhari reported from Zayd ibn Thabit as saying: When the Prophet went out toward (Battle of) Uhud, some of his Companions retreated backwards, when a group said: We should kill them. Another group said: We should not kill them. At that time this verse: was revealed "What hath happened to you (that) ye are two parties about the hypocrites? Verily God hath reversed them for what they have earned...". Al-Raghib, in his Mufradat, said: "reversed them, meaning: he returned them to the disbelief." There is so much talk about this bad.

30. See al-'Ilm al-shamikh, of al-Muqbili, p. 92.
31. Hummal al-na'am means the cattle which have no shepherd, which means that only very few of them will be delivered from the hell.
32. This chapter is taken from the tenth volume of Tafsir al-Qur'an al-hakim, of al-Imaman Muhammad Abduh and Muhammad Rashid Ridha', and the numbers placed before the words are the numbers of the pages of this volume.
33. Fath al-Bari, vol. XIII, pp. 62, 63.
34. Al-Fitnah al-kubra, p. 17 and following pages.
35. Duha al-Islam, vol. III, pp. 75, 76.
36. Similar to them are the commoners of our time, though disguising among people under cloak of ulama'.
37. Refer to my book Shaykh al-mudirah.
38. Tawjih al-nazar, p. 125.
39. Al-Mawaqif by al-Ibji and al-Jurjani, p. 79, Istanbul edition.
40. Also al-mutakallimun used to call the muhaddithun with the term al-Hashwiyyah, describing them as the most ignorant of what they have of knowledge, and the miserest among people in what they seek. They contented of knowledge with its outward only, and were pleased to say: So and so is expert in ways and narration of hadith, but was indifferent to be said: He is aware of what is written and applying what he has knowledge of.

Refer to Ibn Abd al-Barr's Jami' bayan al-ilm wa fadlih, vol. II. And I will give more elaboration on this in the chapter: "Seeking Hadith without Fiqh."

41. Tawjih al-nazar, pp. 130, 131, 136, 137 and following pages.
42. Al-Umm, vol. II, pp. 307, 308.
43. With the word ammah (common people) the jumhur (Sunnis) not the opposite of khassah (the upper class).
44. The Sunnah is the practical one (acts), which was commonly known among them in this way.
45. See Sirat Ibn Hisham, vol. IV, p. 332.
46. Qawa'id al-tahdith, p. 72.
47. Al-Zuhri says: The weariest and most incompetent among fuqaha' is that who failed to recognize the abrogating hadith and abrogated one of the Messenger of Allah.

48. Al-Muwafiqat, vol. III, p. 21.
49. It is reported by the two Shaykhs (Al-Bukhari and Muslim) and Abu Dawud.
50. He is Abu Ja'far al-Tahawi, who learnt fiqh under his uncle al-Muzni the companion of al-Shafi'i. He compiled Ma'ani al-Qur'an and Mushkil al-athar and other books. He was born in 229 H. and died in 321. H.
51. Al-Intiqa', p. 149.
52. Abu Hanifah was leader of men of opinion (who used to exert their opinion).
53. Ta'wil mukhtalif al-hadith, p. 63.
54. See vol. XIII, p. 390.
55. See p. 10.
56. In another narration: al-Layth ibn Sa'd.
57. This hadith was reported by al-Bukhari under bab "al-Shurut fi al-wala".
58. Al-Batliyosi, al-Insaf, pp. 70, 71.
59. It is too difficult for him to convey the meaning exactly and accurately.
60. Al-Insaf, p. 65.
61. I have quoted this statement from the book al-Mawahib al-fathiyyah, of al-Shaykh Hamzah Fath Allah, vol. I, pp. 39-41, in which he briefed what was reported by al-Allamah Abu Ubayd Allah Muhammad al-Andalusi al-Maliki, who was widely-known with al-Ra'i, from chief of his shaykhs Abu Ishaq Ibrahim al-Andalusi.

Among those who talked about the standpoint of the grammarians toward the hadith, claiming that they were never inferring it, was Abd al-Qadir al-Baghdadi, the author of Khazanat al-adab, so refer to pages 5 and 6 of vol. I of his book.

62. Al-Allamah Muhammad Husayn Al Kashif al-Ghita', Asl al-Shi'ah wa usuluha, p. 149, 10th edition.
63. They are those who renounced allegiance and revolted against Ali (A).
64. How is it possible to distinguish between what was produced before the fitnah and what was produced after it.
65. The hadith of sorcery was reported by Ahmad and the two Shaykhs and al-Nasa'i.
66. Labid ibn al-A'sam, who was said to have bewitched the Prophet (S).
67. Full text of the ayat quoted:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّـهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course”.(2: 285)

68. The tafsir of part of 'amma, pp. 183-186. Some ulama' refuted and disapproved narration of hadith of sorcery, among whom being the faqih exegete Abu Bakr al-Jassas in his book Ahkam al-Qur'an.
69. Al-Manar Journal, vol. XXVII, p. 784.
70. Ibn Abd al-Barr died in 463 H.
71. Jami' bayan al-ilm, vol. II, p. 127.
72. See pp. 6, 9, 11.
73. See p. 242. In Lisan al-Arab: Kawdan is the cross-bred (hajin), and it is said to be the mule.
74. See 4th edition, p. 107.
75. Asfar means books, and plural of sifr.
76. See Asas al-balaghah of al-Zamakhshari, and this is the notion held by al-Nabitah and al-Nawabit, who are the Hashwiyyah.
77. Al-Ghutha' is whatever comes on the surface of flood, including scum and filth, and the alike. This name was used for them metaphorically.
78. Ghuthr is plural of aghthar, meaning in origin the despicable and mean among people.
79. It means nicknames.

80. See vol. I, p. 120.
81. Umar used to hit whoever narrating the hadith. Those whom he beat were Abu Hurayrah and Ka'b al-Ahbar. Refer to my book Shaykh al-mudirah.
82. All these news and others can be found in the 2nd volume of the book Jami' bayan al-ilm wa fadlih, of the Moroccan Hafiz Ibn Abd al-Barr.
83. Abu Ali al-Qali, al-Amali, p. 105.
84. Mu'jam al-udaba', vol. VII, p. 123.

Conclusion

After finishing discussion of the Muhammadan *hadith* and its history, I found it proper to conclude my book with chapters containing researches related to *hadith* and comprehending it. And also which manner should be followed by the knowledge-seeker so as to realize the sahih of *hadith*, with rules and principles of Islam with which no one can dispense. Certainly these chapters are essential and complementary to the book, for which I will prelude with a pleasant statement for the eminent historian Ibn Khaldun in his discussion of philosophy of history and sociology.

In his widely-known Muqaddimah he wrote: When depending upon oral tradition in reporting the akhbar, without following the prevalent principles and rules of politics, nature of populousness, and conditions in the human society, nor qiyas (analogy) was adopted everywhere, then they would not be immune against slips and deviation from truth path.

Mostly the historians, exegetes and leaders of transmission were liable to errors in tales and events due to reliance in citing them merely on oral tradition, whether be authentic or weak, without subjecting them to their foundations, nor comparing them to their identical ones, nor fathoming them with criterion of wisdom so as to be aware of the dispositions of mankind, nor investigating the *akhbar*, the fact caused them to wander from path of truth and go astray in the wilderness of illusion and error.[1]

And since falsity naturally creeps into the *khabar*, with necessitating causes, of which being inclinations and bigotry toward opinions and *madhahib*, then if the self be moderate in approving the report, it will put it to the test and investigation till distinguishing its true aspect from the false one.

But if be overwhelmed by *tashayy'* (partiality) to an opinion or some creed, it will easily approve of all the reports that suit it, as this inclination and partiality would curtain the mind's eye from scrutiny and investigation, as a result of which the self would have no alternative but to accept and report the lies.

Among the reasons prompting to falsification of *akhbar* we can refer to having confidence in the transmitters, the verification of which is owing to *jarh* and *ta'dil*. Of them also is diversion from the intentions, a large number of transmitters were not aware of the purpose of what they used to see and hear, reporting the *hadith* according to their surmise and conjecture, the fact entailing their liability to

falsity. Also of the reasons is imagining the truth, which occurs mostly because of trusting the transmitters. Besides unawareness of application of the states with the incidents, because of the obscurity and affectation overwhelming them, so they would be transmitted by the reporter in the way he saw them, that is by feigning other than their truth.

Another reason is the people's seeking favouritism near the magnates and chiefs through flattery and adulation, with circulation of remembrance to the extent that the reports would convey that contrarily to reality, as the selfs being fond of hearing flattery, and people are anxious to gain the worldly lusts and means, like magnanimity and affluence, not interested mostly in virtues or competing to be of their owners.

The foremost of reasons leading to falsity being unawareness of nature of conditions in populousness, as for every incident — abstract or act — there should be a certain nature belonging especially to itself in essence, and to what it encounters. If the hearer be acquainted with natures of events and conditions in the existence, and their requirements, that will verily help him rectify the khabar so as to discern truthfulness from falsity, which being the most effective way in verification from every aspect. Most often it may occur to the listeners to admit and transmit some impossible *akhbar* that would be taken from them.2

Verification of Akhbar By Recognizing Tempers Of People

He (Ibn Khaldun) said also: The best and most authentic methods in verification of *akhbar* being only in recognizing the tempers of people, so as to discern the real from false ones. This method is prior to verification through ta'dil of the narrators, to which it should not be referred but only after realizing that the khabar being possible or impossible in itself. If it be impossible, then it would be futile to consider the *ta'dil* and *tajrih* (for giving judgement).

Men of insight regarded impossibility of indication of the word and interpreting it with what is refused by reason, to be one of points of defamation in the *khabar*. Whereas *ta'dil* and *tajrih* (sarcasm) used to be the considered criterion for determining the veracity of legal reports, since most of them being originating impositions, which the legislator obligated to perform them till they were believed to be true, and the means to attain reality being having confidence in the narrators, in respect of reliability and precision.3

When talking about longevity of the world he said: During the first epoch of Islam it was depended in this regard upon the traditions reported from the Sahabah, particularly those who embraced Islam from among the Children of Israel, like Ka'b al-Ahbar and Wahb ibn Munabbih and their likes.

In his statement about exegesis of the Qur'an he wrote: The antecedents have compiled books and were engaged in this job, but their books and reported traditions contained the poor and authentic, the accepted and rejected things. That was because the Arabs were not educated or knowledgeable, but mostly bedouins and illiterate, and when desiring to know anything, among what all the human souls

love much including causes of beings, initiation of creation, and secrets of existence, they would inquire people of the book who preceded them and learn from them.

These people include the followers of the Torah, among the Jews and those who adopted their religion, of the Christians. And people of the Torah were that time bedouins like the Arabs, knowing nothing except what common people of the Book were aware of, most of whom were from Himyar, who embraced the Jewish religion. On embracing Islam, they kept on believing in things that had nothing to do with the legal rules for which they would take precautions such as reports on commencement of creation, and what is related to misfortunes of life and epics, and alike, among whom we can mention Ka'b al-Ahbar, Wahb ibn Munabbih and Abd Allah ibn Salam and their likes.

The books of *tafsir* (exegesis) became then filled with these traditions reported by such people, since the exegetes showed leniency in this regard, filling their tafsir books with these reports brought by people of the Torah, the fact that made them acceptable among people since time immemorial.[4]

Research on Sciences of Hadith

Research On Sciences Of Hadith[5]

In this regard he said: The *mujtahid* leaders (imams) differed in opinion regarding being prolific or unprolific in this art. About Abu Hanifah, it is said that he narrated 17 traditions, and Malik approved of those traditions he recorded in his Muwatta' which numbered about 300 ones, while Ahmad ibn Hanbal reported in his Musnad 50 thousand traditions.[6] Those who narrated less among them have done so for evading the attacks that they faced on this way, and the defects they encountered, particularly the sarcasm that was launched by the majority of people.

So this led them to abandon adopting the traditions and ways of *isnad* that causing them to face such campaigns, which when increasing would lead to diminish their narrations due to weakness in ways of transmission. The narrations of al-Imam Ahmad were only decreased when he became strict in the provisions of (accepting) the *riwayah*, tolerance, and weakness in the narration of the positive *hadith* when it be opposed by the psychological reaction,[7] as a result of which he started to diminish his narrations. That should not be seen as if he had forsaken reporting of *hadith* deliberately, but due to the reasons cited before, while others showed more leniency in the provisions, as a consequence of which their traditions were so numerous, since everyone had his own opinion.

He further said:[8] Not all the companions were competent to issue *fatawa* (verdicts), nor the teachings of religion were taken from them all, but these characteristics were appertaining only to the holders of the Qur'an, who being aware of its *nasikh* (abrogating) and *mansukh* (abrogated), *mutashabih* (allegorical) and *muhkam* (clear, decisive), and all other indications, in the way they learnt it from the Prophet or from those who heard it from him, who were called *al-qurra'* (reciters), i.e. who used to recite the Book since the Arabs were illiterate at that time.

The Greatest Calamity Inflicted to Islam

Al-Ustadh Muhammad Abduh said: Islam was never inflicted with a calamity greater than the *bida'* (heresies) ascribed to it by those pretending to be Muslims, and the fabrications invented by the *Ghulat*, which corrupted the minds of Muslims and made others mistrust the foundations of religion.

Consequently falsification spread tremendously against the Muhammadan religion in its early centuries, continuing till the era of the Companions, and rather falsity was practised against the Prophet (S) during his lifetime. But the misfortune of falsification exacerbated and prevailed everywhere during the rule of the Umayyads, where the narrators increased in number and the truthful decreased, with many of the honourable Sahabah refraining from reporting the *hadith*, except from those whom they trusted to be truthful, for fear from the perversion that inflicted the narrations.

In the introduction to his Sahih, Muslim said: "I have never seen the righteous people telling lies in anything more then in the *hadith*[9]and then evil of slandering spread, with fabrication and invention exacerbating and extending with passage of time." Whoever going through the introduction of al-Imam Muslim, would verily realize how intense toil and fatigue he experienced in compiling his Sahih, and how much falsified traditions were foisted by fabricators into religion with which it had nothing to do.

And men of insight in history were fully aware of the fact that Islam has overshadowed sights of the world with brightness of might, rising above heads of nations with power of authority, inundating among people like rushing streams, with some of them covetting certain desires in it, and some imagining in it dreads, with manifest signs established for men of insight.

Hence, those embracing this Din were of several divisions: Some people believed in it submissively to the need for it and for obtaining its light, and those were the truthful. Some others were of different cults who arrogated its title and began to be branded with its mark, either out of desire in its spoils, or out of fear from assaults of its followers, or priding themselves in belonging to it. So they covered themselves with it but couldn't be conscious of its real slogan, covering their superficial conditions under the disguise of Islam, without sensing it by their hearts, following their religions inwardly while resembling the Muslims with their apparent aspects. Allah the Exalted said in regard of their equals:

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَـٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

***"The wandering Arabs say: We believe. Say* (*unto them, O Muhammad*)*: Ye believe not, but rather say: "We submit," for the faith hath not yet entered into your hearts."*(*49:14*)**

Among these people there was someone exaggerating in *riya'* (dissimulation) to the extent that people would start to count him among the pious. On seeing some people trusting and believing in his utterances, he would begin to relate them traditions from his old creed, ascribing them to the Prophet (S)

or some of his Companions, as a result of which all the *Israeliyyat* (Jewish traditions) and whatever was contained in the expositions of the Torah were recorded in the Islamic books as being Prophetic traditions.[10] And some of them have deliberately fabricated traditions which if their meanings be firmly rooted in the minds, they would deteriorate the morals and impel to neglect and think little of legal and religious duties, slackening people's resolutes from supporting the truth.

Of them those traditions indicating the end of life of Islam — we seek protection by God — or enticing greediness to God's forgiveness with deviating from His *shar'* (legislation), or those impelling full submission to the *qadar* (fate) through letting alone the reason indulged in what improving the *Din* and the world. All these traditions were fabricated by the fabricators on purpose with the aim of corrupting the Muslims and diverting them from the original rules of their religion, so as to disturb the order of their life and weaken their might.

Among the liars there were some believing that increasing in the *akhbar* and narrating abundant sayings would elevate the position of religion, so they babbled whatever they willed, seeking by this reward and *thawab*, while they would not gain but heavy burden and punishment.

It is them in regard of whom Muslim in his Sahih said: I have not seen the righteous telling lies more than in the *hadith*.[11] He means by 'the righteous' those who used to prolong their *sibal* (beard), widen their trousers, bow down their heads, keep low their voices, frequent regularly to the mosques with their ghosts, while being the farthest among people from them with their spirits, move with remembrance their lips and follow them with moving their rosaries.

But in fact they were as described by Amir al-Mu'minin Ali ibn Abi Talib who said in their regard: They made the *Din* one of the locks of insight and blockages of intellect. They are self-deceited and deluded, doing evil but thinking to do good. They imagine oppression to be justice, and treachery to be a virtue, so they believe that ascribing what they surmise to the Prophet's Companions will increase in their honour and make others hold them in higher esteem, so as to be fit for what is said in their regard: "A wise enemy is much better than an ignorant lover,[12](with some abbreviation).

When broaching to `ilm al-*hadith* in the bill he laid down for reforming the education, and what method should be followed, he (Muhammad Abduh) said: "Art of *hadith* is considered acceptable when it is viewed as interpreting the Qur'an and exposer for it, with deleting from it whatever contradicting the Quranic text, like the unauthentic traditions and exertion of opinion (ijtihad), so as to restore the correct traditions to it, if their outward appearance deludes of being contradictory (to the Qur'an). [13]

In an address to one of brothers (in Din), counselling him to keep on reading the Qur'an and the Prophetic *sirah* (conduct), he said: "Keep on reading the Qur'an and learn its imperatives, the forbidden things, counsels and lessons, as it used to be recited for the believers and disbelievers in the time of (coming of) revelation. Beware of going over the books of *tafsir* but only for understanding the meaning of some word that you could not realize what the Arabs intended by it, or connection between a word

and another the conjunction of which was unknown for you. Then betake yourself to what the Qur'an designated for you, bear down upon what it assaults, and attach to this study of the Prophetic conduct, admitting the reasonable correct matters, keeping your eyes away from the weak and rejected things.[14]

In interpreting the Qur'an and comprehending the religion, he said: In this regard that which should be followed is only the decisive proof, since this issue comes under *bab al-aqa'id* (doctrines), and it is dependable upon certainty that can't be taken through conjecture and imagination.[15]

Believing In Message of Muhammad

Believing In Message Of Muhammad (S)[16]

Al-Ustadh Muhammad Abduh says:

It should be believed in what he (S) reported and had faith in whatever he brought, with which I mean what is expressed clearly in the holy Book, and what was successively narrated (*mutawatir*) through an authentic chain of transmitters that having all the necessary conditions. That is the *khabar* that is reported by a group of people against whom charge of collaboration on falsity can never be levelled by anyone, as is usual in the case of sensible matters, such as the conditions after death like *ba'th* (resurrection) and bliss in the paradise, or torment in the hell, reckoning for the *hasanat* (merits) and guilts, beside other known alike issues.

But when it is related to belief and faith, we should depend only upon what is plain in the khabar, and it is impermissible to annex the conjectural to the decisive. The provision for soundness of belief lies in its devoidness of anything spoiling the probity and highness of the Deity above being resembled to the creatures.

But in case of *akhbar al-ahad*, believing in whatever is cited in them is obligatory upon whoever heard them and trusted the veracity of their narration. Whereas that who has not received the *khabar*, or it reached him with a suspicion seeming to him in its veracity, while it being not *mutawatir*, entailing that non-believing it would not slander his faith. The basis to be followed in all that being: Whoever denies anything[17]while knowing that it was disclosed or acknowledged by the Prophet (S), he has in fact confuted the truthfulness of the message and negated it. The same is true in regard of that who neglected the successively narrated (*mutawatir*) knowledge, though being aware of its being necessarily of the religion and found in the Book, and little of the *Sunnah* is got from the acts.[18]

Can Anyone Authenticated By Earliers Be Deemed Thiqah?

One of al-Azhar shaykhs was displeased with the behaviour of al-Sayyid Rashid Ridha', when he criticized Ka'b al-Ahbar and Wahb ibn Munabbih, and declared distrust in their narrations. This was responded with a long, interesting and dumbfounding reply, of which I quote the following:

“If we admit that whoever is authenticated by the antecedent *Jumhur* to be *thiqah* — even if the opposite proved true by evidence — we will open the door wide for defamation against ourselves due to abandoning the proof, adopting its preludes through imitation, and contradicting the guidance of the holy Qur’an.”

And after stating the fact that criticizing the narrators of *hadith* was a subject of debate among men of *jarh* and *ta’dil*, he said: In regard of verification of the texts of narrations and their consistency or inconsistency with truth, matter of fact, the decisive or preponderant *usul* (foundations) or *furu’* (branches) of the *Din* or other than this, being not of their (men of *hadith*) profession, and it was rarely practised by the researchers among them. And if any of them — like al-Imam Ahmad or al-Bukhari —practised it, he would not fulfill it as is due, as was stated by al-Hafiz Ibn Hajar when talking about the contradiction among the correct narrations for him and others.

Besides, it was inaccessible for men of *hadith* to recognize congruity or contradiction of some traditions to the truth, like the outward of *hadith* of Abu Dharr in view of al-Bukhari and Muslim and others: 19Where will be the sun after it sets? As what was thought by the predecessors being that the sun sets away from the earth as a whole, with its light being stopped from shining over it during the night, resting under the throne waiting for permission to rise again! But it has become decisively known for hundreds of millions of people that the sun never sets from the earth during the night, but it sets from some countries and rises over others. So when it is day here, it will be night in the other hemisphere and vice versa, as is understood from the holy verse:

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ

“He maketh night to succeed day, and He maketh day to succeed night” (***39:5***)

And also the verse:

يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He covereth the night with the day, which is in haste to follow it. (***7:54***)

So we — after coming to know for certain this established fact and decision in its regard — will have to choose one of the two alternatives left before us: Either impeaching the chain of *sanad* (transmission) of the *hadith*, even if it be rectified, as narrating what contradicting the decisively confirmed (*hadith*) was one of indications of fabrication in the eyes of the narrators themselves.

And the least cause impelling to doubt veracity of the *hadith* whose narrators were known of truthfulness and precision, lies in the fact that the Companion or Follower heard it from Ka’b al-Ahbar or his likes. And it is known for all that Abu Hurayrah used to report from Ka’b al-Ahbar abundantly and trust him,

the reason why we see many of his traditions appearing *mu'an'anah*, that he couldn't declare to have heard them from the Prophet (S).

The indisputable fact being that he hasn't heard so many of them directly from the mouth of the Prophet (S) due to embracing Islam so lately, and he most likely heard them from Ka'b al-Ahbar. And the Companion's *mursal* tradition (one reported with no chain of transmitters) would be hujjah when being heard from another Compaion,20 the fact that can be said in regard of Ibn Abbas and others who used to report from Ka'b al-Ahbar and trust him.

Interpreting the *hadith* narrated on basis of meaning and which some of its narrators couldn't comprehend what is intended by it, led them to express what they could conceive of it, as in the case of not comprehending of the narrator of this *hadith* – which I referred to as an example – what is denoted by the Prophet's saying: "The sun will be prostrating under the throne ... etc.", about which he said what indicated that it sets of the earth as a whole. Till he said: The *hadith* was interpreted by the exposers of the two Sahihs in a way agreeing with the opinion of the precedent astronomers, whose ta'wil came to be feigned, that would be refuted by the outward aspect of the *hadith*, especially the prolonged narration by Muslim.

Like that is the relation of some of the narrators for Ka'b and Wahb from the books of the Children of Israel. Yahya ibn Mu'in, Ahmad, Abu Hatam and his son and their likes,21 were unable to discern which ones were correct and which ones were incorrect among these traditions due to their not being acquainted with those books, and non-availability of an evidence proving the falsity of the narrators well-versed in fabricating narrations which they ascribed to these books.

If it appeared for those succeeding them during that age or before it or after it, what was not discovered by them in regard of non-truthfulness of two or more of these narrators, can he then argue pertinaciously or deny the truth and believe them falsely and hypocritically? Or can he hide the truth from the Muslims so as not to be disagreeing with those who were before him, in respect of whatever became known for him but not for them! Hence the critic,22 altruist over the *sunnah*, couldn't realize that the atheists, whose impeachment in the *sunnah* with the ta'dil of Ka'b and Wahb, used to mistrust the Muslims in respect of the *usul* and definite issues, and even the Qur'anic texts!

I reiterate and emphasize that exposure of falsity of Ka'b and Wahb for us would never entail loosing any of the *usul* or *furu'* of our religion, as what is dependable in the *Din* being the Qur'an and the Prophet's *mutawatir* (successive) *sunan*, the practical ones (his acts), like way of performing prayers and other rituals, beside the oral traditions which were adopted by the antecedent *Jumhur*. All other than these *sunan* and traditions, such as a*hadith al-ahad* which being not decisively proved and confirmed, are liable to exertion of *ijtihad* (opinion).

And it is known that some of the leading *mujtahids* have not approved of many *sahih* traditions, even those reported by the two Shaykhs (al-Bukhari and Muslim), the practice that is still followed by millions

of people, for which other Muslims can never consider them as perverts. Al-Muhaqqiq Ibn al-Qayyim has cited more than a hundred excerpts of these *sahih* traditions that were opposed by the Hanafis and others, who constitute the majority of Muslims of present time.

So what value would be for the narrations of this Israeli man (Ka'b al-Ahbar) and this Persian (Wahb ibn Munabbih), the most of which are only Jewish superstitions, that distorted the books of *tafsir* (exegesis) of the Book of Allah and other books, and raised doubts against Islam that were misused by its atheist enemies to charge it with being religion of superstitions and suspicions. And other than the superstitions may contain bigger doubts, like the one stated by Ka'b about the description of the Prophet in the Torah,23 which was confirmed to be reported from him by the critic.

He continued by saying: The sarcasm we raise against them both (Ka'b and Wahb) was only for some defect that was unknown for earlier men of jarh and ta'dil, which being a reasonable and acceptable cause. And the narrations that were known to be authentic and correct are sufficient to prove their falsity.

After all that I would say: If through what I stated I could prove the falsity of these two men, out of what they mentioned, there will be no room for doubting that they used to cheat the Muslims, foisting into their religious books and narrations things entailing slander against their *Din*. Consequently no one would wonder to see them affiliating themselves with Jewish and Magian societies, which used to conspire against Islam and Arabs.24

Criticism by Ulama' of Fiqh Al-Hadith

He (Muhammad Abduh) said also: Beside the criticism of the ulama' of fiqh al-*hadith* against the asanid (chains of transmission) of reports and works, there was another criticism to the texts in respect of their meanings and expressions, and how viewed by reason and Islamic law (Shar') and their contradiction with others. In this kind of criticism they were shared by men of philosophy, literature and history, and it is called in the present age the analytical criticism (al-naqd al-tahlili). Afterwards, they began to doubt and impeach many traditions, even the ones of the authentic asanid, speaking against their expositions, with some of them compiling books dedicated for this purpose, the most famous of which being: Mushkil al-athar of al-Tahawi.25

On the whole, the concern of men of jarh and ta'dil was concentrated on verifying the narrators of the traditions, in respect of goodness of memorization and precision, and non-oddity as far as possible. They were rarely charging the *hadith* to be confused, if the disagreement occurring in the text, but verifying the texts of narrations or their contradiction to the truth, and to the preponderant decisive religious *usul* and furu' was not their profession, and practised by very few of the researchers among them. There were so many traditions, in the chain of transmitters of which only one trustworthy narrator can be found, while they be defective and weak, as the sahih one cannot be known only through its narrators but through comprehension and committing to memory.

Most of Ahadith Al-Ahad Weren't Abundant In First Age

In the introduction to the book al-Mughni wa al-Sharh al-kabir, the following statement is cited:

"Out of proofs of the *madhahib* it can be deduced that most of the traditions that are used by men of *hadith* to argue men of opinion[26]and analogy from among *ulama'* of *riwayah*, being a*hadith* al-ahad that were not so abundant in the first stage of Islam, or nothing was reported from the Sahabah and Tabi'un contravening to their theme. Thus it became known for all that they couldn't be counted of the universal legislation, according to which the Prophet and his Companions used to act, not among the precepts recommended by the Prophet, but were among the judicial questions the solutions of which people used to ask and get answers (verdicts). If he did not ask, he would be free to exert his opinion in its regard, and it would be better for him and people, as had it been among necessities of the *Din* that Allah wanted to impose upon His bondmen as duties, He would have manifested them without questioning, since Allah the Exalted knows better what benefits people more.[27]

The Prophet (S) was averse to asking abundant questions, forbidding from this habit so as not to be a cause to multiplying the obligations, the undertaking of which the *Ummah* will fail to do. Therefore the Messenger of Allah (S) said: "Let me alone as long as I leave you. Surely it was this asking abundantly and difference concerning the prophets which caused those who have gone before you to perish. When I forbid you from anything, you should refrain from (doing) it. And when I command you to do a thing you have to perform as much as you can of it." This *hadith* was reported by al-Bukhari, and Muslim, but narrated by al-Daraqutin in another version. Thereat the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

"O ye who believe! Ask not of things which, if they were made known unto you, would trouble you…" (***5:101***)

He (S) said also: "Allah has imposed upon you obligations, which you should not transgress, and laid down limits that you should not approach. He has prohibited things that you should not violate, and kept silent of (left) things out of mercy for you, not out of forgetfulness, so you should never inquire about them." It is reported by al-Daraqutni and al-Nawawi in the book al-Arba'in.

On top of all this, comes the Almighty's saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion, al-Islam." (***5:3***)

It would be verily glaring ignorance and an offence against the *Din* to demolish these great foundations and principles with comparisons taken from conjectures of opinion and *qiyas* (analogy).

It is proven that the Prophet used to answer every questioner about any judicial issue in a way appropriate to his condition and level, and some of his fatawa were general or special permissions. For example he granted license to Aqabah ibn 'Amir and Abu Burdah to sacrifice the *jidh'* (trunk) or atud of the goat, which meant that one which used to pasture (of grass) and became strong, with completing one full year. Al-Jawhari said: The best of it is that which reached the age of one year. This *hadith* is unanimously concurred, while *Ahl al-Sunnah*, including the four imams (of the schools) prohibited sacrifice of the trunk and goats.28

Can Traditions Be Counted A General Law?

Al-Sayyid Rashid Ridha' says: Can the traditions – which they call oral *sunan* – be considered a general *Din* and *Shari'ah*, though they weren't followed *sunan* in practice (acts) with no dispute or controversy, particularly during the first era of Islam?

If we say yes, we will be faced with the biggest suspicion, as the Prophet (S) forbade from writing anything other than the Qur'an, and the Sahabah's not committing the *hadith* to writing! Beside ignorance of their *ulama'* and leaders, like the caliphs to reporting of traditions! It is reported rather, that they were disdaining from the *hadith*.

What Is Refuting Khabar Al-Wahid

In his book al-Luma', under the *bab*: "Bayan ma yuradd bihi khabar al-wahid", al-Shirazi writes: If the *khabar* be related by a thiqah, it can be refuted by several things:

First: If it be contradictory to the necessities of minds, when its falsehood would be known since the *shar'* can be approved by permissibilities of minds,29 not the contrary way.

Second: If it be contradictory to a text of the Book or *mutawatir* (successive) *Sunnah*, when it will be recognized to be of no origin or abrogated.

Third: If it disagrees with the *ijma'* (unanimity), the fact indicating its being abrogated, or baseless, as it can't be correct and not abrogated while the *Ummah* is unanimously concurring on its contrary.

Fourth: If a *wahid* (single) narrates alone that which should be known by all people, the fact indicating its being of no root, as it is unreasonable that it has an origin but he alone be aware of it from among all people.

Fifth: If a single narrator narrates individually the tradition that is usually known to be reported by men of tawatur, as a result of which it can't be accepted since he is unallowed to singly narrate such a tradition.

If it came to be contradictory to *qiyas*, or the single narrator reports alone a tradition with which the calamity prevails everywhere, it would not be refuted. I have discussed the controversy regarding this elaborately in another book (Tawjih al-nazar, p. 82), so no need is there for reiteration.

In al-Mustasfa, al-Ghazali says: The second division of *akhbar*, the falsity of which is known, are confined in four kinds as follows:

First: That which can be known to be contrary to truth either by reason necessity, or view, or sense, or sighting, or akhbar al-tawatur. On the whole, whatever contradicted the commonly known rules through the six *madarik* (faculties).

Second: That which disagrees with the decisive confirmed text of the Book (Qur'an) and the *mutawatir* Prophetic *Sunnah* (Tradition), and unanimity of the *Ummah*, since it came to be contradicting Allah the Exalted and His Messenger and the *Ummah*.

Third: That *khabar*, the falsity of which is declared by a large number of traditionists who can never be generally collaborating on telling lies when saying: We were present with him at that time (at the meeting) and we haven't found any root for the event he related.

Fourth: That which the majority of narrators refrained from reporting and relating, though attending and witnessing the happenings of the episode, and despite the impossibility of refraining from citing it due to availability of motives encouraging to report it.

Al-Qarrafi is reported to have said: Five things indicate the falsity of any *khabar*: Its contradiction to what is necessarily known by all, or to consideration, or decisive evidence, or what was fit to be mutawatir but hasn't come so, and the legal rules, or its contradiction to all of these things in a whole, like the miracles or that which was sought to obtain from the memories or books of the narrators after searching into the traditions, but could not be found.[30]

State of People during First Era and After It

Al-Imam Abu Zayd al-Dabbusi, in his book Taqwim al-adillah, says: People of the first era (of Islam), i.e. the *Sahabah* and *Tabi'un* and *Salihun* (Righteous), used to base their affairs on the *hujjah* (proof). So they used to act according to the Book, then to the *Sunnah* of the Messenger,[31]and after him to the utterances of those who succeeded him, particularly those which can be proved right through proof. Thus someone may act according to utterance of Umar in a certain issue, but then he may contradict it with a saying of Ali in another question.

It is known about the companions of Abu Hanifah that they once agreed with him and disagreed another, in accordance with what be made clear to them through the hujjah. The legal *madhhab* was neither Umari nor Alawi but the ascription was in origin to the Messenger of Allah, as he was the source of a*hadith*, so he (S) extolled those people who used to depend on the proof not their *ulama'* or own

selves.

But when people kept far from God-fearing during the 4th century, and lazied themselves from seeking the proofs, they turned to acknowledge their *ulama'* as *hujjah* (authority), following and imitating them. As a result of this, some of hem became Hanafis, some Malikis, and some others Shafi'is, reinforcing the *hujjah* with the rijal, believing the veracity to lie in being born on that *madhhab*. Then, every community coming after them embarked on following the guide of their leader, whomsoever, without any consideration to qualifications, the fact led to substituting the *sunan* with the *bida'* (innovations) and making the truth lost among desires.32

Fiqh during the Prophet's Lifetime

Wali Allah al-Dihlawi, in his treatise 'al-Insaf fi bayan sabab al-ikhtilaf, wrote:

During his (S) lifetime *fiqh* was not written down, and searching for the rules then was not like the searching made nowadays by the *fuqaha'*, who do their utmost to manifest the *arkan* (cornerstones), provisions and norms, portray the images from their own invention, embarking then on talking about these imposed images, laying down limits for what is fit for being limited, confining what can be confined, and so on.

During his lifetime, the Messenger of Allah (S) used to perform ablution and the Companions would learn from him and imitate him, without his embarking on clarifying which part being rukn and which are being recommended. Also when he was performing prayers, they would observe his way of praying and follow his example in prayers,33 and the same is said in the case of doing the rites of *hajj* ((pilgrimage to God's House).34

That was his way of teaching the legal rules to the Muslims, without manifesting for instance, the obligations of *wudu'* to be six or four, or supposing that some one might take ablution without *muwalat* (consecutive order), so as to judge his wudu' to be valid or invalid, and they were rarely inquiring him about such matters.

Ibn Abbas is reported to have said: I have never encountered people better than the Companions of the Messenger of Allah (S) ... they have not asked about anything except thirteen issues till he passed away, all of which being stated in the Qur'an. Among them the following:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

"They question thee (O Muhammad) with regard to warfare in the sacred month," **(*2:217*)**

and the verse:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ

They question thee (O Muhammad) concerning menstruation). *"* ***(2:222)***

Then he (Ibn Abbas) said: They were not questioning but about things that avail them. Al-Qasim said: You are questioning with regard to things about which we never used to inquire, and searching for things that we were not seeking for ... I have never met people of easier *sirah* (conduct), or less strictness than the Sahabah.35

On the whole, such was his (S) noble habit, so each one of the Sahabah would take whatever he found easy to apply of his worship, *fatawa* (verdicts) and rules, which he learned by heart and comprehended, realizing for every one of them a certain aspect according to the evidences indicating it. Their main dependable criterion in this regard was only the inner consciousness and confidence,36 without paying attention to ways of inference, as the Arabs used to conceive the denotation of words among themselves.37

Aspects of Preponderance Contain Contradiction

Al-Allamah al-Shaykh Jamal al-Din al-Qasimi, in his book Qawa'id al-tahdith, says:

"Whoever looks into conditions of the Companions and Followers, and their followers, will verily find them concurrent upon acting according to the preponderant rule and abandoning the preponderated. The ways of preponderation are so many, and pivot of preponderation would increase the investigator in strength of his insight, in a proper manner congruent to the legal channels, the product of which will be valid and preponderant. And preponderation can be got through the *isnad*, and the text, and the denotation, and an external aspect."

Then he cited many aspects and factors of preponderation according to the *isnad* (chain of transmission), of which I state the following:

1. Preponderation by abundance of narrators: Al-Karkhi said: They are equivalent, and there may be a reliable narrator who was equal to a thousand thiqah (trustworthy) men, as said in regard of Shu'bah ibn al-Hajjaj that he was compared to two hundred men. Also the Companions used to give priority to narration of al-Siddiq over others.

2. Preponderating the narration of the faqih, since he being better knowledgeable of the denotations of words.

3. Preponderating the narration of that who being more authentic and better in memorizing.

4. One of them being one of the Four Caliphs not the other.

5. When the reliability of one of them be established through *tazkiyah* (exculpation), and the other by external aspect only.

6. Priority of the narration of that who was not disapproved over narration of that who was disapproved.

7. Priority of narration of that who was more known of reliability and trustworthiness than the other, as this can prevent falsity.

On the other side, the preponderation in consideration of other factors:

1. Priority should be given to what was supported by another evidence over that which was not supported.

2. Priority should be given to the narration that was applied in practice by the ancestors over that one which was not followed, as the former is more entitled to be correct.

3. If one of them be in agreement with the acts of the Four Caliphs.

4. The one that be more similar to the exterior of the Qur'an should be given priority.[38]

In al-Qasimi's book Tanbih al-talib ila ma'rifat al-fard wa al-wajib, [39]there are regular rules, of which I state the following:

1. It is concurred that the *wujub* (obligation) being one of the legal decrees (*hukm*). The *ulama'* defined the hukm thus: It is an address (*khitab*) from Allah, related to acts of the *mukallafun* (responsible, charged with duties). And *khitab* is to address people with speech for making them comprehend. While the *wujub* is a *hukm* and the *hukm* can't be but from a *hakim* (ruler) and the ruler is Allah the Most High alone, no one else.

2. In regard of the product: Know that fairness tells us that there is no means for certainty to benefit from these verbal evidences, unless when they be yoked with contexts indicating *yaqin* (certainty), whether these contexts be witnessed or reported to us through *tawatur*. Because if they be neither witnessed nor mutawatir, they should be reported through ahad which indicating nothing but conjecture. That was a brief excerpt from Minhaj al-Baydawi.

3. Some of the Hashwiyyah inferred the *hadith* "Every serious matter" to indicate *wujub* of initiating with Basmalah in his view, when he said: Since the *hadith* is a predicate verbally, and composition of a meaning, as it gives the meaning of imperative, which indicates *wujub*; and it is said to him: the condition of the *amr* (imperative) indicating *wujub* lies in two facts:

First: Its establishment should be definite, that may be with a verse of the Book of Allah, or *mutawatir* tradition.

Second: Its indicating the meaning be definite, that it is improbable for the word to have another

meaning. If one of the two factors of the imperative loses consideration, it will not indicate *wujub*. Then he became dumbfounded and amazed.

4. Only the *mujtahid* can issue *fatwa*: This was declared by Ibn al-Hammam (may God's mercy be upon him). Ibn Yusuf and Zafar and others said: It is not lawful for anyone to issue fatwa on our utterance, unless he be aware of the source of our saying. That is because if he gives decision to obligate or prohibit anything, he should rely upon manifest evidence, in which he has to do his utmost. Whereas the imitator is not permitted to do so since he has closed all the doors in front of him, loosening as much as he could of veil and cover. Al-Ghazali, in his book Faysal al-tafriqah, writes: It is more proper for the imitator to keep silent and to be left free (not to speak against him). That was the excerpt I quoted from this book.[40]

Rules and Principles

On starting to lay down the foundations of this book, I haven't thought it to be so protracted, so I tried my best then to delete from it as much as I could of the researches I came across, and stop my pen from going farther. But I found it inevitable to margin it with important rules, some of which I picked up from the fruit borne by its bushes, initiating that with verses from the holy Qur'an, followed by traditions reported from the noble Messenger (S), the veracity of which can be sensed through the accuracy of their meanings.

– Allah the Most High said:

وَأَنَّ هَـٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

"And (know ye) verily this My path, is the straight (right) one, so ye follow it, and follow ye not (other) ways for they will scatter you away from His path..." **(*6:153*)**

– The Almighty said too:

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

"(O people!) Follow ye what hath been sent down unto you from your Lord, and follow ye not (any) other than Him, as guardians (or friends)." **(*7:3*)**

In another verse He said:

وَهَـٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

"And this (Qur'an) is a Book, We have sent it down, blessed, so follow it, and guard (yourselves against evil) so that ye may be done mercy." (***6:155***)

– He also said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّـهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ

"Mankind was but one people; and God sent apostles as bearers of good tidings and warners and sent down with them the Book with the Truth that it might judge between men in that wherein they differed…" (***2:213***)

– Further He said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

"…and We have sent down upon thee the Book (Qur'an) explaining everything, and a guidance, and mercy, and glad tidings unto those who submit themselves (to God)." (***16:89***)

– The Most High said also:

مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ

"…We have not neglected in the Book (Qur'an) anything…"[41](***6:38***)

– He said too:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you Islam (to be) the Religion." (***5:3***)

The two Shaykhs (al–Bukhari and Muslim) reported that it was said to Abd Allah ibn Awfa:[42]

Did the Messenger of Allah left a will? He said: No. It was said to him: How is that! While he has prescribed on people to leave a will? He said: He recommended with (heeding to) the Book of Allah.

Exposing this *hadith*, Ibn Hajar said: He means by this abiding by the Qur'an and acting according to its precepts and teachings... and he may be referring to the Messenger's *hadith*: "I am leaving behind

among you that which if you hold fast to, you will never go astray: the Book of Allah." He confined his will and recommendation to the Book of Allah since it is greater and more important than anything else, and containing manifestation of everything, either through the text or by means of *istinbat* (inference). So if people follow what the Qur'an contains, they will verily act according to whatever it commanded them to do.

The *hadith* to which Ibn Hajar referred, was reported by Muslim in the course of citing the *Hijjat al-Wada'* (Farewell Pilgrimage) made by the Prophet (S), who said: "O people, I am leaving among you that which if you hold on to, you shall never go astray." In another narration reported by Jabir as saying: The Messenger of Allah addressed us on the Day of Arafat saying: "I am leaving among you that which you will never go astray, if you hold fast to it: the Book of Allah." And in al-Muwatta': "and my *Sunnah*", while the *Sunnah* known at that time was only the practical *Sunnah* (the Prophet's acts).

In another version of the narration, he said: "Verily, I am leaving behind two precious things (*thaqalayn*) among you: the Book of Allah and my *'itrah* (kindred), my *Ahl al-Bayt* (household)."

This *hadith* was reported in several different versions with the same meaning in many Sunni books, and whoever desiring to be acquainted with these narrations, can refer to the book al-Muraja'at, in which al-Sayyid Sharaf al-Din al-Musawi stated the debates that took place between him and the eminent scholar al-Shaykh Salim al-Bishri, the former chief of al-Azhar, in the page 20 and onwards, in the 4th edition.

– Another *hadith* is reported from Abu al-Darda' with a chain of transmission going back to the Prophet, reading thus: "Whatever Allah deemed *halal* (lawful) in His Book is lawful, and whatever He forbade is *haram* (unlawful), and whatever He left (with no decision) is good health, so accept from Allah His good health, as Allah verily never forgets anything, and your Lord was never forgetful." This *hadith* is reported by al-Bazzaz and Ibn Abi Hatam and al-Tabarrani.

– Marasil ibn Abi Mulaykah is reported to have said: Abu Bakr al-Siddiq has gathered people after the demise of the Prophet (S), addressing them: "I was informed that you relate from the Messenger of Allah traditions regarding which you differ,[43] and people who follow you will be more differing. So never relate anything from the Messenger of Allah! And when asked by anyone you can say: The Book of Allah is (the arbitrator) between us and you. You should deem lawful what is considered lawful in it, and deem unlawful what it prohibits."

– In another *hadith*: After the Messenger of Allah (S) had performed prayers during his last illness, he addressed the people and warned them against the seditions, raising his voice till coming out of the mosque saying: O people, fire is kindled, and seditions are coming forward like dark night clouds. By God you cannot find in me any fault to blame for, as I have never deemed lawful but only what is permitted (as lawful) by the Qur'an, nor forbidden except what the Qur'an forbade (as unlawful).[44]

– When the Prophet's she-camel was lost during the Battle of Tabuk, the hypocrites (mockingly) said:

He cannot foretell of the whereabouts of his she-camel, so how can he be aware of the *khabar* of the heaven (prophesy of future)? On hearing this saying, he (S) said: I have no knowledge of anything but only of that which Allah taught (revealed to) me.[45]

– When A'ishah was inquired about the morals of the Prophet, she said: The Prophet's morality was the Qur'an itself. This *hadith* was reported by Ahmad, Muslim and Abu Dawud.

– Al-Imam Muhammad Abduh said: The Muslims have no leader in this time except the Qur'an, and the correct true Islam being that which was followed and practised by the Muslims of the first stage before the emergence of the seditions.

– He also said: This *Ummah* can never rise (progress) as long as these books are found in it,[46] and will not rise or flourish but only by the morale that used to be possessed by the first people, which was the Qur'an. Anything other than it, is no more than a veil standing between it and endeavour and knowledge.

– In interpretation of Surat al-Fatihah he (Abduh) said: If we weight what our brains contain of the beliefs, with the Book of Allah the Exalted, without imposing them on it, it will be manifested for us whether we be guided or misled! But if we insert and foist what our brains have of beliefs into the Qur'an, we will verily fail to discern between guidance and deviation, due to intermingling of the weighed thing with the balance, whereat one will be unable to recognize the weighed thing of that with which it is weighed (*mawzun bih*). What I want to say is that the Qur'an should be the main origin upon which all the *madhahib* and opinions in religion must be based, not the opposite, i.e. the *madhahib* be the origin and the Qur'an be dependent on them, or referred to them through *ta'wil* or *tahrif* (perversion), as was done by the disappointed and thought wrongly by the astray.[47]

– Learning a lesson from the *aqa'id* (beliefs), through the definite indication. And all the doctrines on which the veracity of Islam depends mainly, are established and proved by the Qur'anic texts and unanimity of the Muslims, with no one of them depending on a*hadith al-ahad* which are doubted most often. So also the principles of the *ibadat* (rituals), being all definite and proved by the Qur'an and the *mutawatir* practical *Sunnah* (Prophet's acts), that can never depend on *akhbar al-ahad*. Besides, whatever established of the rules of *ibadat* by a*hadith* al-ahad, without gaining unanimity of the leaders of knowledge, can never be the dependable origin for (proving) veracity of Islam, though they be correct in themselves.

– The main dependable source for the Din is verily the Qur'an, and whatever indicating it definitely should be believed and adopted, in respect of knowledge and acts and abstention. While whatever being of indefinite *dalalah* (indication) of them, will be liable to *ijtihad* on the part of those knowledgeable of the styles of its language. And whoever acts according to the unanimously concurred rule (or *hadith*) will be verily a delivered Muslim.

– It should be known that the Prophet's successively narrated (*mutawatir*) *sunan* – the practical *sunan* – are altogether definite and established in a way that no one can deny or negate through *ta'wil*

(interpretation) or *ijtihad* (exertion of opinion). The examples for this: the *wajib* (daily) prayers being five: the dawn (morning) prayer being two rak'ahs, the maghrib being three, and the other ones being four rak'ahs each. And also, every rak'ah comprises of a *qiyam* (standing), a *qira'ah* (recitation of two surahs), a *ruku'* (kneeling down) and two *sajdahs* (prostration), beside other moves and acts that were commonly known since the time of the Messenger till the present time.

– This being the (true) *Sunnah* of the Messenger of Allah before our eyes, but calling whatever including the traditions by this name is verily a recently-invented term.

– The a*hadith* al-ahad that were not followed in practice by the jumhur of ancestors (salaf), are verily subject to ijtihad, in regard of their asanid, texts and denotations, as whatever be of a correct *sanad* among them would be individually related to its narrator.

– When any of these traditions proved to be correct in the eyes of anyone, he can act according to it, but it can't be made a general *tashri'* (law) incumbent upon the *Ummah* as an obligation, out of imitating that who adopted it.

– The correct *hadith* cannot be recognized through its narrators alone, but rather it can be known through comprehension and committing to memory. As so many traditions are there, in the *isnad* of which there being only *thiqah* (trustworthy) transmitters, but they be defective and weak.

– The *sahih* traditions are useful, for applying the principle of most likelihood (*ghalabat al-zann*) which is commonly followed by the *fuqaha'* for proving the veracity of traditions. In Sharh Muslim, al-Nawawi says: Because that being the case with the ahad traditions, which cannot be of benefit for the *burhani* (proof) knowledge and logical certainty, and no difference is there between the two Shaykhs, al-Bukhari and Muslim and the others. This is verily the sahih tradition, contrarily to that who held that: "The khabar al-wahid necessitates *'ilm* (knowledge)."

– The text of any *hadith* whose *sanad* be correct, is not necessarily be *sahih*, and vice versa, i.e., not every *hadith* the *sanad* of which be correct, its text be necessarily correct.

– Unanimity of the *Ummah*[48]on acting according to the traditions recorded in Sahih al-Bukhari and Sahih Muslim, and can never be counted as unanimity on determining their being uttered by the Prophet (S), nor that whatever stated in them being correctly ascribed to the Prophet, and evaluating whatever reported in them (the two Sahihs) was to be done by those who followed them.

– The Four Imams followed by majority of the Muslims in regard of the practical rules were with the books of *hadith*, and the traditions were not written in books so as to be taken from them, particularly by al-Imam Abu Hanifah. Despite this fact, his leadership and ijtihad were acknowledged by his followers and others from among *Ahl al-Sunnah*, and neither Sahih al-Bukhari nor other *hadith* books have come out but only after the going away of the good of passed folks.

– No one from among the Ummah ancestors and leaders of *fiqh* claimed that having knowledge of the *Din* depends upon being thoroughly acquainted with all the traditions reported by the *muhaddithun*, or most of them.

– *Ulama'* of *usul* concurred on this rule: "The occurrence of probability in the *marfu'* of the facts of conditions, will cover them with guise of generality, with which the inference (*istidlal*) with it will be invalid."

– There is no blame against that who did not believe in some of the traditions due to a suspicion he might have found in the text and the *sanad*, the reason for which he belied its content or contradicted, even if he be right, and he should be answered with that which is better.

– The precedent *ulama'* held that: "The axis (*madar*) of apostasy from Islam lies in the unanimous rejection of what is necessarily known about the religion."

– The *Ummah* have never adhered in their worship but to a *khabar* that is most likely true as they were commanded to depend only on that which they thought to be veracious. And the judgement can be taken from the predominant supposition, and its veracity in their view cannot necessitate its veracity in reality. Also the unanimity on any rule cannot necessitate its compliance with God's rule in the same matter.

The *Sunnah* of the good ancestors in the non-successive (not *mutawatir*) traditions decided that whoever receiving any *hadith* of them through a chain (*tariq*) which he trusts to be authentic, he can act according to it. But they never obligated upon anyone – even if he be devoted to seeking knowledge – to search for all these reported traditions and act according to them. How is that, while the Sahabah have neither committed the a*hadith* to writing, nor undertaken the task of collecting them or dictating them to people, and rather some of them have even forbidden from narrating the *hadith*.

Al-Imam Ahmad ibn Hanbal says: Three things have no *isnad*: *tafsir* (exegesis), *malahim* (epics) and *maghazi* (moral lessons). Ibn Taymiyyah, who succeeded Ahmad in leading the Hanbalis, says: For the *mu'adda* there are no *usul*, i.e. *isnad* (chain of transmission), as the majority of them being marasil [49] (traditions with no chain of narrators).

– The Sahabah have not collected (or compiled) the oral (*qawli*) *Sunnah*, as they did in the case of the Qur'an which they collected (compiled) and concurred in its regard.

– The leaders of Muslims have never agreed upon the sahih traditions, and everyone of them has contradicted, in his *madhhab*, many of them, even if they were viewed as correct by other leaders... etc.

Original Rules of Rituals and Transactions

Rule of *ibadat* (rituals) is invalidity, till evidence be established to confirm their veracity. And rule of

mu'amalat and contracts is veracity, till a proof be presented showing their invalidity, and *tahrim* (prohibition).

The difference between these two, being that Allah, the Glorified, cannot be worshipped but only through what He decreed and legislated by means of His apostles (with their tongues), as worship is only His obligation upon His bondmen, and His right that He Himself has warranted, legislated and been pleased with.

Concerning the contracts, *shurut* (provisions) and transactions, they are valid till introducing evidence proving their invalidity. So Allah – Subhanahu – has forbidden the *mushrikun* (polytheists) from contradicting these two principles, which is prohibiting what He hasn't prohibited, and seeking His pleasure through what He has not decreed. Because the *halal* being verily that which Allah regarded lawful, and the *haram* (unlawful) being that which He has prohibited, and whatever He left (with no express hukm) being *'afw*.

There may be a narrator deemed thiqah by Abd al-Rahman ibn Mahdi, and majruh (suspected)in view of Yahya ibn Sa'id al-Qattan, or vice versa. And these two were leaders (imams) and pivot of criticism in *naql* (transmission), and upon them depend most of the traditions.

Whatever was of decisive indication in the texts, is the general *shar'*, that should be followed and adopted in acts and adjudication. Whereas that which was conjectural denotation, is in fact entrusted to the exertion of *ijtihad* (opinion) by some individuals in regard of acts of worship and *muharramat* (prohibited acts), and to the *ulu al-amr* (authorities) in the adjudication rules.

The rule whose indication on *tahrim* (prohibition) being conjectural (*zanni*) not definite, can never be considered a universal law for which all the *Ummah* being answerable and asked to follow. But each one can apply it according to his *ijtihad*, and whoever conceiving of its indication to prohibiting anything, would abstain from it, while that who couldn't comprehend that, he would follow the rule of *ibahah* (permission).

In Ma'alam *usul* al-Din, al-Fakhr al-Razi writes: The *naqli* (traditional) evidences can never indicate yaqin (certainty).

A'ishah used to refute and disapprove every *hadith* contrary to the Qur'an, holding the narration of the truthful with mistakenly hearing or misunderstanding.

Al-Sayyid Rashid Ridha' says: I never believe in veracity of the *sanad* of any *hadith* or utterance of any Companion contradicting the exterior of the Qur'an, even if his *rijal* be authenticated. As there may be a narrator that is deemed thiqah out of being deceived by his outward complexion, while he being of bad inward. He added: Had the narrations been criticized in respect of import of their texts, as they are criticized with regard to their *sanad*, the texts would have judged many of the asanid with incongruity.

We can say for certain that we have forgotten and lost a large number of the Prophet's traditions, due to the fact that the Sahabah ulama' have not committed to writing whatever they heard (of traditions). But these (lost) traditions do not include those ones exposing and explaining the Qur'an or any of the issues related to the *Din* as they are recognized from the Qur'an, and manifested in the practical *Sunnah*. Whatever is other than the traditions can only increase in the guidance and manifestation.50

1. The people were not charged with what is correct near God, as that cannot be done on His part and He never tasks or imposes what cannot be endured, but they were tasked with what they thought to be right. The *Usul*is defined ijtihad as the faqih's doing his best and exerting what he possesses of power on a conjectural acquisition with a legal *hukm*. Their expression: conjectural acquisition with a legal *hukm*, "since the definite *ahkam* of religion can never be subject to *ijtihad* whatsoever."

2. Among the rules widely known among them is that their supposing the veracity of the khabar does not necessitate its veracity in reality.

Following are some of the established *Shari'ah* rules, and their definite principles:

– The rules of relieving of the haraj (interdiction) and distress and confirming and preponderating of easiness.

– The rule that the origin being innocence of guilt.

– The rule that primarily all the evils and adversities are prohibited, and for all dainties the rule is permission.

– The rule that necessity knows no law.

– The rule that neither detriment nor adversity51 (*la darar wa la dirar*).

Al-Imam Abu Hanifah says: "My opposition to every man relating from the Prophet anything disagreeing with the Qur'an is not to be taken as a refutation or negation to the Prophet's speech, but it is a refutation to that who falsely reporting from him, and he will be charged with the offence not the Prophet. And we respect the Prophet, and believe in whatever he said and uttered, witnessing that it is actually as said by him. We also witness and admit that he has never commanded to do anything contrary to God's commands, nor innovated or claimed other than what Allah said, nor has he been among the feigning forgers (*mutakallifun*)." (P. 99, of Manaqib Abi Hanifah).

Al-Imam Ahmad ibn Hanbal is reported to have said: Be careful in taking the rules of your *Din*, as imitating other than the *ma'sum* (infallible) is an abominable act, causing blindness for insight and perception.52

****

At this point I will put aside my pen and stop writing, after presenting an effort and research which Allah succoured and helped me to do, having recourse to Allah to bringing it out for all people, in a sincere way supported by the most established proofs and strongest *asanid*. Pleasing God was my aim from the work on which I spent long years going through hundreds of references, and exerting that effort in selecting from them that which fits my book. The hardship I faced in preparing its material, and arranging its chapters, specially because this compilation which had neither example in the past to follow, nor a way, paved for us by someone of those who went before us, so that to tread and proceed on. And as is said, classifying and arranging any book is the most important step on the way of compiling it.

If my this work can gain the pleasure and approval of the enlightened and educated intellectuals, this being in fact what I look forward, and it is sufficient for me. But if some people be annoyed and wearied of it (the book), this would be of no concern on my part and of no importance, as such people can never be of any peril against us, or taken into consideration on our part.

Through the work I produced, I wish I had managed – as I said before – to reflect and manifest honestly all the traditions reported from the Messenger of Allah, showing them (to readers) as they are in reality. Also I hope that I could give those who seeking to be guided to the roots of these narrations, a luminous light, divulging what is true and what is false among them.

And as long as my work is dedicated purely for the sake of God, so I seek no recompense for it, nor expecting any praise or flattery from anyone. As He, Subhanahu is alone sufficient for us, and Most Excellent is He in Whom we trust, in Whose hand being the good... He guides to the straight path whoever He wishes, recompensing him of His county abundant reward. And all praise belongs to Allah, in the beginning and the end. And we seek from Him permanence of success...He is Hearer and He is Responsive.

1. Muqaddimat Ibn Khaldun, p. 9.
2. Ibid., pp. 35, 36.
3. Ibid., p. 37.
4. Ibid., p. 439.
5. Ibid., pp. 444, 445.
6. Refer to my previous commentary on the Muwalta' and Musnad Ahmad.
7. That means to submit the matter to the psychological, environmental and social temperament
8. Op. cit., p. 446. For this reason Abu Hanifah never approved or adopted whatever verdicts reported by Abu Hurayrah and Anas ibn Malik and Samurah ibn Jundab, for several reasons, among which their not being among men of verdict (casuists). Refer to my book Shaykh al-mudirah.
9. Muslim reported this statement in the introduction to his Sahih, from Yahya ibn Sa'id al-Qattan, with these words, and with the word al-salihin (the righteous) instead of ahl-al-khayr (benevolent).
10. Refer to the chapter of Isra'iliyyat in this book.
11. Refer to the chapter "The Good Fabricators" in this book.
12. Ta'rikh al-isnad of al-Imam Muhammad Abduh, vol. II, pp. 347-349.
13. Ibid., p. 516.
14. Ibid., p. 559.
15. Ibid., p. 643.

16. Risalat al-Tawhid, pp. 200 - 202.
17. That is of the rules of religion which being the subject of the message and propagation from God the Most High.
18. Most of the successive (mutawatir) sunan being the practical ones like the description of the salat and hajj. While the oral mutawatir traditions, it is said that they didn't amount to the maximum plural of paucity (commentary of al-Sayyid Rashid Ridha').
19. This hadith was reported by al-Bukhari, Muslim, authors of Sunan and Musnads, beside exegetes and al-Bayhaqi with similar words.
20. This when the riwayah was cited so, but it came to be otherwise, as the Companion would never refer to the name of the narrator from whom he heard the hadith, the case in which the argumenting authority vanishes.
21. He was one among leaders of hadith and ulama' of jarh and ta'dil.
22. The name of that critic who used to doubt the authenticity of Ka'b and others was al-Shaykh Abd al-Rahman al-Jamjamuni.
23. See p. 151 and the following pages.
24. Al-Manar Journal, vol. XXVII, pp. 614 - 619.
25. Al-Manar Journal, vol. XXXIV, p. 620. Mushkil al-athar was published in India in four big volumes. We can also find many problems in exposition of Ibn Hajar for al-Bukhari which is called Fath al-Bari.
26. Fiqh among Ahl al-Sunnah was on two systems of belief: the system of men of opinion and analogy (qiyas), who were from Iraq. And system (tariqah) of men of hadith who were from Hijaz. It is known that people of Iraq practised qiyas abundantly and skillfully, the reason for which they were called Ahl al-Ra'y.

Their leader was Abu Hanifah, while the leader (imam) of people of Hijaz was Malik and after him al-Shafi'i. There was another fiqh for other madhahib like Zaydi Shi'ah, and Imami Shi'ah and other Muslim communities, and every community has its leader and sunnah.

27. No one knows the reasons or times or accasions of these issues, which are verily necessary factors for apprehending them.
28. See vol. I, pp. 18, 19.
29. This issue is unanimously agreed by all farsighted men. Ibn Taymiyyah said: It is impossible for two definite evidences to contravene each other, whether they be both rational, or one of them be rational and the other be traditional (sam'i).
30. Tawjih al-nazar, p. 82.
31. What is intended here by sunnah is the practical one (Prophet's acts).
32. Qawa'id al-tahdith, p. 334.
33. The Messenger of Allah said: Perform prayers in the way you saw me pray. It is unanimously concurred.
34. Muslim and Abu Dawud and al-Nasa'i reported from Jabir that the Messenger of Allah said: Take (learn) your rituals (manasik) from me.
35. This statement of Ibn Abbas was reported by Ibn Abd al-Barr in his Jami' bayan al-'ilm wa fadlih (vol. II, p. 141). It is also stated by al-Suyuti in al-Itqan, by saying: They are twelve questions. But al-Razi cited them with the expression: 14 letters, eight of them in Surat al-Baqarah, in the following way

(1) And when My servants question thee concerning Me;
(2) They ask thee (O Muhammad) of new moons;
(3) They ask thee what they shall spend;
(4) They question thee with regard to warfare in the sacred month;
(5) They question thee about strong drink and games of chance;
(6) And they question thee concerning orphans;
(7) They question thee concerning menstruation,
(8) And they question thee what they aught to spend. Say: That which is superfluous. And six others in other surahs:
(9) They ask thee what is made lawful for them;
(10) They ask thee of the (destined) Hour;

(11) They ask thee of the spoils of war;
(12) They are asking thee concerning the Spirit;
(13) They will ask thee of Dhu al-Qarnayn;
(14) They will ask thee of the mountains... and those who ask concerning the Spirit and Dhu al-Qarnayn are the polytheists of Makkah and the Jews, as mentioned in Asbab al-nuzul, not the Sahabah. Hence the cleared ones will be 12 questions, as stated by al-Suyuti.

36. The Messenger of Allah said to Wabisah, when he asked him about the birr (godliness): Consult your heart...the godliness is that in which the soul and heart have confidence, and then what is woven in the soul and what falters inside the bosom, even if people consult you and give verdict to you. This hadith is reported by Ahmad and al-Darimi.
37. Al-Risalah, pp. 2, 3, Hujjat Allah of the author of al-Risalah, vol. I, pp. 140, 141.
38. Qawa'id al-tahdith, pp. 301, 304.
39. Ibid., pp. 13, 14, 37, 38.
40. See pp. 47, 55, 57.
41. That is the Qur'an is thoroughly acquainted with all the principles and rules of religion and other than the religion, of what God created.
42. Abd Allah ibn Awfa was one among those who swore allegiance to the Prophet under the tree at the Hudaybiyyah, and fought beside the Prophet in six battles. He was wounded in the Battle of Hunayn, and was the last who died among the Sahabah in the Kufah.
43. It can be observed here how disagreement started during the caliphate of Abu Bakr, and became intense after him till the present time.
44. Sirat Ibn Hisham, vol. IV, p. 332, and in a narration by al-Baladhuri in Ansab al-ashraf: By God I never deem lawful for you but that which is prescribed lawful by Allah, and never prohibit but only that which is decreed unlawful by Allah (vol. I, pp. 558, 559).
45. Ibn Abd al-Barr, al-Isti'ab, vol. I, p. 111.
46. He means the books that were taught in al-Azhar and the alike.
47. See p. 54.
48. This unanimity, which is claimed by those who call themselves Ahl al-Sunnah, is not agreed by all, as there are the Shi'ah, Zaydiyyah and Ibadiyyah and other many groups of repute, who never abide by acting according to it, as every group has its own sunnah and leader.
49. Ibn Taymiyyah, Muqaddimah fi usul al-tafsir, edition of Damascus, p. 14.
50. Tafsir al-Qur'an al-hakim, of al-Imam Muhammad Abduh and al-Sayyid Rashid Ridha', vol. VI, p. 288.
51. In his exposition of this hadith al-Imam al-Tukhi said: In the transactions the convenience is given priority over nass (text) and ijma' (unanimity).
52. Al-Islam al-sahih, p. 297.

Bibliography

1. The Holy Qur'an.

2. Tafsir Books: Al-Tabari – al-Nisaburi – Ibn Kathir — al-Qurtubi — al-Qadi – al-Arabi – al-Razi – al-Zamakhshair – al-Alusi — al-Qur'an al-hakim by al-Imam Muhammad Abduh and al-Sayyid Rashid Ridha' — part of 'Amma and al-Fatihah by al-Imam Muhammad Abduh – Muqaddimat al-tafsir and tafsir of Surat al-Ikhlas by Ibn Taymiyyah.

3. Hujaj al-Qur'an by al-Razi and al-Itqan of al-Suyuti.

4. Al-Mufradat by al-Raghib al-Isfahani.

5. Ta'rikh al-Qur'an by al-Zanjani.

6. Fada'il al-Qur'an by Ibn Kathir.

7. Al-Tibyan by al-Shaykh Tahir al-Jaza'iri.

8. I'jaz al-Qur'an by al-Baqillani and Mustafa al-Rafi'i.

9. Al-Bayan fi tafsir al-Qur'an, by al-Allamah al-Khu'i, vol. I.

10. Muwatta' Malik and its exposition by al-Zarqani.

11. Al-Tabaqat al-Kubra by Muhammad ibn Sa'd, edition of Laidan, 1330 H.

12. Sahih al-Bukhari and its Sharh by Ibn Hajar and al-Qastallani.

13. Al-Adab al-mufrad by al-Bukhari.

14. Huda al-sari by Ibn Hajar al-Asqallani.

15. Sahih Muslim and its Sharh by al-Nawawi.

16. Al-Mulham fi sharh Muslim.

17. *Sunan* Abi Dawud, Sunan al-Tirmidhi, Sunan al-Darimi and Sunan Ibn Majah.

18. Ma'alim al-*Sunan* by Abu Sulayman al-Khitabi.

19. Risalat miftah al-jannah fi al-ihtijaj bi al-sunnah, by al-Suyuti.

20. Tahdhir al-khawass and al-Jami' al-saghir.

21. Mukhtasar Sunan Abi Dawud by al-Mundhiri.

22. Tahdhib Ibn al-Qayyaim.

23. Al-Umm wa al-risalah, by al-Imam al-Shafi'i.

24. Musnad Ahmad.

25. Taysir al-w*usul* by al-Zubaydi.

26. Al-Tamhid fi tajrid al-Asanid by Ibn Abd al-Barr.

27. Al-Arba'in by al-Nawawi, and its Sharh by Ibn Daqiq al-'Id.

28. Risalah fi al-ruwat al-thiqat by al-Dhahabi.

29. Tadhkirat al-huffaz by al-Dhahabi.

30. Shurut al-A'immah al-sittah, by al-Maqdisi, and al-khamsah of al-Hazimi.

31. Sharh al-qari ala nukhbat al-fikr by Ibn Hajar.

32. Muqaddimat Ibn al-Salah.

33. Tawjih al-nazar by al-Jaza'iri.

34. Qawa'id al-tahdith by al-Qasimi.

35. Miftah al-Sunnah by al-Shaykh Abd al-Aziz al-Khuwalli.

36. Fath al-mughith.

37. Sharh Alfiyyat al-hadith by al-Iraqi.

38. Alfiyyat al-Suyuti and its Sharh by Ahmad Shakir.

39. Ikhtisar ulum al-hadith by Ibn Kathir.

40. Talbis Iblis by Ibn al-Jawzi.

41. Taqyid al-ilm by al-Khatib al-Baghdadi.

42. Al-Ijabah li-irad ma istadrakathu A'ishah 'ala al-Sahabah by al-Zarkashi.

43. Kashf al-khafa' by al-'Aljuni.

44. Risalat al-Dhabb an al-Arab by Abd al-Aziz al-Khalidi (of Indian ulama').

45. Al-Muwafiqat by al-Shatibi.

46. Al-I'tisam by al-Shatibi.

47. Al-Ahkam by al-Amudi.

48. Al-Ahkam by Ibn Hazm.

49. Al-Mabsut by al-Sarakhsi.

50. Al-Bahr al-ra'iq, by Ibn Nujaym.

51. Fath al-Qadir by Ibn Hammam.

52. Al-Isabah by Ibn Hajar al-Asqallani.

53. Usd al-ghabah by Ibn al-Athir.

54. Dala'il al-Nubuwwah by Abu Nu'aym.

55. Sirat Ibn Hisham.

56. Ta'rikh al-Tabari.

57. Ta'rikh Baghdad.

58. Ta'rikh Ibn al-Athir.

59. Ta'rikh Ibn Asakir.

60. Al-Bidayah wa al-nihayah by Ibn Kathir.

61. Ta'rikh Abi al-Fid' by Ibn Kathir.

62. Rihlat Ibn Jubayr by al-Andalusi.

63. Al-Khutat by al-Maqrizi.

64. Ta'rikh al-khulafa' by al-Suyuti.

65. Al-Nujum al-Zahirah by Ibn Taghri Barada.

66. Al-Fakhri fi al-adab al-sultaniyyah.

67. Wafayat al-a'yan by Ibn Khallikan.

68. Mu'jam al-udaba' by Yaqut al-Hamawi.

69. Mu'jam al-buldan by Yaqut al-Hamawi.

70. Muqaddimat Ibn Khaldun.

71. Al-Ma'arif by Ibn Qutaybah.

72. Ta'wil mukhtalif al-hadith by Ibn Qutaybah.

73. Nihayat al-arab by al-Nuwayri.

74. Al-Fasl fi al-milal wa al-ahwa' wa al-nihal by Ibn Hazm.

75. Tarjumat al-Imam Ahmad by al-Dhahabi.

76. Minhaj al-Sunnah by Ibn Taymiyyah.

77. Al-Muntaqa min Minhaj al-Sunnah by al-Dhahabi.

78. Fatawa Ibn Taymiyyah.

79. Iqtida' al-sirat al-mustaqim.

80. Raf' al-malam.

81. Al-Furqan bayna awliya' al-Rahman wa awliya 'al-Shaytan.

82. Al-Rasa'il wa al-masa'il by Ibn Taymiyyah.

83. Fatawa Ibn al-Salah.

84. Al-Aqidah al-Tahawiyyah.

85. Jami' bayan al-'ilm wa fadlih by Ibn Abd al-Barr.

86. Al-Intiqa' by Ibn Abd al-Barr.

87. Al-Dibaj al-mudhahhab fi ma'rifat a'yan ulama' al-madhab by Ibn Farhun al-Ya'muri.

88. Daf' shubah al-tashbih by Ibn al-Jawzi.

89. Al-Shifa' by al-Qadi 'Iyad.

90. Al-Awasim min al-qawasim by al-Qadi Ibn al-Arabi.

91. Izhar al-haqq by Rahmat Allah al-Hindi.

92. Al-Ta'rifat by al-Jurjani.

93. Bayan zaghal al-'ilm by al-Dhahabi.

94. Al-Ahd al-qadim.

95. Lisan al-Arab by Ibn Manzur.

96. Siyanat al-insan by al-Sahsiwani.

97. Abu Hurayrah by Abd al-*Husayn* Sharaf al-Din.

98. Ta'rikh al-Shu'ub al-Islamiyyah by Carl Brokelman.

99. Hashiyah ala Sharh al-Dawwani by al-Imam Muhammad Abduh.

100. Risalat al-Tawhid by al-Imam Muhammad Abduh.

101. Al-Islam wa al-Nasraniyyah by al-Imam Muhammad Abduh.

102. Ta'rikh adab al-Arab by Mustafa Sadiq al-Rafi'i.

103. Ta'rikh al-Lughah al-Arabiyyah by al-Shaykh al-Iskandari.

104. Ashhar mashahir al-Islam by Rafiq al-'Adum.

105. Al-Islam al-Sahih by al-Nashashibi.

106. Ta'rikh al-Imam Muhammad Abduh, vols. I and II.

107. Faylasuf al-Arab by al-Shaykh Mustafa Abd al-Raziq.

108. Tamhid li ta'rikh al-falsafah al-Islamiyyah by al-Shaykh Mustafa Abd al-Raziq.

109. Uthman by Dr. Taha Husayn.

110. Ali wa banuh by Dr. Taha Husayn.

111. Mir'at al-Islam by Dr. Taha Husayn.

112. Al-Shaykhan by Dr. Taha Husayn.

113. Fajr al-Islam, Duha al-Islam and Zuhr al-Islam by Dr. Ahmad Amin.

114. Mu'awiyah fi al-mizan by Ustadh Abbas Mahmud al-Aqqad.

115. Al-Faruq by Diyab Uthman.

116. Al-Wahy al-Muhammadi by al-Sayyid Rashid Ridha'.

117. Risalat Yusr al-Islam by al-Sayyid Rashid Ridha'.

118. Risalat al-riba by al-Sayyid Rashid Ridha'.

119. Al-Manar and al-Azhar al-Sayyid Rashid Ridha'.

120. Al-Tadhkirah al-Taymuriyyah by Ahmad Taymur.

121. Asl al-Shi'ah wa usuluha by Muhammad Husayn Kashif al-Ghita'.

122. Al-Abqariyyah wa al-dhakha'ir by al-Shaykh Abd al-Rahman al-Barquqi.

123. Al-Mu'jib fi talkhis akhbar al-Maghrib by al-Marakishi.

124. Al-Mawahib al-fathiyyah by al-Shaykh Hamzah Fath Allah.

125. Nash'at 'ilm al-nahw by al-Shaykh Muhammad al-Tantawi.

126. Al-Masihiyyah fi al-Islam by Saint Ibrahim Louqa.

127. Wujhat al-Islam li-jumlah min al-mustashriqin, translated by Muhammad Abd al-Hadi Abu Ridah.

128. Al-Aqidah wa al-Shari'ah fi al-Islam by Jould Zihar.

129. Ra'id al-fikr al-Misri by Dr. Uthman Amin.

130. Al-Qirtayn by Ibn Mutrif al-Kinani.

131. Manahij wa tajdid by Ustadh Amin al-Khuwalli.

132. Al-Mu'ammirin by al-Sijistani.

133. Nakt al-himyan fi nukat al-'imyan by al-Safadi.

134. Ihya' al-nahw by Ustadh Ibrahim Mustafa.

135. Al-Mughni by Ibn Hisham.

136. Al-Mu'rab by al-Jawaliqi.

137. Al-Sahibi by Ibn Fars.

138. Hujjat Allah al-balighah and Rasilat al-insaf by al-Dihlawi.

139. Al-Rawd al-basim by al-Wazir al-Yamani.

140. Mukhtasar al-Mu'ammal by Abu Shamah.

141. Al-Ba'ith ala inkar al-bida' wa al-hawadith by Abu Shamah.

142. A'lam al-muqi'in by Ibn al-Qayyim.

143. Husul al-ma'mul by Siddiq Khan.

144. Al-Mughni and al-Sharh al-Kabir by Ibn Qudamah.

145. Lawa'ih al-anwar by al-Safarini.

146. Al-Niza' wa al-takhasum bayna Bani Umayyah wa Bani Hashim, by al-Maqrizi.

147. Al-‘Ilm al-shamikh by al-Muqbili.

148. Mushkil al-athar by al-Tahawi.

149. Hayat al-hayawan by al-Damiri.

150. Mu’jam al-hayawan by Ma’luf Basha.

151. Al-Bayan wa al-tabyin and al-Hayawan by al-Jahiz.

152. Uyun al-akhbar by Ibn Qutaybah.

153. Al-Umdah by Ibn Rashiq.

154. Al-Mathal al-sa’ir by Ibn al-Athir.

155. Khazanat al-adab by al-Baghdadi.

156. Khass al-khass by al-Tha’alibi.

157. Thimar al-qulab fi al-mudaf wa al-mansub by al-Tha’alibi.

158. Sharh Nahj al-balaghah by Ibn Abi al-Hadid.

159. Sharh Maqamat Badi’ al-Zaman by al-Imam Muhammad Abduh.

160. Al-Kamil by al-Mubarrad, and its Sharh by al-Shaykh Ali al-Mursifi.

161. Al-Wasilah al-adabiyyah by Husayn al-Mursifi, vol. II.

162. Asas al-balaghah by al-Zamakhshari.

163. Sharh Lamiyyat al-Ajam by al-Alwani.

164. Ta’rikh al-Tashri’ al-Islami by al-Khidri.

165. Al-Jarh wa al-ta’dil.

166. Taubih al-talib by al-Qasimi.

167. Ta’rikh al-tamaddun al-Islami by Jurji Zaydan.

168. Al-Arab qabl al-Islam by Jurji Zaydan.

169. Islamic Encyclopedia.

170. The Islamic Civilization by Kriemar.

171. The Arab Dynasty by Foultin.

172. Al-Hadarah al-Islamiyyah by Ahmad Zaki.

173. Al-Islam wa al-hadarah al-Arabiyyah by Kurd Ali.

174. Hadarat al-Islam fi Dar al-Salam by al-Yaziji.

175. Intiqad al-Tamaddun al-Islami by al-Shibli.

176. Al-Nu'mani.

177. Rihlat Ibn Jubayr.

178. Ta'rikh al-Arab al-Mutawwal by Dr. Philip Hatti, Edward Jorjis and Gabriel Jbour.

179. Al-Mizan by al-Shi'rani.

180. Anba' Nujaba' al-abna' by al-Siqalli.

181. Al-Amali by al-Murtada.

182. Maqatil al-Talibiyyin by Abu al-Faraj al-Isbahani.

183. Qabul al-akhbar wa ma'rifat al-rijal by Abu al-Qasim al-Balkhi (manuscript).

184. Al-Muhaddith al-fasil bayna al-Rawi wa al-wa'i by al-Hasan ibn Abd al-Rahman al-Ramhurmuzi (manuscript).

185. Al-Ba'th al-hathith by Ibn Kathir.

186. Al-Wabil al-Sayyib by Ibn al-Qayyim.

187. Risalah fi al-abdal by al-Izz ibn Abd al-Salam.

188. Al-Mawaqif by al-Iji.

189. Al-Luzumiyyat by al-Mu'arri, vol. I.

190. Al-Tibyan by al-Jaza'iri.

191. Al-Hamasah al-Sunniyyah by al-Tarkiz ibn al-Shanqiti.

192. Al-Fatawa al-hadithah by Ibn Hajar al-Haythami.

193. Al-Shi'ah wa funun al-Islam by al-Sayyid Hasan al-Sadr.

194. Nathr al-durar fi al-muhadarat by al-Wazir Abu Sa'id ibn Mansur ibn al-Husayn al-'Abi.

195. Al-Kafi al-Shaf wa takhrij ahadith al-Kashshaf by Ibn Hajar al-Asqallani.

196. Ahadith 'A'ishah by al-Allamah Murtada al-Askari.

197. Ibn Saba' by al-Allamah Murtada al-Askari.

Journals and Newspapers

Journals: al-Muqtataf — al-Hilal — al-Manar — al-Fath — al-Risalah — al-Thaqafah — al-Kitab — Nur al-Islam

— Al-Ahram Newspaper.

There are other sources to which I referred but I haven't stated their titles here, as they can be identified out of the pages of the book. Besides, there being other sources if I cite here I would need many more pages.

Source URL:
https://www.al-islam.org/lights-muhammadan-sunnah-or-defence-hadith-mahmud-abu-rayyah

Links
[1] https://www.al-islam.org/person/shaykh-mahmud-abu-rayyah
[2] https://www.al-islam.org/organization/ansariyan-publications-qum
[3] https://www.al-islam.org/printpdf/book/export/html/67375
[4] https://www.al-islam.org/printepub/book/export/html/67375
[5] https://www.al-islam.org/printmobi/book/export/html/67375
[6] https://www.al-islam.org/person/hasan-muhammad-al-najafi
[7] https://www.al-islam.org/tags/hadith-collections
[8] https://www.al-islam.org/tags/hadith-commentaries
[9] https://www.al-islam.org/person/prophet-muhammad