



Towards Understanding Hadiths

Juma Muhammad al-Mazrui

TOWARDS UNDERSTANDING HADITHS

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا غَدْوَانَ إِلَّا عَلَى الظَّالِمِينَ, وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَصَفِيُّهُ مِنْ خَلْقِهِ وَخَلِيلُهُ بَلَغَ الرِّسَالَةَ وَأَدَّى الْأَمَانَةَ وَنَصَحَ الْأُمَّةَ وَكَشَفَ اللَّهُ بِهِ الْعُمَةَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

INTRODUCTION

This is a collection of articles, which are still going on, originally written for our group of WhatsApp titled *Ahlu al-Istiqama*. It was designed with the object of providing response to the request made to me by one of our brothers who wanted to know the methodology of Ibadhis in dealing with the Prophetic traditions. Unhesitatingly, I yielded to his request and granted his demand.

It is a brief research, not exhaustive as it does not tackle every problem underlying the science of hadith, but hopefully, a methodological work with scholarly characteristics in that it shows the readers the basic problems concerning the issues of receiving and narrating hadiths, and it gives them the methods of how to deal with those problems in an educated way.

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PART ONE

SECTION ONE

STANDARDS OF HADITH

The standards and criteria for accepting and rejecting a hadith in the Ibadhi School are not different from those laid down by the four schools commonly known as the Sunni Schools – they are the same and common. But the fact that a little attention has been paid to the implantation of those principles, explains why we sometimes come into a strong clash of opinions as to whether a particular hadith is authentic or not. We, in the Ibadhi School, though regard the genuineness of *sanad* (chain of narrators) of a hadith as one basic condition for its acceptability, yet do not strictly authenticate it on the basis of appealing and sound *sanad* only, an extensive study of its *matn* (text) must be run to avoid four major contradictions in the following areas:

- 1) The contradiction between the hadith and the Quran.
- 2) The contradiction between two hadiths, one of which is authentic or more authentic.
- 3) The contradiction between the hadith and the consensus held by all Islamic denominations.
- 4) The contradiction between the hadith and the human logic.

But, again, for a hadith to be regarded as contradictory or contrary to one of these things, it is further stipulated that it must be impossible to reconcile it with any of the above-stated criteria. In case it is possible to do so by either giving them one common interpretation or by giving to each of them a meaning suitable to it, here the defect of contradiction is considered to be non-existent. This is because in this case it means that what we have thought to be a contradiction is not really a contradiction: it is rather a misconception which has resulted from the inability of giving each of them its proper interpretation. Generally speaking, we have five major conditions, related to the *sanad*, for a hadith to be acceptable as authentic, and four conditions

pertaining to its *matn* (text) as explained before. The *sanad-related* conditions are:

- 1) *Itisalu al-sanad* (The connectedness of the chain of transmitters). That is the chain of the narrators must be coherent in that every narrator must receive it directly from the narrator before him without the existence of a gap between any of them.
- 2) '*Adalatu al-Ruwat*. The word *Ruwat* is a plural form of the word *Rawi* which means a narrator, whereas, the word '*Adalatu* literally means: justice, fairness, equitability, equitableness, impartiality, unbiasedness, straightness, straightforwardness, uprightness, honesty. However, in this technical sense, it is used with a particular reference to four qualities:
 - a) Being a Muslim. No account by a non-Muslim is accepted.
 - b) Attaining the age of puberty (*Baligh*). The narration by children under the age of puberty is rejected.
 - c) Mental healthiness. Any narrative related by the crazy and all those who suffer from a mental disorder, is regarded as null and void.
 - d) Reliability in terms of being religious and pious. People who are engaged in the commitment of major sins, consistently practicing minor ones, or doing trivial, silly things which render them unrespectable, are disqualified.
- 3) *Al-Dhabtu al-Taam*. That is a narrator should be reliable in that he must have enough knowledge in the Arabic language to understand the hadith properly when receiving it and must have a strong memorizing capability to recall it when handing it down to another narrator as correctly as related to him. The quality of *al-Dhabtu al-Taam* falls into two categories:
 - a) *Dhabtu sadri*. Literally, means: "heartly apprehension", which is the memorization by heart where a narrator can store a hadith in his brain and tell it whenever he wants to do so without any difficulty or hardship in recalling it.
 - b) *Dhabtu al-Kitab*. This refers to the documentation of a hadith. That is a narrator writes it down from the time he hears it from

the narrator before him, and when handing it down to another he should read it from the book which he wrote it in.

- 4) *Adamu al-shudhudh*. Literally, the Arabic word '*adamu*, means the absence, while the word *shudhudh* means: abnormality, deviation, irregularity, or perversity. In its technical concept, the word *al-shudhudh* is taken to refer to a hadith narrated by a reliable narrator but has gone contrary to the narration by another narrator who is more reliable than he. In this, the former is referred to as *hadith shaadh* (a kind of inauthentic hadith), whereas the latter is referred to as *hadith mahfudh* being classified with the authentic ones. In a nutshell, being free from the contradiction of narration between the less reliable and the more reliable is another necessary condition for a hadith to be accepted. Otherwise, in a situation like this, only the narration of the more reliable will be regarded.
- 5) *Adamu al-'illa*. The meaning of the word '*Adamu*, has been previously explained. As for the word *illa*, literally means blemish, stain, defect, flaw, fault, shortcoming, imperfection. A hadith is said to have '*illa* when it is seemingly authentic, but it contains a certain hidden defect or a flaw that becomes clear later only after deep research and consideration. The *illa* might be in the *sanad* or in the *matn* of a hadith or both. Only the men of high knowledge, often the specialists, are capable of detecting the *illa*.

These are basic conditions that all Islamic schools, including the Ibadhi School, generally agree on. The question that arises here is that: if people hold a unanimous consensus on the validity of these principles why then they disagree on accepting and rejecting some accounts and traditions – why not apply these principles to the hadiths when studying them, whichever goes parallel with the principles is accepted and whichever contradicts them or one of them is refuted? Why not take this position? Instead, you will often find that while there are those who accept a certain tradition, for example, there are many others who reject the same tradition on the grounds that it is not authentic. It seems a more analytical survey is needed to discover the reasons behind that.

PART TWO

Four types of hadith

Before providing an answer to the question of why people sometimes disagree on accepting and rejecting some of the traditions in spite of the fact that they have laid down the generally accepted principles on which they are supposed to base their arguments and found their analyses and interpretations, it is equally important that we have a look at the division of hadith. Generally, the rule, as seen in the previous section, holds that a tradition is treated as weak if narrated by a weak narrator and sound if narrated by a reliable one. But when we come to the world of practice and reality, we find that there is a lot of traditions which have been related by reliable narrators but do not make sense. Reversely, there is a considerable amount of other accounts told by weak narrators but sound a voice of reason. The reason is simple and clear:

- 1) A narration by a weak narrator whose weakness has resulted from his poor memory is considered to be weak. But a forgetful narrator does not always forget: occasionally he remembers a lot of things and narrates them correctly.
- 2) A narration by a liar is classified with the fabricated hadith, but a liar does not always speak a lie.
- 3) A narration by a narrator with a strong memory is accepted with the observance and consideration of other necessary conditions of acceptability. But a man of strong memory might sometimes forget things and relate them wrongly.
- 4) A narration by a pious one is equally accepted on the condition that other stipulations of acceptability have been met. But a pious narrator may speak the untruth, though not purposely but as a result of an illusion or absent-mindedness at the time of narrating a hadith, and because of his fame as religious, people take his narration for granted.

It is for this reason that when you read books by Muslim scholars, especially those authored on expounding upon the subject of hadith of the Prophet, you

find statements such as: “The *sanad* of this hadith is weak but its *matn* (text) or its meaning is sound”, or conversely: “The *sanad* of this hadith is acceptable but its meaning is illogical or unacceptable”.

It is clear, hitherto, that, unlike the Quran, when we deal with the Prophetic hadith we deal with one of the most sophisticated but complicated subjects.¹ As such, in order to reach reality, accounts must undergo scholarly analytical criticism or preferably, academic critical analysis not only in terms of their *sanads* but also in terms of their *matns* (texts). The latter (The analysis of a text) is more important because finally, it provides you with the reality of a hadith. Whereas the former (the analysis of *sanads*) is merely a probable explanation very much like a theoretical approximation of a natural phenomenon. In other words, a hadith may have a weak *sanad* though has been truly uttered by the Prophet (p.b.u.h.). This means that the problem occurred during the process of transmitting it from one narrator to another where one or more of the transmitters lost one or more qualities for acceptability. It is logical, therefore, to claim, as scholars do, that the *sanad* of a particular hadith is genuine but the meaning of its text is wrong. While, on the other hand, it is logically unacceptable to say that the *matn* of a certain hadith is sound and acceptable but its meaning is unsound and incorrect! In this sense, we can divide hadiths into four parts:

- 1) A hadith whose *sanad* is weak but its *matn* is acceptable.
- 2) A hadith whose *sanad* is strong but its *matn* is unsound: not compatible with one or more principles.
- 3) A hadith which is authentic in terms of both its *sanad* and *matn*.
- 4) A hadith which is weak in terms of both its *sanad* and *matn*.

¹ - Unlike the Quran, because there is no verse of the Quran that has ever been controversial as to whether it is authentic or not. No Muslim has ever claimed that there is a verse of the Quran whose *sanad* is strong but its meaning is weak. Plus the fact that hadiths have many thousands of *sanads*, the knowledge of which is necessary in order to be able to conclude that a particular hadith is authentic or unauthentic in terms of its *sanad*. This and other similar things make the subject of hadith fraught with some difficulties.

This is one of the most important things to know for those who study the authenticity or the inauthenticity of any hadith. If not taking this fact into consideration, a researcher into the Prophetic traditions will always be faced with the risk of coming up with wrong conclusion because instead of searching for the reality he will go for theories and base his analysis thereon. It remains to be seen, which methodology are we to undertake in surveying the texts of the hadith in order to know the really authentic from the unauthentic ones? Before doing so, let us advance a few illustrations of:

- 1) A hadith whose *sanad* is weak but its *matn* is acceptable.
- 2) A hadith which is weak in terms of both its *sanad* and *matn*.
- 3) A hadith which is authentic in terms of both its *sanad* and *matn*.
- 4) A hadith whose *sanad* is strong but its *matn* is unsound: not compatible with one or more principles.

PART THREE

A hadith whose *sanad* is weak but its *matn* is acceptable

Al-Tirmidhi in his *al-Sunan*,² al-Bayhaqi in his *Shu'abu al-Iman*,³ al-Darimi in his *al-Sunan*,⁴ al-Bazzar in his *al-Bahru al-Zakhar*,⁵ and Ibn Abi Shaiba in his *al-Musannaf*,⁶ have received a hadith which says thus:

أَلَا إِنَّهَا سَتَكُونُ فِتْنَةٌ فَقُلْتُ: مَا مَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ: "كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا قَبْلَكُمْ وَخَبَرٌ مَا بَعْدَكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ، وَهُوَ ۖ فَصَلِّ ۖ يَسْ ۖ يَاهُ زَل، مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللَّهُ، وَمَنْ ابْتَغَى ۖ هَدَى فِي غَيْرِهِ أَضَلَّهُ ۖ اللَّهُ، وَهُوَ حَبْلُ اللَّهِ ۖ مَتِينٌ، وَهُوَ ۖ ذِكْرُ ۖ حَكِيمٌ، وَهُوَ ۖ صِرَاطٌ ۖ مُسْتَقِيمٌ، هُوَ ۖ ذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَسِنَّةُ، وَلَا يَسْبُغُ مِنْهُ ۖ غُلْمَاءٌ، وَلَا يَخْلُقُ عَلَى كَثْرَةٍ ۖ رَدٌّ، وَلَا تَنْفَضِي عَجَائِبُهُ، هُوَ ۖ ذِي ۖ مَ تَنْتَهَى ۖ جَنٌّ إِذْ سَمِعْتَهُ حَتَّى قَالُوا: { إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي ۖ إِلَى ۖ الرُّشْدِ } مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ أَجَرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا ۖ إِلَيْهِ هَدَى ۖ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Behold! There will be a *fitna* (temptation, test, trial, unrest, disorder)! I said: ‘How to escape therefrom, oh the Messenger of Allah?’ He said: ‘(The only way to escape from the *fitna* is to adhere to) The Book of Allah. In it are tidings about those who were before you and the tidings which will be after you; and it is a judgment among you; and it is a word that distinguishes (Right from wrong and good from evil): not a thing for amusement; whoever neglects it among the arrogant, the insolent, Allah will crush him; and whoever looks for guidance elsewhere rather than its guidance, Allah will let him go astray. It is the strong rope of Allah; and it is the message of wisdom, and it is The Straight Path; desires are never deviated by it; tongues never get confused with it (It can be recited by all people, be they Arabs or non-Arabs); Scholars are never tired of it; It does

² - P. 774, account no. 2906.

³ - Vol. 2, p. 325-26, account no. 1935.

⁴ - P.1010-1016 accounts no. 3332-3333.

⁵ - Vol. 3, p. 71-2, account no. 836.

⁶ - Vol 7, p. 164, account no 2.

not wear out because of being repeated (Its beauty never fades away and its sweetness is never lost for those who repeatedly recite it); Its wonders and miracles are endless; It is the one about which the Jins, when they heard it, confessed that: **‘Certainly, we have heard a wonderful recital!** Whoever speaks of it, will speak the truth; whoever follows it will get good rewards; whoever judge by it, will do justice, and he who invites people to it, will be guided to the Right Path.

Many scholars, who deal with the *sanads* of hadith, have disqualified this account on the grounds that there are some unreliable narrators in its *sanad*. But, as you see, every word recorded in this account has hundreds of evidences, either in the Quran, another Prophetic tradition or both, which support and strengthen it. In short, the meaning of this hadith is irrefutable and its message is undebatable. It is for this reason that Samahat al-Sheikh al-Khalili, after quoting it, in his *Jawahiru al-Tafsir*, said the following:

ومهما قيل في إسناد الحديث فإن البريق الذي يلمع من عباراته يدل على تأقده من مشكاة النبوة، فإن هذه الإحاطة الدقيقة بصفات القرآن لا تكون إلا ممن أنزل إليه، وقصارى ما يمكن أن يصل إليه فهمنا من هذا وصف جامع لقرآن كريم احتواء القرآن على كل ما يحتاج إليه الإنسان من غير.....

Whatever has been said concerning the *sanad* of this tradition, the brightness which shines from its composition is a clear sign that it glitters from the lantern of prophethood. Indeed, this precise information about the characteristics of the Quran cannot emanate except from the one to whom it was revealed. The maximum we can understand from this comprehensive description of the Quran is that the Quran consists of every lesson human a being needs.....⁷

The hadith on the throwing of pebbles

Another example is the tradition that has been received by Ibn Majah in his *al-Sunan*,⁸ al-Tabarani in his *al-Kabir*,⁹ and other collectors of the prophetic

⁷ - Badru al-Din al-Khalili *Jawahiru al-Tafsir* vol. 1, p. 4.

⁸ - P 13, account no. 17.

⁹ - Vol. 18, p. 227, account no. 566.

traditions including al-Bukhari and Muslim, each with a slightly different wording. It says:

إِيَّاكُمْ وَالْخَذْفَ، فَإِنَّهَا تَكْسِرُ ۖ سِنَّ، وَتَقْفَأُ ۖ عَيْنَ، وَلَا تَنْكِي ۖ عُدُو

Be careful not to throw a pebble (carelessly), for it breaks the tooth and tears out the eye, and does not defeat the enemy.

After quoting this account, al-Munawi, in his *al-Taysir bi-Sharhi al-Jami'i al-Saghir* says:

وإسناده ضعيف ۖ كن معناه صحيح

Its *sanad* is weak, but the meaning is sound.¹⁰

Al-Munawi has come up with this interpretation because though this hadith has been related through a weak chain of narrators, it holds the message that is supported by the Quran, other authentic hadith and by human logic. The basic message in the hadith is to avoid throwing stones carelessly lest we hit people and injure them unintentionally, which is one of the fundamental elements constituting the teachings of Islam – to establish peace in its various aspects. In one of his authentic hadiths, as al-Albani and Ahmad Shakir described it, the Prophet said: لَا ضَرَرَ وَلَا ضِرَارَ “There is neither harm nor there is a reciprocal harming”. That is: “Do neither harm others, nor do you harm one another”. The Prophet also insisted that when a man passes through a crowded area such as a market place, if he bears a weapon like a spear or an arrow, he should cover its point with his hands in order to avoid injuring others. When you consider the implication held by traditions like these, you will know for sure that they are in constant harmony with the meaning of the hadith: “Be careful not to throw a pebble (carelessly), for it breaks the tooth and tears out the eye, and does not defeat the enemy”. As such, the existence of such hadiths, provides us with clear evidence that, though the respective hadith is weak in terms of its *sanad*, yet it is acceptable in terms of its *matn*.

¹⁰ - Al-Munawi *al-Taysir bi-Sharhi al-Jami'i al-Saghir* vol. 1, p. 824.

Other short examples are:

The hadith concerning the imprint of menstruation blood on the cloth after the blood has been washed away. Khola, a woman Sahaba, asked the Prophet thus:

يا رسول الله فإن لم يذهب دم قال يكفيك ماء ولا يضرك أثره

Oh the Messenger of Allah! What are we to do if the blood has not been completely rubbed out? He replied: ‘To wash with water is enough even if a mark remains’.

Elaborating it, an anonymous commentator of the book *Mukhtasar Sharhi Bulughi al-Maram* said:

قال المؤلف ضعيف لكن معناه صحيح

The author said: ‘It is weak’, but its meaning is accurate (logical and acceptable).¹¹

The hadith that says:

إن الله تجاوز عن أمتي خطأ والنسيان وما استكروا عليه

Verily, Allah has pardoned my umma what they do by mistake; when they forget, or if they are forced to do a thing not for their own will.

Ali bin Naif, in his *al-Mufasssalu Fii Sharhi Hadithi Man Baddala Dnahu*, says the following:

Abu Bakr, Ibn Al‘arabi says: ‘This account, though its *sanad* is not authentic, scholars have unanimously agreed that its meaning is authentic’. Al-Shatibi, on his part, says: ‘Generally, there has been a consensus on its authenticity: no disagreement on it at all’. Ibn Hajar

¹¹ - *Mukhtasar Sharhi Bulughi al-Maram* vol. 2, p. 43.

says: ‘This hadith is of great importance to the extent some Muslim scholars say that it is worthy of being regarded as a half of religion’.¹²

The hadith that says:

علمنا رسول الله صلى الله عليه وسلم في إخلاء أن نقعد على اليسرى وننصب اليمنى

The Messenger of Allah taught us when we go to toilet that we sit on our left legs and have our right legs stood upright.

In his comment on the book *Bulughu al-Maram*, Sheikh Atiyya Muhammad Salim says:

هذا حديث وإن كان سنده ضعيفاً إلا أن معناه صحيح

Though has a weak *sanad*, the meaning of this hadith is correct (acceptable).¹³

In *Sharhu al-Tirmidhi*, Al-Shanqitwi imposed a question thus:

ما صحة حديث لا تسرف وأنت على نهر جار؟

Is the following hadith authentic? “Do not squander (water or waste water lavishly) even if you are at the river with running waters”.¹⁴

Then, in response, he said:

هذا حديث ترمذي وهو حديث تكلم به علماء في سنده، والأقوى ضعفه، ولكن معناه صحيح

This hadith has been narrated by al-Tirmidhi. Muslim scholars have disqualified its *sanad*. Indeed the strongest idea has been put forward

¹² - Ali bin Naif *al-Mufasssalu Fii Sharhi Hadithi Man Baddala Dnahu* vol. 3, p. 12.

¹³ - Atiyya Muhammad Salim *Bulughu al-Maram* p. 8.

¹⁴ - Al-Shanqiti *Sharhu al-Tirmidhi* vol. 26, p. 21.

in the suggestion that it is weak, but (even so) its meaning is correct (acceptable).

These are a few examples out of many hundreds which illustrate that a hadith can sometimes be regarded and used especially in our practical matters, even if its *sanad* (chain of transmitters) has one or more weak narrators. It is insisted, therefore, that those who do research into the hadith should have more standards with which to expand the horizons of their insight into the science of hadith.

PART FOUR

A hadith which is weak in terms of both its *sanad* and *matn*

Having seen a few examples of hadiths whose *sanads* are weak but with a very strong *matns* (texts), let us now have a look at a few instances of the second category – the hadiths that are weak in terms of both their *sanads* and their *matns*. The object of mentioning this category here is to make sure that we have fully surveyed all areas of the subject in order that the research may look complete, otherwise, our need to know about such hadiths is almost limited to those hadiths which have to do with our practical and creedal matters. This is because all Muslims, be they scholars or ordinary people, know very well that if a hadith has a weak *sanad* or a weak *matn* it cannot be reliable. The only thing which the ordinary people are devoid of is the knowledge of these technical terms – *sanad*, *matn*, *mursal*, *munqati'u* etc.

The hadith on the creation of man in the image of Allah!

In his *al-Dhaifa*,¹⁵ al-Albani, has quoted al-Ajurri in his *al-Shari'a*,¹⁶ Ibn Khuzaima in his *al-Tawhid*,¹⁷ al-Tabarani in his *al-Kabir*,¹⁸ al-Daraqutni in his *al-Sifat*, al-Bayhaqi in his *al-Asmau wa al-Sifat*,¹⁹ as narrating the tradition thus:

لا تقبحوا [] وجه فإن ابن آدم خلق على صورة [] الرحمن

Do not uglify the face, for man has been created in the image of (Allah) the Most Gracious

For many centuries, up to the present day, there have been heard some voices appealing for a belief in anthropomorphic attributes of Allah. That is the belief that Allah has hands, legs, eyes ect. The exponents of this idea believe that,

¹⁵ - Vol. 3, p. 316 account no. 1176.

¹⁶ - P. 315.

¹⁷ - P. 27.

¹⁸ - Vol. 3, account no. 206.

¹⁹ - P. 291.

though Allah has organs, His organs are unlike anything we can think of! The basis for their belief is not exclusively their method of taking literal meaning of the Quran and hadiths, it extends to include such a hadith in which anthropomorphism is almost a clearly stated phenomenon!

This hadith means that Allah resembles man, so we, human beings, must also look like him because we have been created in his image! The acceptance of such a hadith is a clear sign of how poor intellectually some Muslims are! It reflects not only our shallowness and superficiality in thinking and analysing, it also shows that those Sheikhs who have accepted it, have failed even to understand the meaning of the chapter *Qul Huwa Allahu Ahad*, in which Allah says: **“No one like unto Him”**, as they have failed to know the meaning of *laysa ka-mithlihi shayun*: **“Nothing like unto him”**.

Notable with the acceptance of this hadith among the early scholars are: al-Imam Ahmad bin Hanbal and his son, Abdullah, and later Abu Ya’ala and Ibn Taymiyya. Contemporarily, the proponents and advocates of the hadith are persons like Humud al-Tuwejri, Sheikh al-Ansari, Abu Butain, Abdullah al-Ghunaiman and others, obviously Sheikh Bin Baz is included, as will be raised later on. All these Sheikhs who adhere to this vicious narrative belong to the Wahabi school.

In short, this baseless hadith has been passed and circulated in the domain of Islam by either hypocrites or Jews, generally anti-Islamic movements, for the unthinking minds to succumb to it. Logic, for those bestowed with understanding minds, is enough to decide that this hadith should be thrown in the dump bin or buried and forgotten long ago. Considering this fact, al-Albani, in his *al-Dhaifa*, has this to say about this hadith:

ضعيف....ه أربع عل:
 إحداهما : أن الثوري قد خاف الأعمش في إسناده فأرسله الثوري ولم يقل : " عن ابن عمر " .
 والثانية : أن الأعمش م س م يذكر أنه سمعه من حبيب بن أبي ثابت .
 والثالثة : أن حبيب بن أبي ثابت أيضا م س م يعلم أنه سمعه من عطاء
 وعللة رابعة : هي جرير بن عبد الحميد ... " قد نسب في آخر عمره إلى سوء حفظ " .

It is unauthentic.....it has four disqualifying defects:

- 1) That al-Thauri, in his *sanad*, has gone contrary to al-A'amash in that he (Al-Thauri) did not mention Ibn Omar (he did not say that this hadith was narrated by Ibn Omar).
- 2) Al-A'amash is a deceitful narrator, and he did not clearly state that he heard Habib bin Abi Thabit say so.
- 3) Habib bin Abi Thabit is a deceitful narrator too, and he was not known to have received accounts from 'Ataa.
- 4) The fourth defect is Jariru bin 'Abdil-Hamid.....It was said that his memory became weak by the end of his life.²⁰

These are four defects pertaining to the *sanad* of this hadith that have been taken to disqualify it. The first three of which have been quoted from the book by Ibn Khuzaima on the Prophetic traditions, the last being an analysis by al-Albani. But, obviously, there is one more defect. That is the narrator that ascribed it to Ibn Omar is Ata bin Abi Rabah about whom Ibn Hajar, in his *Tahdhibu al-Tahdhib*, says: "Al-Athram has related from Ahmad things that indicate that he used to cheat".²¹ This can be further substantiated by the fact that while Ataa has attributed this tradition to Ibn Omar, al-Imamu Ahamd says: 'He did not hear any hadith from Ibn Omar', and Ali bin Almadini says: "He saw Ibn Omar, but did not receive anything from him". Another defect that can be taken to disqualify Ata bin Abi Rabah is that when he got old he also suffered from the problem of poor memory, as Ibn Hajar says in his *al-Taqrīb*.²² As such, almost all narrators found in the *sanad* of this hadith are not reliable.

Finally, after a long explanation concerning this hadith, al-Albani concludes:

وهذا كنت أودّ للشيخ الأنصاري أن لا يصحح الحديث، وهو ضعيف من طريقه، ومنته
منكر. مخالفة الأحاديث الصحيحة

²⁰ - Al-Albani *al-Dhaifa* vol. 3, p. 316-17.

²¹ - Ibn Hajar *Tahdhibu al-Tahdhib* vol. 7, p. 179-183.

²² - P. 391, biography no. 4591.

It is for this reason that I ask Sheikh al-Ansari not to authenticate this hadith because it is weak in its both *sanads*, plus the fact that its *matn* is refutable due to its being contrary to the authentic hadiths.²³

For more benefits

Certainly, the above hadith is unacceptable. But there is another version of the hadith which some Muslims, including al-Albani, have accepted it as authentic. Even then, there has been a severe clash of ideas as to whom the possessive pronoun found in the hadith refers. The hadith says:

إنَّ له خلق آدم على صورته

Verily, Allah has created Adam in *his* image

Unlike the previous version, this version does not clearly state that the mentioned image in the hadith is the image of Allah. Those who have accepted this hadith, have had different ideas as to whom refers the possessive pronoun “*his*” as found in the words “*his image*”. Some of them believe that the said pronoun refers to Allah! This is tantamount to saying that Adam has been created in the image of Allah, and so Allah resembles man! These people, to whom we send our cable of condolence, are known as *al-Mujassima* or anthropomorphists. Contemporarily, as we said, the *Mujassima*’s doctrines are represented by the Wahabi school. This is why one of them named Al-Tuwaijri wrote a book entitled: ‘*Aqidatu Ahli al-Iman fii Khalqi Adam ‘Alaa Surati al-Rahman*, which literally means: “The creed of the faithful ones concerning the creation of Adam in the Image of (Allah) the Most Gracious”. In this book, he says:

وهذه الوجه كلها مع أنها مبطلّة قول من يعيد ضمير في قوله (على صورته) إلى آدم، فهي أدلة مستقلة في الإخبار بأنَّ له خلق آدم على صورة نفسه)) ((وأيضا فهذا معنى (موجود) عند أهل الكتاب من كتب مؤثورة عن الأنبياء فإن في سفر الأول منها ((سنخلق بشرا على صورتنا يشبهها))

²³ - Al-Albani *al-Dhaifa* vol. 3, p. 322.

And all these probabilities, though they prove wrong the idea of reffering the *pronoun* in the words (In his image) to Adam, they produce independent evendence providing that Allah created Adam in the image of himself....likewise, in the scriptures of the people of the Book (Jews and Christians) there is the same meaning in the books received from the Prophets. In the first book of the Old Testament, for example, we read thus: ‘We shall create a man in our image resembling us’! ²⁴

This is one article of beliefs held by some of the Wahabis. Surprisingly, the book by al-Tuwaijry was revised and recommended by Sheikh Ibn Baz! Indeed, al-Tuwajri was one of the nearest personalities to Sh. Ibn Baz, as the author of *Jawaanibu Min Siirati Ibn Baaz*, says:

ومن العلماء الذين هم منقاة عند سماحته؛ صاحب فضيلة علامة شيخ حمود
تويجري حيث كان شيخ عبد العزيز محباً له، قارئاً لكتبه، وكان يقرؤها، ويكتب
عليها مقدمات

Among the scholars who had a special position to his Eminence (Sheikh Ibn Baz) was a noble scholar, Sheikh Humud al-Tuwaijuri, who was a beloved one to Sheikh Abdul Aziz (Bin Baz). He used to read his books, recommend them, and write introductory notes to them. ²⁵

This *aqida* of likening Allah to His creation as advocated by al-Tuwaijri, obviously also by Ibn Baz, was developed and explained many centuries ago by Abu Ya’ala as Ibn Athir says in his *al-Kamil fii al-Tarikh*, and later strongly defended by Ibn Manda, Ibn Taymiyya and Ibn al-Qayyim. Concerning the fist of the three, Abu Mu’adh, a follower of the Wahabi school, in his *al-Muntaqa*, says:

وعلى هذا ابن منده في كتاب التوحيد

²⁴ - Al-Tuwaijuri *Aqidatu Ahli al-Iman* p. 75.

²⁵ - *Jawaanibu Min Siirati Ibn Baaz* p. 164.

This is what is followed by Ibn Manda in his book entitled *al-Tawhid*.²⁶

Meaning the idea that man has been created in the like of Allah is the *aqida* of Ibn Manda! As for Ibn Taymiyya, Abu Mu'adh, in his *al-Muntaqa*, has quoted him as saying:

وأنه لم يكن بين السلف من قرون ثلاثة نزاع في أن ضمير عائذ بالله
تعالى وأن سياق الأحاديث كلها تدل على ذلك. اهـ

Verily, there was no one of the forerunners during (the first) three centuries who disputed that the *pronoun* refers to Allah the Almighty. Indeed, all context of the hadith shows so.²⁷

He added:

إن الأمة اتفقت على تبليغه وتصديقه وإن كان ما انتشرت في جهمية في المائة الثالثة جعل
طائفة ضمير فيه عائذ بالله غير له تعالى....

Surely, there has been a general agreement by the umma on accepting it and conveying it (The hadith on the creation of man in the image of Allah). But when al-Jahmiyya (school) spread in the third century, some said that the pronoun refers to other than Allah, the Most Exalted.²⁸

Such is the false propaganda by Ibn Taymiyya! In his *Muwafaqatu Sarihi al-Ma'aqul* claims falsely that most of the scholars in the Prophetic traditions have agreed on the *aqida* of *qidamu al-alami bi-naw'i* . That is the kind of world has no beginning as Allah Himself has no beginning! This means, as he himself claimed in his another book titled *Naqdu Maratibi al-Ijma'a*, that in the universe, there is a chain of creation, meaning every element in nature comes from another without one particular element having the beginning point! Imamu al-Sunna wa al-Usul, Sheikh al-Qannubi, for more than twenty years, has been challenging his followers to mention the

²⁶ - Abu Mu'adh *al-Muntaqa Min Sharhi Usuli I'tiqadi Ahli Al-Sunna Wa Al-Jama'a* p. 413.

²⁷ - Abu Mu'adh *al-Muntaqa Min Sharhi Usuli I'tiqadi Ahli Al-Sunna Wa Al-Jama'a* p. 416.

²⁸ - Op.cit.

names of those scholars who said so, but none of them has been able to respond. Here again, Ibn Taymiyya claims:

- 1) No one of the forerunners during (the first) three centuries was known to dispute that the *pronoun* in the account: “Verily, Allah has created Adam in his image”, refers to Allah the Almighty. This is not true, because this will necessarily imply that Allah has a shape like that of a human being.
- 2) The umma as a whole has unanimously accepted that hadith, which is also untrue.

Finally, it is important to know that even those who authenticated the said hadith, most of them have referred the pronoun to Adam: not to Allah. And so, they say that the meaning of the clause: “Allah has created Adam in *his* image”, is that Adam was created as he was: he did not grow gradually stage by stage as other humans do. He was not created as a baby, then a boy, then a young man then an old man. This is the meaning of Adam being created in his image – the image of Adam: not of Allah: the possessive pronoun *his* refers to Adam: not to Allah. Ibn Abbas was one of those who interpreted the hadith this way.

Back to the topic

Let us, after this digression, go back to our original topic. Another instance of a hadith with a weak *sanad* and a weak *matn* is the hadith that:

عن مصدع أبي يحيى عن عائشة: أن النبي صلى الله عليه وسلم كان يقبلها وهو صائم، ويمص سانها

From Misda’u, Abu Yahya, from ‘Aisha said: ‘The Prophet (pbuh) used to kiss her while he was fasting and he sucked her tongue..!

This hadith is incompatible with the Quran and other hadith, and so it is unacceptable. It is for this reason that al-Albani, in his *Dhaifu Abi Daud*, says:

قلت: إسناده ضعيف جهالة حال مُصَدِّع هذا، قال ابن خزيمة: "لا أعرفه بعدالة ولا جرح" ومثته منكر

I say: 'Its *sanad* is weak because the biography of (one of its narrators named) Misda'a is unknown. Ibn Khuzaima said: 'I have never known him for being reliable or being unreliable'. And its text is detestable, abominable.²⁹

These are just two instances out of an innumerable amount of hadiths of this calibre. Some of them are obvious to everyone, others need profound knowledge and extensive research to detect their weakness.

Another example

Another example of such hadiths, is the hadith that has been collected by al-Imamu Ahmad and postulated as a basis for reasoning by many scholars who believe in the visibility of Allah in the hereafter. The hadith says:

حَدَّثَنَا ثُوَيْرُ بْنُ أَبِي فَاخِثَةَ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مِنْهُمْ يَنْظُرُ فِي مُلْكِهِ فِي سَنَةٍ، يَرَى أَقْصَاهُ كَمَا يَرَى أَدْنَاهُ، يَنْظُرُ إِلَى أَرْوَاجِهِ وَخَدَمِهِ. وَإِنَّ أَفْضَلَهُمْ مِنْهُمْ يَنْظُرُ إِلَى وَجْهِهِ كُلَّ يَوْمٍ مَرَّتَيْنِ

We were told by Thuwair bin Abi Fakhitah from Ibn Omar said: 'The Prophet (pbuh) said: 'Verily, the lowest-grade inhabitant of Paradise will look at his kingdom extending to a distance of two thousand years, he will see its farthest point as (clearly) as he sees the nearest one. He will look at his spouses and his servants. And the highest of all in grade will look at the face of Allah two times every day.

This hadith is inauthentic in terms of both its *sanad* and its *matn*. Basically, this hadith is meant to explain the meaning of the verses 22-23 of the Chapter 75 which say:

وُجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ

²⁹ - Al-Albani *Dhaifu Abi Daud* vol. 2, p. 270, account no. 411.

There are faces which will shine on that day.

إِلَى رَبِّهَا نَاظِرَةٌ

Looking towards their Lord.

Then this hadith was fabricated to show that the meaning of looking towards Allah is to see Him. The aim behind that is to create false evidence with which to support a particular theological issue. Unfortunately, this interpretation has been shown to be erroneous in many ways, most important of all is the fact that it is contrary to the rules of the Arabic language which should be primarily applied to the context in general and to each one of the words found in the verses at large. We shall have more explanation of this hadith in the section dedicated to expounding upon the correct methods of studying the *matns* of hadiths on the light of the Arabic language.

As for the *sanad* of the hadith, it is also one of the weakest *sanads* ever to be known because Thuwair bin Abi Fakhitah who reported it from Ibn Omar, has been strongly disqualified by specialists in biographies of narrators. Sufyaan al-Thauri, for instance, puts in him in the term of the greatest liars as he says: “Thuwair was among the pillars of lie”. Other erudite scholars such as Ibn Ma’in, al-Juzajani, Abu Zur’a, Abu Hatim, al-Nasai, al-Daraqutni and others have described him as: “He is nothing...he is weak, he is not strong, his narrative are to be left....”.³⁰

³⁰ - Ibn Hajar *Tahdhibu al-Tahdhib* vol. 2, p. 32, biography no. 58.

PART FIVE

A hadith which is authentic both in terms of its *sanad* and its *matn*

Most of the authentic hadiths are of this nature, meaning that often, not necessary always, a hadith with a genuine *sanad* is also with acceptable *matn*. Books such as *al-Jami'u al-Sahih* by al-Imamu al-Rabi'u, *Sahihu al-Bukhari*, *Sahihu Muslim* and other reliable works on hadiths contain many or most hadiths with fine *sanads* and acceptable *matns*. One example of such hadiths, is the hadith that has been collected by al-Imamu al-Rabi'u (may Allah be pleased with him) in his *al-Jami'u al-Sahih* vol. 1, p. 24, account no. 5 that the Prophet (pbuh) said:

مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ ۖ مُعَقَّلَةٌ ۖ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ

An example of he who has memorized the Quran is like a man who has camel whose legs have been tied, if he frequently attends it, he will hold it; and if he releases it, it will flee.

This hadith has been collected by many collectors of the Prophetic traditions including al-Bukhari and Muslim, and has been handed down by reliable narrators. Equally, its meaning is logically acceptable as proved true by our own experience of memorizing the Quran where we find that the Quran is one of the easiest thing to memorize but simultaneously to sustain what one has memorized is also one of the most difficult thing to do. This is to say that it does not last long to become weaker and weaker and finally the negligence thereof leads to the total forgetting of it. All that bears witness on the accuracy of its meaning.

Concerning its *sanad*, al-Imamu al-Rabi'u has related it from Abu 'Ubaida from Jabir bin Zaid from Abu Said al-Khudri. Others have related it through other chains of transmitters, all are fine and reliable.

PART SIX

A hadith whose *sanad* is strong but its *matn* is unsound

This category is the core of the subject and the most important of all and the most dangerous kind because one can be allured by the genuineness of the *sanad* thinking that the hadith has really emanated from the Prophet. In fact, although there have been other reasons, the act of adhering to this kind of hadith has always been central to the reasons which explain why heretic groups and misled factions in Islam have gone astray. It is because they have been beguiled by the glittering of the *sanads* without noticing the weakness of the texts. It is for this reason that the emphasis is put again and again on the importance of exploring the *matns* (texts) of a hadith to make sure that it is primarily safe from all ills and subsequently compatible with all the principles – nothing is to be ruled out.

Before we mention some examples of the hadiths belonging to this category, let us, in this section, look at statements by some Muslim scholars concerning hadiths of this type. Imamu al-Sunna wa al-USul wa al-Furu'i, Sheikh Said bin Mabruk al-Qannubi, in his *al-Saifu al-Had*,³¹ has quoted a number of *Ulamaa* emphasizing the urgent necessity not to confine our judgment of a hadith to the scale of *sanad* only. They suggest the importance of investigating its texts as a one essential distinctive criterion which helps us know the accuracy or the inaccuracy of a hadith. Following are those quotes:

- 1) A hadith can be disqualified in different ways, all have nothing to do with the disqualification of its narrators (all those ways are not related to the *sanad* of a hadith). (Indeed) there is a plenty of defects in the accounts narrated by the *thiqat* (reliable narrators).....³²
- 2) It is possible that all narrators in a *sanad* are reliable, but the hadith itself is fabricated or has been inverted.....³³

³¹ - P. 134-37.

³² - Al-Hakim 'Ulumu al-Hadith p. 112-13.

³³ - Ibn Aljawzi *al-Mawduhu'aat* vol. 1, p. 99-100.

- 3) It can be said: ‘This hadith is authentic’, while it is not, because it is *shaadh* (it is contrary to a more authentic one) or because it has *illa* (a hidden defect).³⁴
- 4) Scholars can say: ‘(This) hadith is authentic or good’. But a *sanad* may be authentic or good without its *matn* (being authentic or good), because it is *shaadh* (contrary to a more authentic one) or because it has an *illa* (a hidden defect).³⁵
- 5) Because a *sanad* may be authentic or good, while the hadith itself is neither authentic nor good, due to its condition of being *shaadh* (contrary to a more authentic one) or because it has an *illa* (a hidden defect).³⁶
- 6) A hadith related by a reliable narrator can be sometimes discarded if it is known that he has made mistake therein. The unknowing might think that everything narrated by a reliable narrator is to be regarded and taken for proof. That is not right.....How many hadiths are authentic in terms of having a connected *sanad*, while they have undergone addition or deletion. May be the addition of a word changes the meaning or prevents it (from being understood). Typically, the deletion of a word (can cause the same problem).....A *sanad* of a hadith is seemingly very good, but it has been known through another *sanad* that the narrator has made a mistake.³⁷
- 7) Surely, it is known that the authenticity of a *sanad* is merely one condition among the conditions for authenticity, but it is not the only one with which to prove the authenticity of a hadith. For there is a

³⁴ - Ibn al-Salah *al-Muqaddima* p. 113.

³⁵ - Al-Twayyibi *al-Khulasa*.

³⁶ - Al-Nawawi *al-Irshad* p. 69.

³⁷ - Ibn Taymiyya *Majmu'u al-Fatawa* vol. 18, p. 42.....p. 47.....p. 19.

number of things such as the genuineness of a *sanad*, the absence of an *illa* (defect), the absence of a *shudhudh* (Not to be contrary to a more reliable narrator), and it should also be free of *nakara* (abominable words).³⁸

- 8) When they say: ‘(This) hadith has a good or genuine *sanad* without stating that it is an authentic hadith, is because a *sanad* can be authentic or fine without its *matn* (text).’³⁹
- 9) The same words have been repeated by Ibn Almulaqqin.⁴⁰
- 10) Almost the same words have also been repeated by al-San’ani.⁴¹

These statements by some erudite scholars have been quoted by Imamu al-Sunna, al-Qannubi, in his *al-Saifu al-Had*.⁴² They do not represent individual opinions; they rather reflect the law held in common by all Muslim scholars belonging to various schools.

But it is also important to know that the ability of running a textual analysis on hadiths depends mainly or totally on how profound of the Quran and the Arabic language one is. The more knowledgeable of them a scholar is, the more able he is to detect disqualifying flaws in hadiths. Whereas a mere specialization in the knowledge of *sanads*, without being able to study the texts, might eventually lead to the adherence to fabricated hadiths. Accordingly, it has been said that the best expert at the Prophetic hadiths is he who has enough knowledge of the Quran. Because the authenticity of a hadith has sometimes to be investigated and examined through the medium

³⁸ - Ibn al-Qayyim *al-Furusiyya* p. 64. He also has the same words in his comments on *Sunanu Abi Daud* vol. 1, p. 112.

³⁹ - Ibn Jama’a *al-Manhalu al-Rawiy* p. 37.

⁴⁰ - In his *Al-Muqni’u* vol. 1, p. 89

⁴¹ - In his *Tawdhihu al-Afkaar* vol. 1, p. 234.

⁴² - P. 134-37

of the Quran: not vice versa. It remains to see a few examples of this category
– hadiths with rich *sanads* but with poor *matns*.

PART SEVEN

Some illustrations of hadiths whose *sanad* is strong but its *matn* is unsound

In the previous section, we cited statements by some Muslim scholars in which they stated that the genuineness of a *sanad* is merely one condition for a hadith to be regarded as authentic, meaning other conditions must also be available. All those statements were quoted from a book by, Imamu al-Sunna, al-Qannubi, titled *al-Saifu al-Had*. Today, we shall go on quoting from him in the same book some examples of hadiths with fine *sanads* but with unacceptable meaning – the texts are not correct. But, again, it is important to know that those who rendered a judgment on those hadiths as having fine *sanads*, must not always be right in their judgment. There are some of those hadiths which are inauthentic with regard to both their *sanads* and their *matns*, but those scholars did not realize. Whatever the case may be, the position of those scholars on those hadiths is a clear indication that the idea of disregarding such type of hadiths is a generally excepted principle. The question of whether a certain scholar is right or wrong in the implementation of the principle to a particular hadith is secondary and must be treated as of less importance – the attention should be paid to the principles.

In this article no. 6-A, we shall exclusively mention instances quoted from al-Dhahabi in his three works, al-Talkhis, al-Mizan an al-Siyar. Following are the quotes:

لَا تَبْتَئِسْ عَلَى حَمِيمِكَ، فَإِنَّ ذَاكَ مِنْ حَسَنَاتِهِ

Don't be sad for your intimate friend, for, verily, that is part of his good deeds.

This hadith has been related by Ibn Majah in his *al-Sunan*.⁴³ The reason as to why the Prophet allegedly said these words, was that he came in where Sayyida Aisha was and before her was one of her beloved ones suffering

⁴³ - P. 245, hadith no. 1451.

from the agony of death. She was very sad to see him in this state. When the Prophet realized that she was grieved, he said to her so.

But al-Dhahabi in his *Tadhkiratu al-Huffaadh* says the following about this hadith:

رواته ثقاتٌ لكنه منكر

Its narrators are reliable (the *sanad* is fine), but the hadith is refutable, abominable.

In his *al-Mizan*, al-Dhahabi mentioned a story about al-Imamu Ahmad that he once came to someone named Isma'il bin Is-haq al-Saraj where he heard Alharith al-Muhasibi speak to his followers. Then he (Al-Dhahabi) said:

وهذه حكاية صحيحةٌ بسند منكراً لا تقع على قلبي ، أستبعد وقوع هذا من مثل أحمد

The *sanad* of this story is authentic, (but) the story itself is refutable, abominable: my heart is not convinced of it, it is unlikely that such a thing happens from a man like Ahmad.

وقال في "سير أعلام النبلاء" بعد أن ذكر حديثاً: ومع صحة إسناده هو منكر من قول، وهو يقتضي أن اسم ابن عمر ما غير إلى ما بعد سنة سبع من هجرة وهو ليس بشيء

In his *Siyaru al-A'alam*, after he mentioned a certain hadith, he said: 'Despite of the accuracy of its *sanad*, it is a refutable statement, for it means that the name of Ibn Omar was not changed until after the seventh year *hijri*, and this is nothing.⁴⁴

وقال فيه أيضاً عن حديث ابن عمر أن رسول الله (صلى الله عليه وسلم) قال: "اغسلوا موتاكم". غريب جداً، وهذا محمول على من قتل في غير مصاف قتال، وعمل غلط فيه من شيخ ابن عدي ، وثقة قد بهم.

In the same book, he says about a hadith from Ibn Omar that the Messenger of Allah (pbuh) said: 'Wash you dead', (he says about

⁴⁴ - Al-Dhahabi *Siyaru al-A'alami* vol. 3, p. 209.

this hadith): ‘It is very strange, (Suppose it is authentic, then), it should concern those who died out a war field. Maybe, it was the Sheikh of Ibn Adey who made mistake, and a reliable narrator sometime makes mistakes.⁴⁵

وقال في تلخيصه لمستدرک لحاکم عند کلام علی حدیث (ما کان يوم أحد انکفأ مشرکون فقال رسول الله (صلی الله علیه وسلم) استوتوا حتی أثنی علی ربي ... حدیث) : قلت - ذهبي - م یخرجہ عبید وهو ثقة، و حدیث مع نظافة إسناده منکر أخاف أن یکون موضوعا

In his *Talkhis li-Mustardaki al-Hakim*, when he was speaking on the hadith that: ‘On the day of Uhud, the Mushrikin retreated. The Prophet (pbuh) said: ‘Stand in straight rows so that I may praise my Lord.....(Al-Dhahabi said about this hadith): I say: ‘Al-Bukhari and Muslim did not narrate it because there is in its chain of transmitters a narrator named ‘Ubaid, but he is reliable. And the hadith in spite of the cleanness of its *sanad*, it is abominable one, I am afraid it has been fabricated.⁴⁶

وقال فيه أيضا عن حدیث علي: انطلق بي رسول الله (صلی الله علیه وسلم) حتی أتى كعبة فقال ی: اجلس ...) حدیث، قال : قلت - ذهبي - : إسناده نظيف و متن منکر

In the same book, he says about a hadith from Ali which says: “The Prophet set out with me up to the Ka’aba where he told me: ‘Sit down.....”. He (Al-Dhahabi) says (about this hadith): ‘Its *sanad* is clean but its *matn* is detestable’.⁴⁷

وقال فيه أيضا عن حدیث ابن عباس أنه (صلی الله علیه وسلم) نظر إلى علي فقال : ((أنت سيد في الدنيا والآخرة)) قلت - و قائل ذهبي - : هذا وإن كان رواه ثقات فهو منکر و ایس ببعید من وضع، و إلا لأي شيء حدث به عبد رزاق سرا و م یجسر أن یتفوه لأحمد وابن معین و خلق ذین رحلوا إیه ؟

In the same book, he says about a hadith from Ibn Abbaas which says that the Prophet (pbuh) looked at Ali and said: ‘You are the lord

⁴⁵ - Vol. 6 p. 337-8.

⁴⁶ - Al-Dhahabi *Talkhis li-Mustardaki al-Hakim* vol 1, p. 506-7.

⁴⁷ - Vol. 2, p. 366-7.

in this world and in the next world'. Al-Dhahabi says: 'This hadith, though the narrators in its *sanad* are reliable, is abominable and it is strongly possible that it has been fabricated, otherwise, why 'Abdul-Rzzaq narrated it secretly: he dared not utter it to Ahmad, Ibn Ma'ain and a big number (of scholars) who went to him?'⁴⁸

وقال فيه أيضا عن حديث أسماء بنت عميس كنت في زفاف فاطمة قلت - و[قائل] ذهبي - : فيه صالح بن حاتم عن أبيه، وحاتم خرج[ه] - يعني[ه] شيخين - وصالح من شيوخ مسلم[ه] حديث غلط فإن أسماء كانت[ه] ليلة زفاف فاطمة [ه] حبشة

In the same book, concerning a hadith from Asmaa bint 'Umais in which she said: 'I attended the wedding ceremony of Fatima'. Al-Dhahabi says: 'In its *sanad*, there is Salih bin Hatim from his father (Hatim). Both (al-Bukhari and Muslim) have received hadiths from Hatim. As for Salih, he is among the Sheikhs of Muslim. But the hadith is wrong, for at the night Fatma's wedding ceremony, Asmaa was in Abyssinia (Ethiopia).'⁴⁹

وقال فيه أيضا عند تعليقه على تصحيح[ه] حاكم[ه] حديث هناك قلت - ذهبي -: وروى عن يوسف نوح بن قيس أيضا وما علمت أحدا تكلم فيه، قلت: وقد وثقه يحيى بن معين، و[قاسم] وثقوه ... وما أدري أين آفة هذا[ه] حديث

In the same book, while he was commenting on the act of al-Hakim to authenticate a certain hadith, he said: 'From Yusuf, it was also narrated by Nooh bin Qais about whom I don't know anyone that has ever accused him of (weakness or any flaw). 'Indeed, he has been regarded as trustworthy by Ibn Ma'in. And Alqasim (another narrator in the *sanad*) has equally been regarded as reliable..... I do not know where this flaw of the hadith has come from.'⁵⁰

وقال[ه] ذهبي في "تلخيص[ه] مستدرک" أيضا عن حديث عائشة : أنها جاءت هي وأبوها فقالا إنا نحب أن تدعوا[ه] عائشة بدعوة ونحن نسمع ، فقال : [ه] لهم اغفر[ه] عائشة بنت أبي بكر[ه] صديق مغفرة واجبة ظاهرة وباطنة ... [ه] قال: قلت: منكر على جودة إسناده

⁴⁸ - Vol. 3, p. 127-8

⁴⁹ - Vol. 3, p. 159.

⁵⁰ - Vol. 3, p. 170-1.

In his *al-Talkhis*, Al-Dhahabi also says about a hadith related on the authority of Aisha that she and her father came (to the Prophet). Her father said to him: ‘We like to hear you pray for Aisha in our presence’. He said: ‘O Allah! Grant to Aisha a due, inner and outer forgiveness’. Al-Dhahabi says about this hadith: ‘It is abominable, though excellent in terms of its *sanad*’.⁵¹

وقال فيه أيضا عن حديث: أطلع رسول الله (صلى الله عليه وسلم) عن صفية خبزا وحمًا عند تعليقه على قول الحاكم صحيح، قلت: بل غلط، إنما ذي زينب

Concerning the hadith that says: ‘The Prophet gave bread and meat in compensation on behalf of Safiyya’. When al-Dhahabi commented on the authentication of this hadith by al-Hakim, he said thus: ‘But it there is a mistake: this was Zainab (not Safiyya)’.

وقال فيه أيضا عن حديث هناك: صحيح منكر متن، فإن رقية ماتت وقت بدر وأبو هريرة أسلم وقت خيبر

In the same book vol. 4, p. 48, he also says about a certain hadith: ‘Its accurate (in terms of the *sanad*, but), its *matn* is refutable, for Ruqayya died at the time the of war of Badr, while Abu Huraira embraced Islam at the time of the war of Khaibar.

وقال فيه أيضا عن حديث: (لا تجوز شهادة بدوي على صاحب قرية) قلت: م يصححه مؤلف – يعني الحاكم - وهو حديث منكر على نظافة سنده

Again, in the same book, he says about the hadith that: ‘A testimony of a bedouin (a nomad) against a villager (or townsman) is not permissible’. Al-Dhahabi says: ‘The author (Al-Hakim) did not prove it authentic. In fact, it is a rejected hadith, though its *sanad* is clean’.⁵²

وقال فيه أيضا عند تعليقه على تصحيح الحاكم حديث هناك قلت -ذهبي - وروى عن يوسف نوح بن قيس أيضا وما علمت أحدا تكلم فيه، قلت: وقد وثقه يحيى بن معين،

⁵¹ - Vol. 4, p. 11-12.

⁵² - Vol. 4, p. 99.

وقال قاسم وثقوه ... وما أدري أين آفة هذا الحديث

In the same book, while he was commenting on the act of al-Hakim to authenticate a certain hadith, he said: 'From Yusuf, it was also narrated by Nooh bin Qais about whom I don't know anyone that has ever accused him of (weakness or any flaw). 'Indeed, he has been regarded as trustworthy by Ibn Ma'in. And Alqasim (another narrator in the *sanad*) has equally been regarded as reliable..... I do not know where this flaw of the hadith has come from.'⁵³

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In his *al-Talkhis*, Al-Dhahabi also says about a hadith related on the authority of Aisha that she and her father came (to the Prophet). Her father said to him: 'We like to hear you pray for Aisha in our presence'. He said: 'O Allah! Grant to Aisha a due, inner and outer forgiveness'. Al-Dhahabi says about this hadith: 'It is abominable, though excellent in terms of its *sanad*'.⁵⁴

وقال فيه أيضا عن حديث : أطعم رسول الله (صلى الله عليه وسلم) عن صفية خبزا واحما عند تعليقه على قول الحاكم صحيح، قلت : بل غلط، إنما ذي زينب

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⁵³ - Vol. 3, p. 170-1.

⁵⁴ - Vol. 4, p. 11-12.

at the time the of war of Badr, while Abu Huraira embraced Islam at the time of the war of Khaibar.⁵⁵

وقال فيه أيضا عن حديث: (لا تجوز شهادة بدوي على صاحب قرية) قلت: لم يصححه [مؤلف - يعني Hakim] - وهو حديث منكر على نظافة سنده

Again, in the same book, he says about the hadith that: 'A testimony of a bedouin (a nomad) against a villager (or townsman) is not permissible'. Al-Dhahabi says: 'The author (Al-Hakim) did not prove it authentic. In fact, it is a rejected hadith, though its *sanad* is clean'.⁵⁶

قال ابن طاهر عن حديث أنس (رضي الله عنه) في بسملة كما في محاسن الاصطلاح للإمام بلقيني: هذا إسناد صحيح متصل لكن هذه الزيادة في منته منكرة موضوعة

In his *Mahasinu al-Istilah*, Ibn Tahir says about a hadith related from Anas (may Allah be pleased with him) on *bismillah*: 'This *sanad* is genuine and connected, but this addition to the *matn* is refutable and fabricated.

قال ابن سيد الناس في "عيون الأثر" عن حديث ذكره هناك من رواية ترمذي بعد أن ذكره: قلت: ليس في إسناد هذا حديث إلا من خرج في صحيح وعبد الرحمن بن غزوان أبو نوح قبه فراد، وانفرد به بخاري ويونس بن أبي إسحاق انفرد به مسلم، ومع ذلك ففي منته نكارة، وهي إرسال أبي بكر مع النبي عليه الصلاة والسلام بلالا، فكيف وأبو بكر حينئذ لم يبلغ عشر سنين فإن النبي (صلى الله عليه وسلم) أسن من أبي بكر بأزيد من عامين، وكانت النبي (صلى الله عليه وسلم) تسعة أعوام على ما قاله أبو جعفر محمد بن جرير طبري وغيره أو اثنا عشر عاما على ما قاله آخرون، وأيضاً فإن بلالا لم ينتقل لأبي بكر إلا بعد ذلك بأكثر من ثلاثين عاماً، فإنه كان بني خلف جمحيين وعندما عذب في الإسلام اشتراه أبو بكر (رضي الله عنه) رحمة به واستنقاذاً من أيديهم وخبره بذلك مشهوراً

Ibn Sayyidi al-Nas says, in his *Uyunu al-Athar*, about a hadith he mentioned therein which was originally related by al-Tirmidhi: 'None of the narrators found in this *sanad* but has one's hadith incorporated in the *Sahih* (Either in the *Sahihu al-Bukhari* or *Sahihu*

⁵⁵ - Vol. 4, p. 48.

⁵⁶ - Vol. 4, p. 99.

Muslim)......Yet its *matn* is abominable. The statement that Abu Bakr and the Prophet (pbuh) released Bilal (is wrong). How was that possible, while meantime Abu Bakr was less than ten years old? It should be born in mind that the Prophet was older than Abu Bakr for more than two years, and the Prophet (pbuh) by then was nine years old according to the narration by al-Tabari and others. Another version holds that the Prophet (pbuh) by then was twelve years old. Furthermore, Bilal come into the possession of Abu Bakr after more than thirty years, before that he was possessed by Bani Khalif al-Jamhiyyin. When he was tortured in the cause of Allah, Abu Bakr (my Allah be pleased with him), out of his mercy and in order to save him from their hands, bought him, indeed his story is widely known.⁵⁷

وقال زركشي في "الإجابة لإيراد ما استدرسته عائشة على صحابة" في تعليق على وهم وقع في رواية بخاري حادثة الإفك قال : قوله فيه فدعا رسول الله (صلى الله عليه وسلم) ببريرة ، وبريرة إنما اشترتها عائشة فأعتقها بعد ذلك ... إلى أن قال : إن تفسير جارية ببريرة مدرج في حديث من تفسير بعض رواة ، فيظن أنه من حديث ، وهو نوع غامض لا يتنبه إلا لحذاق

ومن نظائره ما وقع في ترمذي وغيره من حديث يونس بن أبي إسحاق عن أبي بكر ابن أبي موسى عن أبيه قال : خرج أبو طاب إلى الشام وخرج معه نبي عليه الصلاة والسلام فذكر راهب ، وقال في آخره : فرده أبو طاب وبعث معه أبو بكر بلالا وزوده راهب من كعك وزيت) ، فهذه من الأوهام ظاهرة ، لأن بلالا إنما اشتراه أبو بكر بعد مبعث نبي (صلى الله عليه وسلم) وبعد أن أسلم بلال وعذبه قومه ، ما خرج نبي (صلى الله عليه وسلم) كان من عمر اثنتا عشرة سنة وشهران وأيام ، ولعل بلالا لم يكن بعد واد ، وما خرج مرة ثانية كان من قريب من خمس وعشرين سنة ، ولم يكن مع أبي طاب إنما كان مع ميسرة

Al-Zarkashi, in his *al-Ijaba li-Iradi Ma stadrakat-hu Aisha Alaa al-Sahaba*, when he was commenting on an error found in the narration by al-Bukhari concerning the event of slandering (against Aisha), said: 'His statement therein that the Prophet (pbuh) called Barira, while Barira was bought and freed by Aisha after that.....indeed, the explanation that the maid (mentioned therein) was Barira, was

⁵⁷ - Vol. 1, p. 55-6.

interpolated in the hadith by some narrators when they were elucidating it. Therefore, it was deemed (by some people) a part of the account. This type is subtle and obscure, none can perceive it except the skillful ones.

The similar error has also been found in the narration by al-Tirmidhi and others of a hadith told by Yunus from Abi Is-haq from Abi Bakr bin Abi Musa from his father said: 'Abu Talib and the Prophet set out for Sham (Syria). He mentioned (the story of) Rahib (the monk). Finally, he said: 'Abu Talib returned him (the Prophet when was young, to Makka) in company with Bilal, and the monk gave him cake and oil. These are obvious errors stemming from their illusion, because Bilal was bought by Abu Bakr after the rise of the Prophet (pbuh) and after Bilal had embraced Islam and his people tortured him for that. When the Prophet (pbuh) set out (for Sham), he aged twelve years, two months and some days. It is mostly likely that Bilal by then was not born yet. When he journeyed the second time, he was not accompanied by Abi Talib: he was with Maysara.⁵⁸

وقال ابن كثير في "إبداية ونهاية" بعد كلام ... : وثقه - يعني قرادا أحد رواة هذا
حديث - جماعة من الأئمة وحفاظهم أر أحدا جرحه ومع هذا ففي حديثه غرابة ..
...إلى أن قال: ثلاث أن قوله: (وبعث معه أبو بكر بلالا) إن كان عمره (صلى الله
عليه وسلم) إذ ذاك اثنتي عشرة سنة فقد كان عمر أبي بكر إذ ذاك تسع سنين أو عشر
وعمر بلال أقل من ذلك فأين كان أبو بكر إذ ذاك؟ ثم أين كان بلال؟! كلاهما غريبا

In *al-Bidaya wa al-Nihaya*, after some explanation, Ibn Kathir says: 'He (Qurad), one of the narrators of this hadith, has been qualified by a number of imams, indeed I do not know anyone of them that has ever disqualified him, yet there is a strangeness in the hadith.....thirdly, his statement that Abu Bakr sent Bilal along with him, for if the Prophet (pbuh) by then aged twelve, this meant that Abu Bank was nine or ten years old, and Bilal was even younger. Where was Abu Bakr then, and where was Bilal? Both are strange!⁵⁹

The same words have been repeated by:

⁵⁸ - P. 41.

⁵⁹ - Vol. 2, p. 267.

- 1) Ibn Aljawzi as quoted by Almunbarfuri in his *Tuhafatu al-Ahwadhi*.⁶⁰
- 2) Ibn Hajar al-‘Asqalani in his *al-Isaba*.⁶¹

⁶⁰ - Vol 4, p. 297.

⁶¹ - Vol. 1, p. 183.

PART EIGHT

Summary

This part of the article is aimed at summarizing what we have previously written so as to remind the readers the subject under discussion. At first, I intended, and indeed pointed out that I would continue to bring more quotes from the book *al-Saifu al-Had* by al-Qannubi on the hadiths with fine *sanads* but with mistaken texts as cited by some of the most learned scholars. But then, with a complete change of mind, I felt that what preceded was enough to present a clear picture of the subject. Thus, I think it will be more advisable if we now undertake a slightly different course to sum up what we have detailed in different parts of the article. This will be followed by the section two in which an answer will be provided to the question as to what methods are we to undertake so as to be able to distinguish between the authentic from the inauthentic hadiths especially when confusion is likely to take place due to the fact that the soundness and the unsoundness of *sanads* are not always categorically normative?

In a nutshell, the overall objective of this article is to outline the basic fundamentals and principles which the Ibadhis, like other Muslims, rely on for their analysis and criticism of the accounts attributed to the Prophet, Sahaba and those who came after them who were held in high respect as predecessors and forerunners of the Islamic Nation. Accordingly, it provides a response to the question: “What are the standards and criteria for accepting and rejecting hadiths in the Ibadhi School?” Through the passage of this humble demonstration of guidelines and principles, the readers have been able to get a clear answer to the aforesaid question, a brief of which is as follows:

- 1) The standards and criteria for accepting and rejecting hadith in the Ibadhi School are not different from those laid down by the four schools commonly known as the Sunni Schools.
- 2) Generally, the Ibadhis accept a hadith if it is safe from any flaw both in its *sanad* and its *matn*.
- 3) But, again, hadiths fall into three major types:

- a) The hadith that is weak in terms of both its *sanad* and its *matn*. This is unacceptable anyway. One example of such a hadith is the hadith that: “Do not uglify the face, for man has been created in the image of (Allah) the Most Gracious”.
- b) The hadith that has been related by one or more weak narrators, but its *matn* is very strong, quite acceptable as it is compatible with other principles and standards. This can be accepted, but if a man rejects it on the basis that it has no clean *sanad*, he is not to be blamed. The example of this category, is the hadith which says:

Behold! There will be a *fitna* (temptation, test, trial, unrest, disorder)! I said: ‘How to escape therefrom, oh the Messenger of Allah?’ He said: ‘(The only way to escape from the *fitna* is to adhere to) The Book of Allah. In it are tidings about those who were before you and the tidings which will be after you; and it is a judgment among you; and it is a word that distinguishes (Right from wrong and good from evil): not a thing for amusement; whoever neglects it among the arrogant, the insolent.....

- c) The hadiths with fine *sanad* but with unacceptable texts. This type, as we said, is the most dangerous, because one can be beguiled by the sheen and shine of the *sanad* thinking that the text is also as healthy as the *sanad* is. The last three segments of the article are composed of this type. It remains to be seen, which method we should implement in order to avoid errors and which will enable us to draw a sharp distinction of these various types of hadiths. The following section will tackle that problem.

PART NINE

SECTION TWO

Different parts of this article have spotlighted four major things which constitute a framework for understanding hadiths. One is made up of a set of stipulations for accepting and rejecting hadiths; the other three being different types of hadiths. However, one of these three types of hadiths – the hadiths with fine *sanads* but with refutable *matns*, is somewhat perplexing and so needs to be clarified by illustrations in order the readers may be fully convinced. As the first step towards understanding this issue properly, we must divide that type of hadith into three parts:

- 1) A hadith with genuine sanad but contradicts the Quran.
- 2) A hadith with genuine sanad but contradicts human logic.
- 3) A hadith with genuine *sanad* but contradicts *ijma'a* (Muslim consensus).

Each of these parts is not acceptable any way. It will be observed here that the issue of a hadith with genuine *sanad* contradicting another hadith also with genuine *sanad* has not been listed here as being the forth part of this type. The reason behind this is that the issue of two reliable *sanads* being contradictory to each other, one of which is more reliable, primarily has to do with the problem of the *sanad*: not the *matn*, while our concern in this section is about how we can study the weak *matns* that have been fetched in the medium of strong *sanads*. Let us now look at two illustration of such type, though one of them is little bit controversial.

A hadith with genuine *sanad* but contradicts the Quran

The contradiction between hadiths and the Quran may be direct or indirect. The direct contradiction between them is where the Quran states clearly about a certain thing, then comes a hadith to gainsay it. This type of contradiction is not much difficult to discover because everyone sees it clearly. Even those with a smattering of the Quran may notice it. Other types

represent more sophisticated intricacies whose solution depends totally on how proficient one is in the Arabic language and all other types of studies necessary for analysis and interpretation such as *Usulu al-Fiqh* (fundamentals of Islamic Jurisprudence). In this section 2-A, let us advance a few illustrations of the hadiths that directly contradict the Quran though they have healthy *sanads*.

Examples of the direct contradiction between the Quran and hadith: The hadith on the creation of the universe

The book of Muslim on the Prophetic Traditions is held by many Muslims as one of the most authentic authoritative work on the subject. There are those who believe that any tradition collected by either al-Bukhari or Muslim, that tradition has safely crossed the archway – it is unquestionable. But this is not a generally accepted idea, for researches have revealed the existence of more than two hundred and fifty hadiths in the two books which have been rejected, either entirely or partially (some of their words being criticized), by specialists in the science of traditions. One example of those hadiths collected by Muslim and which directly contradict the Book of Allah, is the hadith that says:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَقَالَ: «خَلَقَ ﷻ لَهُ عَرَّ وَجَلَّ ﷻ تُرْبَةً يَوْمَ ﷻ سَبَّتَ، وَخَلَقَ فِيهَا ﷻ جِبَالَ يَوْمَ ﷻ الْأَحَدِ، وَخَلَقَ ﷻ شَجَرَ يَوْمَ ﷻ الْاِثْنَيْنِ، وَخَلَقَ ﷻ مَكْرُوهَ يَوْمَ ﷻ ثَلَاثَاءَ، وَخَلَقَ ﷻ نُورَ يَوْمَ ﷻ الْأَرْبَعَاءِ، وَبَنَتْ ﷻ فِيهَا ﷻ دَوَابَّ يَوْمَ ﷻ الْخَمِيسِ، وَخَلَقَ ﷻ آدَمَ عَلَيْهِ ﷻ سَلَامٌ بَعْدَ ﷻ عَصْرِ مِنْ يَوْمَ ﷻ جُمُعَةٍ، فِي آخِرِ ﷻ خَلْقٍ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ ﷻ جُمُعَةٍ، فِيمَا بَيْنَ ﷻ عَصْرِ ﷻ إِلَى ﷻ اللَّيْلِ»

From Abi Huraira said: ‘The Prophet took by my hand and said: ‘Allah, the Most Exalted, created soil on Saturday, and created mountains on Sunday, and created trees on Monday, and created misfortunes on Tuesday, and created light on Wednesday, and created and disseminated animals therein on Thursday, and created Adam (pbuh) on Friday at late afternoon, as the final creation, at the last hour of Friday’s hours, between afternoon and night.

The contradiction between the Quran and this tradition is very clear, one does not need to be a man of high knowledge in order to perceive it. As seen, according to this tradition, it took seven days for Allah to complete the creation of the universe, beginning from Saturday and ending on Friday. This is a wrong information and contradicts a number of the Quranic verses which state clearly that the creation of the heavens, the Earth and all those which are between them (the universe as a whole) took place within a period of six days. Allah says:

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

Who created the heavens, the Earth and what is between them for six days.⁶²

This is why a lot of Muslim scholars have, unhesitatingly, rejected this account. In his *al-Tufan al-Jarif*, Imamu al-Sunna, al-Qannubi (may Allah safeguard him), has mentioned a number of Muslim scholars who rejected this hadith on the basis that it is contradictory to the Quran. They have also stated that this hadith has resulted from Jewish narration by one named Ka'abu al-Ahbar, a Jew convert to Islam who brought into Islam a lot of interpolated Jewish accounts. In his *Tafsir* vol. 1, p. 66, Ibn Kathir, for instance, says the following about the hadith:

This hadith is one of the strange accounts in *Sahihu Muslim*. Many scholars including Ali bin Almadini and al-Bukhari have criticized it and ascribed it to Ka'abu as his own words and that Abu Huraira heard it from him and that some narrators were confused in that they attributed it to the Prophet (pbuh).

Another scholar who rejected that hadith, as quoted by al-Qannubi in his *al-Tufan* vol. 3, part 2, p. 204, is Ibn Taymiyya. In more than one book, he has

⁶² - Chapter 25, verse 59. Chapter 32, verse 4. Chapter 50, verse 38.

put this hadith in a term of error. In his *al-Jawabu al-Sahih* vol, 2, p. 443 for example, he says:

The example of which is an account collected by Muslim which holds that Allah created soil on Saturday, and so (wrongly) asserted that the creation of the whole universe took seven days. Imams, such as Yahya bin Ma'in, 'Abdul-Rahman bin Mahdi, al-Bukhari and others, have stated that this hadith is erroneous and that it is not a word of the Prophet (pbuh).....indeed, the Quran shows that this is an error, for it states that the creation was completed within six days.

The like statement by Ibn Taymiyya can be also found in his another work, *Majmu'u al-Fatawa*, vol. 17, p. 235-6, vol. 1, p. 256-7, vol. 18, p. 18-9.

Another scholar who has spoken on this hadith is al-Zarkashi. In his *al-Nukat Alaa Muqadimati Ibn Alsalah* vol. 2, p. 268-9, he says:

And they have stated that one of the signs showing that a hadith has been fabricated, is where it contradicts the Quran as Ali bin Almadini said about the hadith that was narrated by Isma'il bin Umayya...from Abu Huraira, ascribing it to the Prophet, that: 'Allah created soil on Saturday....they said that this hadith is contrary to the Quran that the creation of the heavens and the Earth took place within six days.....

In short, this hadith is null and void. It represents one example out of many other examples of the hadiths whose *sanads* are acceptable but with incorrect texts because of its contents being incompatible with the Book of Allah which is the first criterion with which to examine the accuracy and inaccuracy of all other texts and statements.

PART TEN

Another example:

There is a hadith which has been interpreted as permitting Muslims to proceed to drink after *lfajr adhan* (a call to the dawn prayer) in the month of Ramadhan if the drinks are in their hands while a call is being proclaimed. My emphasis on the word *interpreted* here is precise and very important because it is aimed at showing that the hadith does not literally say so. The idea of associating the hadith with a particular incident of calling people to dawn prayer during the month of Ramadhan is likely to come from an individual opinion of some narrators of this hadith who added some words from which people deduced that meaning. The words added to the original texts are:

وكان يؤذن إذا بزغ فجر

And the *muadhin* (caller to prayer) used to call after dawn.

The literal meaning of the hadith, before those words had not been added thereto, was as follows:

عَنْ أَبِي هُرَيْرَةَ , قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعَ أَحَدُكُمْ يُدَاءُ وَالْإِنَاءُ عَلَى يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ

From Abu Huraira said: ‘The Prophet (pbuh) said: ‘When one of you hears a call to prayer and the cup is in his hands, he must not put it down until he has satisfied his need of it.

Overwhelming majority of Muslim scholars have rejected this hadith on the grounds that it is contrary to the Quran. In his *Vituko na Vitakuro* p. 142, Sheikh Khalfan al-Tiwani has quoted al-Hazimi as saying, in his *al-Nasikhu wa al-Mansukh* p. 145, the following words:

أجمع أهل العلم على ترك العمل بهذا الحديث

Muslim scholars have unanimously agreed on not acting on this hadith.

The basis for their rejection of this hadith is, as said before, its contradiction of the Quran. The Quran clearly states that the period that the Muslims are obliged to observe fast starts from the time when the call to *fajr* prayer is proclaimed and extends right to sunset. In chapter two verse 187, we read:

كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ

You may eat and drink until the white thread of light becomes distinguishable from the dark thread of night at dawn. Then, you shall fast until sunset.

As such, the permission to eat, drink and perform a sexual intercourse, for those who observe the ritual of fasting, ends immediately with the rise of *fajr* (dawn). Any hadith that contradicts this reality must be rejected and treated as a fabricated hadith. It is on this basis that there has almost been a consensus of Muslim scholars on discarding that hadith.

But when we go back one step or two to what al-Hazimi has said, as quoted by al-Tiwani, that Muslim scholars have unanimously rejected this hadith, probably his words have been based on the law of not regarding any statement that has gone contrary to a position held in common by a majority on an issue if the statement is wanting in evidence or preferably if it contradicts the evidence. Otherwise, few scholars, including al-Albani in some of his works such *al-Sahih* vol. 3, p. 381, account no. 1394, have wrongly authenticated the said hadith.

Simultaneously, there are other scholars who have also accepted it but not as loosely and literally as al-Albani and his predecessors did. They have placed it in its proper perspective, giving to it a suitable interpretation. Al-Bayhaqi, for instance, in his *al-Kubra* vol. 6, p. 228, accounts no. 8111 and 8112 respectively, says the following about the hadith:

وَهَذَا إِنْ صَحَّ فَهُوَ مَحْمُولٌ عِنْدَ عَوَامِ أَهْلِ الْعِلْمِ عَلَى أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَ أَنَّ مُنَادِي
كَانَ يُنَادِي قَبْلَ طُلُوعِ الْفَجْرِ بِحَيْثُ يَقَعُ شَرْبُهُ قَبِيلَ طُلُوعِ الْفَجْرِ , وَقَوْلُ رَاوِي: وَكَانَ مُؤَدِّتُونَ
يُؤَدِّتُونَ إِذَا بَرَعَ يَحْتَمِلُ أَنْ يَكُونَ خَبْرًا مُنْقَطِعًا مِمَّنْ دُونَ أَبِي هُرَيْرَةَ أَوْ يَكُونُ خَبْرًا عَنِ الْأَذَانِ
ثَانِي، وَقَوْلُ ثَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا سَمِعَ أَحَدُكُمْ نِدَاءَ وَالْإِنَاءِ عَلَى يَدِهِ " خَبْرًا عَنِ
نِدَاءِ الْأَوَّلِ يَكُونُ مُوَافِقًا مَا..... لَا يَمْنَعُ أَحَدًا مِنْكُمْ أَذَانَ بِلَالٍ مِنْ سُحُورِهِ،
فَإِنَّمَا يُنَادِي بِإِيقَاطِ نَائِمِكُمْ، وَيَرْجِعُ قَائِمَكُمْ

If this hadith is accurate, all scholars interpret it that the caller to prayer used to call before it dawned where the act of drinking takes place before dawn. With regard to the statement of the narrator when he said: ‘Those who called people to prayer used to do so after it had dawned’. This was probably reported by narrators other than Abu Huraira, or otherwise it is about the second call (the second *adhan*). Whereas Prophet’s statement that: ‘When one of you hears a call to prayer and the cup is in his hands’, concerns the first call (the first *adhan*). (This hadith has been interpreted this way) so that it may agree with (another hadith which says): ‘The call (*adhan*) by Bilal should not stop any of you to continue eating one’s *suhur* (last meal usually taken before daybreak by those intending to fast), because he calls in order to waken the sleeping ones and also those who are standing in prayer at night may return.

In a nutshell, there are three opinions pertaining this hadith:

- 1) Since it is incompatible with the Quran, it should be discarded altogether. This is the idea held by the overwhelming majority.
- 2) In case it is authentic, it must be placed in its proper perspective to make sure that it does not contradict the Quran, and also in order to reconcile it with another hadith. The former is to be regarded as an unexplained hadith and the latter as being an explained one or the latter has explained the meaning of the former. Notable with this idea is al-Bayhaqi.
- 3) It is authentic and should be worked out. This is the opinion of the minority including al-Albani.

Finally, my discussion of this hadith has been basically founded upon the concession to the position of the minority. In other words, let us suppose that this hadith is authentic in terms of its *sanad* as some claim it to be, then the problem of its matn being contrary to the Quran is still a flaw disqualifying it. Otherwise, the attempt to authenticate its *sanad* is equally unfounded and debatable, for Hammad bin Salama, one of its narrators has been disqualified

by many early scholars. Al-Suyuti, in his *al-Hawi li-lfatawa* vol. 2, p. 114, says the following about Hammad bin Salama:

Indeed Hammad has been badly spoken of because of his poor memory, and as a result, a lot of his hadiths have been abominable, refutable. It is believed that his stepson inserted (false hadiths) into his books, and because Hammad could not memorize, when he narrated them he made errors therein. It is for this reason that al-Bukhari did not relate anything from him, and Muslim did not narrate from him in the basics of his book except those accounts Hammad narrated from Thabit al-Bunani, all he has narrated from him are subsidiary narratives (those which are usually taken only if supported by another evidence or themselves to be used to strengthen other narratives belonging to the same level).

Whatever the case may be, if the *sanad* of this hadith is safe, its *matn* is not, and that is more important. Finally, care should be taken not to entirely depend upon the authentication of hadiths by al-Albani without knowing what other scholars say about a particular hadith. The man has made unaccountable number of grave errors and has extremely contradicted himself.

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To be continued in part 11.
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