



# Examining the Authenticity of Ahadith: A Critical Study Pertaining with the Prevalence of Fabricated and Weak Hadith <sup>1</sup>

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**Abstract-** As per the consensus of the scholars the Hadith is certainly considered one of the major sources of Islamic law (Shariah) after the Holy Quran. While the Quran provides the foundational framework of divine guidance, the Hadith complements it by detailing the sayings, actions, and approvals of Prophet Muhammad (Sallallahu Alaihi Wasallam). Together, they form the basis of Islamic jurisprudence and practical application of faith in daily life. The Quran often presents general principles and commands, while the Hadith provides specific explanations and practical examples. For instance, the Quran mandates Muslims to pray (Salah), but it is the Hadith that outlines the details of prayer, such as timings, movements, and supplications. Islamic law (Fiqh) relies on the Hadith as a critical source for deriving rulings. When a matter is not explicitly addressed in the Quran, scholars turn to the Hadith to find guidance. The Ahadith, also referred to as Hadith, are classified into four categories: Sahih (Authentic), Hasan (Acceptable), Da'eef (Weak), and Mawdoo' (Fabricated). Fabricated hadith (Mawdoo') are not recognized as valid Hadith. An average Muslim rarely, if ever, consults the original compilations of the Tradition. As a result, many accept without question the claims of religious leaders that the Traditions are authentic sayings of the Messenger of Allah, without verifying their sources. Even among scholars, the majority do not thoroughly examine these narrations themselves. Instead, they tend to endorse and defend them despite limited direct knowledge. Their usual response to a questionable Tradition is outright dismissal of any doubts regarding its authenticity. Even when they personally study such narrations, they often remain silent or refuse to revise their stance. This rigid attitude lacks rational or logical justification.

The widespread presence of fabricated and weak Hadith has increasingly blurred the boundary between truth and falsehood. As a consequence, numerous 'Bidaat' (innovations and deviations) and false customs have infiltrated Islam, masquerading as legitimate practices based on spurious narrations. Several groups have entrenched their beliefs in these fabricated Hadith, resulting in confusion, unrest, and division within the Ummah. Alarming, many preachers and individuals responsible for spreading Islamic teachings do not hesitate to promote baseless or fabricated Hadith. Only a few approach the subject with the necessary caution and scholarly rigor. The prevailing tendency is to accept as the Prophet's words everything that appears in various Hadith texts, irrespective of its authenticity or source strength. If such a lenient approach prevails, it undermines the immense efforts and challenges faced by the scholars of Hadith in meticulously researching and authenticating these narrations. Moreover, if weak Hadith are granted validity, it raises a fundamental question: What then is the purpose of the rigorous and systematic examination undertaken to preserve the true legacy of the Prophet?

**Key words:** Ahadith, Jurisprudence, Sahih (Authentic), Hasan (Acceptable), Da'eef (Weak), Mawdoo' (Fabricated)

## Research Questions

- i. Whether rejecting a hadith after examination is disbelief?
- ii. Are Bukhari and Muslim next to Quran?
- iii. Are there Da'eef (weak) hadiths in Al-Bukhaari and Muslim?

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- iv. Do hadith have only the sayings/practise of the Prophet(Sallal Lahu Alaihi Wa Sallam) or something else?
- v. Whether sayings of the Prophet(Sallal Lahu Alaihi Wa Sallam), could be openly contrary to the command of the Quran.?
- vi. Conflict between Quran and Hadith, then what?

For the Seekers of Truth!

For the sake of convenience I would like to tell that I have divided this article into 6 parts.i.e. A,B,C,D, E and Conclusion.

## Synopsis

A. Introduction

B. Contradiction in Sahih Bukhari

C. Contradiction between Sahih Bukhari and Sahih Muslim

D. Conflict between Quran and Hadith, then what?

E. Some Other Contradictions

Conclusion

In the name of Allah, the Most Merciful, the Grantor of Mercy

**Meaning of Hadith:** A hadith (plural ahadith) is the saying of or the narration about the doings of the Prophet of Allah, Muhammad, (Sallal Lahu Alaihi Wa Sallam). These ahadith (traditions) are in reality the explanation of the Qur'anic writings and the details of Qur'anic commands. The ahadith were narrated by the sincere companions of the Prophet in a responsible way, which were recorded by the subsequent reliable narrators, till they were compiled in book forms, which are known by the titles: Bukhari, Muslim, Tirmizi, Abu Daud, Nasai, Ibn Majah, Ahmad, etc. Among these, 'Sahih Bukhari' and 'Sahih Muslim' are ranked the most reliable from the point of view of the authenticity of their sources. But still they are not Quran as Allah rightly mentioned in the Quran

لَحْفِظُونَ لَهُ وَإِنَّا الذِّكْرَ نَزَّلْنَا تَحْنُ إِنَّا

"Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption)".(Al Quran 15:9)which means no other text is free from errors and satanic influence except Quran e Kareem.

Say to them, "I advice you to do one thing: and that is to stand unto Allah in pairs, or singly, and then reflect/think. (Al Quran 34:46)

And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. (Al Quran 39:27)

The Quran invites us to observe and examine before we can accept anything. The same principle could be applied in examining the Hadith. We are required to examine the hadith much before we accept it. I was forced to write on this subject even though I was less interested as I feel it is only an exercise in futility as it doesn't solve any purpose except to revert the masses to Al Quran. For the last ten years I was willing to write on this subject but looking at the fragility of the subject I always avoided to say anything. The subject is quite delicate to justify.

Allah rightly say about Quran,

"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allâh)". (Al Quran 41:42)

It becomes my duty to tell the reader about the issues involved in the study of Hadith. Also, if any Hadith clashes with a Quranic verse or a stronger Hadith than itself and there is no way of conformity occurring, the Quranic ayat or superior Hadith will be given preference and the Hadith will be regarded as unacceptable for practice (being termed as either inapplicable (mansookh) or only for the uniqueness of the Holy Prophet (Sallal Lahu Alaihi Wa Sallam). There are many examples of this. Unfortunately, many Muslim individuals, groups and organisations use quotations of weak Ahadith to support an argument or a position. There are sincere Muslims who, due to ignorance, choose unchecked Hadith and feel so proud and so confident that the prophet (Sallal Lahu Alaihi Wa Sallam ) has supported their arguments. There are also many sincere Muslims who refrain from employing weak narrations once they are made aware of the seriousness of attributing a lie to the Prophet(Sallal Lahu Alaihi Wa Sallam)

The Ahadith are classified as Sahih (Authentic), Hasan (Acceptable), Da'eef (Weak) and Mawdoo' (Fabricated). Fabricated hadith/traditions (Mawdoo') are not considered to be Hadith. An ordinary Muslim very rarely, if at all, reads a compilation of the Tradition. Therefore, he or she accepts as true the claim by religious leaders that the Tradition is actually a collection of the Messenger of Allah without any check-over. Even the religious Scholars, for the most part, do not read these compilations first hand. In reality, therefore, they support and defend something about which they have no information. Their initial response to a questionable piece of Tradition is to deny its existence. Then, even after having read it themselves, they keep quiet or refuse to alter their stance. Such inflexibility cannot be justified logically and rationally.

The practice of fabricated and weak hadith or traditions of the Prophet has intertwined truth with falsity. Many are the 'Bidaat' or false customs practised in the name of religion which have crept into Islam by the way of false or concocted hadith. Many groups have based their moorings in such a hadith and great is the unrest and vacuum created in this Ummah due to such fabricated hadith. Neither orators nor those entrusted with the job of spreading Islam, hesitate in pronouncing fabricated, unfounded hadith. Very few are the people who adopt a cautious attitude in the matter of hadith. The normal trend is to accept as the word of the Prophet all that is presented in the name of hadith in various books even though it may be fabricated or its sources may be weak. If such a lax attitude can be adopted in the matter of 'hadith' then the pains and trials endured by the doctors of hadith in the research of hadith and in the wonderful feat of compiling the hadith, appear to be unnecessary. If weak hadith are also valid then where is the utility of a discussion about the authentic and the weak and why the differentiation between the authentic and the weak hadith?

#### *The Prevalence of Concocted and Weak Traditions (Hadith)*

The traditions or hadith of Prophet Muhammed(Sallal Lahu Alaihi Wa Sallam) are directly related to Islam and its teachings. Hence, anything in the name of Hadith will be regarded as a part of Islam. In other words, the hadith becomes a touchstone which differentiates acts and deeds into desirable and undesirable, reward able and punishable as seen from the eyes of the Creator and as conveyed through the Prophet through the hadith. Obviously, this is a matter of the greatest responsibility. If the connecting sources and reporting of a particular hadith are in reality correct then it will be regarded as a part of Islam and its tenants. No Muslim can then dare challenge it. He is bound to accept and follow every precept and traditions or hadith of the Prophet. In view of this immense importance of the hadith, the

earlier scholars were extremely cautious in the matter of accepting a hadith. The famous 'Tabree' or follower of the Prophet's companions ibn e Sereen said, "Hadith is Deen(Islam)." Hence, verify ( the source) from which you are acquiring Deen (or Islam)."<sup>2</sup>

Presentation of Falsehoods in the Name of Allah and the Prophet:

If a Hadith is not genuinely the spoken word or action of the Prophet (that is, if it is fabricated), then it is merely a falsehood ascribed to the Prophet and, in essence, a falsehood ascribed to Allah, a falsehood that is subsequently incorporated into Deen or Islam. Such a falsehood is ascribed to Allah,

Who is more wicked than a person who invents a lie concerning Allah to mislead others without knowledge (Al Quran 6:144)

Say (O Muhammad ): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"

*"And what they think those who invent lies against Allah, on the Day of Resurrection?"* (Al Quran 10:59-60)

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." (Hadith)

*Who concocted Hadith (Traditions)?*<sup>3</sup>

Despite these warnings, numerous traditions (hadith) were concocted and attributed to Prophet Muhammad (Sallallahu Alaihi wasallam). Such traditions are known as made-up or concocted traditions (Hadith). The people who indulge in this exercise were ill-intentioned and evil and there were others who intended too. With the purpose of creating unrest 'fitna', in Muslim society, the enemies of Islam, in the garb of Islam, concocted hadith. Traditions (hadith) were also made lip and lies were attributed to the Prophet in order to please kings and emperors. At times, traditions were also framed up with the purpose of drawing people towards virtues and scaring them away from vices. This job of concocting hadith done with good intentions was performed also by sages and Sufis.

Some mischief mongers have admitted to having invented hadith. For instance, when one Abdul Kareem bin al Arja, of the period of the caliphate of Mahdi Abbasi, was brought to be executed, he admitted to having invented four thousand traditions (hadith). A man named Abu-Asma Nuh bin abi Maryam who had concocted hadith in praise of the virtues of every Surah (chapter) of the Quran, later admitted that he had invented these hadith as an act of virtuosity when he observed that the attention of the people was drawn away from the Quran and they were absorbed more in the works of Abu Hanifa and Muhammad bin Ishaq.<sup>4</sup>

Wahab bin Munabbih who was a Jew, concocted hadith: about the virtues of various good deeds when he converted to Islam.<sup>5</sup>

Abu Dawood Nakhee was an intense worshipper. He prayed at length during the night and often fasted during the day. Additionally, he also did the job of concocting traditions (hadith).<sup>6</sup>

When Ghulam Khaleel was asked about the traditions which he quoted in relation to 'Raqaiq' (causing to weep), said that he had invented these hadith to instill a 'weighing sense of spiritual consciousness or Riqqat'. Orators and tale-vendors made up false stories and attributed them to the Prophet (Sallallahu alai hi wasallam) in order the audience weep and to brighten up their gatherings.

<sup>2</sup> . Al Kifaya fi ilm il Riwayah Khateeb Baghdadi P.162

<sup>3</sup> The Prevalence of Concocted and Weak Traditions (Hadith), by SHAMS PIRZADA, Idara Dawatul Quran Bombay, 2nd Edition 2000

<sup>4</sup> Kitab al Mauzuaat-Ibn Jawzi", P.14

<sup>5</sup> Al Mauzuaat Preface by Abdul Rahman bin Usman. P. 8

<sup>6</sup> Kitab al Mauzuaat.P.41



*Books on Concocted and Weak Hadith (Traditions):*

There are numerous books in the Arabic language on concocted and weak ahadith which contain a detailed analysis of such hadith. Some famous books on the subject are being mentioned here:

1. Kitabul Mouzooaat - by Ibn Jouzi (Died 597 A.H.)
2. Al Maqaasid al Hasana - by Sakhawi (902 A. H.)
3. Al-La'aali Al-Masnoo'aa - by Jalaluddin Sewti (911 A. H.)
4. Tazkiratul Mouzooat - by Muhammad Tahir Hindi (986 A. H.)
5. Tameez al Tayyib minal Khabees - by Shaibani
6. Mouzooat-e-Kabeer - by Mulla Ali Qari (1014 A. H.)
7. Kashr ul Khafa - by Al Ajlooni (1162 A.H)
8. Al Fawaidul Majmooa - Shoukani (1250 A. H.)

The famous 'Muhaddis' (doctor of Hadith) of the present times Muhammad Nasiruddin Albani has rendered great service by his work 'Silsilatul Ahadith al Zaeefa wal Mouzooa'. Two volumes of this work are there, published by 'Al Maktab al and wholesome discussion on fabricated and weak ahadith (traditions). Apart from this, the author has listed out weak hadith in his 'Zaeef al Jame al Sagheer' which is spread across many volumes. As far as the Urdu language is concerned, no book has been written on this subject presumably. This is a big lacuna in Urdu literature. However, only recently 'The Markazi Maktaba Islami Delhi' has published ,I book 'Fitna-e-Waza Hadith 'aur Mouzoo ahadith Ki pahchaan' (Understanding the Mischief of Concocted and Weak traditions)by Maulana Muhammad Saud Aalim Qasimi. The book is a valuable and worth-reading work

**Are there any da'eef (weak) hadiths in al-Bukhaari and Muslim?**

*Rejecting Ahadith after examination is not disbelief.*

**B. Contradiction in Sahih Bukhari**

I just cherry picked few instances ( i.e. B,C,D & E) to discuss with you all the authenticity of Bukhari and Muslim. The people of knowledge know very well that I could have cited ample number of such contradictions and inconsistencies which are prevalent in the Ahadith. I could have mentioned and discussed many instances but due to paucity of time and space I decided to be brief. To determine the state of the cooked rice, the cook tastes a small portion directly from the cooking pot.

**The first Contradiction**

It is mentioned in Bukhari: "It is narrated by Abdullah bin Umar that when Abdullah bin Ubai(the leader of hypocrites) died" his son went to the Prophet (Sallalahu Alaihi Wa Sallam). The Prophet gave him his kurta (shirt) and asked him to shroud his dead body in that shirt, then he stood up so that he may offer his funeral prayer. But Umar Ibn Khattab held him by his clothes and inquired whether he would offer his funeral prayer when he was a hypocrite, and Allah had forbidden him to pray for their forgiveness. The Prophet replied that Allah had given him authority for both the things, accordingly He has stated: 'Pray for forgiveness for them or do not pray for forgiveness for them; even if you pray for forgiveness for them seventy times, Allah will not forgive them' (After reading this verse) he said: I will pray for forgiveness for them more than seventy times.' Umar (R) then states: "The Prophet then offered his funeral prayer and we also offered the funeral prayers with him. Thereafter Allah revealed this verse to him: Never offer funeral prayer for

any of them that dies, nor stand at his grave, for surely they had rejected Allah and His messenger, and they died while they were evil-doers.”<sup>7</sup>

Some scholars have refused to accept the authenticity of this tradition though it is from Sahih Bukhari and its narrators are trustworthy. “Qazi Abu Bakr states it is not proper to accept this hadith, nor is it correct to say that it is the saying of Allah’s messenger. And Qazi Abu Bakr Baqalani writes in ‘At- Taqrib’ that this hadith has a single narrator, whose authenticity is not certain. Imamul Haramain states in his ‘Mukhtasar’ that this tradition is not counted among the authentic ahadith and he states in Burhan that Ahle Hadith do not consider it authentic, and Imam Ghazali writes in ‘Al-Mustasfa’ a clearer point is that this tradition is not authentic and the commentator of this hadith Dawoodi says that it is unprotected (unauthentic),”<sup>8</sup>

The issues accepting this tradition as authentic are discussed below in brief:

(1) As Bukhari has quoted this hadith, he has also quoted another hadith. narrated by Jabir (R). which is quite different from it:

*“Jabir (R) says that the prophet (Sallal Lahu Alaihi Wa Sallam) went to Abdullah bin Ubai after his burial Then he ordered him to be exhumed and put his saliva in his mouth and covered him with his own kurta (shirt).”*<sup>-9</sup>

The said both ahadith are narrated in Bukhari. In one it is said that when the son of Abdullah bin Ubai requested the Prophet, he gave his shirt to him and then offered his funeral prayers. And in another narrative these words are also there: *“He said to him: ‘Inform me, I will offer prayer. Then he informed him of the completion of the funeral preparations, and when he proceeded to offer prayer, Umar (R) tried to stop him”*.<sup>10</sup>

And in another tradition it is stated that, *“The burial had taken place, but he ordered his body to be exhumed and then covered it with his shirt. It is obvious that there is open disagreement between the two traditions. Another example of this disagreement is: The words of the narrative of Abdullah bin Umar quoted by Bukhari are that the Prophet said that he would pray for forgiveness more than seventy times, but in the narrative that has been quoted by Ibn Abbas the words that have been ascribed to the Prophet are: Had I known that by praying for forgiveness for him he would be forgiven, I would have prayed for his forgiveness more times than that.”*<sup>11</sup>

With regards to the issue of interpretation the two things discussed above are different. *“The first statement is unconditional, and the second statement is conditional”, and Allama Jussas writes “that the words, ‘I would add even to seventy times’ quoted in some narratives are because of the narrator’s error, because Allah had already informed that these people had rejected Allah and His messenger, then how could the Prophet (Sallal Lahu Alaihi Wa Sallam) prayed for forgiveness for the rejecters of faith, when he knew that they would not be forgiven”. Quoted here is an extract of an authentic narrative; “Had I known that by praying for forgiveness for them for more than seventy times they would be forgiven, I would have prayed for forgiveness for them more than that.”*<sup>12</sup>

(2) While this tradition has been reported in different ways with reference to various sources, and Ubaidullah bin Abdullah bin Utbah or Ubaidullah bin Abdullah bin Umar are the middle men. Hence, Khabar-i-wahid is a report from a single narrator. Though a narrative from a single source is permissible, it cannot conflict with the Quran or the Sunnah.

(3) In the hadith included in the Musnad-e-Ahmed which is narrated by Ibn Abbas, there is this elaboration: “then the Prophet (Sallal Lahu Alaihi Wa Sallam) offered his funeral prayer, walked with the coffin and stood at his grave, while the tradition quoted by Bukhari as narrated by Jabir says that the Prophet arrived at the grave of Abdullah bin Ubai after his burial. This conflicting statement in the traditions has been admitted by Allama Sindi also, as he writes: This hadith is in contradiction of the previous hadith, because in this it is clearly stated that the Prophet offered the funeral prayer and

<sup>7</sup> (Bukhari, Kitabul Tafseer, Book 6 :: Volume 60 :: Hadith 194 )

<sup>8</sup> .Fathul Bari, Vol. VIII. P. 272

<sup>9</sup> Bukhari Kitabul Janaiz, Book 2 :: Volume 23 :: Hadith 360

<sup>10</sup> Bukhari Kitabul Janaiz

<sup>11</sup> Bukhari, Kitabut Tafseer Surah Taubah, Book 6 :: Volume 60 :: Hadith 192

<sup>12</sup> Ahkamul Quran, Jussas. Vol. III, page 177

before that he had given his shirt... But stretching its meaning, this tradition shows that he arrived after that and thereafter covered the dead body with his shirt. Some scholars have tried to show that both the traditions are similar, but that does not remove the objection fully".<sup>13</sup>

(4) Ibn Jarir Tabri quotes the narrative of Anas (R) that, "when the prophet (Sallal Lahu Alaihi Wa Sallam) wanted to offer the funeral prayer of Abdullah bin Ubai, Jibril held him by the edge of his clothing, and recited this verse: And never offer prayer..... But as Ibn Katheer has explained, one of its narrators is Yazid Raqashi, who is unreliable".<sup>14</sup>

It is highly possible that Jibril(As) stopped him, and other narrators misunderstood Hazrat Umar's attempt to prevent the Prophet from performing the funeral prayer. This is why Allama Razi's Tafseer-e-Kabir and Maulana Maududi's Tafhimul Quran cite it. The narratives reported in Bukhari and Muslim provide a precise description of the Prophet's offering funeral prayer, despite the tradition of weak sources. They prefer this weak tradition to the one quoted by Bukhari based on its substance.

(5) The context clearly indicates that the verse was revealed during the Prophet's return journey from the Tabuk Expedition, as it is stated in the immediately preceding verse: "If Allah bring you back to a group of them..." This serves as evidence that these verses were revealed prior to his return to Madina. Abdullah bin Ubai passed away approximately two months following the Prophet's return to Madina, specifically in Zil Qa'dah 09 A.H. Consequently, this hadith is not connected to the context of the verse. However, the topic that begins in verse No. 73 and extends to this verse is a coherent subject, particularly regarding the directive to fight the hypocrites and handle them strictly.

MY INTENTION WAS TO HIGHLIGHT THE OPINION OF THE SCHOLARS. BUT WE SHALL NEVER FIND SUCH A THING IN THE GLORIOUS QURAN.

### C. Contradiction between Sahih Bukhari and Sahih Muslim

Mutah refers to engaging in a sexual relationship with a woman who has given her consent for a specified duration. In this situation, the woman is not considered a wife, as she is bound by the man's nikah contract. Consequently, the regulations regarding maintenance, divorce, and iddat do not apply to her, and she is not entitled to any portion of the man's inheritance. This practice was common in pre-Islamic Arabia (before the arrival of the Prophet) and was later prohibited by the Prophet (Sallal Lahu Alaihi Wa Sallam).

As Narrated 'Ali bin Abi Talib(R):

"On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat".<sup>15</sup>

Scholars and jurists have reached a consensus regarding its prohibition: Khattabi states that there appears to be a consensus on muta'h being considered haram, with the exception of a few Shiah's.<sup>16</sup> There is a consensus among the Imams of various Fiqh schools regarding the prohibition of this nikah.<sup>17</sup> Regarding the hadith that suggests the Prophet permitted muta'h during certain battles and later revoked it, there are conflicting interpretations present in these ahadith.

When it was prohibited during the battle of Khaibar (06 Hijri), how can the question of its re-permission at the time of the victory of Makkah (08 AH) arise? By the time of the victory of Makkah, the religion had attained a state of perfection, and Muslims had established themselves as a formidable force. Thus, that was not a suitable moment for

<sup>13</sup> Sunan-i-Nussai, Vol. IV, page 38, Hashiatul Imam Sindi

<sup>14</sup> Tafseer Ibn Katheer, Vol.II, page 379

<sup>15</sup> Bukhari :: Book 5 :: Volume 59 :: Hadith 527

<sup>16</sup> Fathul Bari: Vol 9 page 142

<sup>17</sup> Fiqhus Sunnah As Sayed Sabiq- Vol 2, page 142

allowing muta'h. Furthermore, according to another account, its permission was granted for only three days before it was prohibited again, while another account states it was allowed for just one day before being revoked the next day. In a narrative found in Muslim, it is reported that the Prophet (Sallal Lahu Alaihi Wa Sallam) announced during the victory of Makkah. " I have given you permission to have muta'h with women and now Allah has declared it haram till the Doomsday."

Sabra b. Ma'bad reported that, *"Allah's Apostle (may Sallal Lahu Alaihi Wa Sallam) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We made a proposal to her for contracting a temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (may Sallal Lahu Alaihi Wa Sallam) commanded us to part with them (such women)"*.<sup>18</sup>

It is also narrated in Muslim that during the Battle of Autas, which occurred following the victory at Makkah (in Shawwal, 8 A.H.), the Prophet initially granted permission for it and subsequently prohibited it.

Iyas b. Salama reported on the authority of his father that, *"Allah's Messenger (may Sallal Lahu Alaihi Wa Sallam) gave sanction for contracting temporary marriage for three nights in the year of Autas and then forbade it"*.<sup>19</sup>

The Battle of Autas was after the victory of Makkah, so inevitably only one of the two narratives can be true. How is it possible that at the time of the victory of Makkah, the Prophet may declare that muta'h has been forbidden till the Doomsday, and when a battle takes place at Autas, he again permits it. Such narratives cannot be the sayings of the Prophet(Sallal Lahu Alaihi Wa Sallam), when they are openly contrary to the command of the Quran.

If we are true to ourselves we could easily recognise that these Hadiths are not only contradictory to each other but also misleading but it is said that Bukhari and Muslim are free from errors. In accepting these narratives as accurate, a question arises: who were the women in Makkah and Autas willing to enter into a nikah for just three days in exchange for a 'chadar'? How were they contacted? Did any Muslim approach an unfamiliar woman to inquire if she would consent to marry for only three days? If she agreed, how could a sexual relationship be initiated immediately, without 'istibra' (the waiting period following a menstrual cycle), given that there is a stipulation for waiting before engaging in sexual relations with a female slave? If it is claimed that there is no prerequisite for istibra in the case of muta'h, how could it be determined whose child would be born if a pregnancy occurred? Furthermore, in the event of pregnancy, would the responsibility for the child's maintenance fall upon the temporary husband of the mother? If the obligation did rest on him, what advantage would there be to the temporary nikah? These inquiries sufficiently illustrate the irrationality of muta'h, yet the Shia sect of Muslims maintains a belief in its permissibility.

Regarding the allowance of muta'h, there exists a hadith in Sahih Muslim narrated by Abdul Malik bin Ar Rabos bin Sabrah; however, the renowned hadith scholar Yahya bin Mueen has classified it as weak, and Abdul Hasan bin Al Qattan asserts that his honesty has not been established. Although Muslim has recorded his hadith, it is not deemed reliable.<sup>20</sup> In both Bukhari and Muslim, it has been reported regarding Abdullah Ibn Masood that the Prophet (Sallal Lahu Alaihi Wa Sallam) allowed him to engage in muta'h during times of battle. Therefore, the account is attributed to Qais bin Abi Hazim, and concerning Qais bin Abi Hazim Al Madani, it is noted that he was informed by Yahya bin Saeed that he is a rejecter of hadith.<sup>21</sup>

A hadith in Bukhari has been narrated by Hasan bin Muhammad through the sources of Jabir bin Abdullah and Salmah bin Aku that both of them said that, "a messenger from the Prophet(Sallal Lahu Alaihi Wa Sallam) came to them when they were in the Prophet's army saying that the Prophet had allowed them to take benefit".<sup>22</sup>

<sup>18</sup> Muslim :: Book 8 : Hadith 3258

<sup>19</sup> Muslim :: Book 8 : Hadith 3251

<sup>20</sup> Tahzeebut Tahzeeb, Ibn Hijr Asqalani. Vol.6, page 393

<sup>21</sup> Tahzeebut Tahzeeb. Vol. 8, page 388

<sup>22</sup> Bukhari, Chapter, Kitabun Nikah



At the same time Bukhari had also narrated(as mentioned above) through Hasan bin Muhammed this narrative of Ali(Raz) that the Prophet(Sallal Lahu Alaihi Wa Sallam) has forbidden muta'h on the occasion of Khaibar.

"There is a narrative by Ibn Jareej that Jabir bin Abdullah(Raz) reports that they has performed mut'ah in the time of Prophet(Sallal Lahu Alaihi Wa Sallam) and Abu Bak(Raz) and Umar(Raz)".<sup>23</sup> "This is Abdul Malik bin Abdul Aziz bin Jareej about whom Atharam has quoted the saying of Imam Ahmed that when Jareej says that so and so said that or informed him then he narrates false hadith, and when he says that he has been informed by so and so or that he has heard it from him, then it is sufficient for your confidence. And Azhaqi has quoted this saying of Imam Malik that Ibn Jareej is collector of wood in the darkness of night, i.e. collector of true and false statements. Dar Qutni advises to be wary of the machination of Ibn Jareej, and Yahya bin Saeed says that he is weak narrator".<sup>24</sup>

From this, one can infer that if the condition of Bukhari and Muslim is so fragile regarding a minor issue related to muta'h, one must question the status of other kutubs and narratives. What about the other matters, particularly those narratives cited by Shiahs?

The reality is that within these conflicting and complex narratives, most of which are derived from questionable sources, it has not been established that the Prophet (Sallal Lahu Alaihi Wa Sallam) granted permission for muta'h. In fact, given that the practice of muta'h was ongoing, he explicitly prohibited it with considerable emphasis. Furthermore, it is important to recognize that the mere inclusion of any narrative in the texts of Bukhari and Muslim does not confer upon it sanctity, especially when it directly contradicts the clear directives of the Quran.

*Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradiction. (Al Quran 4:82)*

If even after these arguments, someone continues to assert that muta'h was allowed, then they should explain what distinguishes illegal sexual relations from muta'h. Furthermore, they should also clarify that muta'h does not contravene the commands concerning marriage regulations.

#### *D. Conflict between Quran and Hadith, then what?*

Hadith contradicting the Quran: A story about the Prophet having been affected by magic has been narrated in both Bukhari and Muslim.<sup>25</sup> The key elements of the narrative are as follows: In Madina, a Jew or a hypocrite allied with the Jews, named Labid bin A'sim, acquired the Prophet's hair from his comb and, by casting a magical spell on it, buried it in a well. As a result of this sorcery, the Prophet became ill and was under the false impression that he had engaged in certain actions, although, according to some accounts, he had not actually done so; this condition persisted for six months. Subsequently, he received guidance through Revelation and was instructed to recite the "Mu'avvizatain" (Surah Faalaq and Nass), after which he regained his health. This account is documented in Bukhari, Muslim, and other collections of traditions, yet it is deemed unacceptable for several valid reasons. Firstly, this narrative contradicts the assertions made in the Quran, which has refuted the claims of the disbelievers that the Prophet is under the influence of charms or magic.

The wrong-doers say that you are following a person affected by magic (Al Quran 17: 47). It would mean that the Quran is refuting, this narrative is confirming. The reply of the supporters of this story is that a Prophet can be affected by magic, as Prophet Moosa, seeing the ropes and sticks of the magicians, had thought that they were creeping like snakes: (Al Quran 20: 66); and the accusation of the infidels that the Prophet can be affected by magic, meant that some magician had made him insane, which the Quran has refuted. They also say: "The effect of the magic was limited to the person of Muhammad only and the Prophet hood of Muhammad (Sallal Lahu Alaihi Wa Sallam) was quite unaffected by it." But this reply is a mere play on words, because in the narrative it is mentioned that he was under the illusion that he had done a certain thing but in actuality he had not done it, that is the magic has affected his mind (Allah give us refuge), and that this effect remained for months together; and that he came to know of it only when the revelation

<sup>23</sup> Muslim, Chapter Kitabun Nikah

<sup>24</sup> Tahzeebut Tahzeeb, Vol. 6, pages 402-406

<sup>25</sup> Bukhari :: Book 8 :: Volume 75 :: Hadith 400, Muslim :: Book 26 : Hadith 5428, Muslim :: Book 4 : Hadith 1888

from Allah informed him. When Prophet Moosa observed the ropes and sticks of the magicians appearing as snakes for just a brief moment, he recognized that these objects were not actual snakes, but merely resembled them; thus, he was not misled by their appearance. Furthermore, Prophet Moosa did not suffer from any illness or affliction. Consequently, drawing a comparison between the tale of the magical enchantment affecting Prophet Muhammad (Sallalahu Alaihi Wa Sallam) and the incident involving Prophet Moosa is exceedingly implausible and unfounded.

Secondly, acknowledging the tale of the magic spell as factual would negatively impact the perception of the Prophets' innocence, as the narrative claims that the magic spell influenced not only his physical state but also his mental faculties. It is evident that such a notion contradicts the esteemed status of prophet hood. Consequently, the argument suggesting that if the Prophet could sustain injuries or fall ill, he could also be susceptible to a magic spell is without merit. The consensus on the innocence of the Prophets is universally accepted and is thoroughly and unequivocally supported by the Quran and Sunnah. Therefore, any account that contradicts the fundamental characteristics of prophet hood cannot be deemed valid, regardless of whether it appears in Bukhari or Muslim.

Thirdly, concerning the narration of this story, one of the narrators is Hisham, who, while considered reliable, has been critiqued by Allama Ibn Hajar in his *Tahzeebut-Tahzeeb*. Ibn Hajar notes that after his travels to Iraq, Hisham recounted numerous traditions as having been relayed by his father, which were not well-received by the Iraqi populace. Furthermore, Malik did not accept the narrations he presented to the people of Iraq. Hisham visited Kufah three times. During his first visit, he narrated: 'My father told me that he heard Hazrat Ayesha say.' On his second visit, he altered his narration to: 'My father informed me that it is reported by Hazrat Ayesha.' And on his third visit, he recounted it in this manner: "My father narrated from Ayesha." <sup>26</sup>It shows that although Hisham was a reliable narrator, in narrating he had become rather incautious. In the circumstances, why his story of the magic spell over the Prophet, which concerns a very important matter, should not be considered a result of his carelessness?

Fourthly, within the series of narrators, there exists a single narrator, Sufyan bin Uaynah, who acknowledges that he first heard this account from Ibn Juraij. In this regard, the critique by Maulana Amin Ahsan Islahi is particularly relevant: "As if this event gained notoriety a century after the Prophet's demise." Prior to this, the knowledge of the event was confined to only a select few individuals. It is evident to all that if the Prophet were to be under a magical influence (May Allah protect us!) for six months, the occurrence would have 26 *Tahzeebut Tahzeeb*, Vol. 11, P.50 <sup>27</sup>

To prevent an extended discussion, I fell contented in presenting only these few reasons. Nevertheless, I wish to cite several excerpts from commentators who have strongly disputed the narrative of the magical spell cast upon the Prophet: The esteemed commentator, Allama Abu Bakar Jassas, in his *Tafseer, Ahkamul Quran*, has stated:

"And the people have declared a greater and more terrible thing than magic to be permissible. Accordingly they think that the Prophet was subjected to a spell of magic and he was also affected by it, so much so that he said that he thought that he was saying a thing and doing a thing, when actually he had neither said it nor done it; and a Jewess cast a magic spell through the skin of the date, his comb and hair, till the Archangel, Jibril came and informed him that this woman had cast a spell of magic over him through the skin of the date and that it was beneath a stone in well. Then he got it removed and the spell over him was broken, when Allah refuted the claim of the infidels and stated: "And the wrong-doers state that you are following a man who is under the spell of magic." In reality this kind of hadith is invented by the apostates". <sup>28</sup>Sayed Qutub in his *Tafseer. Fi Zilalil Quran*, writes: "These narratives in reality are, in the matter of propagation and conduct, contrary to the belief of innocence of the Prophet, and also clashes with the belief that every saying and act of the Prophet is Sunnah and Shariah, Moreover these narratives also clash with the statement of the Quran that the Prophet is not under the spell of magic and in which the claim of the polytheists has been refuted. On this account these narratives are too far-fetched. Besides, the tradition with a single narrator cannot be accepted in the matter of belief. For this purpose, only Quran is reliable and for the principles of belief, ahadith can be accepted on the

<sup>26</sup> *Tahzeebut Tahzeeb*, Vol. 11, P.50

<sup>27</sup> *Tadabbure Quran*, Vol. VIII, P.666

<sup>28</sup> *Ahkamul Quran*, Vol. I. page 55

condition that they are narrated by an unbroken series of reliable narrators, while these narratives are not narrated by a series of narrators. Furthermore, both these Surahs were revealed in Makkah according to the preferable testimony.”<sup>29</sup>

And Maulana Amin Ahsan Islahi writes: “Although the claim is made that there was no effect of this magic spell on his duties as the Prophet, and with that it is also very inane admitted that as a result of this spell he was getting weaker and he was under illusion that he had done certain thing, but actually he had not done it.

According to me, to refute this story this argument is sufficient that it is contrary to the accepted belief which the Quran has taught us about the Prophets. The innocence of the prophets is that characteristic of theirs which cannot be separated from them at any time. This innocence is not at all affected by the fact that a Prophet’s teeth were broken, or he was wounded, or he was killed. None of these things is contrary to his Prophet hood, that one could use it as an argument that when the Prophet can suffer from these things, he can also be affected by a magic spell, to such an extent that he cannot distinguish between an executed and unexecuted act, between a seen and unseen thing. Allah has kept his Prophets safe from such satanic depredations, and this safety of theirs is inevitable for the safety of the religion, It is this safety which provides authority to every word and act of the Prophet. The whole Quran is a witness to the innocence of the Prophet and it is enjoined on every Muslim that he should believe in the innocence of the Prophets.”<sup>30</sup>

The assertions made by these commentators clarify the authenticity of the tale regarding the magic spell cast upon the Prophet and the associated narrative. However, it is indeed astonishing that individuals exhibit such a strong desire to validate one narrative as true, while showing considerably less interest in understanding the impact this narrative has on the perception of the Prophets' innocence. If this does not constitute a blind following to a questionable narrative, then what does it represent?

If a conflict between the Hadith and Quran is seen the Hadith should be interpreted and given a meaning that causes conformity between the two and the clash to be lifted. Similarly, if the Ahadith are seemingly conflicting, it is necessary to give a meaning to them so that the conflict is erased and practice can be made on all. Examples of this follow,

Allah states, *“When the Quran is recited, listen to it attentively and remain silent.”* (Al Quran 7: 204)

However, Ahadith states, “The Salah (namaz) of he who doesn’t read/recite Surah Fatiha in it is not done.” “There is no prayer for the one who does not recite the opening Surah of the Book.”<sup>31</sup> So this is general for everyone performing the Salah. And the saying of the Messenger (Saws): “Perhaps you recite behind your imam?” They responded: “Yes, O Messenger of Allah.” So he said: “Do not do that, except for the Opening Surah of the Book, for indeed there is no prayer for the one who does not recite it.”<sup>32</sup> This is the position of Imam Ash-Shafi’ee, and a group of the scholars of ahadith such as Imam al-Bukhari and others. They held its recital to be obligatory upon the imam leading the prayer, the one who prays behind him, and the one who prays alone.

Visibly, the Hadith contradicts the Ayat. The above Hadith seems to go against the following Ayat,

*“When the Quran is recited, listen to it attentively and remain silent.”* (Al Quran Surah Aaraf, Ayat/ Verse 204)

*“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an)”* (Al Quran 25:1)

In this context, the Quran mandates complete silence, while the muqtadi (the individual following the Imam during namaaz) is instructed to recite Surah Fatiha. Therefore, it is necessary to conclude that the command of the Quran is absolute, whereas the directive of the Hadith pertains to an individual performing namaaz alone or addresses the Imam leading the Salaah. The recitation performed by the Imam suffices for the muqtadi. This principle holds significant importance. Consequently, the interpretation of the Hadith suggests that Salah is not considered perfected without the

<sup>29</sup> Fi Zilalil Quran Vol. VI, P. 4008

<sup>30</sup> Tadabbure Quran, Vol. VIII, P.665-666.

<sup>31</sup>. (Bukhari 756; Muslim 394).

<sup>32</sup> From ‘Ubadah Ibn Samit, reported by Abu Dawood 824; An-Nasa’ee 919

recitation of Surah Fatiha. Qirat (recitation) is unequivocally Fardh in namaaz, while reciting Surah Fatiha is classified as Waajib. The apparent conflict is resolved, allowing for adherence to both the Quran and Hadith. Furthermore, if any Hadith contradicts a verse from the Quran or a more authoritative Hadith, and no means of reconciliation is possible, the Quranic ayat or the superior Hadith will take precedence, rendering the Hadith unacceptable for practice, which may be categorized as either inapplicable (mansookh) or solely relevant to the uniqueness of the Holy Prophet (Sallal Lahu Alaihi Wa Sallam); there are instances that illustrate this.

#### E. Some Other Contradictions

How long was the Prophet (Sallal Lahu Alaihi Wa Sallam) in Mecca?

Ten years

Narrated Anas bin Malik: The Prophet was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither curled, nor very straight. Allah sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.<sup>33</sup>

Thirteen years

Narrated Ibn Abbas: Allah's Messenger started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).<sup>34</sup>

Fifteen years

Ibn 'Abbas reported that Allah's Messenger (Sallal Lahu Alaihi Wa Sallam) stayed in Makkah for fifteen years (after his advent as a Prophet) and he heard the voice of Gabriel and saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years.<sup>35</sup>

Passing urine while standing

"Allah's Apostle went to the (waste)dumps of some people and urinated while standing."<sup>36</sup>

Another Hadith reads: "If someone relates to you that Allah's Messenger urinated while standing, do not believe him. He only urinated while sitting".<sup>37</sup>

Number of times to wash during ablution

Narrated Ibn 'Abbas:

The Prophet performed ablution by washing the body parts only once.<sup>38</sup>

Narrated 'Abdullah bin Zaid:

The Prophet performed ablution by washing the body parts twice.<sup>39</sup>

Narrated 'Abdullah bin Zaid:

<sup>33</sup> Bukhari 7:72:787

<sup>34</sup> Bukhari 5:58:242

<sup>35</sup> Muslim 30:5809

<sup>36</sup> Bukhari :: Book 1 :: Volume 4 :: Hadith 226

<sup>37</sup> Al-Tirmizi, al-Nasa'i and Ibn Majah

<sup>38</sup> Bukhari: Volume 1, Book 4, Number 159

<sup>39</sup> Bukhari: Volume 1, Book 4, Number 160



*"Once Allah's Apostle came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles)".*<sup>40</sup>

The Sahih hadith above clearly contradict each other. How are we supposed to know which one to follow? Should we just pick whichever one we like and ignore the others? If we were to do so, we'd be guilty of what Allah warns us of.

What is [the matter] with you? How do you judge? Or do you have a book / scripture in which you learn that indeed for you in it is whatever you choose? (Al Quran 68:36–38)

Then do they not think deeply about / understand / reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction. (Al Quran 4:82)

#### Dogs drinking and urinating

Narrated Abu Huraira: Allah's Apostle said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."<sup>41</sup>

Narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog)."<sup>42</sup>

\*May be as Hazrat Hamza(Ra) got martyred in the Battle of Uhud(3 hijri) and the order of washing utensils came later, maybe. But why did Imam Bukhari(Ra) brought 2 contradicting ahadith together? And what is the reason for such inconsistency or contradiction?

#### Facing the Qiblah while relieving oneself from call of nature

Narrated Ma'qil ibn AbuMa'qil al-Asadi: The Apostle of Allah (peace\_be\_upon\_him) has forbidden us to face the two qiblahs at the time of urination or excretion.<sup>43</sup>

"Narrated Jabir ibn Abdullah: The Prophet of Allah (peace\_be\_upon\_him) forbade us to face the qiblah at the time of making water. Then I saw him facing it (qiblah) urinating or easing himself one year before his death".<sup>44</sup>

Note: Even Ibn Taymiyyah(Rah) observed: With regard to other reports, some of the scholars have spoken about that. Most(And Not All) of what is in al-Bukhaari is free of any weakness when thoroughly examined.<sup>45</sup> In Saheeh Muslim in particular, there are a number of hadiths which some scholars said were weak or problematic, including Abu'l-Hasan ad-Daraqtni, Abu 'Ali an-Neesaaboori, Abu'l-Fadl ibn 'Ammar, Abu 'Ali al-Ghassaani, Abu'l-Husayn al-'Attaar, Abu Mas'ood ad-Dimashaqi and Abu 'Abdillah adh-Dhahabi.

In Saheeh al-Bukhaari there are also some such reports, but they are very few. turn out to be sound.<sup>46</sup> (While all of these opinions have been established with the intention of adhering and trying to advocate a particular school of thought but still it is an accepted reality that there are certain weakness in the said traditions)

Ibn as-Salaah said in Muqaddimat Sharh Muslim: What is said about a few hadiths that they– meaning al-Bukhari and Muslim – narrated, concerning which some scholars had some reservations, is an exception to what we have mentioned above, because these few hadiths were not unanimously accepted by the scholars.

<sup>40</sup> Bukhari: Volume 1, Book 4, Number 196

<sup>41</sup> Bukhari :: Book 1 :: Volume 4 :: Hadith 173

<sup>42</sup> Bukhari :: Book 1 :: Volume 4 :: Hadith 174

<sup>43</sup> Dawud :: Book 1 : Hadith 10

<sup>44</sup> Dawud :: Book 1 : Hadith 13

<sup>45</sup> Majmoo' al-Fataawa (18/20)

<sup>46</sup> Kitaab al-Ilzaamaat wa't-Tatabbu' by Abu'l-Hasan ad-Daraqutni; Meezan al-I'tidaal (4/39-40); Muqaddimat al-Fath (344); Sharh Muslim by an-Nawawi (1/27); Silsilat al-Ahaadeeth as-Da'eefah (1/142; 2/471-475; 5/218)

Al-Haafiz said: This is a prudent approach. Shaykh Muhyi'd-Deen said something different about these reports. He said in Muqaddimat Sharh Muslim: A number of scholars had some reservations concerning some hadiths narrated by al-Bukhaari and Muslim a number of hadiths which did not meet all the conditions of soundness that al-Bukhaari and Muslim stipulated, and were therefore less sound. ad-Daaraqutni wrote a book about that, and Abu Mas'ood ad-Dimashqi also wrote a book in which he discussed a few hadiths concerning which he had reservations. Abu 'Ali al-Ghassaani also wrote a similar book. All of their reservations, or most of them, have been addressed by other scholars.

It says in Muqaddimat Sharh al-Bukhaari: ad-Daaraqutni had some reservations about a few hadiths in al-Bukhari and Muslim, which he doubted, but this doubt was based on unsound guidelines set out by some hadith scholars that are contrary to the view of most scholars of fiqh, usool and other fields, so we should not pay any attention to that.

Ibn Taymiyyah(Rah) also said: Among that which may be called saheeh is reports that have been classed as saheeh by some scholars of hadith, but others disagreed with that, and said that it is da'eef, not saheeh, such as some phrases that were narrated by Muslim in his Saheeh, but other scholars disputed their soundness, who were either his equals or a lower or higher standing than him. Such material cannot be deemed as definitively saheeh except on the basis of evidence. One example is the reports which say that the Prophet (blessings and peace of Allah be upon him) offered the eclipse prayer (salaat al-kusoof) with three bows [in each rak'ah] and four bows, and his report differs from what is in al-Bukhaari. This was classed as da'eef by the well-versed of scholars, who said that the Prophet (blessings and peace of Allah be upon him) only offered the eclipse prayer once, on the day that his son Ibraaheem died.

Another example is the hadith in Muslim which says: "Allah created the land on Saturday, He created the mountains on Sunday, He created the trees on Monday, He created hardship on Tuesday, He created light on Wednesday, He created the animals on Thursday, and He created Adam on Friday."

This was criticized by scholars who were more knowledgeable than Muslim, such as Yahya ibn Ma'een, al-Bukhaari and others. Al-Bukhaari stated that these were the words of Ka'b al-Ahbaar. A number of others regarded this hadith as sound, such as Abu Bakr ibn al-Anbaari, Abu'l-Faraj ibn al-Jawzi, and others. Al-Bayhaqi and others agreed with those who classed it as da'eef. In Saheeh al-Bukhaari itself there are three hadiths concerning the soundness of which some of the scholars disagreed. Al-Bukhaari was more skilled and more knowledgeable in the field than Muslim. Moreover, in Saheeh Muslim there are some phrases narrated only by Muslim, which al-Bukhaari refrained from narrating, and which some of the hadith scholars say are da'eef. Furthermore, those who say that they are da'eef may be correct, such as the report about the eclipse prayer having three or four bows. Or the version narrated by Muslim may be correct, and this is more often the case.<sup>47</sup>

He also said: When some reports in al-Bukhaari were subjected to criticism, in the majority of cases his view that they were saheeh turned out to be more correct than the view of those who disagreed with him. This is in contrast to Muslim ibn al-Hajjaaj, who was criticized with regard to a few of the hadiths he narrated, and it turned out that those who criticised him were fair in their criticism.<sup>48</sup>

{Also examine : Taareekh al-Kabeer (1/413); Sharh Muslim li'n-Nawawi (16/63); Jalaa' al-Afhaam (248); Irwaa' al-Ghaleel (3/127); ad-Da'eefah (2/427)}

Dr. Ash-Shareef Haatim ibn 'Aarif al-'Awni, a member of the Teaching Council at Umm al-Qura University, said: The scholars have stated that all the hadiths in as-Saheehayn are sound and are to be accepted, apart from a few hadiths that were subject to critique by some senior scholars who were deeply versed in the field of hadith and reached the mujtahid in that field, but apart from these very few reports, all his hadith are regarded as sound and are accepted by the entire ummah.

Even Shaykh al-Albaani has classed few hadith of Bukhari as da'eef.

<sup>47</sup> Majmoo' al-Fataawa (18/17-20

<sup>48</sup> Majmoo' al-Fataawa (1/256).

### The delima of Imam Bukhari.

Even the ardent followers of Imam Bukhari (RA) and Imam Muslim (RA) often have limited knowledge of their biographies. Imam Bukhari himself stated that he narrated 208 traditions from the companions of the Prophet. Additionally, he claimed to have memorized 100,000 ahadith<sup>49</sup>, yet he included only 7,275 ahadith in his compilation. This raises an important question: why did he leave out 92,725 ahadith? It can be inferred that he considered many of these omitted ahadith authentic but chose not to include them to avoid making his work excessively lengthy.<sup>50</sup>

Sahih al-Bukhari contains approximately 4,000 unique ahadith and 7,275 ahadith with repetitions, meaning several narrations of the same incident were reported by different individuals<sup>51</sup>. According to Ibn Ukdah, a significant portion of Bukhari's narrations were sourced from Syrian hadith collections.<sup>52</sup> This suggests that Imam Bukhari (RA) was influenced by the prevailing schools of thought in Syria at that time.

The Sahih al-Bukhari was compiled during the golden period of the Abbasid Dynasty, and its influence on Imam Bukhari's work cannot be overlooked. By this time, Islam had spread widely across the globe, and issues such as Iqamat-e-Deen (establishing the faith), Galba-e-Deen (dominance of faith), Shirk (polytheism), Dawat-e-Ruju Ilal Quran (calling people back to the Quran), and Bid'ah (innovations in religion) were not the primary concerns of the era. Instead, Imam Bukhari (Ra) addressed the issues most relevant to his time.

Thus, Imam Bukhari's claim of knowing 100,000 ahadith but including only 7,275 in his compilation reflects his intentional focus. The challenges and priorities of his time were different from those we face today, which explains why his work emphasized certain aspects while leaving others unaddressed. From the first generation, the era of the Companions (Sahabah) of the Prophet (Sallallahu Alaihi Wasallam), only 208 narrators have been identified.<sup>53</sup> This is particularly surprising given that during the Prophet's final sermon at Hajj, approximately 125,000 Sahabah were present. Imam Bukhari, who compiled his narrations based on chains of transmission rather than personal meetings (as he never met any Sahabah), indirectly narrated from these 208 Companions through the chain of narrators. For example, he cited traditions where A heard from B, B heard from C, C heard from D, and D was a Companion of the Prophet.

A striking observation is that only 12 ahadith are attributed to Hazrat Umar (RA), despite his role as Caliph for 10 years and his interactions with countless people during his leadership. This raises the question: why are there so few narrations from such a significant figure?

The Companion of Prophet (Sallallahu Alaihi Wasallam) did not prioritize narrating Ahadith, likely due to his deep understanding of the potential for falsehood to become intermingled with the truth over time or there were much important task to be accomplished or else they were more concerned with the preaching of Al Quran. It is now up to the readers to analyze the said situation according to their understanding without any bias or prejudice.

From the second generation, the era of the Tabi'oon (successors of the Companions), 588 narrators have been identified. Moving to the subsequent generations, the Tabi' Tabi'oon (successors of the successors) and the Tabi' Tabi' Tabi'oon, we find references to 326 and 263 narrators, respectively. These figures highlight the gradual decline in the number of narrators across generations, emphasizing the challenges in preserving and documenting the vast oral tradition over time.

<sup>49</sup> Shurutul Aimmatil Khamsah, Pg. 49

<sup>50</sup> Tareekh Baghdad, Part 2, Pg. 89-90; Tahzeebul Nawawi, Part 1, Pg. 74; Tabka Susabki, Part 2, Pg. 7

<sup>51</sup> Allama Nawawi and Sheikh Ibn Salah in Tadreeb, Pg. 30

<sup>52</sup> Hadith Shashtra Ek Parichay, Pg. 105, by Muhammad Farooq Khan, Markazi Maktaba Islami Publishers, New Delhi

<sup>53</sup> Talfhehu Fuhume Ahlil Asar by Abd al-Rahmān bin Jawzi, Pg. 197-205

## Birth Chronology of Islamic Jurists & Hadith Compilers

Imam	Year of Birth (AH)	Year of Birth (CE)	Place of Birth	Additional Notes
<b>Imam Abu Hanifa (RA)</b>	80 AH	699 CE	Kufa (then a province of Madina)	Met some Sahabah (companions of the Prophet ﷺ).
<b>Imam Malik ibn Anas (RA)</b>	93 AH	711 CE	Zul-Marwa, Madina	—
<b>Imam Shafi'ee (RA)</b>	150 AH	767 CE	Gaza, Palestine	Born the same year Imam Abu Hanifa passed away.
<b>Imam Ahmad ibn Hanbal (RA)</b>	164 AH	778 CE	Baghdad	—
<b>Imam Bukhari (RA)</b>	194 AH	810 CE	Bukhara, Central Asia (modern Uzbekistan)	Non-Arab; born ~180 years after the Prophet ﷺ passed away.
<b>Imam Muslim (RA)</b>	202–206 AH	817–821 CE	Nishapur, Khurasan (modern Iran)	Abbasid Non-Arab; born ~180 years after the Prophet ﷺ passed away.

(Note- AH connotes Hijri calendar and CE connotes Christian calendar.)

Imam Abu Hanifa, Imam Malik, Imam Shafi'ee, and Imam Ahmad ibn Hanbal (May Allah be pleased with them all) were prominent jurists of Islam who provided fiqh (Islamic jurisprudence) and rulings based on their deep understanding of the Quran and the practices of the Sahabah (Companions of the Prophet) and the Tabi'oon (Successors). Their rulings addressed the practical needs of the present day of that time of Muslim community, as guidance or rulings on daily life issues was essential.

During the lifetime of Prophet Muhammad (Sallallahu Alaihi Wasallam), there was no urgent necessity to formally compile his sayings and actions, although some of his Companions began documenting them. The early jurists, lacking comprehensive collections of ahadith, used various tools such as qiyas (analogy) to deduce rulings. Over time, these rulings were documented, and later collections of ahadith by scholars like Imam Bukhari and Imam Muslim emerged. These compilers critically examined the claims of jurists against the traditions and sayings of the Prophet to validate their authenticity.

For instance, a notable ruling in the Hanafi Madhhab addresses the situation of a wife whose husband goes missing (mafqud), leaving no trace or news of his whereabouts. According to the original Hanafi position, the wife must wait until the presumed lifespan of her husband's contemporaries has passed, typically estimated at 90 years. This ruling is based on the opinion of Imam Abu Hanifa. <sup>54</sup>The fatwa asserts that the husband's presumed death can only be established after this period.

However, I must critique this ruling as being excessively harsh and unrealistic. Expecting a woman to wait 90 years to resolve her marital status is neither practical nor aligned with common sense, particularly considering normal life expectancy. Such a fatwa is clearly in need of reconsideration and reconciliation to address the realities of contemporary life. While I deeply respect Imam Abu Hanifa's immense contributions to Islamic jurisprudence, blind adherence to any opinion is unwarranted, especially when the ruling appears to conflict with logic and fairness.

Islamic jurisprudence is dynamic, and rulings should evolve to reflect changing societal needs while remaining grounded in the principles of justice and compassion.

### Conclusion:

<sup>54</sup> as noted in al-Asl by Imam Muhammad and other Hanafi texts like al-Lubab fi Sharh al-Kitab (2/125–126)



Criticism of hadith has appeared in various forms. The traditional Islamic discipline of hadith studies was established to eliminate false narrations and identify a "core" of authentic (sahih) ḥadith, which were then compiled into classical collections. However, some Muslim scholars and schools argue that these measures were insufficient. Their criticisms include the suspiciously rapid increase in the number of hadith with each successive early generation, the presence of many contradictory narrations, and the concern that the use of hadith as a primary source of Islamic law incentivized the fabrication of false hadith.

These critics range from those who accept the techniques of ḥadith studies but believe a more "rigorous application" is needed (Salafi Jamal al-Din al-Qasimi) in preparation for updating and re-establishing Sharia law; to those who believe it is important to follow the Sunnah but that the only a handful of ḥadith (mutawatir ḥadith) are of sufficiently reliable basis to accept (19th-century modernist Sayyid Ahmad Khan) to "deniers of hadith" who believe that the ḥadith aren't part of the Sunnah and that what Muslims are required to obey is contained entirely in the Quran (20th-century modernists Aslam Jairajpuri and Ghulam Ahmed Perwez). As I already mentioned, the issue is quite fragile. My intention is just to highlight fabricated or concocted hadith from the true ahadith. Earlier also our Salafs have tried their level best to segregate the true hadith from false and thereafter we had Sahih Bukhari and Sahih Muslim. But we all know 'to err is to human'. The Salafs tried their level best but still there is space available for further reform. We live in a world that is constantly evolving and in which everything is accessible. At the other end, though there is consensus among the scholars that whoever denies that the Sunnah (which constitutes sharia) , or rejects a hadith of the Prophet (Sallalahu Alaihi Wa Sallam) – knowing that it is the words of the Prophet (Sallalahu Alaihi Wa Sallam) – is a disbeliever, who has not attained even the lowest level of Islam and submission to Allah and His Messenger.

Imam Is-haaq ibn Raahawayh (Ra) said: Whoever hears a report from the Messenger of Allah (blessings and peace of Allah be upon him) that he accepts as being sound, then rejects it, not by way of dissimulation (when he has no choice because of a threat), is a disbeliever. As-Suyooti (Ra) said: You should understand, may Allah have mercy on you, that whoever denies that the hadith of the Prophet (blessings and peace of Allah be upon him) constitutes shar'i evidence – whether he denies a report that speaks of something that the Prophet (blessings and peace of Allah be upon him) said or did, if that hadith fulfils the conditions stipulated in usool al-hadith – has committed an act of disbelief that puts him beyond the bounds of Islam, and he will be gathered (on the Day of Resurrection) with the Jews and Christians, or with whomever Allah wills of the disbelieving groups.

Imam ash-Shaafa'i (Ra) – who is prominent in terms of knowledge and faith, and was the first one to write on the topic of usool al-fiqh – said: If a hadith is narrated by trustworthy narrators from the Messenger of Allah (blessings and peace of Allah be upon him), then that is sufficient to regard it as a sound hadith. {Ikhtilaaf al-Hadith, in al-Umm (10/107)}

And he also said: There is no other way to determine whether a hadith is sound or otherwise except by knowing how honest and trustworthy the narrators are, with the exception of very few hadiths.

Scholars have set a high benchmark with regards to the sanctity of ahadith. On the other hand, as for the one who rejects a hadith and does not accept it, denying that it is the words of the Prophet (blessings and peace of Allah be upon him), he is not like those who come under the first category. We understand that many followers of the new "enlightenment" trend – who have taken it upon themselves to judge the Prophet's Sunnah on the basis of their views and affiliation – in fact, have not come up with anything new. Rather they are a continuation of the innovators who came before them, whose specious arguments the scholars quoted and took it upon themselves to refute them.

To these people and others like them we may say: Academic methodology dictates that we should examine several important matters before rejecting a hadith or denying that it is the words of the Prophet (blessings and peace of Allah be upon him). We should see whether there is a complete contradiction between what is mentioned in the hadith and what is mentioned in a Qur'anic text that is clear and unambiguous in meaning and not abrogated. We should emphasize here the condition of complete contradiction – and not just an apparent contradiction that may come to the mind of one who hastens to jump to conclusions when examining hadith. Perhaps those who are involved in denying the hadiths will agree with us on this condition, because most of the apparent contradictions that occur to many people are not contradictions in reality; rather they are mere speculation in the mind of the objector and it is possible, with deliberation and by examining the shades of meaning of different words, to answer the one who thinks that there is a

contradiction, and demonstrate how the hadith is in harmony with the fundamentals and sublime aims of sharee'ah. Whoever studies the book of al-'Allamah Ibn Qutaybah ad-Deenoori entitled Mukhtalif al-Hadith will realise how reckless many of them were in their denial of hadiths on the basis of the claim that they are not in accordance with the Qur'an, or that they contradict sound reasoning, but when Ibn Qutaybah mentions the correct explanation of these hadiths given by the scholars, it becomes clear that there is a sound interpretation for them that is in harmony with Islamic teachings, and that the notion that these hadiths contradict the Quran is based on corrupt understanding.

This is where my study fits. I have worked and studied according to the understanding provided to me by Allah. I have kept both sides and now let the readers decide for themselves and form their opinion.

The Responsibility of the Muslim Ummah (Community): The Muslim has been evolved on the basis of the religion of truth and its purpose of existence is to testify to the truth. As the Quran observes, "Thus we have made you 'Ummat-e-Vasal' (balanced community) so that you may be witness to all the communities of the world and the Messenger a witness to you." (Al Quran 2:143). Truth is only that which has been presented by the Quran and Sunnah. That is why it is the most important responsibility of the Muslim Ummah to hold on firmly the Quran, and Sunnah, to present them to the world for the sake of Dawah and Tableegh(propagation) and reform to clarify the meaning and actual intention of the Quran and the Sunnah and to take utmost care to create deep attachment and harmony with the Quran and the Sunnah. And Islam can be presented in its original form only when it is preserved and saved from concocted and weak ahadith, baseless stories, miracles(karamat) and dreams falsely attributed to sages.

Doctors of Ahadith I suppose have collected even weak ahadith in their collection for the sake of compilation of ahadith so that research scholars could find ample material for further research and investigation. Now those people who have taken the lead to reform the people and propagate Islam(Tableegh) in the face of the Ummah's decay, are certainly not justified in fishing out all weak ahadith traditions and presenting them to the public regardless of whether they are in harmony with the Quran and the Sunnah and going to such an extent as to present concocted ahadith to without hesitation. The picture drawn of those who played with the hadith by Khatib Baghdadi who lived in the fifth century Hijra, is thought provoking. 'Al Kifaya Fi Ilm Al Rivaya' is his famous book which is considered to be amongst the most important books on the science of hadith. He writes "Such is the trend and condition of most students of hadith today that instead of reverting to established and well known books of hadith they are influenced by less known books. They give a ear to false hadith instead of well-known established hadith. They are engaged in the hadith of defective and weak reporters which contains false and mistakes, and ignore defects. This tendency has gone to such an extent that for most of them the truth has come to be regarded as something to be avoided and a distance has been created from that which is an established fact. All this is happening because they are not aware of the conditions of the reporters. They also lack the ability which is necessary to distinguish(truth from falsity).They are unconcerned even about obtaining knowledge in this regard.This approach of theirs is totally opposed to the approach and method of the distinguished personalities and eminent scholars of ahadith of our Asalaf.( Al Kifaya Fi Ilm Al Rivaya Pg.188)

Lastly, I would like to emphasise the importance of not blindly following anyone. I would also like to emphasise that, as human beings, we cannot rely on any scholar blindly. Last but not the least, Muslims need to work extremely hard to comprehend the faham of the Glorious Quran in order to succeed here and hereafter.

Sadaqallahul azim,

*"An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him". (Al Quran 39:28)*

*"We create and destroy And again recreate In forms of which no one knows". (Al Quran 56:61)*