





# The Status of Hadeeth in Islam

Through the Quranic and Historical Perspective

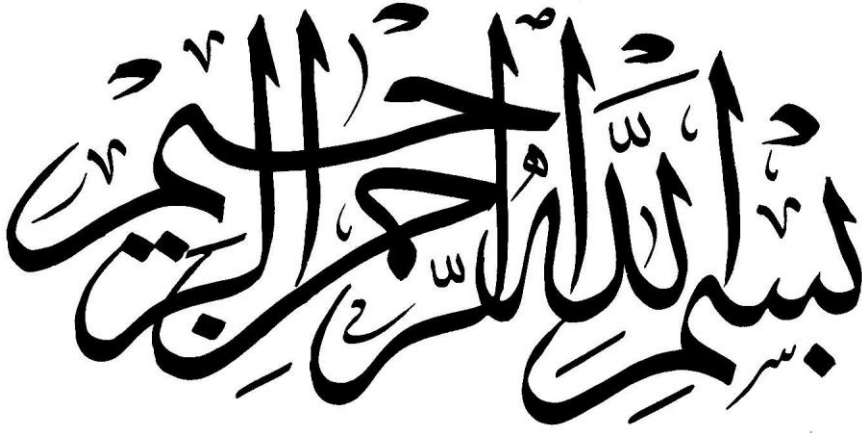


How were Ahadeeth compiled?  
How did these Ahadeeth reach us?  
What is their status in Deen?  
What is the mutual relationship of the Quran and Ahadeeth?



**Ghulam Ahmad Parwez**  
**Muhammad Aslam Jairajpuri**

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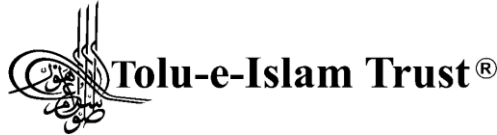


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## Foreword

Some sayings and conversations become so commonly known that people start considering them ‘proven truth’ and these become part of the belief system and people never feel the need to investigate these any further to establish the truth. Such an approach cannot be approved even in resolving everyday life issues let alone applying this to those issues which relate to Deen<sup>1</sup>. Such an approach is full of very high risk because when we deal with Deen, we must be sure that it actually concerns Deen. Ask most Muslims and they will without hesitation say that Deen is the name of ‘The Quran and Sunnah<sup>2</sup>’. There is no doubt about the Quran being Deen, as Allah has declared it the Code of Deen (5:3, 6:115). But the question is whether Ahadeeth<sup>3</sup> too are an integral part of Deen?

This was the question about which Tolu-e-Islam Trust invited everyone to consider and reflect. Tolu-e-Islam says that had Ahadeeth been part of Deen, then like the Quran which the messenger of Allah gave to the Ummah<sup>4</sup>, the last messenger could also have given a certified compilation of Ahadeeth as well. The messenger however did not do so.<sup>5</sup> The question is, ‘Why did he not do this?’

This was a question which was purely intellectual and related to Deen with a view to establish the facts. But unfortunately the Muslim orthodox religious part of society across the world did not have even this much tolerance to discuss religious problems without involving their emotions. This is why instead of providing rational answers, they started calling Tolu-e-Islam a non-believer of Ahadeeth and it was thus declared renegade by some. Even then, Tolu-e-Islam responded to their objections and reiterated its question many a time. This has been continuing since 1938. In this regard, information on such a large collection of Ahadeeth was compiled and requests started pouring in from all sides with a desire that all these discussions be compiled in the form of a book, as such, this invaluable collection was compiled.

Our request is to please read this book with an open, cool and rational mind, free from any prejudices and reservations. After reading and analysing this, wherever your vision and reason takes you, decide for yourself accordingly. Let us not lose

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<sup>1</sup> Deen is the term used by the Quran for the Islamic System for which details have been provided through the revelation to the last messenger of Allah, Muhammad (PBUH – Peace Be Upon Him). For further details see the book titled ‘Islam: A challenge to religion’ written by G.A.Parwez.

<sup>2</sup> Sunnah - the way of life prescribed as normative for Muslims based on the teachings and practices of Muhammad according to Ahadeeth and interpretations of the Quran.

<sup>3</sup> These are the attributions assumed to be linked to Muhammad, and compiled into various books - further details are covered in the main text.

<sup>4</sup> Ummah is the collective term used for the Muslim community worldwide. It has also been used for mankind in the Quran. (Ed)

<sup>5</sup> There is nothing in the Quran which refers to this aspect or any direction to the messenger to leave anything to the Ummah other than the Quran.

sight of the fact that Deen is not a personal or individual matter - it relates to establishing a system proposed by the Quran for the good of mankind. Therefore think it over with the seriousness and concentration it deserves and we hope that truth will unfold itself in front of you.

Let it be known that Tolu-e-Islam is not about a particular sect nor (Allah forbid) does it claim to introduce a new religion. It aims and strives to present Deen to the world in its true colour and form as revealed in the Quran. Finally we pray to Allah that we succeed in these efforts.

December 7, 1953

Tolu-e-Islam

25 B, Gulberg-II, Lahore

## Ghulam Ahmad Parwez

Ghulam Ahmad Parwez was born in Batala, Punjab, in British India on 9<sup>th</sup> July 1903 into a profoundly religious family. His grandfather, who was deeply religious and belonged to the Hanafi school of thought, was a renowned religious scholar who intended to make the author inherit his knowledge and religious understanding. As a consequence, his education and training was carried out under the direction of his grandfather. While he studied the traditional religious teachings, he also had the desire and inkling to question its content using his intellect and reasoning. This led to his inner conflict with the external religious environment and he continued to question the prevalent religious concepts and practices. He noticed that whatever was being taught as part of the religion was being referred to some Imam or religious scholar for authority. It was also noted in the religious literature, that whatever the forefathers had followed should be obeyed without any question, and this was considered to be a requirement of Islam.

For Parwez this did not satisfy his desire to seek reason and logic in every claim and statement made within the religious literature. However, he could not express these doubts and reservations initially due to his respect for his grandfather, and the constraints of the religious environment which prevailed at the time in his town. Later, due to his employment, he moved to Lahore (now part of Pakistan), and found a degree of freedom to question some of these religious concepts and beliefs. After the death of his grandfather, he found complete freedom to pursue his line of enquiry and research into the prevalent Islamic beliefs, doctrines, ideologies, and religious practices.

This led to his discovering that most of these have been acquired from others. He tried to study the Quran using the traditional religious approach but was unable to find the answers to all his doubts, which required satisfaction from a logical point of view. He also studied the life of the last messenger and the establishment of the Islamic State in the 7<sup>th</sup> century, in his quest to determine the cause which contributed to this greatest revolution based on the Quran. He especially paid attention to the statement from the last messenger, 'The Quran is not a product of my thinking or that of any other human being' and that this is the message from Allah. He soon learnt the procedure to understand the Quran.

Through his contact with the famous philosopher and poet, Allama Iqbal, who had a deep interest in the Quran, Parwez concluded that to understand the Quran one has to understand three fundamentally important points:

- (1) The Quran calls itself Light (*Nur*) and a light does not need any external source or aid to make itself visible. It makes itself evident and also exposes the reality of those things which are within its domain.
- (2) The Quran is revealed in the Arabic language and to understand it correctly one needs to understand the Arabic context which was prevalent at the time of its revelation.

- (3) The Quran has guided us by saying that through *Tasreef-ul-Ayat* (through cross reference within the verses of the Quran) it makes its guidance clear e.g. see (6:106).

In order to meet the second requirement regarding the precise meaning of the Arabic words in the Quran, he researched and compiled a *Lughat-ul-Quran* (now translated into English), which is a dictionary of all the words and terms used in the Quran and which includes the meanings which were prevalent among the Arabs at the time of the Quranic Revelation. For the third requirement of *Tasreef-ul-Ayat*, the Quran is different from books written by human beings, where the latter are usually divided based on various subjects - the Quran is based on mentioning a reality in one verse or verses and then its further explanation is noted in another place or places. For example in *Surah Inaam* the Quran states:

*And thus do We explain the signs by various verses, so that they acknowledge 'You have explained them', and We make the Quran clear for a people who know. (6:106)*

In order to meet this requirement, Parwez felt the need to compile all the verses under one subject as referred in various verses of the Quran and he compiled a book in Urdu titled *Tabweeb-ul-Quran* i.e. Classification of the Quran. This made it easy to refer to various subjects and look at all the verses mentioned in the Quran relating to a subject.

Along with writing and producing literature on the Quran, Parwez also held a regular weekly meeting in Lahore to deliver a *Dars* (lecture explaining the Quran) in Urdu, and these are also available in audio and video recordings. He dedicated most of his life to researching the Quran and its significance in relation to presenting an alternative solution to human problems, and answering questions relating to human creation, its purpose and the question of death and the next life.

He also participated in the struggle for Independence during the period 1938-1947 and the creation of Pakistan, which was based on the ideology of the Quran, with a view to establishing an Islamic State for the Muslims of the sub-continent. He worked very closely with the founder of Pakistan, Muhammad Ali Jinnah (*Quaid-e-Azam* or 'Great Leader') and had regular discussions with him on various aspects of the message of the Quran. In order to support the movement for a separate state for the Muslims of India and to counter the arguments put forward by some of the religious lobby who opposed the creation of Pakistan, he published a monthly journal called *Tolu-e-Islam* (Dawn of Islam), commencing in 1938.

Parwez joined the Indian Civil Service in the Home Department in 1927, and after the creation of Pakistan he migrated to Karachi, and continued to serve in the same department till 1955, when he took early retirement and devoted the rest of his life fully to his work on the Quran. He moved to Lahore from Karachi and settled there.

He left this life on 24th February, 1985 in Lahore and his body was laid to rest in Lahore.



## Muhammad Aslam Jairajpuri

Muhammad Aslam Jairajpuri<sup>6</sup> was born on 27 January 1882 in Jairajpur, Azamgarh, in Uttar Pradesh (UP), India, and died on 28 December 1955 in Delhi. He was a Distinguished Professor of Arabic and Persian at Aligarh Muslim University and Jamia Millia Islamia. His father, Salamtullah Jairajpuri (1850–1904) was a member of Ahle-Hadeeth movement (not the Ahle-Hadeeth sect), hence Allama Aslam's house at his birth was a city centre for Ahle-Hadeeth scholarship. After his birth his father was asked by Nawab Siddik Hasan Khan to take the chair of presidency of Madrisah Vakfiah in Bhopal (India), which he took whilst his son stayed behind in Jairajpur. For his infancy years he was mostly raised by his maternal grandparents, which made him closer to the two.

His father sent him to the *Maktab* (school) at the age of five. This school was just next to Allama Aslam's house in Jairajpur. The next year his father took him and his mother to Bhopal and enrolled him to memorise the Quran.

After memorizing the Quran he learned Persian, Fiqah (Muslim Jurisprudence) and Arabic. He also learned mathematics. The subject of *Tafsir*<sup>7</sup> was taught by his own father. Aslam also learned the martial arts of Bana, Bank, Banot and shooting.

In his early years with his friend Tauqeer al-Hasan, after research and discussion regarding the reason of tradition for a long time, these two scholars came to the conclusion that according to the principles of Fiqah, the laws can be changed and amended according to the time and necessity.

After finishing the education in 1903 Aslam Jairajpuri joined Paisa Newspaper in Lahore as a translator. The following year in June 1904 he received a letter regarding his father's illness and he hurried back to Bhopal. Next day his father died. It was 15 June 1904.

In 1904 Aslam met with Maulvi Abdullah Chakralvi. When he heard that he did not believe in all Ahadeeth, he had a discussion of three hours with him, despite which he was not able to convince Allama Aslam of his own ideas. Even after this Aslam kept searching about the true place of Hadeeth in Islam.

In 1906 Aslam came to Aligarh College and for six years taught Arabic and Persian at college level. In 1912 he was put in charge of the Eastern section of the Litton Library of the college where he catalogued the books. When the college turned into Aligarh Muslim University, he was made the Professor of Arabic and Persian.

It was around 1912 while he was in Aligarh Muslim University that he wrote Talemat-e-Quran (Teachings of the Quran).

On the insistence of Maulana Mohammad Ali, he left this job and joined *Jamia Millia Islamia* where he taught history of Islam, Hadeeth and the Quran. He wrote many scholarly articles in the journal, *Jamia*, of the *Jamia Millia Islamia*. He became so famous

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<sup>6</sup> This introduction about the author has been taken from Wikipedia.

<sup>7</sup> Detailed interpretation of the Quran

in this Jamia, (University) for his knowledge as a scholar that if someone uttered only the word Maulana, (Arabic name for doctor or scholar), everyone understood that he meant Maulana Muhammad Aslam Jairajpuri.

He was also a regular contributor to the journal Tolu-e-Islam. He was also a friend and fan of Dr. Muhammad Iqbal (philosopher and poet) and visited him many times. Iqbal had a great respect for him due to his scholarly knowledge of the Quran.

Ghulam Ahmad Parwez respected him. It was in 1930 when, aged 27 years at that time, Parwez read one of his articles in this journal and was so impressed by him that he requested him for an appointment, and thereafter he became his disciple and friend. Maulana Aslam Jairajpuri also wrote the introduction to the first edition of '*Ma'arif Quran*' written by Parwez. After the creation of Pakistan, Maulana Aslam Jairajpuri, who lived in Delhi, visited Pakistan at the request of Parwez and stayed at his home in Karachi. Afterwards Parwez published many of his books including *Tareekh-al-Ummat* and *Novadraat*, from his publication house Idara Tolu-e-Islam.

The question of the status of the Quran and Hadeeth in Islamic history is a complex one. Maulana Aslam Jairajpuri also solved this subject in his many books. Though he was doing fine in his practical world, in his spiritual world he was still haunted by only one subject, namely the position of Hadeeth in Islam. This he ultimately solved and in his own words, 'When Allah showed me the facts of the Quran, at that point I came to know the position of Hadeeth in the Quran, which is the history of Islam. To consider Hadeeth as Islam is not correct.' If these were in Islam, then Muhammad the last messenger of Allah would also have left a written manuscript of these, like he did in the case of the Quran. For Islam the Quran which is a complete book and in which Islam has been finalized is enough. However this position regarding Hadeeth is in contradiction with its historically accepted status among the majority of schools of thought.

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## Editor's Note

Ahadeeth are sayings which are attributed to Hazrat<sup>8</sup> Muhammad, the last messenger of Allah. This book discusses the status of Ahadeeth in Islam and their relevance in terms of their role in providing guidance in addition to the guidance provided by the Quran. Among Muslims it is universally believed and accepted that the Quran is the revelation from Allah, and that its Arabic text is exactly the same as that which was revealed to the last messenger of Allah, Muhammad, who then passed it on to the people of his time. This message was for all of mankind and for all times. However, the same cannot be said of Ahadeeth, even though they are considered by most Muslims to be part of the Divine guidance as well. This problem of Ahadeeth and their position in Islam is discussed in this book in detail, by relating the origins and background of Ahadeeth, and by quoting from the available references of the time of Muhammad and his companions up until the present time.

This book is a translation of the Urdu version titled, *Muqam-e-Hadeeth*,<sup>9</sup> which was first published by Tolu-e-Islam Trust in 1953, Lahore, Pakistan. An English translation was felt necessary for the benefit of both Muslim and non-Muslim readers worldwide so that individuals could have an opportunity to judge for themselves the position of Ahadeeth in Islam.

This translation into English has been kept as close as possible to the original Urdu text. Footnotes have been added to explain some of the terms used and to quote the references used in the original book. Some of the Urdu and Arabic words have been quoted with their English equivalents. The verses quoted from the Quran are in the format e.g. (2:177) in which 2 refers to the chapter and 177 refers to the verse number. Footnotes which have been added by the editor are marked as (Ed).

In order to benefit from this book, it is important to understand the significance of the Quran and its claim to be the sole source of guidance from Allah:

*... This day have I completed your Deen for you, completed My favour upon you, and have chosen for you Islam as your Deen... (5:3)*

*This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Sustainer of the worlds. (10:37)*

*And is it not enough for them that we have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe. (29:51)*

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<sup>8</sup> Hazrat – this is used as a mark of respect to honor a person. The authors used this for all the companions of the last messenger of Allah as a mark of respect.(Ed)

<sup>9</sup> *Muqam-e-Hadeeth* – the status of Hadeeth.

The Quran has declared that the purpose of human creation is so that each individual can be held accountable for his deeds and that none is dealt with unjustly:

*'Allah created the heavens and the earth for just ends, and in order that each self may find the recompense of what it has earned, and that none be dealt with unjustly'. (45:22)*

This book is based on a number of articles which have been put together on the subject by Tolu-e-Islam Trust. The book has 12 chapters. Chapters 1-3 deal with the status, creation and interpretation of Ahadeeth. Chapter 4 discusses some of the Ahadeeth which deal with aspects of 'temporary marriage' called *Mut'ah*. Chapter 6 quotes some examples given in books of Ahadeeth relating to acquiring paradise in the hereafter. Chapters 7 and 8 cover some opinions and quotes from a few renowned religious scholars of the past concerning Ahadeeth. Chapters 9 and 10 cover aspects of Ahadeeth relating to the Quran and the last messenger. In Chapter 11 some examples of Ahadeeth are given with a view to illustrate their position vis-à-vis solving daily issues facing mankind. Chapter 12 is about issues raised in a letter from a reader which are answered in detail. A list of some of the permanent values taken from the Quran (with references) has been included for information at the end of the book as Appendix 1.

I also take this opportunity to gratefully acknowledge the help received from Sheraz Akhter (Norway), Asif Jalil (Pakistan) and Hussain Kaisrani (Tolu-e-Islam Trust, Pakistan) in the translation, editing and publication of this work.

Finally, if after reading this book readers have any questions or comments, they are welcome to contact Tolu-e-Islam Trust.

This work is a translation and as such any ambiguity in the text of the English version which is not present in the Urdu version is the responsibility of the translator and the editor, and not of the original authors.

Ejaz Rasool  
UK  
June 2016

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<b>1</b>	<b>THE TRUE POSITION OF AHADEETH .....</b>	<b>20</b>
1.1	Need for Research .....	20
1.2	Deen.....	21
1.3	The Quran .....	22
1.4	Ahadeeth .....	23
1.5	Conduct of the Companions (Sahaba).....	25
1.6	Greater Emphasis .....	27
1.7	Compilation of Hamam ibne Mambah.....	28
1.8	Imam Zahri .....	29
1.9	Authors of Sahih-e-Sittah .....	30
1.10	How Many Ahadeeth were Rejected? .....	32
1.11	Communicating the Meaning of a Saying ( <i>Rivayat-e-bil Ma'ani</i> ) .....	33
1.12	Mistake in Understanding the Meaning .....	33
1.13	Sayings Attributed to the Messenger .....	34
1.14	<i>Asma-ur-Rijjaal</i> (Attributes of People).....	34
1.15	Decision about Credibility .....	36
1.16	Internal Evidence.....	38
1.17	Deen cannot be Presumptive .....	39
1.18	Its Consequence .....	40
1.19	Unauthentic & Authentic (Weak and Strong) .....	40
1.20	Claiming to know the Temperament of the Messenger .....	41
1.21	Beliefs about Ahadeeth .....	43
1.22	Hadeeth is also <i>Wahi</i> (Revelation).....	43
1.23	Two Types of <i>Wahi</i> (Revelation).....	44
1.24	Why were Ahadeeth not written? .....	44
1.25	Ahadeeth has Higher Status than the Quran .....	45
1.26	Hadeeth Can Nullify the Quran.....	45
1.27	Ahadeeth is Permanent Deen.....	46
1.28	<i>Tafsir</i> (exposition or interpretation) of the Quran .....	46
1.29	If we did not believe in Ahadeeth then how could we read <i>Namaz</i> (say our prayers)?.....	47
1.30	What should a New Muslim do?.....	50
1.31	Discussion on Sunnah.....	50
1.32	The Consequences of This .....	52
1.33	How to obey Rasul-ullah? .....	54
1.34	Islam is a Collective System .....	55
1.35	Clauses of the Principles .....	55
1.36	This System Progressed Forward .....	56
1.37	What Happened Subsequently .....	57
1.38	The Solution .....	57
1.39	Maulana Maududi and Constituents of Deen .....	59
1.40	Biography of the Messenger ( <i>Sirat-e-Tayyabah</i> ) .....	61
<b>2</b>	<b>THE KNOWLEDGE OF AHADEETH.....</b>	<b>62</b>
2.1	Attribution of Ahadeeth .....	62
2.2	Writing of Ahadeeth.....	69
2.3	Concocting of Ahadeeth .....	72
2.4	Critique of Ahadeeth .....	77

2.5	Principles of Ahadeeth .....	82
2.6	Arguments for Ahadeeth .....	86
2.7	Quran and Ahadeeth .....	89
2.8	Intellect and Hadeeth .....	92
2.9	Standing of Ahadeeth .....	94
3	<b>DEVELOPMENT OF AHADEETH.....</b>	<b>96</b>
3.1	The Period of Sahaba (Companions) .....	96
3.2	The Later Period.....	98
3.3	Abundance of Unreliables.....	99
3.4	Invented Books .....	100
3.5	Criticism on Ahadeeth.....	101
3.6	Impact of Fabricated Ahadeeth.....	102
3.7	Fabrications about the Sahaba.....	104
4	<b>TAFSIR (EXPLANATION) OF THE QURANIC VERSES (THROUGH AHADEETH) .....</b>	<b>106</b>
4.1	Hazrat Musa and Bani Israel .....	106
4.2	Pharaoh Accepts Eimaan.....	108
4.3	<i>Tafsir of 'Hawal Awwalo wal Aakhiro'</i> (the First and the Last).....	109
4.4	<i>Tafsir of 'Arshuhu Ala-al-Ma'a-in'</i> (Throne on Water).....	110
4.5	<i>Allama Adam-al-Asma-un</i> (Taught Attributes to Adam) .....	110
4.6	Your Wives are Your Tilth .....	112
4.7	The <i>Maslak</i> (doctrine) of Imam Malik .....	114
4.8	Do not declare Halal as Haram .....	115
4.9	Permission for <i>Mut'ah</i> .....	115
4.10	The Character of Yousaf (Joseph).....	117
4.11	Eyes are Lowered (in Shame) and Cannot be Raised .....	118
5	<b>MUT'AH (TEMPORARY MARRIAGE) AND AHADEETH.....</b>	<b>120</b>
6	<b>ATTAINING PARADISE (ACCORDING TO AHADEETH).....</b>	<b>128</b>
6.1	Shaking Hands .....	129
6.2	Jannat through Ablution .....	129
6.3	Even Easier Than This.....	129
6.4	Keep on Sinning .....	130
6.5	Congregational Prayers.....	130
6.6	Further Concession .....	130
6.7	Abode in Paradise .....	130
6.8	All Sins Forgiven.....	131
6.9	Getting in Paradise by Offering <i>Wazaif</i> .....	131
6.10	<i>Shahadat</i> (Martyrdom).....	132
6.11	Death of a Traveller .....	133
6.12	Father of Daughters .....	133
6.13	Woman Committing Fornication.....	134
6.14	Freedom of Hellmates.....	134
6.15	Killer of Snake and Lizard .....	134
6.16	Recitation of the Quran .....	135
6.17	Paradise is for the Powerless and Weak .....	136
6.18	Problems are Atonement for Sins .....	137
6.19	Even Illness .....	137



6.20	Jannat due to Fever .....	138
6.21	The Blind .....	138
6.22	Living in Solitude .....	138
6.23	Paradise for Funeral Goers .....	139
6.24	And even if this was not the case, then... ..	139
6.25	If you do not sin then.....	140
<b>7</b>	<b>THE STATUS OF AHADEETH ACCORDING TO SOME FAMOUS AHLE- FIQR-O-ILM (INTELLECTUALS).....</b>	<b>141</b>
7.1	Maulana Obaidullah Sindhi .....	141
7.2	Status of Ahadeeth is the same as that of the Bible. ....	141
7.3	Inclusion of Wrong Narratives in <i>Sahai Sittah</i> .....	143
7.4	How Unauthentic Narratives end up being considered <i>Mutawatir</i> .....	143
7.5	Weak Narratives of <i>Sahih Bukhari</i> .....	143
7.6	Criteria for Authentic and Weak Ahadeeth.....	144
7.7	Some Ahadeeth from <i>Sahih Bukhari</i> .....	145
7.8	Maulana Hamidud-Din Farahi and Syed Sulaiman Nadvi .....	145
7.9	Maulana Manazir Ahsan Gilani.....	146
<b>8</b>	<b>IMAM ABU HANIFA AND AHADEETH .....</b>	<b>147</b>
8.1	In the Compilation of <i>Fiqah</i> Imam Azam took very little help from Ahadeeth ...	147
8.2	Imam Abu Hanifa did not consider Ahadeeth to be immutable, and when required, would strictly reject them.....	148
8.3	Imam-e-Azam rejected more than 400 Ahadeeth .....	148
8.4	Imam Abu Hanifa's strictness in rejecting Ahadeeth .....	149
8.5	These Commands have passed away and are finished.....	149
8.6	Doing <i>A'qiqah</i> is among deeds of Ignorance .....	150
8.7	If I had been present during the times of Rasul-ullah, he too would have adopted many of my sayings .....	150
8.8	Curses of <i>Muhaddisin</i> against Imam Abu Hanifa.....	151
8.9	Imam Abu Hanifa was breaking every tenet of Islam one by one .....	151
8.10	Opposition to Abu Hanifa is in Itself Truth.....	151
8.11	It Was a Crime to Refer to Abu Hanifa in the Mosque .....	151
8.12	<i>Fiqah</i> Hanafi is the Sermon of <i>Dajjals</i> .....	152
8.13	Imam Abu Hanifa was an 'Orphan and Dumb' in the matter of Ahadeeth .....	152
8.14	Imam Abu Hanifa was Neither Trustworthy nor Reliable.....	153
8.15	Judgment of Imams of <i>Rijjaal</i> about Imam Abu Yousaf .....	153
8.16	Abu Yousaf was a Liar and Useless .....	153
8.17	Imam Abu Yousaf Accused Abu Hanifa of Lying .....	153
8.18	The Opinion of Imams of <i>Rijjaal</i> about Imam Mohammad bin Al Hassan .....	154
8.19	Imam Mohammad Was a Liar .....	154
8.20	Imam Mohammad Accused Imam Abu Yousaf of Being a Liar .....	155
8.21	<i>Fiqah</i> Hanafi was Not to Remain Immutable till Eternity .....	155
8.22	Imam Abu Hanifa's Opinions about <i>Fiqah</i> Hanafi .....	155
<b>9</b>	<b>THE QURAN (IN THE MIRROR OF NARRATIVES).....</b>	<b>158</b>
9.1	<i>Kitab-ul-Masahif</i> .....	159
9.2	The Quran was compiled by Hazrat Abu Bakar, not Rasul-ullah .....	159
9.3	Why was the Quran Compiled during the Era of Abu Bakar? .....	160
9.4	The Quran was Compiled by Abu Bakar Himself and was Reviewed by Hazrat Zaid	

9.5	Compilation of the Quran was not done by Abu Bakar but was started by Umar and Completed by Usman .....	161
9.6	Eaten by a Goat .....	161
9.7	Differences during the Era of Usman .....	161
9.8	Abdullah bin Masood's Displeasure over the Selection of Zaid bin Sabat .....	162
9.9	Compilation of the Quran during the Era of Hazrat Usman .....	163
9.10	<i>Marvaan burnt the copies prepared by Hazrat Hafsa</i> .....	163
9.11	How was the Quran Compiled during the Era of Hazrat Usman? .....	164
9.12	The Sequence of the Quran was arranged by Hazrat Usman .....	165
9.13	Mistakes Lingered in the Quran .....	166
9.14	The <i>Musahifs</i> (scripts) which were written down at Hazrat Usman's order were Different from all the Scripts of Medina .....	167
9.15	The <i>Musahifs</i> Written for Various Cities contained Mutual Differences .....	167
9.16	Hajjaj bin Yousaf made Alterations on Eleven Occasions in the <i>Musahif</i> of Hazrat Usman .....	167
9.17	Differences in the Quran were not because of Recitation and Pronunciation ....	168
9.18	The Quran is also <i>Rivayat-e-bil Ma'ani</i> (Narration through Meanings) .....	170
9.19	The Meaning of Differences in <i>Qirat</i> .....	170
9.20	Search your Hearts.....	173
10	<b>WAS RASUL-ULLAH HANAFI OR SHAFI?</b> .....	176
11	<b>SOME AHADEETH FROM BUKHARI SHARIF</b> .....	178
11.1	About the Messengers of Allah .....	179
11.2	How <i>Namaz</i> (Prayers) became Mandatory .....	181
11.3	Rasul-Ilulah under the Influence of Magic.....	181
11.4	Rasul-Ilulah and his Virtuous Wives .....	181
11.5	Copulation during Menstruation.....	182
11.6	During Fasting.....	182
11.7	About the Sahaba .....	183
11.8	<i>About Women</i> .....	183
11.9	The Woman Who Refuses.....	185
11.10	Women in Hell.....	185
11.11	Cockeyed child.....	185
11.12	General Knowledge .....	186
11.13	Salvation from Punishment .....	187
11.14	The Last Word .....	190
12	<b>A LETTER AND ITS RESPONSE</b> .....	192
12.1	Summary of the Letter Addressed to Parwez .....	192
12.2	The Response.....	195
13	<b>APPENDIX 1: SOME PERMANENT VALUES FROM THE QURAN</b> .....	202
14	<b>APPENDIX 2: OTHER WORKS PUBLISHED BY TOLUE ISLAM</b> .....	209

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## 1 The True Position of Ahadeeth<sup>10</sup>

In the context of social matters in general and in the domain of religion in particular, certain narratives attain such a firmly established status that the need to question or review them is not even felt, despite the fact that the reason for their authenticity and their being established is nothing but that these narratives have been prevalent from one generation to the next generation. One of the reasons for not using our intellect and reasoning and reflecting on these narratives is that the human mind is observed to be generally lazy and shirks from making efforts. But a bigger reason than even this is that when some narrative or saying becomes established, and becomes wrapped up in a religious veneer, then man becomes afraid to view it critically - he shivers and trembles and considers it to be a severe crime and an abominable sin to use intellect and reason in order to come to some conclusion. Even if he is told of the significance of using his intellect and reasoning, his level of use of intellect and reasoning will, despite this, not go beyond a certain limit. If he finds some logic which supports this established narrative, then he assents to it and presents it as an authority. But if any logic or authority goes against it, he rejects this piece of logic immediately. So he feels a far greater danger from the religious lobby and their opposition than his own internal disquiet and turmoil. The possibility of condemnation and accusation and the fear of being declared an unbeliever and apostate makes him dread this to such an extent that he considers it a 'forbidden tree' to use his intellect and reason and apply critical analysis and research to this.

### 1.1 Need for Research

But if you agree with this fact, that truth is that which is established after research and investigation and that Eimaan<sup>11</sup> (conviction) is that Eimann which is based on knowledge, vision, logic and evidence, then no established narrative should be accepted without proper evidence and research, regardless of how long it has been accepted to date over the course of many generations. In this regard, one should neither be fearful of internal tussle nor should one be fearful of external opposition. In this connection, we would like at this point to present one such established narrative which not only holds the status of a common belief but (unconsciously) appears as if it is part of our Eimaan. If you ask any Muslim what is the meaning of Deen<sup>12</sup>, he will say without hesitation that Deen is the collection of the Quran<sup>13</sup> and Ahadeeth. This view has become so entrenched in our hearts that we can never even begin to imagine that there could be any need for the application of intellect and reasoning regarding this.

But the question is this, whether the narrative which you accept as an absolutely established belief and then present with such certainty and surety - have you accepted it after research and investigation and then acknowledged it through your knowledge and

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<sup>10</sup> Ahadeeth are sayings historically attributed to Muhammad, the last messenger of Allah. (Singular is Hadeeth).

<sup>11</sup> This is an inner state of a Momin (believer) as referred to in e.g. (2:177) in the Quran, and is acquired through the process of using intellect and reasoning based on evidence. (Ed)

<sup>12</sup> Deen is popularly (and wrongly) translated as Religion. Deen in fact is a code of life as presented in the Quran. It refers to a system established within the domains of the Permanent Values given in the Quran. (Ed)

<sup>13</sup> Literally meaning 'collection', the Quran is the Book revealed to the last messenger Muhammad from Allah.

vision, or have you just given it a place in the depths of your heart because it is being passed down through the generations? Let us now subject this to intellect and reasoning and in this way see as to what conclusion we reach. This will give us a double advantage. If research and reasoning leads us to the conclusion that this established narrative is in reality based on truth, then this belief of ours will be based on reasoned evidence. And the real satisfaction that this will provide is apparent. However, if after our research and investigation we come to the conclusion that this so-called established narrative is not based on truth, then we can abandon such a belief which we have merely adopted in a customary fashion. In doing this, you will be obeying a specific direction of the Quran in which it is said:

*You should not take a stand (regarding anything) that you have no knowledge of. Remember! All of your faculties of listening, seeing and comprehension would be questioned. (17:36)*

And it informs us of this trait of the Momineen<sup>14</sup> in these words:

*Those who, when they are reminded with the Signs of their Sustainer, drop not down at them as if they were deaf and blind. (25:73)*

## 1.2 Deen

Regarding Deen you will surely agree on one point, i.e. that Deen will only be that which is definite, and not based on speculation and conjecture. Therefore the Quran says:

*And most of them follow nothing but fantasy. Certainly fantasy does not have any advantage over Haqq<sup>15</sup> (Truth). And Allah knows all too well everything that they do. (10:36)*

Now the question is that the two constituents (the Quran and Ahadeeth), which together are named as Deen, that neither of these is conjectural? And did Allah and His messenger give these two constituents as Deen to Muslims?

First let us take the Quran in which not just once but hundreds of times this reality has been declared that this is the Book of Haqq (Truth):

*That which We have revealed to you of the Book is the Truth... (35:31)*

This great Book commences with these words, 'There is no possibility for doubt and suspicion in this Book'<sup>16</sup> - this is complete truth, certain, and above speculation and conjecture. It is beyond the domains of doubt and suspicion. This is what is stated about the core of the message of the Quran. Now how did this established truth reach Muslims and in what state will it remain with them?

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<sup>14</sup> Plural of Momin - someone who acquires Eimaan as defined in the Quran e.g. (2:177).

<sup>15</sup> Loosely translated as 'Truth', *Haqq* means reality as it is, without any deception, lie, crookedness etc. (Ed)

<sup>16</sup> Verse (2:2)

It is obvious that the Quran was revealed to the last messenger and Allah took upon Himself the responsibility of its compilation and arrangement:

*Verily, the compilation of this Book and ensuring its reading is with Us. (75:17)*

And it is not just the assemblage and compilation, but Allah has also taken the responsibility that till the Day of Resurrection<sup>17</sup> there will be no modification or alteration to it, nor will there be any exclusion or inclusion to it. It is declared in the Quran:

*Verily, We have revealed the Quran and We are responsible to safeguard it. (15:9)*

To give this protection practical shape the messenger was told:

*O Rasul<sup>18</sup>! Proclaim to the people all that has been revealed to you. (5:67)*

### 1.3 The Quran

Whatever the messenger did in carrying out this divine order is in front of you i.e. the group of his companions known as Sahaba<sup>19</sup> used to write down each and every word of the Quran. There were thousands of *Haffaẓ*<sup>20</sup>, those Muslims who had memorised the Quran word for word. The messenger used to listen to them and correct them if required. So before his death the last messenger had ensured that the Divine Message which was revealed to him was passed on to the people in its complete shape and form. It was compiled and secured in both the written form and also memorized by thousands of *Haffaẓ*.

During his final unparalleled address<sup>21</sup> to tens of thousands of Muslims, the last messenger received affirmation to the fact that he had conveyed the message of Allah to them, and thereafter sought Allah as a witness to this, saying that You (i.e. Allah) are a witness that I have fulfilled my responsibility as a messenger. After the demise of the messenger, the righteous (first four) Caliphs<sup>22</sup> considered it to be their greatest responsibility to protect the Quran and took practical steps towards this end. As a consequence, this Divine Book which is memorized by *Huffaẓ* and is in written form, is protected in such a way that not only Muslims but non-Muslims also accept that the Quran is word for word the same which the last messenger passed on to them. Since

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<sup>17</sup> This could mean at the end of human life on this planet, or the Resurrection in the hereafter. This aspect is covered in detail in the book titled 'The life in the hereafter; what does the Quran say' by G. A. Parwez. (Ed)

<sup>18</sup> Rasul (Messenger) – an individual selected by Allah to receive the revelation and then pass it on to his people. Rasul-ullah (Muhammad) is the the last messenger of Allah (Arabic text). After Muhammad this process has ceased forever, as the Quran is completed as a revelation from Allah for mankind for all times. (Ed)

<sup>19</sup> These were the companions of the last messenger who accepted Islam during his time and worked closely with him.

<sup>20</sup> Singular is *Hafīẓ*, the one who memorisesthe Quran by heart.

<sup>21</sup> *Hajjat-ul-Wida* (the Final Pilgrimage).

<sup>22</sup> (i) Hazrat Abu Bakar Siddique; (ii) Hazrat Umar bin Khattab; (iii) Hazrat Usman bin Affan; and (iv) Hazrat Ali bin Mutlab

Allah has taken on the responsibility for the protection and integrity of the Quran, His Final Message will therefore remain unchanged till the Day of Resurrection. This is the reality in which there is no doubt or ambiguity of its being Deen.

Let us now look at that part which is commonly called the second component of Deen i.e. the collection of Ahadeeth. What we need to see is whether this is also reality in the same way as the Quran.

## 1.4 Ahadeeth

First of all we see that Allah has not taken responsibility for the protection of anything other than the Quran. That is why Allah has neither collected Ahadeeth, nor did he order their collection and nor did He promise to protect them.<sup>23</sup>

After Allah, what was the conduct of His messenger in this regard? This is also a very important issue requiring profound attention, because Ahadeeth is the name given to the collections of sayings and actions attributed to the messenger of Allah. If these were part of Deen, then in the same way that each and every word of the Quran was ordered to be written, memorized and then recited back by people, and it was ensured from every direction that its every word was accurately preserved and secured, a similar arrangement regarding Ahadeeth should have been carried out, because this was the requirement of the status of messengerhood. And as a messenger it was his responsibility to leave Deen with the Ummah<sup>24</sup> in the form of a securely protected entity. But whereas the messenger took every precaution and care about the Quran, he made no such arrangement with regards to Ahadeeth. Contrary to this, there is in fact a narrative in the books of Ahadeeth in which it is noted that the messenger said:

*Do not write anything from me other than the Quran. Whoever has written anything other than the Quran, should erase it.*<sup>25,26</sup>

It is claimed that this command was a temporary one and this is so because from some narrations it is found that at the request of Hazrat Abdullah bin Umar, the messenger allowed him to write Ahadeeth if he so wished. But from this the maximum it proves is that the messenger allowed it but did not give an order for it to be written down. Regarding this he made no arrangement. Then after permission was given, it is not proven anywhere that the messenger enquired from anyone as to which Ahadeeth had been written down and that he then listened to these Ahadeeth or checked their authenticity and reviewed them.

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<sup>23</sup> Contrary to this the Quran has asked a question, stating, ‘. in what hadeeth (message) after this (the Quran) will they believe?’ (7:185) See also (45:6). (Ed)

<sup>24</sup> Ummah - the Muslims as a whole community

<sup>25</sup> Source: Jama Tirmizi, Urdu, Vol. Two, Page 141, published by Matboo’a Dar-ul-Isha’at, Urdu Bazaar, Karachi.

<sup>26</sup> If this quote (or Hadeeth) is correct, then anything other than the Quran is in direct contravention of this direction from the messenger, and is tantamount to disobedience of the messenger. (Ed)



It is also said that in those times Arabs' memories were very good and therefore their memory could be trusted. But in the matter of Deen, if trust in the human memory in itself had been sufficient, then there was no need to put the Quran down in writing. Why was the memory of the people not considered sufficient in its case! Also remember this, that each and every word of the Quran used to be taught and memorized, and then would be repeated back and listened to very carefully and verified. Even if someone had remembered some Ahadeeth of his own accord, these could not be an authority for the Ummah till such a time as the messenger himself had not listened to these Ahadeeth, testified as to their authenticity, and then compiled them in the form of a book and given it to the Ummah; and then these Ahadeeth would have been transferred from one generation to another in their original words just like the Quran. But none of this happened during the lifetime of the messenger. Just think, if Ahadeeth had been part of Deen, then is it possible that the messenger would not have made any arrangement for their preservation?<sup>27</sup>

From these naratives we find that apart from the Quran, there were some other writings put down in addition to the Quran according to the instructions of the messenger. For example, those written agreements, orders, instructions etc. that the messenger had sent to various tribal chieftains or to his various appointed administrators. But in this regard, apart from the Quran, whatever we have been able to find till now is only this much, that at the time of his death, the following written material was available:

- 1) The names of his 1,500 companions (written in a register).
- 2) Letters which the messenger had sent to heads of states and tribal chiefs.
- 3) A few written commands, orders and treaties etc.
- 4) Some Ahadeeth that Abdullah bin Umara or Hazrat Ali and Hazrat Uns wrote of their own accord.

Regarding these Ahadeeth there is neither any proof of their being authenticated by the messenger, nor did these remain anywhere later in their original form. Therefore what the messenger gave to the Ummah was the Quran alone. The messenger gave no collection of Ahadeeth to the Ummah. In Bukhari Sharif<sup>28</sup> itself, there is a Hadeeth noted according to which Hazrat Ibn-e-Abbas was once asked as to what legacy the messenger left for the Ummah, to which he replied that excepting the Quran, the messenger left nothing else.<sup>29</sup>

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<sup>27</sup> Especially when the messenger was receiving the revelation of the Quran, and it is revealed that Muslims should not be like those who turned away from the message after a while e.g. see (25:30) and (3:103). (Ed)

<sup>28</sup> A collection of Ahadeeth by Imam Bukhari

<sup>29</sup> Sahih Bukhari Sharif, Vol. III, Page 44

## 1.5 Conduct of the Companions (Sahaba)

After the messenger, the conduct of his Sahaba in general and of the first four Caliphs in particular is presented before us. It is written in Masnad Imam<sup>30</sup> Ahmad that the Sahaba declared<sup>31</sup>:

*We people used to write down whatever we used to hear from Rasul-ullah. Then one day Rasul-ullah appeared before us and enquired: 'What is this that you have been writing'? We replied: 'Whatever we hear from you, we put it down in writing'. Then he replied: 'What! another book alongside Allah's Book'. (Meaning, don't do this). Then he said, 'Keep the Book of Allah clean and pure and keep it untainted from any types of doubts and ambiguities'. The Sahaba said, then whatever we had written we collected it all in an open space and burnt it.*

Imam Zahbi has quoted the following narrative from Hazrat Abu Bakar<sup>32</sup>:

*Hazrat Abu Bakar assembled the people following the death of the messenger and declared that you people attribute such narratives to Rasul-ullah about which you squabble. The generations coming after you will become even more entrenched in such disagreements. Therefore it is necessary that you do not narrate anything by attributing it to Rasul-ullah. And then if someone enquires of you, say between us and you there is the Book of Allah. It is therefore necessary that those things which the Book has made permissible, be allowed (halal<sup>33</sup>), and those things which have been declared disallowed (haram<sup>34</sup>), be prohibited.<sup>35</sup>*

Imam Zahbi has also written:

*Hazrat Aisha said that my father (Hazrat Abu Bakr) had collected Ahadeeth of the messenger, and these were about 500 in number. Then one night I saw that my father was tossing and turning in his bed. I asked him, are you restless because of some physical ailment or has some news reached you regarding which you are feeling disturbed? My father did not reply to this. When the morning came, he said: 'Daughter, bring me those Ahadeeth which are with you'. Then he called for some fire and burnt them.<sup>36</sup>*

As for Hazrat Umar, Allama<sup>37</sup> Ibn-e-Abdul Barr has copied the following narrative in his famous book *Jam'ul Baiyan-ul-Ilm*<sup>38</sup>:

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<sup>30</sup> The term Imam is used in the form of a prefix title for Islamic scholars of renown and for the one who leads (prayers).

<sup>31</sup> The following lines have been taken from the book *Tadween-e-Hadeeth* by Maulana Manzir Ahsan Gilani (page 249), so that there could be no ambiguity about the authenticity of what has been said.

<sup>32</sup> The first Caliph after the death of the last messenger.

<sup>33</sup> Halal - anything declared fit for consumption by Muslims.

<sup>34</sup> Haram - anything declared unfit for consumption by Muslims.

<sup>35</sup> In *Tazkarat-ul-Haffaz-e-Zahbi*, page 321.

<sup>36</sup> *Tadween-e-Hadeeth*, Pages 285-88.

<sup>37</sup> Allama is an honorary title carried by only the very highest scholars of Islamic thought, jurisprudence, and philosophy. (Ed)

<sup>38</sup> Translated as 'Comprehensive Statement About Knowledge'.

*Hazrat Umar bin Khitab<sup>39</sup> desired to write down the sayings of the messenger. So he asked for the opinion (fatwa) of the Sahaba and these people said that these Ahadeeth should be put in writing. But Hazrat Umar was not fully convinced in his heart of this advice of the people. As such, due to this issue he continued to perform Istikhara<sup>40</sup> for a complete month. Then one day when morning came Allah gave him that unity of thought in his heart, and Hazrat Umar said to the people, that I had intended to put the sayings of the messenger in writing. And then I thought of all the previous nations which came before you and who wrote books and started to dispute over them and left Allah's Book and consequently abandoned the Book of Allah. I swear on Allah that I do not wish to allow any other book to be mingled with the Book of Allah.<sup>41</sup>*

And this was because (as already written) the messenger himself had said, do not write anything from me except the Quran. He who has written any of my sayings other than the Quran, should destroy these.

Not only this, Hazrat Umar made the resolution that Ahadeeth should not be collected and compiled, but he went a step further. Therefore it is noted in the *Tabqaat*<sup>42</sup>:

*'During the caliphate of Hazrat Umar, Ahadeeth had started appearing in abundance. He made people promise to bring all these Ahadeeth to him. As ordered, people brought their collections of Ahadeeth to him and then he gave the command for these to be burnt.'*

In other words, this was the third incident of the burning of Ahadeeth. The first time, the Sahaba burnt these Ahadeeth on the order of the messenger of Allah in his presence. Then Hazrat Abu Bakr did the same to his own collection, and the third time, Hazrat Umar asked the people on oath to bring their writings and consigned these to the fire.

This all took place in the capital of the Islamic Caliphate. What happened subsequently has been quoted in *Baiyan-ul-Ilm*<sup>43</sup> by Hafiz Ibn-e-Abdul Barr:

*'In the beginning, Hazrat Umar wanted Ahadeeth to be collected. But then it became clear to him that putting these in writing would not be appropriate or correct for him. Therefore he wrote to all the garrisons and cities that all those who have any Ahadeeth written or anything like this should destroy these.'*

Maulana Manazir Ahsan Gillani has made particular reference to this and noted:

*'In the first century A.H.<sup>44</sup> not protecting and not publishing Ahadeeth was not by chance, but was deliberate.'*

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<sup>39</sup> The second Caliph.

<sup>40</sup> *Istikhara* - a ritual of seeking guidance from Allah (not mentioned in the Quran) concerning any affair in life, especially when one is to choose between two permissible alternatives. (Ed)

<sup>41</sup> Editing of Hadeeth (*Tadween e Hadeeth*), Page 394.

<sup>42</sup> *Tabqaat-e Ibn-e-Sa'ad*, Vol V, page 141; *Tadween-e-Ahadeeth*, page 399.

<sup>43</sup> *Jam'a Baiyan-ul-Ilm*, Vol. I, page 65; *Tadween-e-Ahadeeth*, page 400.

<sup>44</sup> Starting from 622 A.D. the A.H. year (*Anno Hegirae*) is the year numbering system used in the Islamic calendar.

Before that, he quoted the following from Imam Ibne Hazm:

*'At the time of Harzat Umar's death, from Egypt to Iraq, Iraq to Syria and from Syria to Yemen, there were at least one hundred thousand copies of the Quran dispersed if not more'.*

<sup>45</sup>

After this, he noted in detail that when there were such arrangements in place to publish the Quran, what could have been the reason to stop the government from publishing Ahadeeth too if it had wished. He has said that the government deliberately did not do so. This was the situation of the compilation of Ahadeeth during the time of the Sahaba i.e.:

- (1) The messenger gave an order, 'Do not attribute anything to me other than the Quran'.
- (2) All the Ahadeeth compiled by the Sahaba themselves were burnt in accordance with the order of the messenger.
- (3) Hazrat Abu Bakar burnt all the Ahadeeth which he had compiled and ordered the people not to quote Ahadeeth.
- (4) Hazrat Umar made the decision after profound reflection for a month that Ahadeeth should neither be collected nor compiled.
- (5) Hazrat Umar directed the people to promise and undertake to bring forth all the Ahadeeth and burnt them all.
- (6) He also sent orders to all other towns that if anyone had any Ahadeeth in writing, they were to destroy these.
- (7) And this did not happen by chance, but in the words of Maulana Manazir Ahsan Gillani, was done deliberately.

## 1.6 Greater Emphasis

In this regard Hazrat Umar took firm action by strictly forbidding the people from transmitting Ahadeeth. Qaz'ah bin Ka'ab narrates that when Hazrat Umar sent us to Iraq, he instructed us to remember that you are going to such a place where the voices of the people resonate like bees while reciting the Quran. Do not distract their minds with Ahadeeth lest they abandon the Quran.

Hazrat Abu Hurairah<sup>46</sup> was asked, did you narrate Ahadeeth in the same way during the Caliphate of Hazrat Umar? He replied that if I had narrated Ahadeeth in this way during Hazrat Umar's time, he would have whipped me.

It is also in the traditions that Hazrat Umar confined Hazrat Abdullah bin Masood, Abu Darda and Abu Masood Ansaari to prison for frequently referring to Ahadeeth.<sup>47</sup>

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<sup>45</sup> *Tadween-e-Ahadeeth*, page 216.

<sup>46</sup> Abu Hurairah - his actual name was Abd-ur-Rahman ibn Sakhr Al-Azdi Abu Hurairah (603-681 A.D.). He was a companion (Sahabi) of the messenger and the narrator of Ahadeeth most quoted by Sunnis (one of the sects).

<sup>47</sup> For all these narrations see *Tazkarat-ul-Huffaz*.

It is possible to ignore the authenticity of these narrations though the proof of their being accurate with us is that it is in accordance with the guidance of the Quran and the actions of the messenger of Allah. At the same time we do not want to entangle ourselves in this argument nor should you worry about it. Because even if we had not been able to obtain internal evidences from that period, there is one reality that cannot be refuted, which is that towards the end of the first four Caliphates, no compilation of Ahadeeth was available either written by these Caliphs themselves or compiled under their direct supervision.

From the above explanations it is evident that had these Caliphs considered Ahadeeth to be an integral part of Deen, then under the direction of the Caliphate they would certainly have compiled and published Ahadeeth in the same way that they widely published and disseminated the Quran. Therefore, after the messenger, we see that under the Caliphs, no steps were taken to collect and compile Ahadeeth.

## 1.7 Compilation of Hamam ibne Mambah

After great research and hard work scholars of Ahadeeth managed to find a collection of Ahadeeth from the first century A.H. which is known as the collection of Haman ibne Mambah.<sup>48</sup> It is said of him that he was the pupil of Hazrat Abu Hurairah. He died in 131 A.H. The collection contains 138 Ahadeeth about which he said that he compiled these under the guidance of his tutor, Hazrat Abu Hurairah. Hazrat Abu Hurairah died in 58 A.H. It can be understood from this that it was compiled before 58 A.H. In this connection it is important to note that Haman ibne Mambah compiled the Ahadeeth while being in Medina before 58 A.H. and only managed to collect 138 Ahadeeth, while in the third century A.H. when Imam Bukhari made the decision to collect Ahadeeth, he found six hundred thousand Ahadeeth. Similarly, Imam Hanbal<sup>49</sup> acquired one million of them and Imam Yahya acquired 1.2 million Ahadeeth. This reality also requires profound reflection that whereas the Ahadeeth which are referred to Hazrat Abu Hurairah number in the thousands, the collection of his pupil totals only 138 Ahadeeth. In any case, it means that all the individual efforts made during the first century A.H. resulted in the compilation of 138 Ahadeeth by Haman ibne Mambah. Other than this there is no record of any other written material of that period.

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<sup>48</sup> Published by Dr. Hameedullah from Hyderabad (Deccan).

<sup>49</sup> Ahmad bin Muhammad bin Hanbal, often referred to as 'Sheikh-ul-Islam', was an important Muslim scholar and a theologian. He is considered to be the founder of the Hanbali School of Islamic Jurisprudence

## 1.8 Imam Zahri

Subsequently, around 100 A.H. (722 A.D.), Caliph Umar bin Abdul Aziz<sup>50</sup> compiled some Ahadeeth of his own accord. After him Imam Ibne Shahab Almatuni (who died in 124 A.H.) compiled a small collection of Ahadeeth under the orders of the Umayyad Caliphs about which he is quoted as having said that I found this work unsavoury.<sup>51</sup> Neither the Ahadeeth compiled by Hazrat Umar bin Abdul Aziz remain in the shape of any compiled form nor can the large work attributed to Imam Zahri be traced anywhere, though books of Ahadeeth written later on have made reference to them.

After this, that era began when the thought occurred to people to start writing the details of the circumstances (history) of the first century A.H. The material for these writings was those narratives and tales which were commonly passed down through the generations and were prevalent among the Muslims of the time. Some writers condensed this vast subject and only collected those narratives which used to be attributed to the messenger. The collections of such sayings are known as Books of Ahadeeth (the very meaning of Ahadeeth is ‘sayings’). The first collection of Ahadeeth which is available from this time is by Imam Malik (who died around 179 A.H.) and is in a book called *Maota*. This book tells us what the conduct of the Sahaba was in Medina at this time regarding the constituents of Islam. In the various editions of this book 300 to 500 Ahadeeth are found. After the demise of Imam Malik, this process of compilation started gaining momentum and other scholars of the time also thought to start compiling collections of Ahadeeth. Consequently, many books of Ahadeeth were compiled during this period. During the Abbasid period, there was unprecedented development and progress in various departments of Islamic knowledge and technology, and along with it books of Ahadeeth achieved expansion in publication and dissemination.

Of the various collections of Ahadeeth, the two most well known are Sahih<sup>52</sup> Bukhari and Sahih Muslim. Imam Bukhari (who died around 256 A.H.) collected nearly 600,000 Ahadeeth which were reduced to a collection of 2,630 following the process of editing and deletions. This book (Sahih Bukhari) is called the most authentic book after the Book of Allah (in other words the most correct book in the world after the Quran). These books of Ahadeeth are the types of collections which today are given the status of being an integral part of Deen. Of these there are six<sup>53</sup> such collections which are considered authentic by the followers of Sunnah (who are known as Sunnis), and which are called Sahai Sittah (i.e. called the six correct books of Ahadeeth). Be aware that the Shias<sup>54</sup> have their own compilations of Ahadeeth and do not consider the collections of Ahadeeth of

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<sup>50</sup> He was from the Umayyad Dynasty.

<sup>51</sup> Brief collection, *Bayan-ul-ilm*, published in Cairo by Hafiz Ibn Abdul Bir.

<sup>52</sup> *Sahih* means correct

<sup>53</sup> (1) *Sahih Bukhari*; (2) *Sahih Muslim*; (3) *Jam'a Tirmizi*; (4) *Sunnan Abu Daud*; (5) *Sunnan Ibne Maja*; and (6) *Sunnan Nisae*. Among these Bukhari and Muslim are known as *Sahihain* and between these two, Bukhari is declared the most accurate book after the Book of Allah.

<sup>54</sup> The Shia Muslims believe that after the death of the last messenger the leadership i.e. the caliphate, should have been passed to Ali bin Abu Talib (the son-in-law of the messenger).

the Sunnis to be correct. Neither do the Sunnis consider the compilations of Ahadeeth with the Shias to be authentic.<sup>55</sup> Nor was any among them Arab.

## 1.9 Authors of Sahih-e-Sittah

The following is a brief introduction to the amassers of these collections:

### 1. Imam Bukhari

He was born in Bukhara and died in 256 A.H. (or some say around 260 A.H.) near Samarkand. It is said that by travelling from city to city and village to village, he collected nearly 600,000 Ahadeeth. Of these, he considered only about 7,300 to be authentic according to his own criteria, and he noted them in his book. The remaining 593,000 he rejected. Many Ahadeeth from these 7,300 have been repeated in different chapters in his book - if these repetitions are not counted then 2,762 or 2,630 are left.

### 2. Imam Muslim

The compiler of *Sahih Muslim* was Imam Muslim bin Hajjaj (204-261 A.H.) who belonged to Nishapur, a famous city of Iran.

### 3. Imam Tirmizi

Imam Abu Eisa Mohammad Tirmizi (209-279 A.H.) was a resident of Tirmiz, a city of Iran.

### 4. Imam Abu Dawood

He was from Seestaaan, Iran, and was born in 202 and died in 275 A.H.

### 5. Imam Ibne Maja

Abu Abdullah Mohammad bin Zaid Ibne Majaa lived in northern Iran in the city of Qazdeen. He was born in 209 and died in 273 A.H.

### 6. Imam Abdur Rehman Nisae

He was born in a village called Nisaa which was located in a province called Khurraasan in eastern Iran. He died in 303 A.H.

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<sup>55</sup> The following are the compilations considered to be authentic by the Shias: (1) *Al-Kaafi* by Abu Ja'afar Mohammad; (2) *Man la Yastahzarah al-Faqih* by Sheikh Mohammad ibne Ali; (3) *Tehzeeb* and (4) *Istibsaar* both by Sheikh Abu Ja'afar Mohammad bin Hassan - none of these writers is Arab.

From this brief introduction to the six leading compilers of Ahadeeth, the following facts become apparent:

- (1) They were all Iranian. None among them lived in Arabia. It is surprising that none among the Arabs ever thought of doing this work of great responsibility and the collections of Ahadeeth and their authentication was done through the hands of non-Arabs.
- (2) They were all from the third century A.H.
- (3) Though they amassed hundreds of thousands of Ahadeeth, there were very few among these which could be declared in their view to be authentic and which they subsequently compiled in their books.
- (4) All of these Ahadeeth were heard from people verbally. There was no previous written record of these.
- (5) The selection these writers made of Ahadeeth from among the hundreds of thousands available was based on their personal vision and their own judgment. In other words, regarding the authenticity of these Ahadeeth, they had neither Allah's authority (i.e. Allah did not tell them through His Revelation that this particular Hadeeth is correct, keep it, and that this other one is wrong, reject it), nor were they given any legitimacy by the messenger (i.e. that the Ahadeeth you have selected are in reality my sayings). Moreover, nor did they have any previous written record from where they selected these Ahadeeth. These were spoken hearsays of ordinary folk, which according to their own judgment and assuming them to be correct, these people incorporated into their collections.<sup>56</sup>

Now let us ponder, is it really possible that it can in any way at all be said that the results of these kinds of individual efforts are really the sayings of the messenger of Allah? Let us also keep this in mind, that during this period of 200 to 250 years, it cannot be said regarding even one of those sayings which were being transmitted verbally through the people, that they were the words of the last messenger, in the way that a son memorises from his father or a student from his teacher. These sayings were explained by every narrator in his or her own individual way and with his or her own words. (This point is further explained a bit later).

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<sup>56</sup> Despite having access to the Quran, it did not seem to have been consulted in the authentication of these Ahadeeth. (Ed)



## 1.10 How Many Ahadeeth were Rejected?

For example, let us also see how these writers acquired so many Ahadeeth and how many they selected from amongst these and assimilated in their compilations:

- (1) Imam Bukhari - of 600,000 collected and excluding repetitions – only 2,630 or 2,762
- (2) Imam Muslim - of 300,000 collected - only 4,348
- (3) Imam Tirmizi - of 300,000 collected - only 3,115
- (4) Imam Abu Daud - of 500,00 collected - only 4,800
- (5) Imam Ibne Majaa - of 400,000 collected - only 4,000
- (6) Imam Nisae - of 200,000 collected - only 4,321

It is obvious that if the criteria for the selection and rejection of Ahadeeth is the personal judgement of the writer, then who can say out of this pile of hundreds and thousands of Ahadeeth that these writers declared as being rejected, how many 'correct' Ahadeeth could have been wasted? Further, from among those Ahadeeth which were selected by these writers, how many are currently available which cannot in any shape or form ever be declared to be the sayings or actions of the last messenger. This aspect will be discussed later.

From these explanations it becomes clear that all these efforts to collect Ahadeeth by these writers were individual only, for which they had no authority from Allah and His messenger. In view of this fact you should reflect on this - is Deen such a thing which Allah and His messenger could have handed over like this to the individual efforts of people? This is purely by chance that Imam Bukhari and others had collected, these narratives and sayings which were common sayings amongst people of the time, in one place as a collection, otherwise just as in previous times, when such books had not been compiled on this aspect, then had these writers not made this personal effort, then a 'half part of Deen'<sup>57</sup> would have been lost. Can you imagine such a thing, that Allah who clearly announces the completion of Deen in the Quran, and that the last messenger after whom there is not going to be another messenger till the Day of Resurrection, would have left such an important part of Deen in such a state? This does not even enter the imagination.

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<sup>57</sup> Not just half of Deen but according to certain sayings, nine-tenths of Deen is Ahadeeth and just one-tenth is the Quran!

### 1.11 Communicating the Meaning of a Saying (*Rivayat-e-bil Ma'anī*<sup>58</sup>)

A second possibility could have been that just as the Quran was secured, if people had memorized the sayings of the last messenger word for word and if those words continued to be passed on word for word from individual to individual through the generations till such time as these were given shape in book form, then it could have been said that the compilation of the books of Ahadeeth is authentic up to an extent. But this did not happen either. All the books of Ahadeeth which are present today (including those of Bukhari and Muslim), their words are not those of the messenger of Allah. These Ahadeeth are *Rivayat-e-bil Ma'ani* i.e. their pattern is such that for example one companion heard something from the messenger of Allah, and whatever he understood from it, he explained it to someone else in his own words. Whatever this listener understood from this, he then passed it forward to someone else. Now imagine that this pattern was not spread over a period of one or two days, or over one or two months, or over one or two years, rather this continued over a period of 200 to 250 years in this way, and then all these sayings which were spread amongst the common people were collected into one place - it is obvious now what sort of relationship these narratives have to the ones who originally uttered them (the messenger of Allah). If we sit ten people in a room and narrate details of a story into the ears of one of them and then this story is passed from the ears of one person to another in the room, when it finally reaches back to you, you will see how much difference there is in what you had originally said and what you are hearing from the tenth man. And when such a process has taken place over a period of 250 years and passed through, if not millions then at least hundreds of thousands of individuals, then it is obvious how much truth will remain of the original saying.

### 1.12 Mistake in Understanding the Meaning

In this regard, the critique of Syed Abu-ul-A'ala Maududi<sup>59</sup> needs special attention. As far as understanding the correct meaning of the sayings of the last messenger is concerned, while criticizing a Hadeeth from Bukhari (besides other narrators), he writes about Hazrat Abu Hurairah:

*It appears that either Hazrat Abu Hurairah made a mistake in understanding the saying of the messenger or he was not able to listen to the whole statement... Examples of such misunderstandings are noted in numerous sayings (of the messenger); some among these have been explained by other sayings (attributed to the messenger) while some others have remained unverified. Such occurrences in the case of oral reporting of sayings is not a matter of surprise.*<sup>60</sup>

This is a depiction of the understanding of the very first narrator of Hadeeth - Hazrat Abu Hurairah. As for transmitting the meaning of Ahadeeth further forward, Maulana Maududi writes in *Tafhimaat*<sup>61</sup> (Expositions), Part 1:

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<sup>58</sup> Sayings that convey the meaning and not the exact words of the original narrator.

<sup>59</sup> Maulana Maududi (25 Sep 1903 - 22 Sep 1979) was a journalist, writer, theologian and politician. He was the founder of Jamaat-e-Islami, a political party in Pakistan.

<sup>60</sup> Daily Tasneem, Lahore, Ahadeeth Number, October 14, 1959

<sup>61</sup> Plural of *Tafhim* which is derived from the Arabic word, *Fehm* which means 'to understand'.

*For example, today I make a speech and many thousands of people listen to it. After just a few hours of the meeting concluding (not months or years), ask the audience as to what the speaker said. You will see that each person while repeating the subject of the speech will not have a similar version. Some would explain one part of it while another will explain another part. Some will reproduce a sentence word for word while another will explain the meaning in his own words according to his understanding. Some will be more perceptive and due to understanding the speech correctly will explain its correct meaning. Someone else may not have such a good understanding and will not be able to put across the meaning in his own words so well. Some will have a good memory and will be able to reproduce most parts of the speech word for word, while another whose memory is not good, will make mistakes in narrating and repeating excerpts of the speech.<sup>62</sup>*

### 1.13 Sayings Attributed to the Messenger

This was the method through which Ahadeeth were compiled 200 to 250 years following the demise of the messenger. This is the reason that when we recite from the Quran, we say with absolute certainty, '*Qaala Allah Ta'alab*' i.e. 'Allah has said'. And when some narrate a Hadeeth, then at the beginning of that we say '*Qaala Rasul-ullah*' i.e. Rasul-ullah said and at its end we say '*Aww qamaa qaala Rasul-ullah*' meaning that this is how Rasul-ullah said it, or may have said it. And this is the reason why Ahadeeth are not referred to as the sayings of Rasul-ullah, but instead are referred to as the sayings that are attributed to Rasul-ullah. In other words those sayings which in the times of the compilers of these Ahadeeth people used to attribute to the messenger of Allah.

### 1.14 *Asma-ur-Rijjaal*<sup>63</sup> (Attributes of People)

It is obvious that for the narration of Ahadeeth in this way, for each and every Hadeeth there are many narrators. When these collections of Ahadeeth were compiled, a question arose that those narrators who are mentioned in relation to these Ahadeeth should be investigated to find out whether they were trustworthy or not. Thus when this is ascertained about these narrators, then each Hadeeth one by one should be examined as to what kind of narrator it had.

This is that critical way of judging narrators about which it is said with great pride that no similar example of it will be found elsewhere. There is no doubt that scholars who invented this technique worked very hard, but the question is this, can you in any way by using this method reach that level of surety? If you have heard something yourself from someone, you can say about him that he is trustworthy. But if between that narrative being spoken and heard, there are 200-250 years and there are 5 to 7 people mentioned in this chain of communication, then what means can you have to determine whether they were trustworthy or not? And then the question is not only of their being trustworthy, it is also essential to know that they had such an ability that they could understand fully what was being said, and after understanding it they were able to pass on to others its correct meaning in their own words. Can you say that it is in any way possible that you can assert this with absolute certainty about the people who have passed

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<sup>62</sup> *Tafhimaat*, Part I, Central office, Jamaat-e-Islami, pages 329-30.

<sup>63</sup> References or information for determining the correctness of a Hadeeth

away during the past 200-250 years? This is impossible. So in this regard Syed Maulana Maududi writes:

*These people, (those who believe Ahadeeth to be Deen), in following the compilers of Ahadeeth, exceed legitimate limits and become greatly entrenched in their views. They contend that compilers of Ahadeeth have separated milk from water. Now our job is only to give these Ahadeeth the same legitimacy and trustworthiness according to the standards that these forefathers accorded to the Ahadeeth. For example, give up those (Ahadeeth) that are weak in comparison to those that are authentic. The services of these compilers of Ahadeeth are recognized. This is also established that in relation to Ahadeeth, the material they have provided in terms of news and information about the first century A.H. is useful for research into this era. This is not the issue though, the concern is only regarding how much complete trust one should have in these compilers. They were only human at the end of the day. For human knowledge the limits that are laid down by nature defined by Allah could not have been exceeded. In human labours they are not exempt from the fault which occurs naturally. So how can you say that what they declare as authentic is in reality authentic? They themselves were not completely sure about the health of their writings.<sup>64</sup>*

Again Maulana Maududi says:

*Compilers of Ahadeeth had a great collection of material which is no doubt invaluable. But what is there in it that cannot be free from human error.<sup>65</sup>*

And the errors are not of omission but:

*Everyone had emotions. And there was a strong likelihood that in making an opinion, good or bad about these narrators, the personal inclinations of these writers could have coloured these opinions. This possibility is not merely an assumption, but there is proof to that effect.<sup>66</sup>*

After this Maulana Maududi writes:

*By presenting such examples our aim is not to state that all knowledge related to 'Asma-ur-Rijjaal' is wrong. Instead our aim is to make it clear that the compilers of Ahadeeth who carried out investigation and judgment of these narrators were human beings after all. They had human weaknesses. By this logic, is it essential that what they declared to be authentic was in fact authentic and was authentic in all narrations; and what they considered as non-authentic was without doubt not authentic.<sup>67</sup>*

He further adds:

*They did research into all of these things to the extent that any human beings can. But it is not essential that during the research relating to these narratives, they would have known precisely about all matters. It is very possible that a particular narrative which they were declaring to be*

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<sup>64</sup> *Tafhimaat*, Vol I, page 318

<sup>65</sup> Ditto, page 319

<sup>66</sup> Ditto, page 319

<sup>67</sup> Ditto, page 321

*authentic was in fact not authentic. . . . Moreover, on the basis of these and many other similar matters, the knowledge of authentication and judgment cannot be considered absolutely correct. This material is trustworthy up to this extent that we should make use of it to understand the conduct of the messenger and the events of his time and his companions, and this is suitably taken into account. But it is not such that it should be fully trusted.*<sup>68</sup>

### 1.15 Decision about Credibility

As far as personal inclinations are concerned, it is obvious that when one individual makes a judgment about another as to whether he is trustworthy or not, then no matter how unbiased this opinion may seem, there will generally be a streak of emotive bias entering into it.<sup>69</sup> And in emotive bias beliefs play a big role. Imam Bukhari differed with Imam Abu Hanifa<sup>70</sup> in the matter of whether Eimaan increases and decreases or not. As a consequence of this difference of opinion, Imam Bukhari never considered Imam Abu Hanifa to be credible. Their differences did not end there. Since Imam Abu Hanifa lived in Kufa, all the Kufians were also branded untrustworthy by Imam Bukhari in the case of narration of Ahadeeth. And since Kufa is in Iraq, therefore all Iraqis were included in the same category. And the decision was taken that from 100 Ahadeeth of the Iraqis, 99 should be rejected. And of the one which is remaining, to consider it also to be suspicious.

Similarly, based on a difference over a minor belief, two highly respectable Imams - Imam Abu Zar'ah and Imam Abu Hatim - have personally raised objections regarding the credibility of Imam Bukhari and gave up references to his work. Though both Bukhari and Muslim are said to be *Sahibain* (the correct ones), the situation between these two is that Imam Muslim used to call Imam Bukhari as *Makhtal-al-Hadeeth*<sup>71</sup>. There are countless examples noted of these mutual differences among these scholars in the books of the narratives. Due to differences of belief in the correctness of a Hadeeth or of its being weak, the greatest manifestation of such a difference is the existence of the sects of Sunnis<sup>72</sup> and Shias. As noted earlier, Sunnis have their own collections (of Ahadeeth) and their series of attributions are traced back to the *Tabiyeen*<sup>73</sup> (followers) and the Sahaba (companions). The information in these collections which is attributed to the last messenger is a very different from that which is in the compilations of the Shias and their narratives are also traced back to the *Tabiyeen* and the Sahaba. Now these writers (at least the Sunnis) cannot even think that those scholars of Deen who were the narrators of those Ahadeeth which are included in the Shias' compilations as well, that they (Allah protect us) were liars and unreliable. They will have to be invariably accepted as credible and trustworthy.

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<sup>68</sup> Ditto, pages 321-22

<sup>69</sup> It will also depend on the individual's own values and level of understanding of the Quran and its Permanent Values. (Ed)

<sup>70</sup> His name was Nu'man ibn Sabit ibn Zuta ibn Marzuban, also known as Imam-e-Azam Abu Hanifa, or Imam Azam (699-767). He is considered the founder of the Sunni Hanafi school of *Fiqah* (Islamic jurisprudence).

<sup>71</sup> Mutually disagreeing on some Ahadeeth.

<sup>72</sup> 'Sunni' in Arabic comes from a word meaning 'one who follows the attributions of the messenger (Rasul-ullah)'.

<sup>73</sup> *Tabiyeen* - generation of Muslims born after the demise of the last messenger but who were contemporaries of the Sahaba.

Now the situation became such that from a group of trustworthy narrators the Ummah received those Ahadeeth which are considered as authentic by the Sunnis, and from another group of trustworthy narrators the Shias received those Ahadeeth which they considered as being authentic, and both collections ended up being mutually contradictory. Now tell us which information should be attributed to the messenger of Allah and considered part of Deen and which is wrong. If even this condition is considered necessary, that in order for a narrator to be viewed as trustworthy he should either be of the same *Maslah*<sup>74</sup> (sect) as those who are judging and assessing him or of the compilers of Ahadeeth, then this is clearly sectarianism and not justice. Is it a must that the group who do not belong to your sect are all to be considered liars and untrustworthy?

Another matter of interest is that Imam Bukhari himself - and other compilers of Ahadeeth - who declare respectable narrators of Ahadeeth as being untrustworthy and then condemn their narrations totally, subsequently themselves include Ahadeeth in their own collections from those very same rejected sources.<sup>75</sup>

These are the external sources of evidence which lead us to the conclusion that the Ahadeeth were neither with the messenger himself as part of Deen, nor did his companions consider them to be so. And nor are the collections of Ahadeeth that are with us the words of Rasul-ullah. However, over and above all of this, is the evidence consisting of the contents of these compilations themselves. The kinds of things which are written in them causes the soul to shudder at their mention and the pen trembles in the hand. We feel that this statement of ours will appear highly shocking and surprising to you and should in fact be so. This is because in our hearts the degree of respect and adoration given to these compilations is on a par to that given to the Quran.

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<sup>74</sup> *Maslah* is an Arabic term derived from the root word 'salaka' which means to walk. It is a synonym for *Mazhab* (religion). Thus if someone claims to follow the teachings or ways of Imam Abu Hanifa, it will be his *Maslah*.

<sup>75</sup> See *Meezan-ul-Itidaal* by Allama Zahbi and Tadreeb-ur-Raavi etc.

## 1.16 Internal Evidence

Therefore such a statement about them will be astonishing, but we only request this much, that you should neither listen to us nor anyone else, but instead study Sahih Bukhari and then see for yourself how far what we have said so far is correct. We know you will be told, just think that a compilation written by a man of the calibre of Imam Bukhari, an imam of high status and authenticated after him by many high calibre scholars who have passed during the last over one thousand years, and who gave this book the status of '*Asabl Kitab*' (real book) after '*Kitab Allah*', tell us could such a book (Allah protect us) contain such objectionable material? In reply to this, we would only request again that leaving aside the great respect and status that these notable past scholars have, when *Bukhari Sharif* is with us, why should we not cast an eye over it? If you do not understand Arabic, then you can refer to Urdu and English translations. And after this you can decide for yourself as to whether what we have said is correct or not. You will come across such statements in it which you would never dare to attribute to the messenger of Allah. The messenger of Allah, whose self was of such a high status and caliber, and was the highest standard achieved and manifested by an individual human to mankind, and his accomplished personality was a beacon of light and knowledge and vision being established at the highest horizon, serving as a model to emulate. You will hold your fingers in your mouth that this pride of the universe, blessing for all mankind (*Rahmat ul Alamein*)<sup>76</sup> as to what sorts of sayings have been attributed to his character.

That is the reason that Syed Maulana Abu A'alla Maududi had to say:

*This claim is not right that all the Ahadeeth written in Bukhari are to be accepted uncritically.*<sup>77</sup>

Maulana Abu-ul-Kalam Azad, while criticizing that Hadeeth of *Sahih Bukhari* in which it is said that Abraham (Allah forbid) lied three times, writes:

*Of all the types of narrations, no matter how reliable a narration is, however none is more than a statement of a non-innocent person and the statement of a non-innocent person cannot for a moment be accepted as being of the same status as those which are part of established Deen. We will have to accept that this narration cannot be the statement of the messenger of Allah. Surely in this case these narrators have made a mistake here. And by accepting it to be so (a mistake), neither will it cause the heavens to shatter, nor would the earth be rent asunder.*<sup>78</sup>

So much so that Maulana Obaidullah Sindhi has gone to the extent of saying that he could not propose to a newly converted Muslim from Europe that he should read *Bukhari*.<sup>79</sup> This is the criticism of individuals. The entire Hanafi Sect (of Sunnis) does not consider a total of nearly 200 Ahadeeth from *Bukhari* and *Muslim* together to be credible.<sup>80</sup>

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<sup>76</sup> The last messenger is declared as a blessing (*Rehmat*) for all times by the Quran (21:107). (Ed)

<sup>77</sup> Monthly *Tarjumaan-ul-Quran*, Lahore, Oct-Nov, 1952.

<sup>78</sup> *Tafseer Tarjumaan-ul-Quran* by Abu-ul-Kalam Azad, Vol II, published by Zam Zam Coy., Lahore, pages 499-500

<sup>79</sup> Journal *Alfurqan*, Lucknow (India), Shah Wali Ullah Number 287.

<sup>80</sup> These have continued however to be included in the books of Ahadeeth for more than a thousand years. (Ed)

### 1.17 Deen cannot be Presumptive

Even though it is said that these compilations are presumptive, how many presumptive sayings are there in the world which we accept as being correct and which form the basis of our daily business. For example, you accept events from history though these too are presumptive. You read news items in the newspapers though these too may not be true. Then what grievance do you have with Ahadeeth that you want to discard them by calling them presumptive?

Apparently this argument seems logical but after examining how big the difference is between these two scenarios, the truth becomes evident. History or newspapers do not hold the same status as Deen for us. If I wish I can accept an event to be true, and if I have reasons, then I can reject it saying that I suspect its accuracy.

Contrary to this, Ahadeeth are declared as Deen for us, which means that they are beyond criticism. If I have the slightest doubt about them then my Eimaan is in jeopardy. Now have you seen how big the difference is between these two issues. For example, if history narrates that a particular king lied for his own purposes at a particular juncture, it would be my prerogative to accept this narrative as true or to reject it as I wished. There would be no compulsion on me in this matter nor would it have any effect on my Eimaan. But when a Hadeeth from *Bukhari Sharif* comes before me which says 'Abraham lied three times', if I believe Ahadeeth to be an integral part of Deen, then it will be incumbent on me to accept this narrative as being true. If I do not accept it as true, then I become accountable for the crime of doubting a Hadeeth. And if I have Eimaan in its veracity, then I am forced to consider a great messenger of Allah (Allah forbid) to be a liar. Or, for example, you read in a newspaper that in a certain city some person cut the nose of another person, but whether you believe this or not is not part of your Eimaan. But when you read this Hadeeth in *Bukhari Sharif* saying '...when the Angel of Death came to Moses to take his soul, Moses gave the Angel such a slap that he lost one of his eyes' - then you will have to believe this narrative to be true because by doubting it you are suspicious of Deen. This makes it evident to you how big the difference is in accepting other presumptive sayings of the world from accepting such a presumptive saying to be true which is declared to be part of your Deen.



## 1.18 Its Consequence

What is the practical consequence of a Hadeeth being presumptive? We can assess it by an example. When we quote a Quranic verse in relation to some matter, then it may be that someone may differ in its translation or meaning. But no one will question whether this is even a verse from the Quran or not. In the case of Hadeeth, the very first question to be asked is whether it is the saying of the messenger or not. In this regard, Maulana Maududi writes:

*The fact of the matter is that any saying or narrative that is being attributed to Rasul-ullah is in itself subject to scrutiny as to whether it is correct and credible. For you, it is important to accept every narrative as Hadeeth of Rasul-ullah which has been certified as correct according to the criteria of the compilers of Ahadeeth. But for us, it is not necessary that we accept the argument of the process of authentication of Ahadeeth as being sufficient logic to declare a Hadeeth as correct.<sup>81</sup>*

We started our discussion from the fact that for anything to be accepted as Deen, the pre-condition is that it must be an established truth. When this claim is made that Deen is the collection of both the Quran and Ahadeeth, then it is essential that each one of them is established truth. When we say that this is what Allah declares then there is no differing among us about this Quranic verse being the message of Allah. Therefore the Quran being Deen is an established fact. Contrary to this, the position of Ahadeeth is such that when a Hadeeth is presented, the very first question that arises is whether that Hadeeth is even a saying of the messenger or not. All the squabbles and differences among the various sects of Muslims are related to this issue. One sect declares their own set of beliefs or *Maslak* as Deen and produces a Hadeeth to support it; the other sect rejects this stance by saying that this Hadeeth is not even from the messenger. These disputes have been continuing over a period of more than a thousand years and obviously there is no possibility of their disappearing. This is because there is no means available today to the whole Ummah from which it can be established without doubt that a certain Hadeeth is really a saying of the messenger.<sup>82</sup>

## 1.19 Unauthentic & Authentic (Weak and Strong)

Also see that in the case of a Quranic verse, no one would ever say that it is certainly a verse from the Quran, but that it is weak and not authentic. Every verse of the Quran is authentic. The question of weak and strong does not even arise in it. But when a Hadeeth is referred to, the other party rejects it by saying that it is not authentic. Since there are so many types of Ahadeeth, and the mutual differences among the various sects are more or less continuing on the basis of these differences about Ahadeeth, there is no possibility of these disappearing.

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<sup>81</sup> *Rasael-o-Masael*, Vol. I, page 290, published by Islamic Publications, Shah Alam Market, Lahore.

<sup>82</sup> The Quran is available as an external criterion to judge between right and wrong only if it is accepted as a complete code of guidance. According to the Quran we do not need any other scripture for guidance e.g. see verse (29:51). (Ed)

## 1.20 Claiming to know the Temperament of the Messenger

But it is not so; we are told there is a possibility of these differences being resolved because there is a criterion available according to which it can be said with surety and certainty whether such and such a Hadeeth is from Rasul-ullah. Not only this but if there is no Hadeeth found in a compilation regarding a certain matter, even then it can be stated with surety that on such an occasion what Rasul-ullah would have stated. You will be amazed that 1400 years on after the death of the messenger what could that source possibly be from which these narrations could be determined with such surety and certainty? Let us see what that source is. Syed Abu-ul-A'ala Maududi says:

*When Allah endows a person with the blessing of Tafaqqah<sup>83</sup>, that person develops in himself a particular trait through the study of the Quran and the character of Rasul-ullah, whose state is exactly like an experienced jeweller whose vision can penetrate and assess the finest quality of a jewel. His vision as a whole is on the whole of system of Shariah and he recognizes the nature of this system. After that when its different components come to the fore, his trait tells him what is in accordance with the temperament of Islam and whether it is compatible with its nature or not. When he casts an eye on the narratives, there too, the same criterion becomes a standard of acceptance or rejection. The temperament of Islam is exactly like the temperament of Rasul-ullah. A person who understands the temperament of Islam and who has deep insight into the Quran and Sunnah of Rasul-ullah, understands the temperament of Rasul-ullah so much so that just by looking at the narratives, his insight tells him as to which of the deeds could in fact belong to Rasul-ullah and which one is closer to that which he practised. Not only this, but even for those matters for which he does not find anything from the Quran and Sunnah, he can even say that had such a particular problem been presented to Rasul-ullah, he would have decided it in a certain way. This is so because his spirit is lost into the spirit of Muhammed (PBUH) and his vision is united with the vision of the messenger. His mind is transformed into the mould of Islam, and he observes and thinks as Islam wants him to observe and think. After having reached this state, man does not remain so dependent on external certifications. No doubt he accepts the help of certifications but his decision is not based on them. Sometimes he accepts a Hadeeth which is poor, weak, rejected and condemned, because his insight can see a jewel inside a stone, and at other times, he moves away from an established, authenticated and popular Hadeeth. This is so because like a sparkling bowl of cocktails, which is full of all types of drinks, he does not find it fitting with the nature of Islam and the temperament of the messenger.<sup>84</sup>*

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<sup>83</sup> *Tafaqqah* - through the use of intellect and reasoning.

<sup>84</sup> *Tajhimaat*, Vol. I, published by Jama'at-e-Islami, Lahore, pages 323-324

Have you noticed what is being asserted here? The following is being stated:

- (1) Either you have Eimaan in Imam Bukhari and Muslim (and other compilers of Ahadeeth) - the words 'have Eimaan' have not been written without a purpose, you will truly have to have Eimaan in whatever the compilers of these Ahadeeth have written, that these are the sayings of the messenger of Allah - or if you do not, you are a denier of Ahadeeth and are excluded from Islam.
- (2) And if you do not have Eimaan in the compilers of Ahadeeth, then you will need to have Eimaan in the vision of someone else of your time who understands the temperament of Rasul-ullah, i.e. it is necessary to accept that if this person says that a particular narration was a saying of the messenger (whether that is contained in a compilation of Ahadeeth or is not available anywhere under the heavens), you will have to acknowledge that it is in fact a Hadeeth of Rasul-ullah. If you do not do this you are a denier of Ahadeeth, and are therefore a *Munkir-e-Hadeeth* (denier of Hadeeth), apostate and infidel (Kafir<sup>85</sup>).
- (3) So much so that if you have Eimann in the criteria for the selection of compilers of Ahadeeth, but do not believe in the visualisation of the one who appears to have an understanding of the temperament of Rasul-ullah, then in the eyes of such an individual you would be considered a denier of Ahadeeth, indeed you are a Kafir. And if you have Eimaan in the visualisation of the one who understands the temperament of Rasul-ullah, and as a result reject some Hadeeth from Bukhari or Muslim as being correct then according to Ahle-Hadeeth<sup>86</sup> you will be a denier of Ahadeeth, i.e. will be a Kafir.

It means Allah had commanded you to have Eimaan in the messengerhood of Rasul-ullah (to be a Muslim) but now the situation is such that until you have Eimaan in these human beings (compilers of Ahadeeth), you cannot call yourself a Muslim.<sup>87</sup>

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<sup>85</sup> Kafir - a person who rejects Allah (and the revelation i.e. the Quran) or who hides, denies or covers the 'truth'.

<sup>86</sup> Ahle-Hadeeth - the sect who consider themselves free to seek guidance in matters of faith from authentic Ahadeeth which together with the Quran are in their view the most authentic guidelines for Muslims.

<sup>87</sup> A Muslim is one who submits to Allah's will as revealed in the Quran.

## 1.21 Beliefs about Ahadeeth

This is the status of Ahadeeth. But are you aware what belief is held among us regarding this? Listen carefully and then reflect afterwards, that regarding this kind of presumptive material, if these kinds of beliefs are not a blot on Deen, then what are they?

Maulana Muhammad Ismail, ex President Jamiat-e-Ahle-Hadeeth, in his magazine 'Jama'at-e-Islami's Ideology of Hadeeth' published from Gujranwala, writes:

*After research and analysis the true position of Ahadeeth is the same as that of the Quran. And in fact its denial has exactly the same impact on Eimaan and integrity as that of denial of the Quran ..... Denial of those Ahadeeth that are declared to be correct in accordance with the rules of authenticity and scholars of Sunnah is Kufir<sup>88</sup> and deniers will be excluded from the Muslim Ummah. (Page 48).*

This means that denial of any single Hadeeth among those Ahadeeth which are correct according to the sect of Ahle-Ahadeeth is deemed to be *Kufir* (i.e. to say that this is not the Hadeeth of Rasul -ullah). And the one who says such a thing is excluded from Islam. According to this sect, both *Bukhari* and *Muslim* are absolutely true and so denying any of their Ahadeeth is *Kufir*. Maulana Ismail writes:

*The Ummah is in agreement over the Ahadeeth of Bukhari and Muslim ... the authenticity of these Ahadeeth is established. (Page 55)*

Ummah here means the sect of Ahle-Hadeeth, because the sect of Hanafis<sup>89</sup> (the majority sect of the Ummah) do not accept at least 200 of the Ahadeeth quoted in Bukhari and Muslim as being correct.

## 1.22 Hadeeth is also *Wahi* (Revelation)

Why is the denial of Ahadeeth *Kufir*? Regarding this Maulana Muhammad Ismail says:

*The Angel Gabriel used to descend with both the Quran and Sunnah. And used to teach Rasul-ullah Sunnah in the same way as the Quran. Therefore due to this we do not differentiate between the Revelations. (Page 60).*

This means that the Quran and Ahadeeth are both Allah's revelations and no kind of differentiation can be made between the two. For this purpose, a special narrative was concocted according to which Rasul-ullah said that the Quran is descended on me and along with it another similar thing (Ahadeeth) was also revealed.

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<sup>88</sup> *Kufir* - the term is used for an act of denying or covering up or hiding the truth. (Ed)

<sup>89</sup> Those who follow the Hanafi school (of thought), one of the four schools of law in Fiqah.

### 1.23 Two Types of *Wahi* (Revelation)

Another belief was created according to which there are two types of *Wabi*, *Wabi jalli* (the Quran) and *Wabi khaffi*<sup>90</sup> (Ahadeeth). *Wabi jalli* (the Quran) is also called *Wabi matlu*<sup>91</sup> (i.e. that which is recited), and *Wabi Khaffi* (Ahadeeth) is also called *Wabi ghair matlu* (i.e. that which is not recited). Be clear that there is no mention of these two types of *Wabi* in the Quran; not even in the very first literature about Ahadeeth is there any trace or sign of this. This was the belief of the Jews, that there are two types of *Wahi* - one *Shab-e-Kutb* (one that is written), and the other *Shabilfa* (one that is not written), but which is transferred down through the generations as tradition. These Muslims have copied this belief from the Jews and presented it as Deen.

At this point we do not wish to enter into details about the argument as to how this belief is counter to the Quran and how in this way the entire structure of Deen comes tumbling down. We would only wish to enquire that if Ahadeeth like the Quran were revealed by Allah, and Allah took the responsibility of protecting the revelation in the case of the Quran, why did Allah not protect this *Wabi* (i.e. Ahadeeth)? (As we have already seen). Neither did Rasul-ullah safeguard it and give to his Ummah, nor did the first four Caliphs or any one of the Sahaba subject it to the written word. Whoever had written something of his own accord burnt it or had it burnt.

### 1.24 Why were Ahadeeth not written?

If both Ahadeeth and the Quran were *Wabi*, then why was there such an arrangement for the protection of one part of *Wabi* (the Quran), yet complete disregard, indeed opposition, for its second part (Ahadeeth)? Can this matter be at all understood? As an example, just listen to a response to this argument, that if Ahadeeth was *Wabi*, why was it not included in the Quran? In reply to this question, Maulana Maududi writes:

*If this had happened, then by doing this the Quran would have become at least as voluminous as the Encyclopaedia Britannica.*<sup>92</sup>

In other words, because the size of the Quran would have increased significantly in this way, Allah did not therefore deem it fit to include this part of *Wabi* in the Quran. But when it was said, fine, due to the fear of increasing the size of the Quran it will not be included in the Quran, then why was it not written in a separate volume. Regarding this it was said (by Maulana Maududi):

*In those times there were few who could read and write and the material for writing was even scarcer.*<sup>93</sup>

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<sup>90</sup> *Wabi Khaffi* - secret revelation i.e. hidden revelation sent to the messenger.

<sup>91</sup> *Wabi matlu* - revelation received by Rasul-ullah directly from the angel Gabriel and which is preserved in the Quran.

<sup>92</sup> *Tafhimaat*, Vol. I, page 236

<sup>93</sup> Monthly *Tarjuman-ul-Quran*, Lahore, March 1954

This is the reply given by Maulana Maududi. But Dr. Hameedullah from Hyderabad (Deccan) tells us of another reason for this. He writes in an article in his magazine<sup>94</sup>:

*As a human being, Rasul-ullah was careful and modest in his deeds. As a messenger of Allah, in relation to this task he took all possible and essential steps so that Allah's message i.e. the Quran was not only conveyed to people but was secured as well. If he had also taken such steps for the protection of his own sayings then some people would have equated it with egoism. For this reason the tale of Ahadeeth is different from the Quran.*

This is the story of this 'revelation' (*Wahi*) which along with the Quran, is declared to be similar to the Quran; which the Angel Gabriel used to descend with in the same way as he used to descend with the Quran; and the denial of which results in the same state of *Kufr* as in the case of the Quran. This is indeed an astounding statement.

### 1.25 Ahadeeth has Higher Status than the Quran

Until now we have seen that only this much is being said, that Ahadeeth are similar to the Quran i.e. on a par with each other. But let us now move a bit further forward. A quote of Imam Aozai is:

*The Quran is more indebted to Ahadeeth than the Ahadeeth are to the Quran.*<sup>95</sup>

In other words if there is a clash between a Hadeeth and the Quran, then the decision given by the Hadeeth should be accepted and not the decision of the Quran.

### 1.26 Hadeeth Can Nullify the Quran

Not only this, but these individuals also hold the belief that Ahadeeth can nullify Quranic injunctions. In his booklet '*Fitna<sup>96</sup>-e-Inkaar-e-Hadeeth*<sup>97</sup>' (published in Karachi), Allama Hafiz Muhammad Ayub writes:

*It is not essential that a saying of Rasul-ullah needs to be in line with the Quran for it to be authentic and that if it is not (in line with the Quran) then it is not authentic... The proof of this is that the Quran says, 'It is incumbent upon you to include your parents (and kin) if you are leaving any inheritance when death approaches you' (2:180). Rasul-ullah said, 'There is no will for inheritors'. And it has been continuously proven that in practice this very Hadeeth has been followed. In other words making a will in favour of an inheritor has been declared null and void. The Hadeeth has nullified the Quranic verse, and the saying of Rasul-ullah became authentic versus the verse of the Quran and remained in practice.'<sup>98</sup> (Page 85)*

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<sup>94</sup> English Journal *Al Islam*, 1-15 Jan 1959 issue

<sup>95</sup> *Mukhtasar Jam'a Bayan-ul-Ilm*, by Hafiz Ibne Abdul Barr, Cairo, page 223

<sup>96</sup> *Fitna* is an Arabic word with connotations of secession, upheaval and turmoil, or attempting to create a chaotic situation that tests one's Eimaan. (Ed)

<sup>97</sup> Chaos arising out of the denial of Ahadeeth.

<sup>98</sup> The Quran asked the messenger to declare that even if I myself go against it (the Quran), I dread the consequences. See verse (6:15). (Ed)

Those who are not as strict say that Ahadeeth in fact further explain the Quranic injunctions and their meanings, and one can obtain details of the Quran's orders and injunctions from these. But these individuals say this just to counter any objection.

## 1.27 Ahadeeth is Permanent Deen

Their belief is different from this. When they declare Ahadeeth to be equivalent to the Quran, they do not deny the natural consequence of such a belief. They do not consider Ahadeeth to be the exposition of the Quran but believe Ahadeeth to be permanent Deen just like the Quran. In this regard, Maulana Maududi (whose objections to Ahadeeth we have already seen) writes:

*If by denying Ahadeeth as a permanent source means that its status is only of explanation and exposition i.e. they only explain those issues and events which have been mentioned in the Quran, and do not have their own permanent status, then this claim is contrary to the existing reality... With regard to the solution of orders and problems, Ahadeeth have their own status as a permanent source.<sup>99</sup>*

Have you observed what the beliefs regarding Ahadeeth are? These are:

- (1) Ahadeeth and the Quran are both revealed from Allah.
- (2) Ahadeeth are similar to the Quran.
- (3) Ahadeeth are not as dependent on the Quran, as the Quran is dependent on Ahadeeth.
- (4) Ahadeeth take precedence over the Quran.
- (5) Ahadeeth do not explain and elucidate what the Quran says, rather these have a permanent status in the commands and injunctions of Deen.
- (6) Ahadeeth can nullify the Quran.
- (7) And the person who does not have such a belief is a denier of Ahadeeth i.e. is a Kafir and is excluded from Islam.

## 1.28 *Tafsir* (exposition or interpretation) of the Quran

It is also said that the Quran was revealed to the messenger who made his companions understand it - in that case which exposition of the Quran could be better than the one which the messenger detailed? Therefore if any individual construes a different meaning of a verse of the Quran from the meaning explained by Rasul-ullah, then this meaning cannot be correct.

It seems very logical that no-one can question whatever meaning of the Quran the messenger clarified as being the only one that can be the correct one - a different meaning from this can never be correct. But the question is this, that whatever *Tafsir* of the Quran has been detailed in the Ahadeeth, are these really the sayings of Rasul-ullah? In this regard, let us first understand that the complete exposition of the Quran has never been explained in Ahadeeth. The *Tafsir* of only a very small number of verses of the Quran

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<sup>99</sup> Monthly *Tarjuman-e-Quran*, Lahore, July/August/September, 1950

have been detailed. In Bukhari there is only one chapter on *Tafsir* in which the explanations of some random verses have been included.

So you will be presented with some examples regarding what kind of *Tafsir* this is in this book a few pages further on under the sub-heading of '*Tafsir* through Ahadeeth'. From these examples you can make an assessment as to whether this type of *Tafsir* can in any way be from the messenger?<sup>100</sup> This is the reason why regarding *Tafsir* through Ahadeeth, Imam Ahmed has said that they have no valid basis.

So hear this again, if it can be said with surety about the *Tafsir* of any verse of the Quran, that this is what Rasul-ullah stated, then which Muslim will not bow his head to that? But when the true situation is that you cannot say with surety about any Hadeeth that it is the words of Rasul-ullah, then if someone says that this *Tafsir* of the Quran is not from Rasul-ullah, he is not refuting the *Tafsir* of Rasul-ullah. All he is saying is that the *Tafsir* which is being attributed to Rasul-ullah, is not in reality Rasul-ullah's.

Just reflect a bit and consider that if Imam Bukhari rejects 594,000 Ahadeeth because according to his opinion these cannot be Rasul-ullah's, and by doing this he is not declared a denier of Ahadeeth, then if in the present day someone says that according to his own understanding of the Quran a particular Hadeeth cannot be Rasul-ullah's<sup>101</sup>, then how can he be declared a Kafir and excluded from Islam? In reality he is refusing to accept the decision of a compiler of Ahadeeth or the narrative of a narrator as being correct - he is not denying the saying of the messenger or the words of Rasul-ullah. What he is saying is that the words which are being attributed to Rasul-ullah, cannot be Rasul-ullah's words - their attribution to the messenger is not right.

### **1.29 If we did not believe in Ahadeeth then how could we read *Namaz* (say our prayers)?**

Now we come to this objection that apparently appears very convincing and which causes disquiet in the hearts of most people. It is said that if we do not believe in Ahadeeth, then how do we act on the commands of the Quran? For example, there is a command in the Quran regarding offering prayers, yet it is not given anywhere how *Namaz* should be read. For example how many *rakat*<sup>102</sup> are in it, what should be recited in each *rakat* etc. Rasul-ullah demonstrated this command of Allah by acting on it and we should act on it according to this.

First of all see how vague this statement is '...if we do not accept Ahadeeth then...' Who is denying the existence of Ahadeeth - the collections of Ahadeeth are available everywhere. What we should be stating is that if we do not accept Ahadeeth as being the record of words and deeds of Rasul-ullah with complete surety, then how (for example) can we read *Namaz*?

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<sup>100</sup> The Quran is revealed by Allah and is a complete book of guidance which contains non-human thinking - for further details read the book titled 'Man and God' by the author. (Ed)

<sup>101</sup> The messenger followed the Quran and used it as a criterion to judge right and wrong. (Ed)

<sup>102</sup> A *rakat* consists of prescribed movements and words followed by Muslims while offering prayers to Allah.



But the question is that even after accepting Ahadeeth with surety, by what method should we read *Namaz*? You know that the *Namaz* of Shias is different from that of the Sunnis. And both Shias and Sunnis each claim that their respective *Namaz* is in accordance with the *Namaz* of Rasul-ullah. Let us consider the Sunnis now. The degree of difference between the *Namaz* of Ahle-Hadeeth and that of Hanafis is known to all. And each of these sects also claims their respective *Namaz* to be identical to that of Rasul-ullah. The question is, which one *Namaz* from among these various *Namaz* should be considered as the one stated by Rasul-ullah, when there is legitimacy from Ahadeeth for every sect's *Namaz* and its components. Is it possible today to find a way by which it could be established how Rasul-ullah performed his *Namaz*?

It is said, (excluding the *Namaz* of Shias), that the differences which are present in the *Namaz* of the various sects of the Sunnis are minor. Principally it is said that *Namaz* is common among all these sects and these nominal differences have no significance.<sup>103</sup>

Firstly, it is wrong to say that these minor differences are not significant. Never mind the followers of one sect saying *Namaz* standing together with the followers of another sect - even if for example someone who says 'Ameen' in a low voice goes and says *Namaz* in the mosque of one who says 'Ameen' in a loud voice, if the latter do not remove the mosque floor then at least they will wash it ten times to cleanse and purify it from the former. These frequent conflicts which take place in the mosques of for example the sects of Barelvis<sup>104</sup>, Deobandis<sup>105</sup>, Wahabis<sup>106</sup> etc - imams murdered, infighting among followers, police interventions, the mosque being locked up and the case reaching the courts - this happens because of these so-called minor differences in *Namaz*. Therefore to state that these minor differences are insignificant is tantamount to denying reality and is said merely to avoid criticism and objections and in order to find an escape route.

Then also see that when some command of Allah (or of His messenger) is declared as His saying, its principles and their details (minors) all have their own importance, and there can be no contradictions among them. For example, in relation to ablution the Quran says, 'Wash your face and your hands up to your elbows'. Now if someone washes his hands up to his wrists and the other up to his elbows, can we say that this one is right and the other is right also? Because this is a minor difference, not a principle? Asserting this is completely wrong. Only one can be right from among these, and only the one whose action is in accordance with the directive of the Quran can be right. Therefore, as long as the details of *Namaz* which Rasul-ullah defined are not followed, then that *Namaz* will not be the same *Namaz* as that of Rasul-ullah. Whether someone raised his hands to

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<sup>103</sup> If these differences are nominal then why do they not work to remove them, as the Quran has directed Muslims to be united? (3:103, 105) (Ed)

<sup>104</sup> Barelvi is a term used for a movement of Sunni Islam. Its followers often prefer to be known as Ahle-Sunnat wal Jama'at.

<sup>105</sup> Deobandi is a term used for a revivalist movement in Sunni Islam under the Hanafi School. The name derives from Deoband, India, where its founding school, Darul Uloom Deoband, is situated.

<sup>106</sup> Wahabbism - It draws its name from Muhammad ibn Abd al-Wahhab in the 18<sup>th</sup> century. It is a religious movement within Sunni Islam with an aspiration to return to the earliest fundamental Islamic sources of the Quran and Ahadeeth, with inspiration from the teachings of medieval theologian Ibn Taymiyyah and Imam Hanbal.

his ears or kept his hands down, folded his hands across his chest or below his navel, said Ameen loudly or quietly, kept a distance between his feet of this much or that much, recited *Surah Fatimah* after the imam or did not do so, said a certain supplication this way or that way, read eight *Taraweeh* or twenty, said this many *Takbir*<sup>107</sup> or that many in Eid prayer, read *Namaz* at such a time or another time, saying that there is no difference in all of this because these are differences in details only is just to save oneself from criticisms and avoid objections. If this does not make any difference at all, then (for example) tell someone from the Ahle-Hadeeth sect to read his *Namaz* like someone from the Hanafi sect and then to proclaim if his *Namaz* has been accepted? He will never say so.

Is it possible therefore that after accepting Ahadeeth as authentic you can say with surety that a particular method of *Namaz* is exactly in accordance with the method of Rasul-ullah? Yes, every sect can state and in fact does state that its method is exactly in accordance with the method of Rasul-ullah. But are you ready to accept this, that among all their different methods every one of their methods is in accordance with Rasul-ullah? Can you accept that during the time of Rasul-ullah, some people read *Namaz* like the one of the Shias and others like the one of the Sunnis? Or some others read *Namaz* like that of the Ahle-Hadeeth or like that of the Hanafis? Or was the state of Rasul-ullah such that he would sometimes read *Namaz* like this or sometimes led *Namaz* in the way that Shias today read *Namaz*. Or sometimes *Namaz* like the Sunnis read it today or sometimes *Namaz* like the Ahle-Hadeeth or sometimes the *Namaz* of the Hanafis? Obviously it could never have been so. Rasul-ullah must have read and led *Namaz* only in one way. And the whole Ummah must have read *Namaz* in the same way. There is no allowance for contradictions in Deen. The Quran declares these contradictions as punishment from Allah, and sectarianism is declared as *Shirk*.<sup>108</sup>

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<sup>107</sup> After the *Azaan* (call for prayer) is given and when everyone has assembled for prayer, *Takbir* is called before an imam starts a prayer. It is said the same way as the *Azaan* except the voice is much lower.

<sup>108</sup> *Shirk* - following two different sets of laws i.e. claiming to follow the Quran and also another set of man-made laws. (Ed)

### 1.30 What should a New Muslim<sup>109</sup> do?

If that was the state of affairs, then the question is whether it is possible for such a situation to arise again where the same unity occurs in the Ummah and all Muslims read the same type of *Namaz*? Obviously while you continue to accept Ahadeeth as being the authentic sayings and actions of Rasul-ullah, then it is not possible to create unity once again among the Ummah, because every sect has its own set of Ahadeeth and every sect gives its own set of Ahadeeth the status of being the authentic sayings and actions of Rasul-ullah. Setting aside the issue of creating unity in the whole Ummah, in the present circumstances another difficulty arises for which there is no solution whatsoever. If a new Muslim becomes a Muslim today, and if the individual through whose hands he accepts Islam happens to be (for example) Deobandi, then after converting to Islam, he is told that the first pillar of Islam and the criterion between *Kufr* and Islam is *Namaz*. He learns prayers from that (Deobandi) Maulvi and starts to read *Namaz* according to their way. But a Maulvi from the Ahle-Hadeeth sect sees him reading his *Namaz* and tells him that your *Namaz* has not been completed. And it is obvious that if the *Namaz* itself is incomplete then how is he going to be a Muslim, because he was told that the criterion which differentiates between *Kufr* and Islam is *Namaz*. Now the question is, can you find a solution to this problem for this new Muslim? Think, because this point requires profound reflection. Do not just pass by it. Ahadeeth cannot find any solution to this predicament because Ahadeeth themselves gave birth to this problem. What the correct solution of this problem is we will see further on.

### 1.31 Discussion on Sunnah

Apart from Ahadeeth, there is another term called Sunnah which is more prevalent than Ahadeeth and it is associated with extremely delicate emotions. 'Obeying the Sunnah of Rasul-ullah is exact Deen' will be the words heard everywhere. But you will be surprised to know the definition of Sunnah, as not one of our scholars is in agreement regarding this. A few years ago the President of Ahle-Hadeeth, Maulana Muhammad Ismail, published a magazine 'The Ideology of Ahadeeth of Jama'at Islami'. In this he bitterly criticized Maulana Maududi (and his cohorts) for their opinion about Ahadeeth. He declared that from the meanings these individuals derive from 'Sunnah', their ideology becomes similar to those who deny Ahadeeth. As a consequence, the list of deniers of Ahadeeth which he published in his magazine contained the names of Sir Syed Ahmad Khan, Maulana Shibli, Maulana Hameed-ud-Din Farahi, besides Maulana Maududi, Amin Ahsan Islahi and also included even the sons of Nudva, though he wrote about them:

*Though they are not deniers of Ahadeeth, their way of thinking smacks of their contempt for Ahadeeth and their way of speaking opens the concealed doors of denial.*

Maulana Ismail also writes that Sunnah and Ahadeeth are synonymous i.e. Ahadeeth is also called Sunnah. According to this definition of his, 'the Book and Sunnah' would mean 'the Quran and Ahadeeth'. According to Maulana Maududi however, the meaning of Sunnah is different. In his book *Rasail-o-Wasail*<sup>110</sup>, he writes:

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<sup>109</sup> Newly converted Muslim - who has accepted Islam.

<sup>110</sup> Part 1, pages 311, 317

*Sunnah is the method of practice which Allah had appointed his messenger to teach and to promulgate. Those methods are excluded from the personal life of the messenger which he as a human being or as an individual adopted in that particular period of human history. These two aspects intermingle sometimes in one action, and in such a situation differentiating between the two as to which part of this action is Sunnah and which is habit, is not possible without someone understanding the spirit of Deen very well. . . In matters related to social and cultural aspects, one thing that Rasul-ullah was assigned to spread are moral values. The other aspect is those forms of practice that Rasul-ullah adopted himself in his life according to these moral values. Some of these practical forms were in accordance with Rasul-ullah's personal preferences and temperament, while some were based on the social environment of the society in which he was born, and some were based on the circumstances of those times in which he found himself. Not one among these matters was however intended to become Sunnah for all people or all individuals or all nations.*

In the same book on page 314 he writes:

*There are certain things that are related to the temperament of the messenger himself, his tribal way of life and in accordance with the customs of that time. It was neither the aim to make them Sunnah, nor was following them based on this argument that according to Ahadeeth the messenger used to wear a particular type of dress. Nor do 'Shara'e Alhayyah'<sup>111</sup> come for this purpose that a particular person's personal likes, or some nation's social traits, or customs and traditions of some particular era, are made Sunnah forever for the entire world. If we keep this particular definition of Sunnah in view, then we can easily understand that to call those things Sunnah that are not Sunnah according to the criteria of Shariah, is 'Bid'at'<sup>112</sup> (transgression), which causes digression from the system of Deen.*

In other words, according to Maulana Ismail, all that has come through authentic Ahadeeth is all Sunnah of Rasul-ullah, and denying it is *Kufr*. But according to Maulana Maududi, from among authentic Ahadeeth, those which the messenger adopted as a habit in his human capacity, are not within the confines of Sunnah. If any individual declares these matters Sunnah, then Maulana Maududi states about them:

*I maintain this belief that to declare these kind of things as Sunnah and then to insist on their obedience is a severe type of transgression and a dangerous digression from Deen, due to which extremely bad consequences have been happening in the past and there is a danger of this happening in the future also. (Page 308).*

A little before this, he writes:

*Declaring as Sunnah all those actions that Rasul-ullah practiced as a matter of habit and then demanding of all people of the world that they adopt these habits, was never intended by Allah and His messenger. This is digression from Deen. (Page 300)*

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<sup>111</sup> Literal meaning is 'ways of Allah'

<sup>112</sup> *Bid'at* - any un-Islamic act done and advocated in the name of Islam.

### 1.32 The Consequences of This

In the light of these explanations, let us look at a practical example. In the constitution of Pakistan there is a clause according to which no such law will be implemented here which is against the Book and Sunnah. A law is implemented in the country. Maulana Ismail or those following the same beliefs challenge it saying it is against Sunnah and therefore this law is not permitted. And in support of their argument they present a Hadeeth. To counter it, Maulana Maududi says this law is not against Sunnah. The former enquire whether the Hadeeth they presented is authentic or not? Maulana Maududi replies that though the Hadeeth is authentic, the messenger had taken that action as a human being and done it as a personal habit, and did not do it with the status of the messenger of Allah. The former ask what argument do you have that the messenger did this action as a habit. In reply to this Maulana Maududi states that such matters are not decided through using reference or logic, its decision can only be made by someone who understands the temperament of Rasul-ullah (covered previously).

The opposing party in reply states<sup>113</sup>:

*If a party out of respect for some elder or leader of theirs consider him as understanding the Divine temperament or accept him as understanding the temperament of Rasul-ullah, and then give him the authority to go against the principles of the specialists of Ahadeeth to accept whichever Hadeeth he chooses and reject whichever he chooses, or some scholar or leader without any reason makes a claim regarding any subject or any quote or discarded Hadeeth that he has seen the 'sparkle of a diamond' in it, then this ridiculous position is certainly repugnant to us. We will, Insha'allah, resist it to the very end and will endeavour to protect the Sunnah of the messenger from these air attacks.*

In other words Ahle-Hadeeth compare that which Maulana Maududi gives the status of being Sunnah of the messenger to air attacks on Sunnah, and declare it to be their duty to protect Sunnah from such attacks. Up until this point the matter was between Maulana Maududi and Maulana Ismail. In this regard Maulana Amin Islahi writes:

*Ahadeeth encompass all those sayings, acts, or speeches whose narrations are attributed to Rasul-ullah. But by Sunnah is meant only what has been proven and is a known method upon which the messenger repeatedly acted and which is declared protected by him and which the messenger generally practiced.*<sup>114</sup>(Page 25)

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<sup>113</sup> The Islamic Ideology of Hadeeth of Jama'at-e-Islami, by Maulana Ismail Alsalfi, Gujranwala, page 63

<sup>114</sup> Ditto

In this regard Maulana Ismail says:

*Maulana Islahi has shrunk the definition of Sunnah to such an extent that its relevance will relate to only a few actions that Rasul-ullah performed regularly e.g. a few components of Namaz... If it is declared a thousand times 'that an individual does not consider this Sunnah a source of Deen', then I do not recognise him as a Muslim. The question is, how far is the reach of this Sunnah - its scope will not go beyond a few actions, the whole of Islam will have to be proven from some other place. In that case, what is the need for this justification? (Page 26)*

This is the definition of Sunnah and their differences about which Maulana Ismail said:

*In my opinion the ideas of Maulana Maududi and Maulana Islahi are not only against the school of thought of Ahle-Hadeeth, but these ideas are against the opinion of all the scholars of Ahle-Hadeeth. These ideas contain in them germs of 'Itezal' (following different path) and 'Tajjaham'<sup>115</sup>. (Page 110)*

It is clear from these explanations that those unified in making a demand for 'the Book<sup>116</sup> and Sunnah' do not even agree on the issue of what is 'Sunnah'? What one group may consider as Sunnah, will be considered as transgression and digression from Deen by another group.

When religious scholars demanded that a clause be inserted in the Constitution of Pakistan that no law will be implemented in the country which is against the 'the Book and Sunnah', we said that according to this condition no such law can be framed which will be accepted as Islamic by all sects of Muslims. This is because on the question of 'the Book' every sect agrees. But Sunnah is different for every sect. On this there was a hue and cry that Tolu-e-Islam is a denier of Sunnah, blasphemous to the messenger, is Kafir, apostate, etc etc. For almost 20 years these religious scholars accused Tolu-e-Islam of being Kafir and *Murtad* (apostate), but they could neither draft a framework of laws based on 'the Book and Sunnah' nor was it drafted. Finally Maulana Maududi had to admit and announce:

*There is no possibility of interpreting the Book and Sunnah in relation to public law on which Hanafis, Shias, and Ahle-Hadeeth could agree unanimously.<sup>117</sup>*

This makes it clear that as long as Islam continues to be divided into various sects, each sect will be obedient to its own Sunnah according to its own opinion (or standard). But the moment you try to give it a unified shape for the whole Ummah, following Sunnah (as per existing beliefs) would become impossible.

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<sup>115</sup> This finds its origin from someone called Jaham who had a different belief.

<sup>116</sup> The Quran

<sup>117</sup> Weekly 'Asia', Lahore, August 23, 1970.

### 1.33 How to obey Rasul-ullah?

From this, that aspect becomes apparent which is the focus of this whole discussion i.e. that it is a command of Allah and a repeated command - that you obey Rasul-ullah. Whoever obeyed the messenger obeyed Allah. Whoever disobeyed the messenger ended straightaway into hell. Now the question arises that if Ahadeeth are not obeyed, then what will be the form of obedience of Rasul-ullah? This is that fundamental and important question which arises in this connection. And in this way accepting Ahadeeth as the sayings and actions of Rasul-ullah, and acting according to them by proving through the Quran, are called the fundamental requirements of Eimaan and Islam. The question is very important and requires our serious attention.

But before we come to answering this question, we need to look at one fundamental flaw of the question itself. It is argued:

- 1) Since, according to the Quran, obeying Rasul-ullah is *Farz* (duty);
- 2) And since apart from Ahadeeth there is no other way of obeying Rasul-ullah;
- 3) It is necessary therefore that we accept Ahadeeth as the sayings and actions of Rasul-ullah. That is, though the history of Ahadeeth tells us that they are presumptive and not authentic, since without accepting them as authentic the duty of obedience of Rasul-ullah cannot be fulfilled, it is therefore necessary that these be accepted as authentic.

The futility of the logic of this argument is self-evident.

Now let us return to the original question. The reality is that the kind of complications arising about Ahadeeth (actually about the nature of Islam) are due fundamentally to the disappearance of the correct meaning of the term 'obedience of Allah and Rasul-ullah'. The commonplace view taken of this term is that Allah and the messenger are two separate obediences - the obedience of Allah through the Quran, and the obedience of Rasul-ullah through Ahadeeth. Firstly, this basic assertion is wrong that there are two obediences - the fundamental value of the Quran is that obedience can only be to Allah and other than this any other obedience is not legitimate.

Secondly, if the route for obedience of the messenger was via Ahadeeth (as previously discussed) then it was imperative and a primary requirement of Deen that, like the Quran, Ahadeeth should have been preserved through the assurance of Allah and should have been part of the duty of Rasul-ullah's messengerhood and its requirement, so that every person could obey the messenger with surety and certainty. Just as the aim of obedience of Allah is not to think whatever sayings we consider according to our own imagination to being orders from Allah, and then to proceed to obey them. The aim of obedience of Allah is to obey through His Book i.e. the Quran, whose integrity and protection has been assured by Allah Himself and which has been protected and compiled by the messenger and given to the Muslim Ummah - and which is continuing with the Ummah in its fully protected form. Similarly, the purpose of obedience of the messenger cannot be to obey whatever sayings an individual or a sect devise of their own accord as being the orders of Rasul-ullah. Therefore this fact itself that neither Allah nor Rasul-ullah compiled or protected the Ahadeeth for the Ummah is clear evidence that obedience of

the messenger through Ahadeeth was neither the Will of Allah nor the aim of Rasul-ullah.<sup>118</sup>

Again this leads to another question, if obedience of the messenger cannot be achieved through Ahadeeth then what is its method and modus operandi?

### 1.34 Islam is a Collective System

The truth is that Islam (as generally believed) is not a religion in which every person follows orders as he wishes. Islam is a collective system of life in which obedience is carried out as part of a collective system of government. An Islamic system or government is responsible for implementing the Divine Laws or is responsible in requiring people to obey these Laws. This type of system which was established first by Rasul-ullah and whose aim was to seek obedience of the Divine Laws from the Ummah. Therefore the Quranic term 'obedience of Allah and the messenger' meant obedience of the Divine Laws, not individually but through that system which was established by Rasul-ullah. The Divine Laws were given in the Quran, and Rasul-ullah as the central authority of the Islamic system was responsible for the implementation and obedience of these Laws by the people according to the conditions of the time.

### 1.35 Clauses of the Principles

The second reality requiring attention is that there are some commandments given in the Quran, but for most matters only core values have been given. The responsibility of the Islamic system was to devise the sub-clauses within these values according to the prevailing circumstances with mutual consultation of the Momineen (believers). The order given to the messenger to consult with his companions was with this purpose. Therefore the messenger devised the sub-clauses of these values through this process. For example, in the Quran there is an order to give *Zakat*<sup>119</sup> in various verses. But nowhere is there any mention of the precise amount or percentage i.e. this was a core value whose aim was to take care of the physical sustenance and self development of the people by the Islamic system. What will be the form of this arrangement? For this, how much will be taken from the people who can afford it? How will it be spent? All these details were to be worked out by this system. When the messenger organized this system, he may have established 2.5% to be sought from those who could afford it, because according to the conditions of that time the requisite needs may have been fulfilled by this amount. It is clear from this that 'obedience of Allah and Rasul-ullah' did not mean that by giving *Zakat*, the obedience of Allah was fulfilled and by giving 2.5% the obedience of Rasul-ullah was fulfilled. In the Islamic system of that time by giving 2.5% the obedience of Allah and Rasul-ullah used to be fulfilled.

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<sup>118</sup> Indeed the Quran is a blessing (*Rehmat*) of Allah which has the complete guidance which man requires in order to live this life free from fear and grief and which provides assurance (of paradise) in the hereafter as well. This aspect is covered in detail in the book titled 'The life in the hereafter; what does the Quran say' by the author. (Ed)

<sup>119</sup> *Zakat* means that which purifies. It is taken as giving a fixed portion of one's wealth as a tax, generally to the administration or government and is one of the so called 'Five Pillars' of Islam. The Quran, which is not viewed as one of these Pillars, is however equivalent to Islam itself. (Ed)



### 1.36 This System Progressed Forward

The Islamic system was not confined to the person of the messenger which would have come to an end with his demise from this world. This had to progress forward and remain in force till the Day of Judgment. Therefore after the death of the messenger this system remained functional in the form of *Khilafat-e-Rashda*.<sup>120</sup> Now 'submission to Allah and Rasul-ullah' meant following Allah's Laws through that Islamic System whose centre was *Khalifatur Rasul*.<sup>121</sup> At that time obedience of the Quranic orders<sup>122</sup> was carried out in the same way that it was done during the lifetime of the messenger. Because these orders are immutable no one has the right to make any changes in them. As for the sub-clauses which were devised in the light of the Quranic core values during the time of the messenger, those that did not require any modification were left unchanged. Those that required some amendment or revision due to changes in circumstances, were definitely altered or modified. And where there was a need for a new clause, this used to be added. So much so, that the details of all those clauses which were devised during the time of Rasul-ullah and the subsequent changes made to them or the addition of new clauses, are available in the history of that period.<sup>123</sup>

From this explanation this reality will also become clear as to why details of all the orders are not given in the Quran itself, and also why Rasul-ullah did not provide the details of these sub-clauses and decisions to the Ummah in a compiled and protected form.<sup>124</sup> The orders of the Quran and its core values were to remain immutable for all times, therefore these were protected. In the light of these commandments, the clauses which were to be devised were subject to change according to the prevalent circumstances, therefore it was not needed. The companions of the messenger were also aware of this reality and therefore did not feel the requirement to write down Ahadeeth and instead strictly prevented others from doing this. This is because if these were compiled and protected, then there was a possibility that these would have been considered immutable like the Quran.

As long as the Islamic system remained established, this remained in force and 'obedience to Allah and Rasul-ullah' continued without Ahadeeth. After this unfortunately this system did not continue and *Khilafat* (Caliphate) turned into *Malukiyat* (dictatorship) and Deen did not remain in its true form. It turned into the duality of 'religion and politics' and 'sultans' took the reign of political power into their hands and so called religious matters (beliefs, worships, marriages, divorces and personal laws) were put into the hands of so called 'scholars'. Now even the concept of 'obedience to Allah and Rasul-ullah' no longer remained, because when the responsibility of the government was not to implement the Divine Laws and values as per the Quran, then obedience of such a government was not the same as the 'obedience to Allah and Rasul-ullah'.

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<sup>120</sup> *Khilafat-e-Rashda* - the 'rightly guided Caliphate' - the first four Caliphs are included in this.

<sup>121</sup> *Khalifatur Rasul* - the post of Caliph after Rasul-ullah.

<sup>122</sup> These orders include the Permanent Values noted and explained in the Quran. (Ed)

<sup>123</sup> Details can be found in the book by G.A. Parwez titled *Shahkar-e-Risalat* (the biography of the 2<sup>nd</sup> Caliph - Umer bin Khattab).

<sup>124</sup> See verses (5:101-102).

### 1.37 What Happened Subsequently

At this point, the question was raised as to how obedience to Allah and the messenger should be carried out? If the Ummah had had good fortune the decision should have been made that we needed to re-establish that system again in which obedience of the Islamic system was the ‘obedience of Allah and the messenger’. But this was not done. After this there was no choice but to accept that obedience of Allah be done through the Quran and the obedience of the messenger be done through his sayings. By doing this the need to collect and compile Ahadeeth became essential.<sup>125</sup> After this, because no caliphate was able to be instituted anywhere which followed the system established by the messenger, the real meaning and method of ‘obedience of Allah and the messenger’ did not manifest itself.

During this whole period the focus of attention remained on Ahadeeth (or that *Fiqah* which was continuing to be compiled in the light of Ahadeeth). This was because the commandments in the Quran were not many, whereas the practical needs of life were many - these needs were supposed to be met by those sub-clauses which were to be devised by an established Islamic System. In the absence of these sub-clauses attention was repeatedly cast towards Ahadeeth. When the common prevalent Ahadeeth became insufficient to meet this requirement, then the process was started to create new Ahadeeth. Because of these Ahadeeth, new sects kept emerging and then to support its *Maslah* (belief system), each sect produced or invented Ahadeeth according to their need.<sup>126</sup> As the centuries passed in this process, this concept became an established belief system, and in fact took on the face of Eimaan that the obedience of Rasul-ullah is through Ahadeeth and that ‘those who do not accept’ Ahadeeth deny the messengerhood. This is that wrong stance which is the basis of all the complications in Deen. There is only one way to get out of this mess and that is to establish again the original Islamic System as per the messenger.

### 1.38 The Solution

This means the government of a Muslim country should make this decision that it wishes to govern according to the commands and the values of the Quran. It should implement the commands of the Quran. After this it should see what guidance the Quran provides with regard to different arenas of human life and what our legal requirements are. If through the material of Ahadeeth (and *Fiqah*) which is available to us through the generations, we can find such rules which are in line with the Quranic Laws and can meet our requirements, then these can be accepted as part of the laws of the government. Where such rules are not found, then the government needs to devise for itself sub-clauses in the light of the Quranic values.

These values will remain permanent (the Permanent Values), and the rules devised in their light, whether already in place or developed by the government of the time itself, can be changed as and when required. Moreover, these rules would be equally applicable

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<sup>125</sup> This was the motive behind the idea of compiling the history of the time of the messenger and his companions. The aim of both was the same – some emphasized on writing down events while others on orders.

<sup>126</sup> The Quran as a book of guidance lost its significance and people ignored its guidance. (Ed)

to all Muslims within the Islamic state and there will be no differentiation on the basis of sects. In this way this state will create unity in the practice of Islam. With this, society will gradually become the same as it was during the time of Rasul-ullah and his companions.

It has been said above that in an Islamic system the commands and values of the Quran will forever remain unchanged, however the procedures for their implementation and the sub-clauses devised in the light of these values will keep changing according to the needs of the time. In this regard, Allama Iqbal<sup>127</sup> in his address titled 'The Principle of Movement in the Structure of Islam' has stated:

*The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Quran, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social sciences illustrates the former principle, the immobility of Islam during the last five hundred years illustrates the latter.<sup>128</sup>*

With regard to Ahadeeth he writes:

*For our present purposes however we must distinguish traditions of a purely legal import from those which are of a non-legal character. With regard to the former, there arises a very important question as to how far they embody the pre-Islamic usages of Arabia which were in some cases left intact, and in others modified by the Prophet.<sup>129</sup> It is difficult to make this discovery, for our early writers do not always refer to pre-Islamic usages. Nor is it possible to discover that usages left intact by express or tacit approval of the Prophet were intended to be universal in their application. Shah Wali Ullah has a very illuminating discussion on the point. I reproduce here the substance of his view. The prophetic method of teaching, according to Shah Wali Ullah, is that, generally speaking, the law revealed by a prophet takes especial notice of the habits, ways and peculiarities of the people to whom he is specifically sent. The prophet who aims at all-embracing principles however can neither reveal different principles for different peoples, nor leaves them to work out their own rules of conduct. His method is to train one particular people, and to use them as a nucleus for the building up of a universal Shariah. In doing so he accentuates the principles underlying the social life of all mankind, and applies them to concrete cases in the light of the specific habits of the people immediately before him. The Shariah values (Ahkam) resulting from this application (e.g. rules relating to penalties for crimes) are in a sense specific to that people; and since their observance is not an end in itself they cannot be strictly enforced in the case of future generations. It was perhaps in view of this that Abu Hanifa, who had a keen insight into the universal character of Islam, made practically no use of these traditions. The fact that he introduced the principle of Istihsan, i.e. juristic preference, which necessitates a careful study of actual conditions in legal thinking,*

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<sup>127</sup> Muhammad Iqbal was a philosopher and poet whose poetry was inspired by the Quran. His lectures are published in the book titled 'The Reconstruction of Religious Thought in Islam', which is available free on the internet. (Ed)

<sup>128</sup> From 'The Reconstruction of Religious Thought in Islam', pages 147-148

<sup>129</sup> Rasul-ullah – the last messenger of Allah.

*throws further light on the motives which determined his attitude towards this source of Muhammadan Law. It is said that Abu Hanifa made no use of traditions because there were no regular collections in his day. In the first place, it is not true to say that there were no collections in his day, as the collections of Abdal-Malik and Zuhri were made not less than thirty years before the death of Abu Hanifa. But even if we suppose that these collections never reached him, or that they did not contain traditions of a legal import, Abu Hanifa, like Malik and Amad Ibn Hanbal after him, could have easily made his own collection if he had deemed such a thing necessary. On the whole then the attitude of Abu Hanifa towards the traditions of a purely legal import is to my mind perfectly sound; and if modern Liberalism considers it safer not to make any indiscriminate use of them as a source of law, it will be only following one of the greatest exponents of Muhammadan Law in Sunni Islam.<sup>130</sup>*

### 1.39 Maulana Maududi and Constituents of Deen

About the changes and alterations in the rules during the time of the last messenger, Maulana Maududi has written:

*This is an undeniable fact that Sharae (the one who deals with laws) has made use of great wisdom and knowledge, in order to fulfil the implementation of his commands, and suggested such forms that fulfil his purpose in all times and under all circumstances. But despite this, there are numerous sub-clauses which need changes according to changing times. The conditions which were prevalent at the time of Rasul-ullah or his companions in the Arab and Islamic world will not necessarily be exactly the same in every age and in every country. Therefore the ways and means adopted to act on Islamic orders to keep them in the same form in all times and in all circumstances and not to make any changes in its constituents, is one kind of following of tradition and has nothing to do with the spirit of Islam..Hence it is discovered that for sub-clauses ignoring argued text (i.e. Dalalatul Nas) and pointer text (i.e. Isharatul Nas), even following precise text (Sarahatun Nas) is not correct without 'profound reflection and reasoning' (taffaah). And the requirement of reasoning and reflection (iqtizah) is that man should keep his eyes on the objectives of Islamic Jurisprudence and bring changes according to these constituents which are in accordance with the explanation of a jurist and are in consonance with his deeds.<sup>131</sup>*

To explain this further, at another place he writes:

*By comparing with Medina (Islamic system of the time), do not think that we want to create resemblance in appearances of that time and want to step back from the level of civilization at which the world is, to revert to that civilization that was prevalent some thirteen hundred years ago in Arabia. This interpretation of the obedience of Rasul-ullah is wrong to start with. And most religious people wrongly take this to be the meaning. For them, the name of following in the steps of those pious ancestors is to maintain the social environment and developmental level of that time in its exact fossilized form till the Day of Judgment. And to put a wall around our thoughts and lives by closing our eyes to all of the major developments which are taking place in the world outside of this world of ours, and within the boundaries of which the movement of time and the changes of the era are not permitted to enter.*

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<sup>130</sup> From 'The Reconstruction of Religious Thought in Islam', pages 154-155

<sup>131</sup> *Tafhimaat*, published by *Maktaba Jama'at Islami*, Lahore, Vol II, page 327

*The concept of such obedience which has imprisoned the minds of religious Muslims during the period of decline for the last many centuries, is in fact in total contravention to the spirit of Islam. This is definitely not the teaching of Islam that we live our present lives like relics of the past, despite being alive and make our collective lives a historical drama of the past. Islam does not teach us hermitic life and orthodoxy. Its purpose is not to produce such a nation which strives to stop dynamic change and evolution in the world. Contrary to this, it wants to create such a nation which by stopping change and evolution proceeding on the wrong paths, tries to put it on the right paths. It does not constrain us but gives us spirit, and wants all those changes which will arise throughout time and space and all the various forms of life which will emerge till eternity, to be filled with this spirit. As Muslims, our real mission in the world is not for this, that when we are made as 'Khaira Ummah' (the balanced nation), we should remain as rear guards in the path of evolution behind those who are progressing forwards. Our task is to lead and to provide guidance. We have been created to be 'Muqadmatul Jaish' (leading force) and the secret behind our being 'Khaira Ummah' is in the 'Ukhraja tun Naas'<sup>132</sup> (raised out of mankind). The actual character of Rasul-ullah and his companions which is to be followed is that they made physical laws subservient to the Shariah laws and thus fulfilled the duty of establishing the Caliphate of Allah on earth. They blew spirit into the civilisation of their times. Therefore, the real obedience of Rasul-ullah and his companions is that we should strive to make the evolution of socio-economic changes and discoveries of the physical laws leading to new discoveries in resources, as part of the Islamic civilization, as was done in the first century A.H.<sup>133</sup>*

The *Maslak* of Maulana Amin Ahsan Islahi is that it is not only in the Quran but even in Ahadeeth that mostly principles only are given, while sub-clauses are left to the discretion of the Ummah. He writes:

*In the Quran and Ahadeeth mostly only fundamentals and principles have been detailed.<sup>134</sup> Very few details of sub-clauses are mentioned. To fill this gap according to prevalent circumstances and needs, and to face all upcoming societal and political matters, the making of laws is left to the discretion of the Ummah according to the need and temperament of Islam.<sup>135</sup>*

We have also said that in the Quran where there is mention of 'obedience to Allah and his messenger' or there is mention of 'Allah and Rasul-ullah's *Ma'asiyyat*<sup>136</sup>' this means a system of governance established to follow the Divine Commands. Let us see what Maulana Maududi says. It has been said in verse 33 of *Sura Al-Maida*, 'those people who fight against Allah and His messenger, their punishment is that...'. While explaining this verse, Maulana Maududi says in his *Tafsir, Tafhim-ul-Quran*.

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<sup>132</sup> Part of the Quranic Verse (3:110)

<sup>133</sup> *Kitab Nishan-e-rah*, published by Maktaba Jama'at Islami, Darul-Islam, Pathankot, page 55

<sup>134</sup> Note the combining of the Quran and Ahadeeth together as guidance - according to the Quran this is *Shirk* e.g. see (18:26, 29:51, 39:45). (Ed)

<sup>135</sup> Monthly *Tarjuman-ul-Quran*, Lahore, April 1954.

<sup>136</sup> Disobedience of Allah and the messenger.

*Fighting against Allah and Rasul-ullah is like fighting against that righteous system that has been established in a nation by an Islamic Government.*<sup>137</sup>

It means that obedience to Allah and Rasul-ullah does not mean to obey the Quran and Ahadeeth according to one's own manner, rather it means obedience of the central authority of the Divine System which is established for the implementation of Allah's Commands. It is the task of the System to see how obedience of the Commands of Allah are to be carried out. This is the name of 'obedience to Sunnah'. And the one who rebels against this, is not only declared *Murtad* (apostate) ideologically, but practically is considered to have committed the crime of mutiny against the Divine System. In the absence of this System, the obedience of Allah and Rasul-ullah remains an individual act which is carried out by each individual or each sect according to their own wishes. After the establishment of this System, obedience of Allah and Rasul-ullah is carried out in accordance with the decisions of the System. And this is the very aim of Deen and it is from this that unity is created among the Ummah.

#### **1.40 Biography of the Messenger (*Sirat-e-Tayyabah*)**

There is one section in the collection of Ahadeeth that relates to such narratives which deal with the states of the personal character of Rasul-ullah. The righteous character and conduct of the last messenger defined the pinnacle of human intergrity and righteousness. Unfortunately, there are some narratives contained within Ahadeeth which are such that they cast dark blots on his character. What needs to be done for this is that the biography of Rasul-ullah should be re-written in the light of the Quran, and only those portions to be quoted from the books of narratives which are in accordance with the Quran and those narratives which are against the Quran or those which cause aspersion on the character of Rasul-ullah or his companions, be rejected.<sup>138</sup>

This is the true position of Ahadeeth. Unless we accept this position and keep the capital of Ahadeeth in its proper place, we will never be able to extricate ourselves from these complications in which the Ummah is continuing to be imprisoned for centuries.

We hope that you will consider this reality with a cool mind because this is the very remedy for the chronic disease of the Ummah.

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<sup>137</sup> Tahfim-ul-Quran, Vol I, page 465, 1951 Edition.

<sup>138</sup> The Quran has stated that you will not be questioned regarding the deeds of those who have passed away, *'That were a people who have passed away. They will have what they earned, and you will have what you earn. You will not be asked as to what they used to do'* (2:134). (Ed)

## 2 The Knowledge of Ahadeeth.

*(This article was written by Allama Hafiz Muhammad Aslam Jairajpuri)*

Regarding Ahadeeth i.e. sayings, acts and circumstances etc which are attributed to the messenger and collected in a number of books, there was an argument from the outset that their status was not according to Deen but was historical, whose basis was on the fact that their attribution to Rasul-ullah was uncertain because the status of information is such that it changes from morning to evening and becomes something quite different from the original. And the greater the stature of the man to whom the narrations are attributed, the greater is the possibility of changes in such reported information, and the last messenger was the greatest man on earth. Therefore right from the first century A.H. there was the appearance of such sects within the Ummah who used to develop Ahadeeth in accordance with their own ends and began to attribute these to the messenger. These translations and unauthentic narratives of these creators and fabricators, of which many collections are available, provide evidence that of all the kinds of books on Ahadeeth which are in the hands of the Ummah today, none of these was written during the lifetime of the messenger or of his companions. With the exception of *Maota* by Imam Malik which was compiled in the second century A.H., the remainder of all the books of Ahadeeth, including *Sahai Sittah*, were compiled in the third century A.H. and later.

The authors of Ahadeeth accepted these attributions as Deen and due to their influence the status of Ahadeeth became established within the whole of the Ummah as Deen. But a faction within these authors always considered the Quran alone as the complete Deen and considered Ahadeeth to be the history of Deen. Therefore I wished to bring those chapters of the history of Ahadeeth to light from which the truth becomes evident, so that their correct status can be ascertained.

### 2.1 Attribution of Ahadeeth

The beginning of the emergence of these narratives had already started in the lifetime of Rasul-ullah. During the time that some of his companions were not in his company, they would question and listen to the other companions who were present, regarding the discussions and sayings of the messenger. Hazrat Umar is quoted as saying that my *Ansaar*<sup>139</sup> (neighbour) and I used to be in the company of the messenger turn by turn on a daily basis. Then we would both discuss what had occurred during our respective day there with each other.<sup>140</sup> But these people would only hear from those in whom they themselves had trust. This was because in this era there were hypocrites who used to attribute all sorts of wrong things to Rasul-ullah, and they used to mingle with the Muslims and it was difficult to differentiate between them. So much so that Allah Himself addressed the messenger and stated:

*Some of the Medinites are bent upon hypocrisy. You do not know them but I do. (9:101)*

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<sup>139</sup> He lived at some distance from Masjid-e-Nabvi in a street called Bani Ummayah bin Zaid.

<sup>140</sup> Sahih Bukhari

Moreover, the messenger's specific instruction was that you should desist from attributing too many sayings to me.<sup>141</sup> That is why during the era of the messenger there were few narratives and those too had the status of news. After the demise of the messenger when his companions became bereft of his most revered presence, they would during times of leisure when a few of them would be sitting together, refresh their minds with reminiscences of their time with him. But differences started to appear in these narratives. Because of this the first Caliph, Hazrat Abu Bakar, totally forbade the mention of any attributions to the messenger forthwith and gathering the people, proclaimed:

*Today you differ, and tomorrow the coming generations will also differ. Therefore do not attribute any saying to Rasul-ullah. If someone asks, tell him that there is the Quran between us. What the Quran has declared right, consider it as right, and what it has declared wrong, consider it as wrong.*<sup>142</sup>

Despite this prohibition, this process of attributions continued however, because it was not declared to be a crime. The second Caliph, Hazrat Umar<sup>143</sup>, in his time also used to forbid attributions. Qarzah bin Ka'ab says that a team of us once set out on a journey to Iraq. Hazrat Umar accompanied us to Muqam-e-Zarrar (a place name) to see us off, and reaching there said, 'Do you know why I came here?' We said to respect and honour us. He replied, yes, and also because I wanted to say to you that you are going to that place where people's voices are like the humming of bees when they recite the Quran. Therefore do not imprison them in Ahadeeth and thus prevent them from the Quran. And do not narrate sayings to them. Qarzah says that after that day I never narrated a Hadeeth.<sup>144</sup>

In the case of attributions, Hazrat Umar was so strict that when he saw Abi bin Ka'ab narrating Ahadeeth, he picked up a switch and got ready to beat him.<sup>145</sup> Abu Salma once asked Abu Hurairah who was famous for the narration of many Ahadeeth, whether he used to narrate Ahadeeth in this same way even during the times of Hazrat Umar. He said if I had done it in his time, he would have struck me.<sup>146</sup>

In this regard, Hazrat Umar was so strict that he did not care even about the companions of the messenger. It is reported that he reprimanded Hazrat Abdullah bin Mas'ood, Abu al Dard and Abu Zarr, demanding why do you keep narrating the sayings of Rasul-ullah. Then he confined them to Medina, and as long as they remained alive did not give permission for them to leave.

The third Caliph, Hazrat Usman, never paid any attention to attributions and used to reject them. Muhammad, the son of Hazrat Ali, once took a note from his father in which an order of Rasul-ullah regarding Zakat was written, and presented it to Hazrat Usman. He said, keep me out of this.<sup>147</sup>

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<sup>141</sup> *Ibn-e-Maja*, page 5

<sup>142</sup> *Tazkarat-ul-Huffaz-e-Zahbi*

<sup>143</sup> He is quoted to have declared that Allah's book is enough for us.

<sup>144</sup> *Mukhtasar Jam'a Bayan-ul-Ilm*, by Hafiz Abn-e-Abdul Barr, Egypt, page 175.

<sup>145</sup> *Tazkarat-ul-Huffaz*, by Ima Zahbi, Vol I, page 7.

<sup>146</sup> *Taujib-un-Nazar Ila Usulul Asar*, Al Sheikh Zahir bin Salih Al-Jazairi, pages 11-18, Cairo.

<sup>147</sup> Ditto, pages 11 to 20.



The fourth Caliph, Hazrat Ali, used to forbid from referring frequently to the sayings of the messenger. When someone would refer to a Hadeeth in front of him, he would make him take an oath. He would regularly warn not to narrate Ahadeeth that the people did not know about. Do you wish that the people should start falsifying Allah and Rasul-ullah?<sup>148</sup>

Just like the *Khuffai Rashidin* (the first four Caliphs), the Sahaba were also very strict with regard to any attributions. Some of them would completely desist from quoting Ahadeeth. In Sahih Bukhari it is stated that Hazrat Abdullah questioned his father Hazrat Zubair, saying that I never hear you narrating Ahadeeth the way I have heard others do so. He replied that I have never left Rasul-ullah, but I have heard the messenger say that he who lies about me should make his abode in hell. Hazrat Zubair then said that I see people add the word 'deliberately' in this statement i.e. 'he who lies about me deliberately'. Allah is witness to it that I did not hear this word from Rasul-ullah.<sup>149</sup>

It seems that people added this word to expand the attribution, otherwise the truth is that attributing anything wrong towards the messenger, whether deliberate or not, is purchasing *Jahannum* (hell) for oneself.<sup>150</sup> It is quoted from Hazrat Ans as well, that this declaration from the messenger prevents me from quoting any Hadeeth.

In *Sunnan Ibne Maja* it is noted that Abdur Rahman bin Abi Laila requested Hazrat Zaid bin Arqam to quote a Hadeeth of Rasul-ullah. He replied, I have become aged and forgetful, and narrating a Hadeeth of Rasul-ullah is a very serious matter. Saib bin Yazid reports that I accompanied Hazrat Sa'ad bin Malik as far as Medina but I never heard him narrating any Hadeeth. Similarly Imam Sh'abi states that I remained in the service of Hazrat Umar for up to a year but never heard a Hadeeth from his lips.<sup>151</sup> Not only did the Sahaba never quote a Hadeeth themselves, but when they heard Ahadeeth from others, were reluctant in accepting them. This is the reason that it is proven that the majority of the Sahaba were reluctant to accept many attributions to the messenger. It is from this that those people who do not consider Ahadeeth as part of Deen receive endorsement for their view.<sup>152</sup>

Hazrat Abdullah ibne Abbas did not accept the narration of Hazrat Abu Hurairah that ablution becomes spoiled by anything that has been touched by fire, and said that by extension then ablution performed with water warmed by fire cannot be done.

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<sup>148</sup> *Tanjib-un-Nazar Ila Usulul Asar*, Lil Sheikh Zahir bin Salih Aljazairi, pages 11-18

<sup>149</sup> Ditto, pages 11-18

<sup>150</sup> See verses (22:8-9) and (31:6) (Ed)

<sup>151</sup> Ditto, pages 11-18

<sup>152</sup> Ditto, pages 11-18

When Hazrat Mahmud Ansari who was a Sahabi narrated a Hadeeth that the fire of Hell would be haram for anyone who said '*La Ilaha Illal-Lah*' (There is no god except Allah), Hazrat Abu Ayub Ansari said, by Allah, I do not consider that Rasul-ullah could ever have said so.<sup>153</sup>

When the Sahaba perceived some narratives as being contrary to the Quran, they refused to accept them. For example, an attribution to Fatima bint-e-Qais, which says that a woman getting irrevocable divorce (*Talaq-e-Bain*), has no right to a house or routine expenses (*Tafqah*) from a husband, was not accepted by Hazrat Umar, who said, how can I accept something said by a woman which is against the Quran, and who does not even know if she has remembered it correctly or not?

When Ibn-e-Umar narrated an attribution associated with *Qalib-e-Badr*, according to which dead people listen, *Ummul Momineen*<sup>154</sup> Hazrat Aisha<sup>155</sup> said that may Allah have mercy on Ibne Umar, because the Quran says that the dead cannot hear. See verse (35:22).

Similarly when an attribution was narrated to Hazrat Aisha that a dead person gets *Azqab* (punishment) when his near and dear ones wail for him, she said that this was not true, because the Quran says that the burden of one person will not be borne by another. See verse (53:38).

From such types of attributions it becomes clear that the companions did not consider Ahadeeth as the final word in deciding matters and would refuse to accept them, based sometimes on the Quran, and sometimes on their personal judgment.

Because of the reasons given above, the collections of Ahadeeth during the period of the companions was very limited. Moreover, they were extremely busy in the practical world in the task of dissemination of the Quranic message and due to their engagement in battles and victories, and had little opportunity to sit and narrate attributions. It is therefore highly likely that many of those sayings which have been attributed to them have been compiled at a far later date after their time, when the collecting of Ahadeeth became a pastime, and it now became necessary to find authentication for each narration which was not possible without referencing it to a companion of the messenger.

Among the group of Sahaba, the one to whom the greatest number of narrations is attributed is Hazrat Abu Hurairah. Ibn-e-Mukhlid says that the number of attributions attributed to him was 5374<sup>156</sup> though he became a Muslim during the battle at Khyber and only had the opportunity of being in the company of the messenger for three years. So why should we believe that his narrations could be so many and out of which many are such that when they are subjected to intellect and knowledge, they are caught out and

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<sup>153</sup> *Sabih Bukhari*, Chapter *Salat-un-Nawafil Jama'at*. The messenger could not have said this as it is against the Quran which puts forward the Law of Requit. (Ed)

<sup>154</sup> *Ummul Momineen* - 'Mother' of all the Muslims - a general Quranic term for the wives of Rasul-ullah.

<sup>155</sup> Reportedly Aisha was the wife of the messenger (not mentioned in the Quran), and also reportedly she was the daughter of the first Caliph. (Ed)

<sup>156</sup> *Taujih-un-Nazar*, page 11

can still be questioned. Therefore our conscience does not accept that he would have narrated such attributions.

Then came the period of the followers of the Sahaba, in which the tyranny of Bani Umayyah<sup>157</sup> was imposed on the Ummah. And each Muslim instead of being free, independent and only a man of Allah, as he was during the time of the first four Caliphs, was now trapped in the grip of a monarchical dictatorship, and the entire Ummah was made subservient through tyranny and force. This is why there was a visible change in the psyche of the people, and the state of righteousness and good conduct did not remain the same as that which had prevailed during the period of the companions of the messenger. Because of the segregation of state and religion, religious leadership fell into the hands of scholars, due to which the practice of narrations increased considerably. Still, a great deal of truth existed among the followers and students of the Sahaba, who were very careful in the selection and acceptance of attributions. Gradually at the beginning of the 2nd century A.H. when the period of the writing of Ahadeeth started, it adopted the cloak of a profession, and the seekers of Ahadeeth started meeting those scholars who had attained fame in this field in order to acquire these Ahadeeth, and this process thus gained momentum.

During the Abbasid period, which started in 132 A.H., the narration of Ahadeeth amplified like a flood, and this practice spread extensively in all the Muslim states of the time. This was because of the materialism of the caliphs and the aristocracy, and their neglect of Deen.<sup>158</sup> And the seekers of Deen all gathered around the scholars of Ahadeeth, thus increasing the stature and grandeur of the latter. Seeing this, thousands among those who were more interested in worldly luxuries and fame, also adopted the profession of Ahadeeth, and by narrating all types of sayings, true and false, started to impress the people with their wisdom. So much so that the numbers of Ahadeeth swelled to many hundreds of thousands. Imam Ibne Hanbal says that the number of true Ahadeeth is more than 700,000.<sup>159</sup> Imam Yahya bin Mo'een, known as *Amir-ul-Mominin* (leader of believers) of Ahadeeth, was the owner of 1.2 million Ahadeeth.<sup>160</sup> The preface of *Sahih Bukhari* notes that when Imam Bukhari started writing his *Sahih*, out of the 600,000 Ahadeeth which he had in his possession, he found 7275 which met his criteria and which he put down in writing.

But out of those very scholars of Ahadeeth whose job day and night was these narrations, such people arose who became fed up with this and began to consider it against *Taqwa* (righteousness). From his book *Mukhtasar Jam'a Bayan-ul-Ilm-o-Fazal* by Hafiz Ibne Abdul Barr (who died in 463 A.H.), I will quote the following:

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<sup>157</sup> This dynasty followed the first four Caliphs and is known as dictatorship. (ED)

<sup>158</sup> Deen, as per the Quran, gradually disappeared following the end of the period of the first four Caliphs. The vacuum created by the absence of the Quran had to be filled by something like Ahadeeth, as this made life easier for the existing rulers, because it allowed them to find justification for everything wrong which they desired and which they did. (Ed)

<sup>159</sup> *Taujih-un-Nazar Ila Usulul Asr Lil*, Sheikh Zahir bin Salih Aljazairi.

<sup>160</sup> *Tehzib-ul-Asma*, Vol I, page 157.

*Zahaq ibne Mazahim (who died in 105 A.H.) said that the time is coming when the Quran will be hung up and it will be covered with cobwebs, and no one will make use of it, and the deeds of people will be based on Ahadeeth and narrations. Sulaiman bin Hayyan (who died in 196 A.H.) also known as Abu Khalid al Ahmer, said that such a time will come when people will give up courtiership (Musahif) and Ahadeeth and Fiqah will be their only pastime. Imam Daud Tai stopped referring to narrations. He was asked, how long will you sit in your house having quit Ahadeeth? He replied, I don't like to tread even a step in that path which is against truth.*

*Hazrat Fazeel bin A'ayaz Abid-ul-Harmain (who died in 187A.H.) was approached by a group of Ahadeeth seekers. He did not permit them entry to his house and looked out at them through a window. The visitors bade him salaam and enquired about his welfare. He replied that I am at peace with Allah but am troubled from you. The pursuit in which you are indulging is a new diversion in Islam. 'Inna Lillah-e-wa Ina Ilaihe raji'oon'.<sup>161</sup> You have left the Book of Allah. Had you sought guidance from it, you would have received contentment of heart. The people replied, we have read it already. He said, this is such a Book that it will keep both you and your offspring sufficiently occupied, and then recited the following verse:*

*O mankind! There has come to you a direction from your Sustainer and healing for your hearts – and for those who have eimaan a guidance and mercy. Say: in the bountry of Allah and in His mercy – in that let them rejoice; that is better than (wealth) they hoard. (10:57-58)*

Imam Sufyan Suri (who died in 161 A.H.) used to say with regret, what good is that knowledge in which having spent sixty years, the only wish now is that I should have come out safely and neither had torment nor reward. He once said that if Ahadeeth had been a good thing, then they would not have increased with each passing day.<sup>162</sup>

Imam Sh'aba said that previously when I would see a *Muhaddath* (expert on Ahadeeth), I used to feel pleasure. But today nothing is more repugnant to me now than to see any of their faces. Once, while addressing a group of narrators of Ahadeeth, he said:

*(This Hadeeth) ...stops you from reverting to Allah and Salat, will you stop doing this?<sup>163</sup>*

Imam Sufiyah bin A'niyyah (who died in 198 A.H.), used to say:

*I wish this knowledge (Ahadeeth) had been a basket full of glasses, and had it fallen, breaking into pieces, then at least I would have been rid of its buyers.*

On one occasion he said, that he who wishes to be enemies with me, may Allah make him *Muhaddath*. One day he said to a group of Ahadeeth experts that had Hazrat Umar seen us both, he would have whipped us. Like Imam Sh'aba, he too was wary of *Muhaddath*. To get away from the crowd of seekers of Ahadeeth he went back to his

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<sup>161</sup> Verse of the Quran which means that all matters are decided as per the Divine Laws (2:156)

<sup>162</sup> The Quran remains the same as it has the Permanent Values which do not change with time and are equally applicable in all times to all human beings.(Ed)

<sup>163</sup> 'This Hadeeth' is added by Imam Sufyan Suri, while the rest is the Quranic verse (5:91)

ancestral village, Mael Akhzar, and used to say that had Ahadeeth been good, it would have kept decreasing and not continued to multiply.

A renowned poet of his era, Bakar bin Hammad expressed similar views:

- 1) After writing the destiny of all the creatures the pen dried. Now some of them are unfortunate and hopeless and some unlucky.
- 2) Time is passing by quickly for people, and Allah is creating His creatures one after the other.
- 3) I see that the good things of the world are getting less and becoming scarce but Ahadeeth are continually increasing.
- 4) Had this also been a good thing, then like other good things, it too would have kept decreasing. I think that any good in Ahadeeth is a far cry.

The above quotes are of those of vision from among the scholars of Ahadeeth, who had seen the greatness and comprehensiveness of the Quran and had understood that the status of Ahadeeth had nothing do with Deen. But the common compilers of Ahadeeth were so overwhelmed by its religious status that it was impossible for them to think otherwise. Therefore, to counter the influence of the sayings of these Imams, the scholars of Ahadeeth started spreading Ahadeeth related to gaining *Sawaab*<sup>164</sup>, and tried to raise their significance. Moreover, to counter these Imams they created such narratives as ‘that Rasul-ullah said that soon it will happen that one of you, with a full stomach and relaxing on a cushion in bed, will, after listening to my Ahadeeth, say that between you and us is the Quran, therefore consider its halal as halal and its haram as haram. Remember that the Quran has been revealed upon me and with it, its similar (book) or even more’.<sup>165</sup> Though as already quoted, Hazrat Siddiq-e-Akbar (first Caliph) at the time of forbidding from narratives had said that if someone asks, tell him that between you and me there is the Quran. What it has called legitimate is legitimate and what it has declared illegitimate, consider it illegitimate. Moreover, Hazrat Umar used to say, ‘For us, the Book of Allah is enough’. Against these statements, this saying considers the Quran to be not enough and incomplete, which is an absolute proof of its being fake.

After looking at such mutually contradictory narratives, which are in every area and department, the *Mutazillas*<sup>166</sup> had bitterly attacked the *Muhaddisin* (plural of *Muhaddath* - expert of Ahadeeth), saying that you have contaminated Deen with false narratives and created divisions among scholars. And because of this the scholars have started opposing one another, indeed started calling each other Kafirs, and the Ummah has been divided into sects. By writing the book, *Mukhtalif-ul-Hadeeth*, Imam ibne Qaitabah tried to address these objections, but what else was there in it other than Ahadeeth-based casuistics (*Muhadassana Taveelat*), and contradictory interpretations?

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<sup>164</sup> *Sawaab* means some undefined reward in the hereafter. It refers to the spiritual reward which is believed to accrue from the performance of rituals, good deeds and piety. It is in multiple units of one. (Ed)

<sup>165</sup> Mishkat-ul-Masabih, page 18

<sup>166</sup> *Mutazillas* – a group which differed with the prevalent beliefs at the time (8<sup>th</sup> to 10<sup>th</sup> century A.D.).

So much so, that the quake that shook the citadel of Ahadeeth due to these Imams was not too difficult for the *Muhaddisin* to stop in its tracks. Ultimately Ahadeeth triumphed to such an extent that their significance was increased far beyond that of the Quran. Imam Aozai declared that the Quran is far more dependent on Ahadeeth than the Ahadeeth on the Quran. Imam Yahya bin Kasir says that Ahadeeth has precedence over the Quran but the Quran has no precedence over Ahadeeth. When Imam Hanbal was told this, he replied, that I dare not go to that extent but I will say that Ahadeeth are the explanation (*Tafsir*) of the Quran.<sup>167</sup>

## 2.2 Writing of Ahadeeth

Rasul-ullah had declared very clearly:

*'Do not write anything from me except the Quran and if someone has noted anything down, then destroy it.'*<sup>168</sup>

This narrative is quoted in *Sahib Muslim*, because of which the *Muhaddisin* could not call this Hadeeth unauthentic. Due to the fact that the whole structure of the compilers of Ahadeeth would have come tumbling down as a result of it, they therefore interpreted it in such a way by saying that the purpose of refraining from doing this was that nothing else should be mixed up with the Quran, therefore, if there was no fear of mixing up the two (the Quran and Ahadeeth), the writing of Ahadeeth was allowed. By this method, the very clear and precise order of Rasul-ullah forbidding the writing of Ahadeeth was nullified. Even though the messenger had not given any explanation for saying this, and without any ambiguity had categorically stopped this practice. If the aim of the messenger had been that the Quran and Ahadeeth should not get mixed up, he could have said to write both separately.<sup>169</sup> Therefore this excuse given by *Muhaddisin* is incorrect and the real reason for it is what the companions of the messenger rightly understood, i.e. that previous nations were misguided because of writing narratives of their messengers.<sup>170</sup>

If the writing of Ahadeeth regarding previous messengers and particularly the last messenger had been according to intellect and knowledge, then it could have been a very useful and agreeable work. But this is a psychological problem that after the collection and compiling of narratives of such very great personalities, nations give these the same status as actual Deen and disregard the Divine Revelation. This was the reason based on which Rasul-ullah forbade the writing of Ahadeeth.

The compilers of Ahadeeth even tried to find reasons from within certain narratives themselves to justify their writings. For example, there is a narrative that Hazrat Abu

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<sup>167</sup> *Mukhtasar Jam'a Bayan-ul-Ilm*, by Hafiz ibne Abdul Barr, Cairo, page 223.

<sup>168</sup> If this is a correctly reported saying of the messenger then all that is noted down as Ahadeeth is in flagrant disobedience of the order given by the messenger! (Ed)

<sup>169</sup> Rasul-ullah would never have said this as he knew that the Quran was a complete book from Allah which does not need any external source to interpret it. (Ed)

<sup>170</sup> Such writings turn into wrong beliefs which change the psyche of a people as a whole leading to people becoming fatalistic, superstitious, lazy, emotive and religious, and they stop making efforts in life and thus allow other more clever and rational nations to then easily subjugate them. (Ed)

Hurairah said that whatever I used to hear from Rasul-ullah, I used to write it down. Moreover, he also quoted that Hazrat Abdullah bin Umar bin-al-A'as also used to do this. Similarly there is a narrative that a man from Yemen, Abu Shah, once requested Rasul-ullah that his *Khutba* (address to a meeting) should be written down, and Rasul-ullah had it written. But these things will be counted as exceptions. The general order was that nothing apart from the Quran was to be written, and the Sahaba acted accordingly. Therefore, in the book *Kitab-ul-Ilm* by Abu Daud, it is noted that Hazrat Zaid bin Sabit, the writer of the revelation, once went to Hazrat Amir Muawiyah, who asked him about a Hadeeth. When Hazrat Zaid quoted it, Amir Muawiyah asked a person to write it down. Hazrat Zaid took it and deleted it, and said that Rasul-ullah has given an order that his sayings should not be written.

In *Tazkarat-ul-Huffaz*, Imam Zahbi has written that Hazrat Abu Bakar had a compilation of nearly five hundred Ahadeeth. One night he was very troubled and uneasy about this and eventually in the morning he took it and set fire to it. Obviously whose collection could have been more accurate than Hazrat Abu Bakar's? But he considered even the keeping of it to be contrary to *Taqwa* (righteousness), lest a wrong attribution may have been included in it.

Urwah bin Zubair is quoted as saying that Hazrat Umar once expressed the wish that Sunnan<sup>171</sup> be written. And he even consulted with the Sahaba who gave their opinion. Then for a month, he kept praying to Allah and performing *Istikhara*.<sup>172</sup> Ultimately he gave up the idea and said that earlier nations were destroyed because they wrote Ahadeeth about their messengers and became dependent on them alone and left Allah's Book.<sup>173</sup>

In the same way that Hazrat Umar was strict in stopping Ahadeeth being quoted he was strict against the writing down of Hadeeth. During his time when Ahadeeth became numerous, he announced that people should bring the Ahadeeth to him. He then took all these Ahadeeth and burnt them and said, do you want to make it the *Masnat*<sup>174</sup> (second book) of *Ahle-Kitab*<sup>175</sup>? (The Jews had collected the sayings of their messengers and called it *Masnat*).

The actions of other Sahaba are quoted from page 33 from '*Mukhtasar Jam'a Bayan-ul-Ilm*'.

*Abdullah bin Yassar says that Hazrat Ali once said in his Khutba that I bid every person who has any written Hadeeth, that on return from here he should destroy it, because previous nations were destroyed for this very reason because they followed the narrations of their scholars and left Allah's Book.*

*Abu Nusra asked Hazrat Abu Saeed Khadri, should we write down those Ahadeeth that we hear from your lips? He retorted, do you want to make them Masahif?*

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<sup>171</sup> Acts of Rasul-ullah.

<sup>172</sup> Performing a particular ritual regarding some decision and expecting some subconscious indication regarding it in a dream. It is against the Quran. (Ed)

<sup>173</sup> *Mukhtasar Jam'a Bayan-ul-Ilm* by Hafiz ibne Abdul Barr, Cairo, page 33.

<sup>174</sup> Tabqaat ibne Sa'ad Jaz Khamis, page 140.

<sup>175</sup> Those people who have Divine Books (Torah, Zaboor, Ingeel (Bible), the Quran).

*Hazrat Zaid bin Sabit was once summoned by Caliph Marvaan. There, Hazrat Zaid bin Sabit saw some people writing Ahadeeth. He said, it is possible that the way Ahadeeth have been narrated to you is not the way it may be.*

*A compilation was once brought to Hazrat Abdullah bin Mas'ood in which were Ahadeeth. He burnt them and said, I ask in the name of Allah that whichever individual among you has a Hadeeth he should certainly come and let me know, so that I can reach there. The Ahle-Kitab that came before you were destroyed because they gave up on the Book of Allah in preference to these kinds of writings.*

Hazrat Abdullah bin Abbas also used to forbid people from writing Ahadeeth and used to say that the destruction of previous nations was because of this reason. This was the stance of Abdullah bin Umar also.

After the era of the Sahaba, came the era of scholarly followers, for example, Al-Qama, Masrooq, Qasim Sh'abi, Mansoor, Mugheera, and A'msh etc, none of whom considered the compilation of Ahadeeth as legitimate.

Imam Aozai used to say that as long as the knowledge of Ahadeeth remained verbal it was tolerable knowledge. But the moment it was committed to writing its light disappeared and it fell into the hands of incompetent people. This was the reason why Ahadeeth remained unwritten till the time of the *Tabiyeen*<sup>176</sup> (immediate followers of the companions), and apart from the Quran, the Ummah had no other book. Some things were written simply from the point of view of knowledge. For example, in his period of Caliphate (*Safar* 99 to *Rajab* 101 A.H.), Hazrat Umar bin Abdul Aziz had Ahadeeth written by Saeed bin Ibrahim, and he sent a command to the *Qazi*<sup>177</sup> of Medina, Abu Bakar bin Hazm, that the narrations held by Umra be written down because he said that I am fearful that with her death, her knowledge will go to waste. This woman, Umra, used to have knowledge of the sayings of Hazrat Aisha.

According to the first generation of Ahadeeth compilers, Imam ibne Shahab Zahri (who died in 124 A.H.) has been recognized as the leading compiler.<sup>178</sup> He was highly respected in the courts of the Umayyad dynasty and had written Ahadeeth according to their very orders. He himself admits that we did not wish to write Ahadeeth, but we were made to write under duress by these caliphs.<sup>179</sup>

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<sup>176</sup> The *Tabiyeen* - those born after the death of Rasul-ullah but who were contemporaries of the Sahaba. (Ed)

<sup>177</sup> *Qazi* - a judge who specializes in Islamic Jurisprudence.

<sup>178</sup> *Taujih-uh-Nazar*, page 7.

<sup>179</sup> *Mukhtasar Jam'a Bayan-ul-Ilm*, page 38.



After Imam Zahri, Imam Jarir compiled Ahadeeth in Makkah; Muhammad bin Ishaq and Malik bin Anas in Medina; Rabih bin Sabih and Hammad bin Salma in Basra; and Sufiyan Saori in Kufa; Aozai compiled Ahadeeth in Syria; Moammar in Yemen; Baiham in Wasit; Jareer in Rae, and Ibne Makin compiled Ahadeeth in Khurasan. All of them belonged to the same period and compiled books on Ahadeeth.

Though they all belonged to 2nd A.H., as far as the historical record is concerned, apart from *Maota* by Imam Malik (who died in 179 A.H.), none of these books is available to the Ummah. Even in his various editions, there are only 300 to 500 Ahadeeth. It is said that as long as Imam Malik was alive, every year he used to score out some Ahadeeth.<sup>180</sup> This is why there are different numbers of Ahadeeth in his different editions.

In these initial compilations, Ahadeeth of Rasul-ullah, the sayings of the Sahaba and the decrees (*Fatwas*) of the followers, were all mixed up. In later times people started to separate the Ahadeeth of the messenger. These kinds of writings are called certified. The very first certification was written by Abdullah bin Musa at the beginning of 3rd A.H. This was followed by Masdood Basri, Asad bin Musa and Naeem bin Hamad etc. The people that came later also followed suit. For example, Imam Ahmed bin Hanbal, Ishaq bin Rahoiya, Usman bin Abi Sheeba, etc. In the fourth group, Imam Bukhari (who died in 256 A.H.) tried to write only authentic (*Sahih*) Ahadeeth. He was also followed by his student Imam Muslim Nishapuri (who died in 261 A.H.). Both of these books are called '*Sahibain*' - the authentic ones. From this time onwards, the writing of Ahadeeth became a common profession and so many books were compiled on various aspects that it is difficult to count them.

The important point to note here is that if Ahadeeth had a status in Deen, then Rasul-ullah himself and his Sahaba would never have so strictly forbidden people from writing Ahadeeth, rather they would have made efforts to safeguard them.

### 2.3 Concocting of Ahadeeth

In spite of the repeated direction of the messenger that he who lies about me shall make his abode in Hell, this saying has been attributed to so many Sahaba that some *Muhaddisin* have claimed it to have been a continuous process (*Tawatar*<sup>181</sup>). But in spite of this, there were people in this same era who started narrating false Ahadeeth. In *Taujih-un-Nazar*, page 246, it is noted that even during the life of the messenger, people lied about him and there were apostates and hypocrites in the days of the Sahaba. Apart from the apostates and the hypocrites, during the period of the Sahaba when narratives spread among the people, embellishment and falsehood started mixing in with Ahadeeth. *Sahih Muslim* has quoted that Bashir bin Ka'ab started saying Ahadeeth in front of Ibne Abbas who did not pay any attention. Bashir asked him, why is it that you are not listening to me. He replied that there was a time when if someone narrated what Rasul-ullah said, we would rush toward him and listen attentively. But since people have started narrating

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<sup>180</sup> *Taujih-un-Nazar*, page 17.

<sup>181</sup> *Tawatar* - the term is used for those acts or rituals which are claimed to be established due to having been followed without interruption throughout the generations. (Ed)

whatever came to their minds in the name of Ahadeeth, from that time onwards we have left Ahadeeth.

After the Sahaba, there was a gradual increase in the number of liars and concocters of Ahadeeth because during the reign of the Umayyad dynasty, due to the separation of governance and religion, there was no check on the narrators of the *Faruqi*<sup>182</sup> whip. And they got the opportunity to write whatever true or false Ahadeeth they wanted. Compared to the Quran, the Umayyad caliphs generally considered Ahadeeth to be more suited to their government and tyranny. They themselves started the custom of criticizing Hazrat Ali in the mosques and had hundreds of Ahadeeth concocted against him and in favour of Amir Muawiyah.<sup>183</sup> During the Abbasid reign, Ahadeeth were concocted in praise and flattery of every caliph. So much so, that such Ahadeeth were disseminated which said that as long as an individual does not love Hazrat Abbas and his progeny he cannot have Eimaan in his heart.<sup>184</sup> Their protagonists used to develop Ahadeeth against the Umayyad Caliphs right from the outset. In those days the invention of lies became so rampant that thousands of professional liars sprung up whose only function day and night was to invent more Ahadeeth.

The rhetoric and storytelling of most orators of Ahadeeth had such a great influence on the people that they were considered extremely pious and saintly and the *A'aima*<sup>185</sup> Ahadeeth (scholars of Ahadeeth) could not compete with them. In *Meezan-ul-A'atidaal*, Zahbi has referred to Sh'abi, considered the greatest Imam-e-Hadeeth of Kufah, who said that I began to offer prayers in a mosque and an orator with a flowing beard was giving a speech, saying that Allah has created two trumpets, each one of which will be blown twice. I quickly finished my prayers and told him, O man! fear Allah and do not state false Ahadeeth. There is just one trumpet. He became annoyed and retorted what a wicked man who falsifies great men. No sooner had these words left his lips, that the public fell upon me and began to beat me, and did not leave me till the time they got agreement from me that Allah had created three trumpets.

Mullah Ali Qari writes in *Maozu'at-e-Kabeer* (Major Topics) that a storyteller while narrating details of *Muqam-e-Mahmood* (admired place) said that Rasul-ullah will sit with Allah on His Supreme Throne (*A'arsh*). Imam ibne Jareer Tabri opposed him and wrote on the door of his own house that none can share the throne of Allah. The people of Baghdad became annoyed at this and stoned his door to such an extent that the door became blocked with stones.

Imam Ahmad bin Hanbal and Yahya bin Mo'een who hold high status among the Imams of Ahadeeth, once offered prayers in the district of Rasafa in Baghdad. A *qasas* (storyteller) in the mosque started a speech, saying that I have heard from Ahmad bin Hanbal and Yahya bin Mo'een, who both heard from Mo'ammam, who in turn heard from Qatadah, who in turn heard from Hazrat Uns, and he in turn heard from Rasul-ullah that

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<sup>182</sup> *Faruqi* - related to Hazrat Umar who was against writing Ahadeeth.

<sup>183</sup> Muawiyah ibn Abu Sufyan (602-680 A.D.) established the Umayyad Dynasty. After the conquest of Makkah by Muslims, Muawiyah's family accepted Islam.

<sup>184</sup> *Taujih-un-Nazar*, page 17.

<sup>185</sup> *A'aima* -plural of Imam.

when a man says '*la Ilaha Illallah*' (there is no god except Allah), then from each and every word of this, Allah creates a bird whose beak is golden and whose wings are of gems.<sup>186</sup> After listening to this lengthy tale, both Imams looked at each other and then Yahya bin Mo'een called the story-teller over and asked him, from whom did you hear this Hadeeth? He said, from Yahya bin Mo'een and Ahmad bin Hanbal. He replied, I am Yahya and this is ibne Hanbal but neither of us have ever heard of this narration before today. If you had to lie, you should have taken someone else's name. The storyteller said that I had heard that Yahya bin Mo'een is a stupid fellow and today it has been confirmed. It was asked, how come? He replied that there are seventeen Yahya bin Mo'eens and seventeen Ahmad bin Hanbals whom I quote from. How did you conclude that you are the only Yahya in the world? Hearing this they both covered their faces with their sleeves and silently left the place.<sup>187</sup>

The popularity of these story tellers and preachers was such that the people considered them as their guides, and used to believe in whatever they said. There is a narrative regarding the mother of Imam Azam Abu Hanifa who asked her son about some issue to which the Imam gave an answer. She replied that I will not believe it till the time that it is certified by Qisas Zo'ah of the mosque of Kufa. As a result the Imam took her there himself and when Zo'ah had said that the verdict (fatwa<sup>188</sup>) was correct, only then did she accept it.

In *Meezan-ul-itdal*, Imam Zahbi has quoted from Jafar bin Hajjaj that after reaching Mosul, Mohammad bin Abdullah started narrating strange kinds of Ahadeeth. When the scholars of Ahadeeth learnt about this, some among them wanted to go there to refute them. He was engrossed in delivering a speech to a crowd, and when he saw the scholars coming towards him, he understood the issue and at once started to create a narrative, attributing it to Jabbar, that 'the Quran is the word of Allah and is non-creation'<sup>189</sup>. Now from fear of the public, these scholars did not have the courage to step forward and confront him. This was the reason why, if scholars of Ahadeeth dared to say anything against such people, their followers would come and argue vehemently in their support. Imam Daud Tai gave up referring to attribution from this very fear and used to say that it pains me that people come to me and when I get something written, they start finding faults of mine with it. Imam A'amsh used to say, by Allah, by rejecting Ahadeeth, you people have made my mouth even more bitter than '*Ood*'<sup>190</sup>. To whomever you turn, you do not leave till you have made him tell lies. And Ibne Mazra used to say that when you see a sheikh running, you can be sure that he is being chased by the followers of Ahadeeth.<sup>191</sup>

There were hundreds of concocters of Ahadeeth who used to invent Ahadeeth in secret and spread them among their factions. If their credibility had been less, they would have

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<sup>186</sup> *This attribution spreads over 20 pages.*

<sup>187</sup> *Al-Maozu'at-ul-Kubra* by Ibne Jaozi.

<sup>188</sup> An Islamic ruling, a scholarly opinion on a matter of Islamic law.

<sup>189</sup> Because in those days this was the prevailing dispute that whichever scholar declared the Quran as non-creation, he would become popular among the masses. After that anything he said would be irrefutable.

<sup>190</sup> Botanical name *Acquilaria agalloch*, English name Agar wuud and Eagle wood and is native to Malaysia, Indonesia, Thailand and India.

<sup>191</sup> *Mukhtasar Jam'a Bayan-ul-Ilm*, pages 181-183.

used the established names of narrators of Ahadeeth. There were some among them who used to forge the writing of their scholars, and would stealthily include their own Ahadeeth into the books of these scholars. Still others, thinking it to be a work of Sawaab, used to invent Ahadeeth. Never mind attributions, some of these concocters wrote complete books of Ahadeeth which are fabrications from beginning to end.<sup>192</sup>

Allama ibne Jaozi has written the following reasons for the invention of Ahadeeth:

- 1) Certain people, who strongly desired piety, were careless in their learning by heart and would repeat things quite different from the original sayings.
- 2) Some of the scholars forgot their actual memorized sayings and were forced to make use of what remained of their memories and would say whatever came to their minds.
- 3) Many established narrators whose intellect had weakened due to old age started saying wrong narratives.
- 4) There were certain people who wrote wrong narrations and later, despite being aware of their mistakes, considered it beneath their dignity to accept this.
- 5) *Zanadiqa*<sup>193</sup> invented such Ahadeeth which can destroy Shariah.<sup>194</sup>
- 6) When religious sectarianism was born and sects like Sunni, Shia, Kharji, Qadri, Jahmi, Mazjiya, Mu'atazilla etc. came into existence, at that time most of them invented Ahadeeth in order to support their own sects and to contradict others.
- 7) There were many pious people who used to invent Ahadeeth in order to encourage people towards good and to frighten people from wrong doing.
- 8) There were some who thought that for every favorite narrative it was legitimate to invent authenticity and relate it to Rasul-ullah, and they used to do it in practice.<sup>195</sup>
- 9) The courtiers and sycophants of the caliphs and the aristocracy used to invent narratives according to the wishes of their masters, and used it as a means to get closer to them in order to earn favours from them.
- 10) Story-tellers and religious speakers used to attribute all sorts of tales to Rasul-ullah and his companions because this was the only capital of their business.

These were the ten major reasons due to which lies and fabrications were spread among the Ummah. Over and above all this, political parties who wanted to conquer the hearts and minds of their subjects through Deen also concocted Ahadeeth and spread these, sometimes openly and at other times secretly, from east to west. In addition, these

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<sup>192</sup>Some such books and their descriptions are given in *Tazkarat-ul-Maozu'at*.

<sup>193</sup> *Zanadiqa* - those non-Arabs who apparently became Muslims, but never accepted it in their hearts and were busy damaging prevalent Islam. They were in great numbers during the period of the Abbasid caliphate.

<sup>194</sup> These people would show (as a humour) the character of Rasul-ullah as flawed, the Quranic verses as *Muharrif* (tainted) and *Shari'at* as faulty. They would even try to incorporate their own beliefs as part of Islamic teachings, the impact of which is still seen in books on *Tafsir* and Ahadeeth.

<sup>195</sup> *Tazkarat-ul-Maozu'at* (by Tahir Gujrati) has quoted that a Hadeeth writer renounced the writing of Ahadeeth during the last days of his life. At that time he advised that Ahadeeth should be accepted only after due care and consideration. This is because when we used to find something according to our liking we made it part of Deen, i.e. we related it to Rasul-ullah.

egotistical people invented narratives to impress others with their knowledge and piety in order to gain fame and sainthood.

Because of these inventors of Ahadeeth, such a curse descended on Ahadeeth the extent of which is difficult to assess. This was because these inventors had invaded every aspect of Ahadeeth, and had left no topic or section among them unaffected in which they had not inserted invented Ahadeeth of their own choice, and with each and every truth mixed hundreds and hundreds of lies. Whole chapters are fabrications. Imam Ahmad bin Hanbal says that there are three books that have no truth - *Mullaham* (Forecasts), *Mughazi* (Fights) and *Tafsir*.<sup>196</sup> How many Ahadeeth are contained in each one of them can be imagined from the fact that one of his own companions named Abu Zar'ah, had memorised 140,000 Ahadeeth in *Tafsir* alone.

The impact of falsehood was so severe that never mind the inventing of narratives, many Sahaba were invented as well. In *Tazkharat-ul-Maozu'at*, on page 102 it is noted:

Many historians agree that the last Sahabi (the companion of the messenger of Allah) who was left living in the world, was Hazrat Abu-ul-Tufail A'amir bin Waela who died in Makkah in 102 A.H. After him, in the 6th or even the 7th Century A.H., long-living Sahaba were created, among whom are the following:

- 1) Jabbar bin Harb - Hafiz Ibne Hijr writes that it was well known about him that he took part in *Ghazya-e-Khandaq*<sup>197</sup>. Amir Abdul Karim says that I had the privilege together with Imam Nasir to meet him along in 573 A.H.
- 2) Abu Abdullah Saqli lived in the 5th Century A.H. Regarding him, it is said that he had shaken hands with Rasul-ullah and for that reason, people would go repeatedly to see him and shake his hands to attain blessings.
- 3) Qais bin Taim Gilani - there was a mark on his forehead about which it was made famous that he was kicked by Hazrat Ali's mule. At the beginning of the 6th Century A.H., there were Ahadeeth which were attributed to him.
- 4) Baba Rattan Hindi- it is said regarding him that he was present at the marriage of Hazrat Fatima (the daughter of the messenger). He lived in India and died in 632 A.H.

Through these living Sahabi, all kinds of narratives were invented in their names and spread among the Ummah. Some people considering these as authentic, incorporated them in their compilations.<sup>198</sup> The mental state of these scholars was such that when scholars of Ahadeeth started refusing to accept these lies, they confronted them with heated arguments. Imam Zahbi included in his compilations all that was attributed to Baba Rattan. At this Allama Mujaddad-ud-Din Qamus became annoyed and when Hafiz ibne Hajar also declared these as wrong, he was opposed vehemently by Allama Safdi.

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<sup>196</sup> *Tazkharat-ul-Maozu'at* by Mohammad Tahir Gujrati, page 82; and *Taujih-un-Nazar*, page 4

<sup>197</sup> Battle of the Trench - a trench was dug around Medina to ward off the attack of the Quraish of Makkah in 5 A.H.

<sup>198</sup> Page 106 of *Tazkharat-ul-Maozu'at* reports the saying of Allama Ashfaq Shehri that though it is difficult to believe in the truth of '*Rataniyat*', even then referring to them brings *Barkat* (blessings)

## 2.4 Critique of Ahadeeth

From this brief summary, one can understand how strong the influence of liars and inventors was, and how much inclination there was among the people to accept such lies. One is astonished that an Ummah which has the bright light of a complete book such as the Quran could fall into such a dark cave of lies. When the compilers of Ahadeeth had written all this material, they compiled whatever they had received at that time into books, apart from excluding a very few narratives which were obviously false.<sup>199</sup> All these Ahadeeth were collected with certifications, i.e. the names of the narrators through whom these were received were noted. After this the process of evaluation commenced as to their being right or wrong.

In this evaluation process, the scholars of Ahadeeth bore two things in mind, firstly, the content of Ahadeeth, and secondly, their *Rawat* (reporting system). To check the content of a topic, they devised the following principles:

- 1) It is against intellect.
- 2) It is against nature.
- 3) It is against the Quran.
- 4) It is contrary to history.
- 5) It is against some event or common sense.
- 6) It is narrated against some companions or wider family of the messenger.
- 7) It promises great rewards for minor deeds
- 8) Or assigns great punishments to small sins.
- 9) Such an event that could have been narrated by a lot of people, but was narrated by just one individual.

But by following these principles only a few Ahadeeth were detected as wrong or fabricated. This was because the people who invented a Hadeeth made sure they had viewed every aspect of it in order to avoid its being detected and caught. Moreover, the door to arguments relating to these narratives was so open that wherever a narration seemed to be against intellect and the Quran, they would immediately modify it to make it seem plausible.

Therefore these principles which were devised to recognize wrong narratives nearly all proved to be futile. Thereafter these critics turned their attention to the second thing, i.e. *Rawat*, evaluation of the narrators. Obviously these critics were not messengers of Allah who were able through the revelation of Allah to recognize those thousands of compilers and liars who were being born in the last 100-150 years, most of whom were popular and respected in the community.<sup>200</sup> The only means they had available to them to recognize such people was via the narratives themselves i.e. they verified each narrator's being truthful or a liar based on narratives which had reached the people about these narrators.

During the days of the Sahaba and those who immediately followed, there were fewer liars and people of weak character and as a result not much in the way of narratives has

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<sup>199</sup> Taujih-un-Nazar, page 19.

<sup>200</sup> This was despite the fact they had the Quran which they could have used to separate truth from falsehood. (Ed)

been referred to them. Some references have been made to Imam Sh'abi, Ibne Sireen and Saeed bin Al-Museeb. Towards the middle of the 2nd A.H., Imam A'amsh and Imam Malik strived to find out weak Ahadeeth. They were followed by Mo'amar, Hasham, Wastwai, Aozai, Sufyan Saori, Ibnul Majishun, Hammad bin Salmah etc. And later Yahya bin Saeed Al-Qattan (who died in 198 A.H.) and Ibne Mehdi who were the acknowledged Imams of *Rijjaal*.<sup>201</sup> But up till this point it was oral knowledge and from 3rd A.H. the writing of books began that contained information about each and every narrator followed by a discussion about them (*Jarab and Ta'adil*)<sup>202</sup>. There are two famous personalities of those days, Imam Yahya bin Mo'een (who died in 233 A.H.) and Ahmad bin Hanbal (who died in 241 A.H.), after whom this process mushroomed and hundreds of imams became involved in this pastime and thousands of books were written.<sup>203</sup> Since truth and falsehood are internal human characteristics for which it is not possible to get concrete evidence, this is why there are infinite differences in the narrations. There are thousands who if they are declared truthful, another will declare to be liars.

As far as visible human aspects such as piety and worship etc are concerned, the experience of *Muhaddisin* themselves is very bitter about this. In this respect Imam Yahya bin Saeed al Qataan says that no one can be a bigger liar regarding Ahadeeth than *Ahle Salab-o-Khair* (those who profess good). In the preface of *Sabih Muslim*, Imam Muslim writes that lies come out unwittingly even from those professing good. Ayub Sakhtiyani praised the knowledge, piety, cleanliness and *Ibadat*<sup>204</sup> of a neighbour highly. But after this he said that if he testifies in front of me even in the case of a *Khajoor* (date), I will not accept his evidence.<sup>205</sup> This is why out of necessity the authentication of narrations is based purely on the acceptability and renown of narrators. And the condition of acceptability and renown is such that even those who are accepted as imams, they too are not free from mistrust. Instead, we listen to opinions of their compatriot imams and even doubt their being imams. Some of these kind of opinions are reproduced from '*Mukhtasar Jam'a Bayan-ul-Ilm*, by Hafiz Abdul Barr, page 196:

*Imam Hamad bin Abi Sulaiman, who is the teacher of Imam Abu Hanifa, on his return to Iraq from his journey to Makkah when the people gathered around him, said, 'O people of Iraq, thank Allah, I have seen the scholars of Hejaz'. By God, your children, in fact even the children of your children are more knowledgeable than them'. And who were these scholars of Hejaz? Attar bin Abi Rabbah, Ta'oos, Akramah and Mujahid etc, who are all acknowledged in the entire Muslim world.*

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<sup>201</sup> Biographical evaluation, literally 'knowledge of men', refers to a discipline of Islamic studies within Hadeeth terminology in which the narrators of Hadeeth are evaluated. Its goal is to distinguish authentic Ahadeeth from unacceptable Ahadeeth.

<sup>202</sup> A science of Ahadeeth to identify whether narrators were authentic or not. '*Jarab*' is to find a deficiency, whether it is in his righteousness or in his accuracy or in both.

<sup>203</sup> *Taujih-un-Nazar*, page 114.

<sup>204</sup> *Ibadat* – to follow Islamic beliefs and practices e.g. its commands, prohibitions, the halal and the haram. *Ibadat* is also something that comes from the heart, or sincerity, as a result of belief in Islam also called ritual worship. In the Quranic context it is equivalent to following the Permanent Values and Laws given in the Quran. (Ed)

<sup>205</sup> *Taujih-un-Nazar*, page 25.

<sup>206</sup> Also known as Western Province, Hejaz literally means 'the barrier'. It is a region in the west of Saudi Arabia.

*When the name of this Hamad's teacher Ibrahim Nakh'ai was mentioned to Imam Sh'abi, he said that he comes to us at night to ask our opinion and in the morning he issues fatwas. When Imam Ibrahim heard this, he said that Sh'abi was a liar, he is quoting from Masrooq though he had heard not a single word from him.*

*There was mention of Imam Malik in front of Imam Mughazi bin Ishaq. He said, produce his narratives in front of me. I am his critic (betaar). When Imam Malik heard this, he stated that Ibne Ishaq was Dajjal<sup>207</sup>. On one occasion someone inquired from Imam Malik about the scholars of Iraq. He said, consider them just like Ahle-Kitab - neither affirm it nor refute it.*

*Imam Abu Hanifa once went to enquire about the health of Imam A'amsh. On leaving, he said that had it not been unbearable for you, I would have stayed longer. Imam A'amsh said, never mind your coming here, I cannot stand your presence even in your own house. On departing, Imam Abu Hanifa said that neither Imam A'amsh's prayers nor his fasting have ever been acceptable.*

Regarding such writings, the *Mubaddisin* state that such mutual rivalry exists between compatriot scholars.<sup>208</sup> Because of this their comments about each other are not fit to be taken seriously and it does not detract from anyone's stature as an imam.

I do not wish to enter into an argument about the validity of this reply. My purpose is only to point out that if the opinions of these imams could be influenced by their emotive feelings concerning compatriots, why could it not influence other sentiments? We see clearly that acceptance of narrations was not only on the basis of their worth as 'truth' but was also influenced by the relation of a teacher and pupil and also on the similarities of common beliefs prevailing among them at that time.

Where there is a difference of opinion on an issue, there is criticism even against a great established scholar. For example, Haris Hamdani was an acknowledged scholar from whom nothing was ever proven to be a lie. But because he used to express his love for Hazrat Ali, for this he was called a liar by Sh'abi<sup>209</sup> and with the passage of time was also counted among the fabricators. Many people had their reservations about Imam Abu Hanifa in certain matters. Ibne Abi Zaib and Abdul Aziz bin Salma etc. argued about a few particular issues with Imam Malik. Yahya bin Mo'een himself called Imam Shafi an uncertified scholar.<sup>210</sup> Similarly, there are hundreds of imams who were condemned just because of differences of opinion. Lamenting this, a famous poet Abu-ul-A'tahiya of the period of Haroon-ar-Rasheed, has said:

*Islam wept due to grief caused by its own scholars and they did not care even when they saw it weeping. Most among them are such that they would declare something wrong which was a*

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<sup>207</sup> *Dajjal* is an Arabic word meaning deceiver or impostor. *Al-Masib ad-Dajjal*, with the definite article 'al' refers to 'the deceiving Messiah', a specific end-of times deceiver. *Dajjal* is assumed to be a human being, called a living devil or *Iblis* incarnate. (This is all non-Quranic).

<sup>208</sup> The Quran declares believers to be brothers in Deen e.g. see (3:103) and (49:10).

<sup>209</sup> Mukhtasar Jam'a Bayan-ul-Ilm, page 197

<sup>210</sup> Ditto, page 201



*truth if it came from their opponents, and declare their own wrong as right. Therefore, from whom among them can we hope for Deen and in whose opinion can we place our trust.*

In fact, the art of *Jarab and Ta'dil* is purely guesswork (*Qiyas*<sup>211</sup>). And even in this *Qiyas*, besides emotions, leniency has been resorted to. In *Tazkarat-ul-Maozu'at*:

*Imam Ahmad bin Hanbal, Ibne Mehdi, and Ibne Mubarak have all three said that we maintain strictness while checking attributions about halal and haram, but we practice leniency in the case of Fazayal.*<sup>212</sup>

Right from the outset there had been two distinct types of scholars, lenient and harsh. The first group had Imam Sh'abi of the harsh type and Sufyan Saori of the lenient. In the second group, Ibne Mehdi was lenient and Yahya bin Saeed-ul-Qatan harsh. In the third group, Ahmad bin Hanbal as lenient compared to Ibne Mo'een, and in the fourth group Abu Hatim was harsh compared to Imam Bukhari.

This is why the strength or weakness of a particular narrative is wholly dependent on those who interpret it. And not only are Ahadeeth presumptive, but the criteria to judge them are also presumptive. And this has been acknowledged by Muhaddisin themselves. Mullah Ali Qadri writes in *Moẓu'at-e-Kabi'* (page 16):

*The strength or weakness of Ahadeeth is wholly based on what the Muhaddisin understand on examining their certifications. Otherwise there is no way to be certain. Because intellect demands that what they call correct is authentic and what they call authentic is correct.*

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<sup>211</sup> *Qiyas* is the process of deductive analogy in which the teachings of Ahadeeth are compared and contrasted with those of the Quran, in order to apply a known injunction to a new circumstance and create a new injunction. (Ed)

<sup>212</sup> In the religious context it includes other matters such as Salat, Zakat, Hajj etc. From the Quranic viewpoint it includes the revelation i.e. the Quran itself. (Ed)

Therefore nothing can be said with certainty about a Hadeeth that it was said by Rasul-ullah. Only this much can be said, that it is a saying which is attributed to the messenger, regardless of whether this attribution is true or false. Imam Malik used to read this verse from the Quran<sup>213</sup>:

*We just speculate! We are not sure. (45:32)*

Then the big question is this, by establishing the authenticity of narrators as reliable, how does it become compulsory that the content of Ahadeeth is also correct, since the inventors of Ahadeeth used to affix certifications of authenticity to their own invented narratives so that no one could declare them as false. As already noted, they had 17 Yahya bin Moeens and 17 Ahmed bin Hanbals. Therefore the first principle should have been that proof of the authenticity of a narrative should provide proof of the authenticity of the authority with which the narrative is quoted. The second principle should have been that once it is known about someone that he is quoting a narration from someone attributable to someone else, none of his narrations should be acceptable. But what we see is that contrary to this, big imams are involved in errors of judgments in this reporting e.g. Imam Hasan Basri, Makhul Shami, Sufyan Saori, Sufyan ibne A'iniyah, Ibrahim Nakhai, Malik, Uns, Dar Qatni etc.<sup>214</sup> Therefore this process of critically appraising narrations was also proven to be a failure.

Moreover, this is also against *Taqwa*<sup>215</sup> and intellect, because for the Ummah which has the Quran in its hand in which it is stated, '*This day We have completed your Deen*' (5:3), when did it become legitimate for it to search for Deen by digging up and uprooting the dead bodies of dead imams and buried narrations, to resuscitate them with a view to evaluate and authenticate them, and to determine their truth or falsehood by merely basing it on statements of people?

Imam Yahya bin Mo'een was the first one to write the history of verification of narrators titled *Tareekh-ur-Rijjaal* where he propounded hundreds of narrators of Ahadeeth as true and certified, but also declared thousands more as liars and *Dajjals*. At that time the scholars of the Ummah were so perturbed by this that they expressed great indignation. About this the poet Bakar bin Hammad commented:

*Abn-e-Mo'een has said things about people about which Allah will question him. If these are true, then this comes under backbiting, and if false, then there will be a strict punishment for him.*<sup>216</sup>

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<sup>213</sup> Mukhtasar Jam'a Bayan-ul-Ilm, page 113.

<sup>214</sup> Tabqaat-ul-Muddisin la bin Hajr.

<sup>215</sup> This term is extremely comprehensive and powerful as referred to in the Quran e.g. see (2:177). It includes all acts of righteousness which help to develop the human self. (Ed)

<sup>216</sup> But to counter the poet, a *Mubaddas* saw Yahya bin Mo'een in a dream after his death and asked, 'How is your life?' Yahya bin Mo'een replied, 'Allah has rewarded me with 400 *Hours*'. (*Kitab ul Asma*, vol 1, page 158).

*Muhaddisin* needed a criterion to judge Ahadeeth as correct or wrong, but they were careless about this and in fact furthered this process and made it a permanent profession. And today with a lot of pride they quote Dr. Springer who said that ‘Muslims are famed for this distinction that they have been able to preserve the pasts of its five hundred thousand scholars’.

But the reality is that out of these five hundred thousand, apart from a few who worked for the welfare of Muslims or who stood up for the truth, the rest were doing nothing but were immersed in attributions and narrations. Finding out what their names and aliases were, who their teachers and pupils were, how many of their narrations are correct and how many are wrong etc. etc. is neither useful nor anything to take pride in as far as historical knowledge is concerned. Instead, a result of these narrations and attributions is that it has impacted on the intellectual decline of the Ummah.

## 2.5 Principles of Ahadeeth

By ‘Principles of Ahadeeth’ I do not mean its terminology, instead I refer to those procedures which *Muhaddisin* followed in their narrations. Almost all of these principles are erroneous and weak from the ideological perspective. At this time I am only looking at those principles which shed light on the status of Ahadeeth.

The first principle is narration with a meaning i.e. those narrations which are taken from Rasul-ullah not word for word, but instead are taken by meaning. And in any case how could those be word for word, because the Sahaba who used to be present in his company neither used to write down any of his conversations nor used to memorize them nor narrate them, and they only got an opportunity to narrate them after a period of a long time. As it was impossible for them to narrate anything word for word as uttered by Rasul-ullah, therefore they began to state these sayings in their own words. And the *Muhaddisin* declared this as principally legitimate and the term ‘narration through meaning’ took birth.<sup>217</sup> Even though some companions like Hazrat ibne Umar used to consider these as not legitimate and either they used to keep quiet or only used to narrate those narrations whose words they remembered, because with a change of words something of the meaning does alter, which is against *Taqwa* in the narration of Ahadeeth. Hazrat Imran bin Hasseen said that if like others, I also wish to start quoting narrations, then I can talk for two nights and two days continuously because the way other people have heard Rasul-ullah, I too have heard him, but I fear that I will fall into the same errors that I see others falling into.<sup>218</sup> From this we can see that from the beginning meanings had started to change with a change in words and differences began to emerge, and those who had vision and were righteous learnt a lesson.

With the exception of Imams Ibne Sirin, Malik, Qatadah and Abu Bakar Zari, some among the followers, usually Muhaddisin, used to say narrations through meanings only. Imam Sufiyan Saori said:

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<sup>217</sup> Toujeel ul nazar, page 300.

<sup>218</sup> Ditto, page 11

*If I say to you that the words of my narration are exactly the same that Rasul-ullah said, then do not consider me truthful. I narrate through meanings.*<sup>219</sup>

This is what other Muhaddisin used to say as well. Qazi Badrud Din said to his teacher, Ibn e Malik that Ahadeeth *bil Ma'ana* (narrations through meanings) are quoted and the narrators are mostly *A'jami* (non-Arabs) who explain them in their own words. So how can we ascertain as to the real meaning of a saying of Rasul-ullah? Ibn-e-Malik remained silent and did not reply.<sup>220</sup>

Abu Hayyan has written that this was the reason that whatever evidence has been provided by imams of linguistics was based on *Ayaat* (verses of the Quran) and not via narrations, because they did not trust that the words of Ahadeeth are those of Rasul-ullah.<sup>221</sup> If in a narration words are proven to be exactly what was said, it will be a coincidence.

Due to *Riwayat-e-bil Ma'ana* (narrations through meanings), there has been a great change in the status of Ahadeeth because their attribution to Rasul-ullah has been restricted to meanings only. And it cannot be definitely said to what extent the words of a narrator are in line with what was intended by Rasul-ullah. Because sometimes with the alteration of a single word, the meaning of an entire passage changes. And in such a situation this point is very clear, that argument on a specific subject from the words of a Hadeeth is totally baseless, because we do not know what the actual words uttered by Rasul-ullah were.

The second principle is the acceptability of a news item i.e. *Muhaddisin* considered acceptable a narration whose narrator was one but who according to their standard was trustworthy and considered acceptable by them. The scholars who were researchers opposed it there and then. Ibrahim bin Ismail said that a narration is equivalent to presenting evidence, therefore in every category, until there are at least two narrators, it cannot be accepted. *Mu'tazilla* and particularly Abu Ali Jibai also criticized it severely. But Muhaddisin took no notice as due to this they would have had to give up a large chunk of Ahadeeth, and this was probably the reason why Imam Ghazali and Imam Raazi colluded with them, despite being philosophers and intellectuals. Even though in the case of even minor business exchanges, which are worldly matters, when there is an order<sup>222</sup> given in the Quran to have two Muslims as witnesses, then how could there not be a need for two witnesses in matters of Deen?

From the narratives themselves, it appears that the *Khulfai Rashideen* (first four Caliphs) used to ask for witnesses. Qabaiza says that a woman once came to Hazrat Abu Bakar demanding a share in the inheritance left by her grandson. He said that according to the Book of Allah, I do not find a share for you, and then said do you have any witness for

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<sup>219</sup> Ditto, page 313

<sup>220</sup> Ditto, pages 312-13

<sup>221</sup> Ditto, pages 312-13

<sup>222</sup> Verse (2:282)

what you say. Mohammad bin Musalimah said that I am a witness. Then he gave her a tenth of it.<sup>223</sup>

Similarly Abu Musa called out at the door of Hazrat Umar. When he received no response, he turned back. Meanwhile Hazrat Umar came out from inside and asked, why are you turning back after calling out to me? He replied that Rasul-ullah has said that when you get no response after calling out three times, then go back. Hazrat Umar said, bring a witness, otherwise I will deal with you suitably. Abu Musa became pale with fear and went running towards the mosque to the companions. He narrated the incident and said that if anyone has heard this narration from the messenger, he should come with me. So one companion went and testified and only then did Hazrat Umar leave him alone.<sup>224</sup>

But during the times of the companions it was possible to find eye witnesses, so at that time this method was fully justified. But in later times the position of a narrator was no longer that of an eye witness but became that of a claimant who wanted to impose a belief or act, said to be from Rasul-ullah, on the whole Ummah whose population could be billions of people. And his narration is also based on reporting something from one person to another and then another. Therefore it is incumbent upon him to produce two just witnesses who should testify that he has heard it from such and such a person in their own presence. And then in the same way till the end of the process there must be two witnesses present listening to every narrator from the first to the last narrator. Without this, according to the principle of justice and the law of Shariah, his narration is not capable of being acceptable.

Now it is necessary to contemplate that whatever collection of narrations we have, there is not a single such narration in it which has been corroborated in this way or which could be done so. This is why all the narrations are un-authentic. There is only one kind of narration which could be authentic i.e. *Mutawatir* (continuously reported) which has been defined by Hafiz ibne Hajr in *Nakbbat-ul-Fikr* as follows:

*A large number of people who cannot habitually conform to a lie, who narrate it and from the beginning till the end their numbers remain the same, and on this basis assurance is felt and the listener achieves certainty.*

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<sup>223</sup> Hazrat Mughira bin Sh'aba said that Rasul-ullah had given one tenth to a grandmother.

<sup>224</sup> Taujih-un-Nazar, page 12

In other words, there are four conditions for a piece of news to be *Mutawatir* (continuous):

- 1) The number of its narrators is so large it is impossible for them all to join together to mutually agree on a lie.
- 2) From the beginning till the end, at every stage the number of narrators remains as great. If at any stage there is a reduction in this number then it will not be considered *Mutawatir*.
- 3) It is not just that a piece of news is *Mutawatir*, it should also be based on something tangible. For example Makkah is a city. Even if its narrators are in thousands, this news would be *Mutawatir*, continuous and certain. Contrary to this, even if millions of people say that Jesus is the son of God, this news will not be *Mutawatir* i.e. continuous, because its dependence is on something which is not tangible and merely a belief.
- 4) Just by hearing this news, the listener should be certain of it, and should not be in need of any further evidence.

Such a Hadeeth that meets all of the above four conditions will be considered *Mutawatir* and worthy of certainty, and is counted in the authentic category by intellectual scholars. But this kind of *Mutawatir* Hadeeth does not exist. This is why despite being favorably disposed towards Ahadeeth, Allama Ibne Islah has written that according to this definition, finding a *Mutawatir* Hadeeth is difficult. While referring to this statement, Hafiz Ibne Hajr opines that such Ahadeeth can be found, but the reality is that the four conditions which determine a Hadeeth as being *Mutawatir* are not related to literal words but to meanings.<sup>225</sup> Moreover, he changed the meaning of *Mutawatir*, and tried to declare famous Ahadeeth as being *Mutawatir* despite the fact that there could never be any question of their being so. If some Sahabi or Imam narrates a saying, after which the numbers of narrators of this saying increase, it will not be *Mutawatir* because the number of narrators is not the same from the beginning till the end. Those who out of devotion declare the narrations of the *Sahihain* (the compilations of Ahadeeth considered to be authentic) as *Mutawatir*, for example of Imam Timiyyah and Ibne Salah, these can be considered *Mutawatir* up to the time of these writers. But in the period of 250 years that spans between them and Rasul-ullah, these narrations were related to one narrator. To explain it more clearly, *Mutawatir* is that news which has the inherent potential to be certain and does not need any claim, argument or certification for its authenticity. And there is no such Hadeeth, rather all the Ahadeeth are single news, and the imams who devised these conditions have clarified that single news (originally narrated by one person) is not authentic enough to be believed.

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<sup>225</sup> Ditto, page 47

## 2.6 Arguments for Ahadeeth

*Mubaddisin* have tried to argue for the status of Ahadeeth in Deen through the use of the Quranic verses. Therefore, it is necessary to document their responses so that the truth becomes very clear.

In the seventh volume of his book, *Kitab-ul-Um*, Imam Shafi (who died in 204 A.H.), has mentioned a group of people who did not accept the place of Ahadeeth in Deen. And he has mentioned his arguments with one of them. This man questioned the Imam, saying that:

*The commands that the Quran has imposed on the Ummah, some among them you call common, some special, some mandatory and some optional. And you do all this based on such narrations which are attributed to those narrators, the majority of whom you have neither heard in person, nor met. And despite your being convinced of their being just and authentic, yet you do not hold this belief regarding any one of them that they are free of mistakes, misunderstanding, error and forgetfulness. And despite this you also consider their narrations as being so reliable that on the basis of these you differentiate in the Commands of Allah.*

The gist of the reply that Imam Shafi gave is that through these narrations the news of Sunnah reaches us. And the Sunnah is that which has been described in the following verse of the Quran as '*Hikmat*' (wisdom) (3:164). Moreover, there is another verse that says:

*...(O people) Whatever the messenger gives you, accept it, and from whatever he stops you, avoid it... (59:7)<sup>226</sup>*

From this the place of Sunnah in Deen is established. After this the Imam writes that the man retracted his statement.

The reality is that we consider the quietening of an unconvinced questioner through such arguments to be purely a trick of Imam Shafi's. Because the fact is that the Imam did not answer any part of his question. His objection was regarding the nature and process of narrations that these are doubtful and are therefore not capable of being used to make decisions on the undisputed verses of the Quran.

Besides, the use of the meaning of *Hikmat* which he related to Hadeeth in support of it is in no way right. *Hikmat* is a common word which means wise discussions - one attribute of the Quran is *Hakeem* i.e. there are frequent discussions of *Hikmat* noted in many verses of the Quran:

*And Allah descended onto you the Book (the Quran) and Wisdom. (4:113)*

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<sup>226</sup> This verse is related to the distribution of war booty and is quoted partly out of context. (Ed)

In comparison to the Ten Commandments of the Torah, Allah sent Thirteen Commandments in Sura Bani Israel, and Allah stated:

*This wisdom (Hikmah) is in what has been revealed to you by your Sustainer. (17:39)*

This unconvinced questioner had objected that the spouses of Rasul-ullah were commanded in the Quran:

*And remember all the Ayaat and wisdom that are recited in your homes. (33:34)*

This makes it clear that *Hikmat* (wisdom) is part of the Quran, otherwise who is going to recite Ahadeeth.<sup>227</sup> Even though it is Imam Shafi's own saying that Ahadeeth are not revealed by Allah but are the interpretations of whatever the messenger understood from the Quran, and said.<sup>228</sup> So that *Hikmat* which is proved to be revelation from Allah, how can it be declared as Hadeeth? The Quran has stated: '*We bestowed wisdom on Luqman*<sup>229</sup>' (31:12). Was Luqman given the Ahadeeth of the final messenger, Rasul-ullah?

The other verse (59:7) quoted by Imam Shafi which he presented in defence of his claim, and which is quoted even today by religious scholars in his footsteps, is concerning the distribution of booty remaining after battle and without actual battle, and has nothing remotely to do with Ahadeeth. Here the meaning of the word '*Ata*' which is used as the opposite of '*Nabi*', has been erroneously taken as meaning '*Amara*' or '*Qala*'. Even though this word '*Ata*' has appeared in the Quran hundreds of times, it has never been used to convey such meanings. Its meanings everywhere are 'to give'. Therefore this argument too is not valid.

A third argument presented by some people is that given in Sura An-Najm:

*...he (the messenger) does not speak from himself; it is the Revelation sent down to him. (53:3-4)*

Therefore whatever was uttered by Rasul-ullah was all revelation. This argument is however far from the truth because here reference is to the revelation from Allah, which is the Quran alone, and which was being denied by the *Kuffar* (non-believers). Both in his family life dealing with his spouses, as well as in matters relating to daily living, Rasul-ullah used to be busy day and night in conversations with other people. There was never any question as to these being revelation nor was there any dispute about this. Opposition was only to the Quran and it is this alone which was revealed through *Wabi* as stated in the Quran:

*...and the Quran has been revealed to me so that I warn you and all whom it reaches... (6:19).*

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<sup>227</sup> That is why the terminology '*Wabi-e-Ghair Matlu*' was invented, i.e. a revelation that is not recited. Let it be known that the two types of revelation (*Matlu* and *Ghair Matlu*) can be found neither during the times of Rasul-ullah, nor during the eras of the Sahaba. All these terms have been coined in later periods. (Tolu-e-Islam)

<sup>228</sup> *Itqaan fi Uloomul-Quran*, by Allama Jalal-ud-Din Sevti.

<sup>229</sup> Luqman (c. 1100 BC) was a wise man as per the Quran after whom *Surah Luqman* (Chapter 31) has been named. The date is not given in the Quran. (Ed)



In another verse:

*Say that I do but warn you according to the Revelation... (21:45)*

The fact is that warning is only in the Quran and this has been revealed to inform people. Rasul-ullah had this written down and made people memorize it.

Some people have classified revelation into two types: *Matlu* (which is recited) and *Ghair Matlu* (not recited) or *Jalli* (visible or known) or *Khafi* (secret or hidden). They call one the Quran and the other, Ahadeeth. But this is only their own invented idea which the Quran has nothing to do with. If Ahadeeth had also been a revelation, then why did Rasul-ullah not have these put down in writing like the Quran.<sup>230</sup>

The fourth argument which is stressed with great vehemence is that in many verses Allah has commanded to obey the messenger. If Ahadeeth have no role in Deen then how will this be carried out? In fact this is a gross misunderstanding which leads to making Ahadeeth part of Deen.<sup>231</sup> Here I feel that it is necessary for me to briefly note this much that the messenger of Allah had two positions:

1. Messenger-hood i.e. to convey Allah's messages to mankind without any alteration. To recognize and accept this position and to have Eimaan in him is made compulsory. This messenger-hood ended with Rasul-ullah's demise.
2. *Imamat* (Leadership) i.e. to manage the Ummah according to the Quran. Its integration, decisions through mutual consultations, strategies for battles and wars and agreements, providing leadership on such collective matters, deputations etc. In this position acceptance and willing obedience to him was made essential.

This great *Imamat* which was established through his person for the good and welfare of mankind is defined till the Day of Resurrection and is that which should endure through those who follow him as living successors of this. The commands in the Quran relating to obedience to the messenger are not confined to the life and person of the messenger but are for the role of *Imamat* in which all the caliphs to come are included. Their obedience is the obedience of the messenger, and the obedience of the messenger is the obedience of Allah. Wherever in the Quran there is a command to obey Allah and the messenger, this means obedience of the imam of the time i.e. central authority of the Ummah. While Rasul-ullah was alive among the Ummah obedience to him was obedience of Allah and Rasul.<sup>232</sup> And after him, obedience to the living successors will be construed as obedience of Allah and Rasul.

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<sup>230</sup> The Quran deals with the human thinking process and since human beings do not think like the Quran, thus no human mind can produce anything like the Quran. What is in Ahadeeth is human thinking and has nothing to do with the revelation - the two writings can be compared to ascertain this. (Ed)

<sup>231</sup> To counter this argument, Allama Aslam Jirajpuri wrote a comprehensive essay titled 'Islamic System'. Its summary is already covered in Chapter 1.

<sup>232</sup> And this Ummah will always remain the Ummah of Rasul-ullah because it has Eimaan in him.

Obedience to Rasul-ullah never means that we should start following anyone who says anything in his name. This type of mentality developed in the Ummah at that time when no righteous caliph remained, and tyrants captured the centre stage and enslaved the Ummah and gave up leadership of Deen<sup>233</sup> which was taken over by scholars and narrators of Ahadeeth.<sup>234</sup> From that very day the Ummah started suffering from religious individualism and mutual strife. Otherwise all the requirements of Deen can be easily fulfilled through obedience of the Quran and by following the *Imamat* (leadership) of the time. With the Imam there will be selected individuals of the Ummah through whose mutual consultations he will manage the affairs and the needs of the time in accordance with the Quran. And in this way he will maintain the central authority through unity of command and will not let it suffer division.

It is important to make it clear here that the one whom Allah has addressed in the Quran is the human intellect in which he has bestowed the ability of reasoning and vision. Whatever light is required for His guidance has been given in the Quran and is sufficient for all times and places and is not associated with any particular environment, which is contrary to the narratives which consign people to their distant past.

The Quran is a detailed book radiating light and making things clear, which was understood effortlessly by its first addressees i.e. the companions of the messenger. Rasul-ullah had little need to explain its words and meanings. During the whole period of messenger-hood, the number of queries raised by the companions in relation to the teachings of the Quran, are 14 according to a narration by Imam Razi and 12 according to a narration by Hazrat Abdullah bin Abbas. All their replies were revealed in the Quran itself and each one of these is noted in Allama Suyuti's *Atqaan* and in the last page of *Jam'a Bayan-ul-Ilm*. In other words, this can be verified by anyone by looking for the terms '*Yas aluumaka and Yastaftatunaka*' in the Quran.

## 2.7 Quran and Ahadeeth

Allah has given the Quran alone the status of the Book of Eimaan:

*The messenger has Eimaan in what has been revealed to him from his Sustainer and so do Momineen... (2:285)*

And Rasul-ullah and his Ummah have been directed to have Eimaan in this Book alone:

*Say ye: We believe in Allah and the revelation given to us... (2:136)*

*...but say: I believe in the Book which Allah has sent down... (42:15)*

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<sup>233</sup> As they did not feel the need for the Permanent Values of the Quran and instead followed their desires as noted in the Quran e.g. see (25:30, 57:20, 28:50). (Ed)

<sup>234</sup> These scholars and narrators created religion not based exclusively on Deen as revealed in the Quran. This state continues to this day. (Ed)

There are so many such verses that it is difficult to include them. And in the whole of the Quran, apart from having Eimaan in the Book of Allah, there is no command to have Eimaan in any Hadeeth - in fact it is forbidden:

*But there are, among men, those who purchase idle tales (Ahadeeth), without knowledge, to mislead (men) from the Path of Allah and throw ridicule: for such there will be a humiliating Penalty. (31:6).*

In this verse, three attributes of 'Hadeeth' have been noted:

1. It is used to misguide the people
2. It is not based on knowledge i.e. evidence
3. By this people ridicule the guidance of Allah i.e. Deen

In the same way that the Quran is the Book of Eimaan, it is the 'Code of Conduct' also and this is the very thing that has been commanded to be followed:

*Follow that which has been revealed to you by your Sustainer. (6:106)*

And Rasul-ullah has been directed to proclaim it:

*Say that I just follow what has been revealed to me by my Sustainer. (7:203)*

And the decision was made for the Ummah that:

*Follow it that has been sent to you<sup>235</sup> by your Sustainer and do not follow others beside Him... (7:3)*

The central authority i.e. Imam has been commanded to govern the people according to this Quran:

*So judge between them what Allah has revealed... (5:48)*

And whoever does not make decisions according to the Quran is *Fasiq*<sup>236</sup>:

*And those who do not decide according to the Book (the Quran) are fasiqun. (5:47)*

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<sup>235</sup> This Book has been sent through Rasul-ullah for all human beings, 'And verily, we have sent the Book to you in Truth for mankind' (39:41).

<sup>236</sup> Here the term means 'to go outwith the boundary of the Quran' i.e. will not be able to achieve the purpose of life which is to develop the self. (Ed)

It is declared to be the duty of the messenger to convey the message of the Quran to others:

*O messenger, proclaim the message which has been sent to you from your Sustainer. If you did not then you would not have fulfilled and proclaimed His Mission... (5:67)*

This Quran contains the warnings for others:

*And this Quran has been revealed to me by inspiration so that I may warn you and all whom it reaches... (6:19)*

*And say that I just warn you through the revelation. (21:45)*

As such, this is the same clear light i.e. the Quran, in the light of which the messenger himself walked and led others. Its truth, like the sun rising on the horizon of his heart, was like a burning lamp emitting light all around. This was his resource of education and proclamation which served as glad tidings and a warning for others and by this he helped people to purify and develop themselves, taking them out of the darkness of ignorance into the light of Islam:

*We have sent onto you the Book so as to bring the people out of darknesses and into the light. (14:1)*

And through this he made decisions on all matters of life:

*We have sent down to you the Book in truth, so that you judge between people as guided by Allah... (4:105)*

And this is the Book which is the absolute truth from the beginning to the end:

*This is the Book in which there is no doubt... (2:2)*

In Deen to follow uncertain things is prohibited:

*Pursue not that of which you have no knowledge, for every act of hearing, or of seeing or of heart (emotions & thoughts) will be enquired into.<sup>237</sup> (17:36)*

And the Quran has said about conjectural matters:

*Conjecture avails nothing against Truth. (53:28)*

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<sup>237</sup> This verse points to the Law of Requit and warns us not to follow speculative, doubtful, untrue, hearsay, conjectural narratives and news unless the facts have been fully established. As discussed, all Ahadeeth by their nature come under this category and the consequences of such beliefs are evident before us for the last over 1000 years. (Ed)

*If you obey most people on earth they will lead you away from the path of Allah. They follow nothing but conjecture...<sup>238</sup> (6:116)*

The Jews collected Ahadeeth of their ancestors on the basis of which they say that Hell cannot burn us for more than a few days. The Quran declared:

*...they say never will the fire touch us but for (a few) numbered days. For their forgeries deceive them as to their own Deen. (3:24)*

## 2.8 Intellect and Hadeeth

If one looks at Ahadeeth using intellect, then their status in Deen cannot be proven, because they are reported as a series of narrations passed from one to another. For example, I heard from Zaid who heard from Umar, he heard from Bakar, he from Khalid, and he from Asghar and he from Akbar - such reporting which passes through so many mediums is neither evidence nor knowledge and aside from being conjecture can never reach the status of certainty, because if a person with whom I am acquainted narrates something to me, then I can decide about the truth or falsehood of his statement according to the opinion which I hold about him in my heart. But when he says that he has heard it from Zaid, then since I do not know Zaid, I have no criteria to make an assessment. Now, according to the belief that he holds about Zaid himself, he can make a judgment about whether Zaid's statement is true or false. And when he says that Zaid has heard this narration from Umar, then even he does not have any criteria left with which to judge the truth of the statement.

Therefore those sayings that reach us through a series of narrators cannot be deemed an authority for any narrator or listener. At the most one can only say regarding them that the medium of people through whom these were narrated were trustworthy people. But even this trust is neither mine nor of the one who is quoting it, rather it is based on those statements that are of the compatriots of these narrators. Therefore this trust is a historical entity, and aside from history, Deen cannot be based on this, because history is based on conjecture, whereas Deen requires certainty. And this is not available in narrations except if they are *Mutawatir* and regarding being *Mutawatir*, it has already been said that there is no Hadeeth based on this. Rather the collection of all Ahadeeth are one news, and the Ulema have developed a consensus about them that in the matter of being correct, they have not attained the status of absolute truth. In his best book Imam Ghazali writes:

*A single news does not give the benefit of truth.<sup>239</sup>*

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<sup>238</sup> The Quran makes it very clear that everyone is accountable for their deeds as per the Law of Requital, but if one looks at these Ahadeeth, everyone appears to be gaining paradise under one pretext or another. A life spent under such beliefs is a gross loss as the human self will never develop and all that is done in this life will thus go to waste. For further details see the book titled 'The life in the Hereafter; What does the Quran say' by G.A. Parwez. (Ed)

<sup>239</sup> *Al-Mustafa, Vol I, page 145*

What is meant by single news? On the same page it is written:

*At this juncture what we mean by single news is that Hadeeth which does not reach the point of Tawatir (continuous series). For example, a Hadeeth reported by a group to have been quoted through five or six narrators is single news.*

Five or six has been used as an example, otherwise unless a narration fulfils all the four pre-conditions of Tawatir as stated earlier, it will remain non-Mutawatir (discontinuous) and single news, even if it has been reported by hundreds of narrators.

We have already stated that the start of the writing down of Ahadeeth commenced in the 2nd century A.H., when the Umayyad dynasty had enslaved Muslims. Out of all of these collections which are in the hands of the Ummah today, none belong to the period before this. In fact, the six books (*Sabai Sittah*) which are popular among Ahle-Sunnat, were compiled in the 3rd century A.H. This happened during the reign of the Umayyad dynasty because their caliphs had given up on leadership of Deen and left it in the hands of *Muhaddisin* and narrators of Ahadeeth. Due to this their piety and greatness was established among the Ummah, and upon seeing this thousands of people adopted narration of Ahadeeth as their profession, and became popular and respectable among the general masses. Later on, those imams of Ahadeeth who stood up to evaluate these, had no criteria through which to separate correct and false Ahadeeth except the statements of people and their own guesswork. Because of this even those Ahadeeth that were declared correct by them remained doubtful. Therefore whatever criticism non-Muslim critics direct towards Islam, is mostly based on these Ahadeeth which have been accepted by Muslims as 'correct' but are really not correct. That is why the imams of Ahadeeth have clarified that optimism in respect of Ahadeeth is not right, rather it is essential to judge and evaluate them, because Hadeeth is news in which there is the possibility of it being true or false. Therefore they themselves also made efforts to review them. From this it is clear that Ahadeeth come under the remit of intellectual scrutiny, and that their status is not of Deen, because matters of Deen are certain and above criticism. This is the reason Allah has commanded to have Eimaan on the messengers so that later on there could be no doubt about their messages. Contrary to this, there is no command to have Eimaan on the narrators of Ahadeeth whereby the truth of their narrations could be established.

Leaving aside narratives, there are thousands of such narrators who if one calls them truthful, another will call them liars, and we cannot question or hold any one of them accountable. This is because with regards to criticism every man is free to express his views according to his conscience. That is why evaluation of narratives is academic and their status is historical and therefore cannot be viewed as part of Deen.

## 2.9 Standing of Ahadeeth

Bearing in mind the previous chapters, the following issues become evident:

1. Ahadeeth became prevalent against the will of Rasul-ullah himself as well as the first four Caliphs. This is because Rasul-ullah had emphasised to desist from attributing any narrations to him and the first four Caliphs also made continuous efforts to end this completely.
2. The same is the case with the writing down of Ahadeeth. The messenger had unequivocally forbidden this, and the Caliphs and the Sahaba continuously destroyed and burnt these narrations and stopped the Ummah from the potential chaos of writing these.
3. The correctness or weakness of Ahadeeth is dependent on speculation and guesswork, because imams of *Jarab and Ta'adeel*<sup>240</sup> had no other criteria except statements and Qiyas which could be used to differentiate with surety between correct and weak narratives. Therefore Ahadeeth which are declared authentic by them are also conjectural. According to their principle, calling a narrative correct means 'it is probable that Rasul-ullah may have said it like this', instead of stating with absolute certainty. Mullah Ali Qadri in his book *Al-Maozu'at* has clarified:

*The strength of these Ahadeeth depends on what the Muhaddisin understood by seeing their certifications, otherwise there was no way to ascertain their accuracy, because intellect demands that what they declared as correct is in fact correct.*

Then those Ahadeeth which have been declared as correct are narrated as a 'meaning' only because of which there are a lot of contradictions among them. Accepting these as Deen resulted in the formation of hundreds of sects within the Ummah and this led to divisions. Sunnis and Shias have their own collections of Ahadeeth. Every sect has raised the edifice of its religion based on Ahadeeth which are in accordance to their own desires, and each considers only their own collection of Ahadeeth as correct and rejects the Ahadeeth of other sects. And the creation of sects is *Shirk* according to the Quran<sup>241</sup>:

*And do not become like mushrikeen*<sup>242</sup> *i.e. like those who have created rifts in Deen. (30:31-32)*

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<sup>240</sup> The phrase '*al-jarh wa al-ta'adeel*' refers to a systematic approach to critiquing a narrator's position as a narrator. *Al-Jarh* literally means 'to injure'. It refers to a series of expressions that are used to express some deficiency in the narrations of a narrator. Sometimes the narrator may be criticized for being a liar, a fabricator of Hadeeth, having a poor memory or being unknown. '*Al-ta'adeel*' is the opposite. It is a description of the narrator as being acceptable. It includes descriptions such as skilled, trustworthy, just, truthful and acceptable etc.

<sup>241</sup> *Shirk* means associating man-made laws with the Divine Laws and trying to follow both according to one's desires. The Quran declares that by doing this there is humiliation in this life and hell in the hereafter e.g. see (2:85). (Ed)

<sup>242</sup> Plural of *Mushrik*, those who indulge in *Shirk*

No doubt there can be differences in understanding the meanings of the Quran but since these differences will not be related to the words or sentences, but will be in the understanding of a particular context, these will therefore be eradicated through greater reflection and reasoning and the forming of sects will not be possible from this.

In reality the correct place of Ahadeeth is that of the history of Deen.<sup>243</sup> They can be used to obtain some advantages in historical reporting but cannot be presented as a basis for Deen. The biggest loss in making it Deen is that the Quran which is complete 'life'<sup>244</sup>, has been relegated to the background. The favourite and important topics which have come under intense discussions among the *Muhaddisin* are commonly those which have no relevance in practical life or for the progress of the Ummah. For example, who is more respectable? Is Hazrat Abu Bakar superior or Hazrat Ali? Is the Quran a living or a non-living entity? How does Allah descend on the earth during the latter part of the night? Should we clasp our hands or leave them at our sides while offering prayers or not? Is it mandatory to read *Sura Fateha* while standing behind the imam? Should *Ameen* be said loudly or quietly? etc.

Contrary to this, had dependence remained solely on the Quran, then such matters would have remained in sight as to how to strengthen the central authority and make it effective in carrying out righteous deeds. What resources are available to make Quranic guidance widely known and to keep the whole of mankind free and prosperous? How can the hidden potentials of the forces of nature which the Quran has declared have been made subservient to man, be harnessed with a view to using them for the good of mankind? Through what means to promote Eimaan and righteous deeds in the world, so that every individual of the Ummah becomes a 'caliph' on earth in his own right for which he has been created? etc, etc.

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<sup>243</sup> For example their nature and content tell us about the state of the intellect of the people who produced this information and the political and religious environment of that era. (Ed)

<sup>244</sup> The Quran deals with the issues of this life as well as providing information about the hereafter. (Ed)



### 3 Development of Ahadeeth

*(This article was written by Allama Hafiz Muhammad Aslam Jairajpuri)*

Rasul-ullah had repeatedly said with great emphasis that ‘whosoever tells lies intentionally about me, should make Hell his abode’. This Hadeeth has been narrated by so many Sahaba that some of the narrators of Ahadeeth have claimed it to be *Mutawatir* (continuous). In spite of this warning, there were people who started inventing false Ahadeeth during that same period. Mullah Ali Qadri has written in *Maozu’at-e-Kabeer* referring to ‘*Osul*’ of Imam Tibrani and ‘*Kamil*’ of Ibne A’didi that two miles distant from Medina, in Hayyi Bani Lais, a man sent a proposal of marriage to a woman which was rejected by her elders. Then that man, wearing a dress like Rasul-ullah’s, went there and said that the messenger has gifted me this dress and has given me the authority to make whatever decisions I wish about your women. Those people said, we bow before the order of Rasul-ullah. Having said this they lodged him in a house and sent two men to verify this from Rasul-ullah himself. Hearing this, Rasul-ullah became very angry<sup>245</sup> and ordered an Ansar<sup>246</sup> to go and kill him and then burn him. When that Ansar reached there, he found that the man had died of a snake bite. He burnt his body and returned. Sheikh Zahir Jazairi writes:

*The people lied about Rasul-ullah even during his lifetime. And during the period of the Sahaba there were renegades and hypocrites.*<sup>247</sup>

#### 3.1 The Period of Sahaba (Companions)

The Sahaba were ordered by Rasul-ullah that:

*Do not write anything from me except the Quran and whoever has written anything other than the Quran should destroy it.*

The scholars have written that the reason this order was given was for the protection of the Quran so that nothing else could be wrongly mixed up with it. But in reality this was not the reason otherwise Rasul-ullah would have given the order to write the Quran and the narrations separately. On the contrary, the purpose in forbidding this was so that people did not become immersed in narrations, because once the process of narrations begins, then along with truth, lies also start spreading.<sup>248</sup> Therefore, this was the reason that even during the first caliphate of Hazrat Abu Bakar, people started disputing about narrations and when he saw this he collected the people and informed them that today

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<sup>245</sup> Even this narration is suspicious if we look at the character of the messenger as noted in the Quran. Justice demanded proper investigation as per the Quran. (Ed)

<sup>246</sup> Ansar literally means ‘helpers’ and denotes the Medina citizens who helped Rasul-ullah and his colleagues on their arrival in Medina. They belonged to two main tribes, the *Banu Khazraj* and the *Banu Aws*.

<sup>247</sup> Page 246 of his book *Taujih-un-Nazar Ila Usul’ul Asar*

<sup>248</sup> The Quran has noted about Bani Israel: ‘*And cover not Truth with falsehood, nor conceal the Truth when you know*’ (2:42). There is no possibility that the messenger would have asked for his sayings to be kept in written form for posterity. (Ed)

you differ over narrations but a time will come when you will differ to an even greater extent. Therefore, do not ascribe any narration to Rasul-ullah.<sup>249</sup>

Hazrat Abu Bakar had also written a collection of about 500 Ahadeeth. But finally he took them from Hazrat Aisha and burnt them, because a thought occurred to him that it is possible that I may have considered someone trustworthy and written some narrative from him and in reality he may not be trustworthy.<sup>250</sup>

It cannot be said that in this collection of his there were such Ahadeeth which he wrote after hearing them from other people, because he himself was a very close member of the company of Rasul-ullah and heard with his own ears what Rasul-ullah said, and in which he had no room for doubt. But since he observed with his own eyes the differences arising in the narrations, he stopped people from this through his position of being the Caliph of Rasul-ullah, and he did not want therefore to leave his own collection of Ahadeeth for others either.

From a narrative of Hazrat Abu Hurairah quoted in *Sahih Bukhari*, it appears that Abdullah bin Umro bin A'as had also kept some sayings of the messenger which he had written, but this collection also could not be found. It is not known whether it was lost or whether like Hazrat Abu Bakar he also burnt it. All the trouble was due to the hypocrites who heard one thing and reported another. After Rasul-ullah during the time of the Sahaba, there were groups of apostates as well as hypocrites. This is why Hazrat Abu Bakar forbade people from narrating Ahadeeth and when some trustworthy Sahaba referred to narratives, he asked for evidence. Hazrat Umar stopped the practice even further in his time and forbade people from indulging in narrations. If someone narrated a saying, he would not let him go until he was able to provide a witness. But despite this narrations spread and if there were some people who said true factual narrations, there were others also who invented lies. It is written in *Sahih Muslim* that Bashir bin Ka'ab started narrating Ahadeeth in front of Hazrat Ibne Abbas who did not even raise his eyes. Bashir asked, what is the reason that you are not listening to my Ahadeeth. He replied that there was a time when if someone narrated a saying of Rasul-ullah we would hurry towards him and listen with all ears. But since the day people have started quoting all sorts of narrations, we have left Ahadeeth.

This was the reason that most of the companions of the messenger stopped narrating Ahadeeth. When Ibne abi Laila asked Hazrat Zaid bin Arqam to narrate a Hadeeth of Rasul-ullah, he replied, I have become old and forgetful. Hazrat Zubair's son Abdullah requested him to narrate a Hadeeth of Rasul-ullah. He too replied in the same way. Saib bin Yazid says that I accompanied Hazrat Sa'ad bin Malik from Makkah to Medina but did not hear a single narration from him. Imam Sh'abi says that I remained in the company of Hazrat Umar for one year but he never narrated a single Hadeeth.

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<sup>249</sup> *Tazkarat-ul-Huffaz*, Imam Zehni Zakir Abi Bakar

<sup>250</sup> Ditto (This has been quoted previously as well)

### 3.2 The Later Period

After the period of the Sahaba, the number of liars and inventors of Ahadeeth continued to increase.

According to Allama Ibne Jaozi, the causes for the increase are as follows:

1. There were some people overwhelmed with piety who made mistakes in memorising and narrated one thing for another.
2. Some scholars lost their memories and were forced to narrate whatever came to their minds.
3. A lot of credible narrators whose intellects were weakened due to old age narrated wrong sayings.
4. There were also such people who deliberately narrated wrong narratives. And later, despite being made aware of their mistake, considered it below their dignity to rectify it.
5. To eradicate Shariah, *Zanadiqa* invented false Ahadeeth.
6. When religious dissension was born, and sects such as Shia, Sunni, Kharji, Qadri, Jehmi, Marjiyyah, Mu'tazilla came into existence, the people of every sect at that time developed their own sets of Ahadeeth to support their own viewpoints in rivalry with the others.
7. There were a lot of pious people who intentionally developed Ahadeeth for the purpose of attracting people to good deeds and to scare them from bad deeds. According to Ibne Jaozi, these people considered Shari'at as incomplete and tried to complete it through these narrations.
8. There were certain people who considered it justifiable to develop certifications for each likeable quote and then to attribute it to Rasul-ullah.
9. The courtiers and close confidantes of *Salatins* (caliphs) invented narrations according to their benefactors' wishes and made it a means to get closer to them.

Story-tellers, preachers and narrators used to attribute all sorts of tales to Rasul-ullah and the Sahaba, as this was their only marketable asset.<sup>251</sup>

These are the ten causes due to which false and manufactured narrations were spread among Muslims. Moreover political parties wanted to indoctrinate the hearts of the people through the use of Deen. They invented Ahadeeth and disseminated them from east to west. And on top of that, those people who wanted to influence the hearts of the people through their knowledge and piety, kept inventing new Ahadeeth.

In his book *Tazkarat-ul-Maozu'at*, Sheikh Muhammad Tahir Gujrati says that a *Muhaddath* repented during the latter part of his life. At that time he told the people to accept Ahadeeth only after due scrutiny, because when we used to see something to our liking, we made it a Hadeeth (i.e. we attributed it to Rasul-ullah).

There were others who declared false narratives with no fear. Some did it for their personal grandeur while others did it thinking it to be *Sawaab* (some reward in the

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<sup>251</sup> This practice is still continuing – if you listen to various addresses in the mosques you can find statements being made without any reference or authority from the Quran. (Ed)

hereafter) or jihad<sup>252</sup>. In this connection, Nuh bin Abi Mariam invented Ahadeeth to augment a *Surah* of the Quran which were quoted by *Mufassar*in (those involved in the exposition of the Quran), and which are noted especially by Bezavi in his *Tafsir*. When the imams of Ahadeeth researched into this, Nuh bin Abi Mariam accepted that he had invented these himself so as to attract people towards the Quran. This was the situation of most narrators who developed Ahadeeth for reasons of piety and to tempt the people. Preachers and story-tellers used to do this with audacity and impunity.<sup>253</sup>

### 3.3 Abundance of Unreliables

When such a profusion of narrators arose that their translations were written in dozens of volumes, it is obvious how abundant the invented Ahadeeth would have become. The saying of A'qili has been quoted by Mullah Ali Qadri in *Maozu'at-e-Kabeer*, that *Zanadiqa* invented 12,000 Ahadeeth. Sheikh Mohammad Tahir writes in his *Tazkarat-ul-Maozu'at* that Jonabazi, Ibne A'akasha and Muhammad bin Tamim Farabi invented more than 10,000 Ahadeeth. He writes about Ibne Abi Al'ouja that when he was being taken to be killed, he said that he had invented 4,000 Ahadeeth in which he had been making halal to haram and haram to halal.

What to say about narrations, some narrators have authored complete books of narrations which were wrong from beginning to end. On page 8 of *Tazkarat-ul-Maozu'at* the following has been noted:

*Of the books on Ahadeeth, there are certain books whose complete narrations are invented, including the book by Al-Qazai. And then 'Arbi'oon' and Du'aniyyah'. Not one Hadeeth in these is correct. Apart from the first Hadeeth in the book called 'Wasa Ali', all the rest are wrong. The compilation of 300 Ahadeeth of the Masnad of Uns Basri is all wrong. Ibne A'addi has written that Musa bin Ja'afar has created a book which was the compilation of 1000 Ahadeeth based on the narrations of his ancestors, which was passed on to Hazrat Ali. On hearing all of these Ahadeeth, Dar Qatni said that this book is a compilation of inventions, lies and fabrications. May Allah send His curse on the author of this. He had even narrated sayings regarding consensus and the method of consensus that was linked to the wills of Hazrat Ali. Welmi has written that the book 'Kitab-ul-Uroos', written by Abu-ul-Fazl Ja'afar bin Mohammad Husaini, is wrong and untrustworthy. And Imam Zahbi writes that Ibne Ishaq bin Ibrahim has compiled a book based on narrations from his father and grandfather which is most certainly not worthy of being referred to.*

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<sup>252</sup> Making efforts in the cause of Allah

<sup>253</sup> After this the Ulema told such stories of the narrators where they used self-developed Ahadeeth. Since these incidents have been mentioned earlier, these are being avoided. After that he has written the list of *'Kitab-ul-Zu'afa'*. This too has been mentioned earlier.

### 3.4 Invented Books

At the time when scrutiny of Ahadeeth started taking place, while attempting to evaluate the fabricators, the scholarly imams dealing with this verification and assessment process also sifted through and eliminated their narrations. And they prepared compilations of the ones which according to them were proved to be correct. I am noting the books which are famous among them as follows:

Book	Author
Kitab-ul-Abateel	Abu Abdullah Al-Hussain (Died in 542 A.H.)
Al-Maozu'at-ul-Kubra (4 volumes)	Abu-al-Farj Abdur Rahman bin Jaozi (Died in 597 A.H.)
Mukhtasar-ul-Maozu'at	Imam Safarini
Al-Lali Al-Masnu'ah Fil Ahadeeth Al-Maozu'ah	Jalalu-ud-Din Siuti
Tazkarat-ul-Maozu'at	Sheikh Mohammad Tahir (Gujrat, India) (assassinated in 986 A.H.)
Rislalatan-e-Fil Maozu'at	Raziud-Din San'aa (Died in 652 A.H.)
Al-Fawad-ul-Majmu'ah	Sheikh Abu-Ullah Mohammad Shami (Died in 942 A.H.)
Fil Ahadeeth Al-Maozu'ah	Imam Shokani Yemeni (Died in 1255 A.H.)
Kitab-ul-Ma'ani	Hafiz Zia-ud-Din Musali (Died in 623 A.H.)
Al-Maozu'at-ul-Sarihah	Umar bin Badar
Al-Kashf-ul-Ilahi	Mohammad Sandrusi (Died in 1177 A.H.)
Tazkarat-ul-Maozu'at	Mullah Ali Qadri (Died in 1014 A.H.)
Al-Laulu Al-Marsu	Mohammad bin Khalil Qaoqchi (Died in 1305 A.H.)

Due to these authors and their concoctions, such a calamity descended on Ahadeeth which is difficult to assess. Rasul-ullah was one individual and of the Ahadeeth attributed to him, 99% of these are related to the period of his life in Medina - the entire span of which was ten years. And here there arose an army of countless writers and fabricators who were inventing Ahadeeth day and night. Indeed this was the only profession some of them had. These thousands of authors created millions of Ahadeeth which they spread all around. The few Ahadeeth which were undoubtedly correct became so mixed up within this flood of lies and fabrications that it became difficult for even great critics to pick out these drops of truth from this river of lies.

### 3.5 Criticism on Ahadeeth

When the scholars of Ahadeeth started their evaluation of Ahadeeth and began to separate true from false, they kept two things in mind at that time: firstly the Hadeeth itself and secondly the narrator. To recognize a fabricated Hadeeth, they developed the following criteria:

1. It should be against the accurate history
2. It demeans Rafzi Sahaba (those who disagree) or Kharji Ahle-Bai'at (those who dissociate themselves from the family of Rasul-ullah)
3. The Hadeeth should mention such an incident which could be narrated by many but was narrated by only one person
4. Is against the Quran
5. Against proper intellect
6. Promises great rewards for very small acts, or great punishment for small sins
7. Appears to be not credible or against probability

Using these criteria however, only a small fraction of false and fabricated Ahadeeth could be detected, because those who invented false Hadeeth, kept an eye on all its aspects so that it could not be caught. That is why even today despite the cross examination of false witnesses by great lawyers, they cannot be proven to be false and are sometimes considered more trustworthy than the true witnesses. Therefore the principles which were developed to recognize false Ahadeeth are almost useless. This is why the scholars evaluating Ahadeeth put more emphasis on the credibility of the narrator. But the problem is that credibility is an internal attribute and for this to serve as a criterion, what should serve as its basis. As far as external piety and *Taqwa* is concerned, in this regard *Muhaddisin* themselves have a bitter experience about it. Yahya bin Saeed al-Qataan, a great scholar of evaluation, says that there is no greater liar than those who claim to be righteous and reformers. Imam Muslim says that unwitting lies come out of the mouths of even well-intentioned people.

Ayub Sakhtiani praised the piety, knowledge and purity of a neighbour, but later said that even if he gave evidence about a *Khajoor* (date), he will not accept it.<sup>254</sup> This is why it was necessary to base the truthfulness and credibility of a narration on its popularity and fame, i.e. accept the narrations attributed to those people whose credibility among scholars was acceptable and well known.

On the orders of Hazrat Umar bin Abdul Aziz at the beginning of 2nd A.H. Ahadeeth started to be written in book form. Even at this time people would evaluate these but the real scrutiny of Ahadeeth started in the 3rd A.H. Most of the imams of evaluation of Ahadeeth belong to this era. Tasamah was included among them. It is noted in *Tazkarat-ul-Maozu'at*:

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<sup>254</sup> Taujih-un-Nazar, page 25

*This is everything that the Mubaddisin came to understand following their verifications. Otherwise there is no way for credibility. Because logic required that what they declared correct, is in fact fabricated, and what they declared fabricated, is correct.*<sup>255</sup>

Consequently all the imams of Ahadeeth have accepted the state of even the most correct Hadeeth as being presumptive and have not declared it as absolutely correct, except the one that is *Mutawatir* and about whose very existence of being *Mutawatir* there is doubt.<sup>256</sup> Whatever labels they have imposed on Ahadeeth, for example, strong, correct, beautiful, acceptable, or weak, fabricated, lies and rejected - this in itself makes it clear that they were not able to reach any definite conclusion, otherwise there can only be two statuses of a narration: true or false.

Therefore whatever criticism has been levied on Ahadeeth, there is great room still remaining for further discussion. Allama Ibne Jaozi who was known to be somewhat strict in the case of Ahadeeth, has in his book *Al-Maozua't-ul-Kubra*, declared many Ahadeeth given in *Sunnan-e-Arba'ah* and even many Ahadeeth of *Bukhari* and *Muslim*, as being fabricated. Though scholars have contradicted his assertions in the interests of the wider good, they could not base this on any logic, apart from these being acknowledged as authentic purely by having been around for long.

Hafiz Ibne Hajr, despite being tolerant on Ahadeeth, writes that even Ibne Jaozi has discarded so many fabricated narrations that another book equal to his book (of four volumes) could be written on them.

### 3.6 Impact of Fabricated Ahadeeth

Though the *Mubaddisin* imams tried to save the Ummah from these fabrications, the hold these had on the hearts of Muslims had become so strong that to this day thousands of these fabricated Ahadeeth have the status of being the substance of Deen and are deeply ingrained in their beliefs and practices.

For example, there is not one from *Babu-ul-Tabarut* to *Bab-ul-Hashr* and *Bab-ul-Jinna wan Naara* that does not contain fabrications, but some chapters are such that they either contain only fabrications or mostly fabrications. For example, not even one Hadeeth in *Salat-ul-Tasbeeh*, *Salat-Hajat* and *Salat-ul-Fiyyah* is true.

It is noted in *Tazikerat-ul-Maozua't* that in some *Sufiyana*<sup>257</sup> books like *Quwat-ul-Qulub* by Abu Talib Makki, or for example *Ya Sa'alabi*, due to their misunderstanding they have called the night of mid-Sh'aban as *Shab-e-Qadr*. People started the practice of *Salat-ul-Fiyyah* and in groups of tens, started reading a hundred *Rakats* and began to celebrate *Shab-e- Barat* more than Eid, till it took the appearance of a carnival in which so much

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<sup>255</sup> For example, Ahmad bin Hanbal, Yahya bin Mo'een, Ali bin Al-Madini, Imam Bukhari, Muslim, Arbab-e-Sunnan

<sup>256</sup> Sheikh Tahir Jazairi writes that regarding those Ahadeeth that have been called *Mutawatir*, the only meaning is in the *Tawatir* part of the word *Mutawatir* itself.

<sup>257</sup> Practicing Sufism - a practice (religion) whose objective is the reparation of the heart and turning it away from all else but God.

sinfulness was included that those who feared Allah, would leave and go to the wilderness, for fear lest they should be overtaken by Allah's punishment. The very first practice of this occurred in Bait-ul-Maqaddas (Jerusalem) in 448 A.H. and then spread across Syria and Egypt. Eventually the righteous scholars paid attention and by their efforts this practice was eradicated though some part of it remained till 8th A.H. Sheikh Ali bin Ibrahim has written in one of his pamphlets that the lights of Shab-e-Barat<sup>258</sup> were introduced by Baramkah who gave up Zoroastrianism to convert to Islam. They rekindled their custom of worship of fire through the Deen of Islam. This gradually took the shape of fireworks which spread from east to west. For example, not one Hadeeth quoted in *Ziara-Qabr-e-Nabi*, *Fazail-e-Aimma-e-Arba'ah*, *Fazail-e-Arab-wa-Zuban-e-Arbi*, *Muzamat-e-Ajmo-Zabani Ajmi*, and *Fazail-e-Abdal wa Aota wa Qutb-o-Ghaus*, is correct.

All the famous Ahadeeth of Sofia are included in the list of fabrications.

Similarly all the Ahadeeth given in *Ulama-e-Mutakallemin* are invented. For example:

- a) The ink of scholars is dearer than the blood of martyrs. One scholar is a greater impediment for Satan than a thousand pious worshippers.
- b) The scholars are the heirs of the messengers of Allah.
- c) Or scholars of my (the last messenger's) Ummah are equal in stature to the messengers of Bani Israel.
- d) The angels spread their wings over and under the feet of the individual who goes out to seek knowledge.
- e) Casting a glance towards a scholar is better than sixty years of praying and fasting.

Most of the Ahadeeth given in *Fazael-e-Sababa*, *Munaqib-e-Able Bait*, *Hadya aur Tubfa ki Fazilat*, *Nikah ki Fazilat* and *Auraton ki Maddah*, *Fazael-e-Darud*, and *Madaebe Nabi* are fabrications.

Imam Ahmad bin Hanbal said that there are three books which have no authenticity: *Mughazij*, *Mulahim* and *Tafsir*. Though some scholars have provided justification, in reality these sayings do not require any justification; a few Ahadeeth in these books may prove to be credible, but these will be exceptions.

All the Ahadeeth about the divisions within the Ummah are fabrications. For example, there became 72 sects of Jews and Christians and in my (the last messenger's) Ummah there will be 73 sects of which only one will go to paradise. The error in this is obvious from the visible evidence because 73 sects of Muslims were already counted by the scholars in the 4th and 5th century A.H. After this up until today, hundreds more sects have arisen and continue to spring up.

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<sup>258</sup> Mid-Sha'ban is the 15th day of the eighth month (Sha'ban) of the Islamic calendar. The preceding night is known as Shab-e-Barat in Pakistan. It is celebrated as the night of deliverance and involves a festive night long vigil with prayers.



### 3.7 Fabrications about the Sahaba

Though the *Muhaddisin* imams and all historians agree on this that the last Sahabi remaining in the world was Hazrat Abu-at-Tufail Aamir bin Waila, who died in Makkah in 102 A.H., these liars and fabricators created very long living Sahaba in the later period. The following are some examples:

**Jabair bin Harb:** Hafiz ibne Hajr writes that it was well known about him that he took part in Ghazwa-e-Khandaq (Battle of the Trench). Amir Abdul Karim bin Nasr says that I, together with Imam Nasir, had the privilege to meet him in 573 A.H.

**Abu Abdullah Mohammad Saqli:** He lived in the 5th century A.H. It is said about him that he had shaken hands with Rasul-ullah and people used to go and shake his hands as a method of seeking blessings.

**Qais bin Tamim:** He had a mark on his forehead about which it was said that a mule belonging to Hazrat Ali had kicked him. In the beginning of the 6th century A.H (517 A.H.) Ahadeeth used to be narrated which were attributed to him. He lived in Gilan.

**Baba Ratan Hindi** (died 632 H): It is said about him that he participated in the wedding of Hazrat Fatima. He lived in India.

All sorts of narrations were attributed in the name of these living Sahaba and were then spread among the Ummah. Some people would give high certification to these narrations and write them in their books. There was so much inertia in the intellect of the scholars that when the imams of Ahadeeth began to counter these fabrications, some people had heated arguments with them. Imam Zahbi included all the narratives of Baba Ratan among the fabrications, on which Allama Mujad-ul-Din became annoyed. Similarly, when Hafiz Ibne Hajr declared these fabrications to be concoctions, Allama Safdi stood up to contradict him.

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## 4 Tafsir (explanation) of the Quranic Verses (through Ahadeeth)

The greatest need for Ahadeeth is said to be that without these the correct meaning of the Quran cannot be understood. The logic given for this seems apparently so solid that everyone becomes convinced. It is said can there be any better explanation for any verse of the Quran from anyone other than the interpretation given by Rasul-ullah? There is no doubt there cannot be a better interpretation from anyone else. But the question is, are the interpretations of verses mentioned in Ahadeeth in reality those of the messenger? You cannot answer this question (nor can you agree with the reply that this interpretation cannot be given by Rasul-ullah) till you see for yourself what kind of *Tafsir* has been reported in Ahadeeth. For this purpose we will quote some *Tafsir* from the books of Ahadeeth considered most authentic. After this you can assess for yourself whether it can in any way be said that this *Tafsir* can be attributed to Rasul-ullah.

In a verse of *Sura Ahzab* it is stated:

*O you who believe! Do not be like those who vexed and insulted Moses. So Allah cleared him of what they uttered... (33:69).*

### 4.1 Hazrat Musa and Bani Israel

The details of the ways in which Bani Israel used to harass Moses are referred to in different places in the Quran. The great determination and courage with which Moses brought them out of the slavery and tyranny of Pharaoh, and into the free environment of the Sinai Valley, was such an event the realization of which should have made them grateful to Moses for the rest of their lives. But contrary to this, their reaction was that they used to blatantly tell Moses:

*They said: 'We have had (nothing but) trouble both before and after you came...' (7:129)*

Its explanation is given in the Torah that when Bani Israel saw the Egyptians chasing them, they said to Moses:

*Was there no place for our graves in Egypt that you brought us to this wilderness to get us killed? Why did you do this to us that you brought us out of Egypt? Is this not the same thing that we had said to you in Egypt to keep your hands off us so that we could serve the Egyptians? It was far better for us to serve the Egyptians than to die in this wilderness. (Exodus 14:10-12)*

They used to get food like *Mann and Salva*<sup>259</sup> in the plains of the Sinai. They even became annoyed at this and said to Moses:

*O Moses! We cannot endure one kind of food (always)...(2:61)*

It is noted in the Torah:

*And the whole tribe of Bani Israel became upset with Moses and Aaron in the wilderness, and Bani Israel said, we wish that when we used to eat cooked meat and plenty of bread to our hearts content on the soil of Egypt that we had died through the hands of God. (Exodus 16:11-13).*

When they met with just a little scarcity of water they became upset and started complaining:

*Why did you bring us out of Egypt, just to kill us and our boys and our animals of thirst? (Exodus 7:3-1).*

While passing through a valley they saw the people there worshipping an idol and insisted that Moses get them such an idol too (7:138). When Moses left for (Mount) Tur for a few days they started worshipping a calf (20:86). On entering a habitation they were instructed to maintain certain manners but they intentionally and practically went against this (2:58-59). Moses urged them to have Eimaan in Allah and they replied: '*We will not accept what you say until we see Allah with our own eyes*' (2:55). Allah commanded them to sacrifice a cow. The details of the kinds of excuses they made are given in Sura Baqra (see 2:67). Moses told them that Allah has ordained this sacred land to you, rise and occupy it. In response to this they said that until its inhabitants get out of it we are not ready to take any step to it (5:24). You and your God should go and battle with these people. And when in this way these people leave then we will come. We will sit here waiting. This was the behavior of this nation which made Moses eventually say to them:

*O my people! Why do you vex and insult me, though you know that I am the messenger of Allah sent to you... (61:5).*

And he asked Allah:

*He said: 'O my Sustainer! I have power only over myself and my brother: so separate us from this rebellious people!' (5:25).*

Referring to these events about Bani Israel, the Quran said to the Jamaat of Momineen (Believers), do not start behaving like the Bani Israel. This will make no difference to the messenger of Allah. The Laws of Allah give protection from all such matters and enable him to reach the highest level of eminence. But that nation which instead of obeying their messenger exasperates him in this way, is destroyed.

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<sup>259</sup> Sustenance available with minimum effort in open environment of desert after getting freedom from Pharoah. (Ed)

#### 4.1.1 Tafsir of Bukhari

Reflect carefully on the explanations given by the Quran and then in the light of this think how the meaning of the verse under consideration becomes clear (61:5). Contrary to this, see what the *Tafsir* given in Ahadeeth is for the meaning of this same verse.

It is noted in Bukhari:

*Abu Hurairah relates a narrative attributing it to Rasul-ullah, that Rasul-ullah said Bani Israel used to bathe naked and would look at one another. And Moses would bathe alone. Bani Israel said, by Allah, what is preventing Moses from bathing together with us other than that he is suffering from some skin disease (affecting the private parts). One day by chance Moses went to take a bath and placed his clothes on a stone. The stone took his clothes and ran away, and Moses ran after it shouting, 'O stone, give me back my clothes! O stone, give me back my clothes!' till such a time that Bani Israel looked towards Moses and said, by Allah, Moses has no disease (and the stone halted). Moses retrieved his clothes and started hitting the stone. Abu Hurairah said that, by Allah, to this day that stone bears six or seven marks from the beating by Moses.<sup>260</sup>*

Read this *Tafsir* repeatedly and reflect whether this could be the explanation given by Rasul-ullah?

And further see in *Tirmizi* that there is a narrative from Hazrat Ibne Abbas that Rasul-ullah said that the angel Gabriel used to say that when Pharaoh began to drown and wanted to accept Eimaan, I wish that at that moment O Muhammad! you had seen how I was taking mud from the sea and was forcing it into Pharaoh's mouth so that he does not manage to recite the *Kalma* (*Tayyabah*)<sup>261</sup> and in that way receive Allah's *Rahmat* (mercy).<sup>262</sup>

## 4.2 Pharaoh Accepts Eimaan

Firstly consider, is it the task of the angel Gabriel that he should stuff with mud the mouths of the people who wish to have Eimaan in Allah, lest they have Eimaan and Allah may have *Rahmat* (mercy) on them? And also consider this, the Quran states regarding the angels that they do nothing at their own; they only act as directed by Allah (16:50). It is obvious from this that this act of the angel Gabriel, (that he was forcing mud into Pharaoh's mouth to stop him from reciting the *Kalma*), was by the command of Allah. But it is already clearly stated in the Quran that Pharaoh had declared his Eimaan in Allah:

*...he (Pharaoh) declared that there is no Allah except Him who Bani Israel believe in and I am among Muslims. (10:90)*

So according to this narrative, Allah's wish was that Pharaoh should not accept Eimaan, and to fulfil this wish, He commanded Gabriel to stuff Pharaoh's mouth with mud, but despite this Pharaoh accepted Eimaan and thus (Allah forbid) the plan of Allah failed? Can you imagine that this *Tafsir* could be the saying of Rasul-ullah?

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<sup>260</sup> Bukhari, Hadeeth no. 273, Vol 1, p 206.

<sup>261</sup> The *Kalma* states: 'There is no god except Allah'

<sup>262</sup> *Jama Tirmizi*, Vol II, page 302, published dar-ul-Isha't, Urdu Bazar, Karachi

### 4.3 *Tafsir* of ‘*Huwal Awwalo wal Aakhiro*’ (the First and the Last)

In the Quran it is noted about Allah:

*He is the First and the Last ... (57:3)*

The Quran says about Allah that He is beyond the constraints of time and space. This is such a clear and evident attribute for the understanding of which there is no difficulty - He is the First, He is the Last. But in *Jam'a Tirmizi* there is a long narrative noted from Hazrat Abu Hurairah, which is summarized below:

*Rasul-ullah stated the distance from the earth to the heavens is 500 years. Then from each heaven to the next heaven is also the same distance. And there are seven heavens. In the same way there is another earth below this earth at a distance of 500 years and there are also seven earths, and each is distant from the other by this same distance. I swear by Allah, in whose hands is the life of Muhammad, that if any of you extends a rope down to the very last earth, it will fall directly on top of Allah. And then Rasul-ullah said, Allah is the First and the Last.*<sup>263</sup>

Look at this verse and then reflect on this *Tafsir*. Can this *Tafsir* in any way whatsoever be the saying of Rasul-ullah?

In this same *Jam'a Tirmizi*, there is a narrative attributed to Hazrat Abbas in which it is stated:

*Rasul-ullah said that the distance from one heaven to another is 71 or 72 or 73 years, and there are seven heavens and each one is distant from the other by the same distance. On top of the seventh heaven there is an ocean whose depth is the same distance. On top of the ocean there are seven mountain (male) goats, and the distance between their hooves and knees is the same distance. On the backs of these goats is A'arsh (Allah's Throne) which is as thick as the distances mentioned earlier.*<sup>264</sup>

#### 4.3.1 The Contradiction

First see that in the narration attributed to Abu Hurairah, it has been said that the distance between two heavens is 500 years, and then in this same *Jam'a Tirmizi* it has been quoted that the messenger said that the distance from one heaven to another is 71, 72, or 73 years. What a great contradiction this is!<sup>265</sup>

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<sup>263</sup> *Jam'a Tirmizi*, Vol II, page 387, published Dar-ul-Isha't, Urdu Bazar, Karachi

<sup>264</sup> *Jam'a Tirmizi*, Vol II, page 402, published Dar-ul-Isha't, Urdu Bazar, Karachi

<sup>265</sup> The Quran has declared that there is no contradiction in its message (4:82)

#### 4.4 *Tafsir* of ‘*Arshuhu Ala-al-Ma’a-in*’ (Throne on Water)

This saying that there is an ocean over the seventh heaven, and in this ocean there are seven mountain (male) goats on the backs of which is Allah’s *A’arsh*, is possibly the *Tafsir* of the following verse in which it is stated:

*...and His Throne was over the waters... (11:7)*

This verse points to a great reality. It is stated in the Quran:

*We made from water every living thing... (21:30)*

In other words, life emerged from water, and its survival depends on water, without which there is no possibility of life. The fundamental source of life is water and as per verse (11:7), the central controlling authority over water is Allah. In other words, Allah has sovereignty and control over the origin and sustenance of life.

This is that reality which the the Quran has stated. And the above narrative is that *Tafsir* of this reality about which it is stated that this was Rasul-ullah’s explanation of it. Now decide for yourself, whether this *Tafsir* can in any way be attributed to Rasul-ullah?

#### 4.5 *Allama Adam-al-Asma-un* (Taught Attributes to Adam)

In Surah Baqra regarding the tale of Adam, it is stated:

*And He taught Adam the names of all things... (2:31)*

It is plain that Adam is used metaphorically to represent the whole of mankind. Allah has endowed man with the potential to acquire knowledge of the matters relating to nature. And it is due to this that the angels (forces of nature) bow to man and the universe is in service to man. Allah has also endowed man with responsibility and the freedom to choose. For choice and responsibility, knowledge is essential. Without knowledge, the question of freedom to choose does not arise i.e. informed choice is not possible.

##### 4.5.1 *Tafsir* of Bukhari

Now look at what Bukhari (in *Kitab-ut-Tafsir*) has quoted regarding the *Tafsir* of this verse:

*Hazrat Uns bin Malik relates a narrative attributed to Rasul-ullah, that on the Day of Judgment all the Muslims will come together and consult amongst each other, that on this Day let us make a Shafee (intercessor)<sup>266</sup>. And then then they will go to Hazrat Adam and will say that you are the father of everyone. Allah has commanded the Angels to bow before you and has taught you all the names. Intercede on our behalf so that this Day we gain relief from the pain of this place. He will reply that this Day I am not capable of this and will recall his sin (he had eaten the fruit of the tree against orders) and will feel shame in front of Allah and will tell them to go to Noah whom Allah had made the first messenger and sent him to earth. All the people*

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<sup>266</sup> According to the Law of Requital everyone is held accountable for his own deeds. (Ed)

*will come to him. He will say that this Day I am not capable of this and remembering his sin will feel shame, and will say, go to Abraham Khalil-ullah (friend of Allah). The whole lot of them will then come to him and he too will say the same and tell them to go to Moses. Allah spoke to him and bestowed the Torah on him. They will come to him and he too will say that this Day, I cannot be an intercessor for you and will feel ashamed on remembering his sin. He will tell them to go to Jesus. He is the messenger of Allah and word of Allah and spirit of Allah. When they come to him he will say the same and will tell them to go to Muhammed, whose all past and future sins have been forgiven by Allah. They will then come to me (Rasul-ullah) and I will take them to Allah for forgiveness and will request an audience with Allah and I will receive permission for this. The moment I see my Rabb (Sustainer), I will fall down in prostration and whatever words Allah puts into my heart I will say. And then from Allah it will be said: 'O Muhammed, raise your head and ask so that it can be bestowed and speak - what you say will be heard and ask for intercession, this will be accepted. At that moment, I will raise my head and just as Allah gave me instruction, in the same way I will praise Him. Then I will do Shafa'at (intercession), and at that time a group will be pardoned, (i.e. Muhajireen and Ansaar, very righteous people, saints and martyrs) and I will have them sent to paradise. Then I will return to Allah again and seeing Him, prostrate (sajda) myself and will intercede. This time another group will again be pardoned. This same way a third and a fourth time I will intercede, and then I will say to Allah that no one is left, except those who have been stopped by the Quran and for whom there is a command to remain in Hell forever, i.e. regarding whom there is a verse in the Quran: khaliduna fiha abada (...they will stay therein forever e.g. 4:169).<sup>267</sup>*

Firstly see that in this *Tafsir* (which is attributed to Rasul-ullah), there is not a word mentioned about educating Adam (2:31), and then reflect that in it is written that various messengers of Allah will be so ashamed of their sins that they do not have the courage to go in front of Allah. Is it possible that such sayings could be those of Rasul-ullah?

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<sup>267</sup> *Sahih Bukhari*, Vol II, pages 774 - 776, Hadeeth No. 1,857, Chapter 563, printed at Maktaba-e-Rahmaniya, Urdu Bazar, Lahore



## 4.6 Your Wives are Your Tilth

In Surah Baqra it is stated:

*Your wives are as a tilth unto you, so approach your tilth when or how you will ... (2:223)*

It is clear that the aim of approaching your wives is for the purpose of procreation. For this, in the same way that a farmer plans his crops at appropriate times, you should also sow your seeds at times you deem fit. In its *Tafsir* (in Bukhari's *Al-Tafsir*) there is the following Hadeeth:

*Nafa Maola ibne Umar narrates that Abdullah ibne Umar would not speak to anyone while reciting the Quran. One day I went to him, while he was reciting the Quran. While reciting Surah Baqra, he reached this verse ('Nisa o kum'), and he asked me if I knew when this verse was revealed. I said I do not know. He explained the reason for its revelation and then continued reading. Abdul Samad says that this narrative has also reached us from ibne Umar because some men used to sodomize women. This verse was revealed regarding them. A narrative attributed to Jabir says that Jews used to say that a person who sodomizes his woman will get cockeyed children. At that time this verse was revealed, to declare that this saying was wrong - you can have sex with women in any manner you wish.<sup>268</sup>*

This is the Hadeeth of *Bukhari*. Allama Badr-ud-Din A'iny and Hafiz Ibne Hajr A'sqalani have written the explanations of *Bukhari* - whatever they have written regarding the explanation of this Hadeeth you can see for yourself.

### 4.6.1 Explanation of this Hadeeth

Allama Aini first copied this Hadeeth of *Bukhari* as:

*Ishaq told us that Nazar bin Jamil gave us the news that Ibne A'on was told by Nafa that when ibne Umar used to read the Quran, he would not speak till he was finished. One day I went with a copy of the Quran and sat by him and he read Surah Baqra till he reached a certain point and asked: 'Do you even know in what context this verse was revealed?' When I replied no, he informed me that it was revealed because of such and such a reason, and then started reading again. And a narrative from Abdul Samad says that my father told me that he was told by Ayub Sakhtiyani who narrated it from Nafa, who quoted ibne Umar that the Tafsir of 'Fa atu harsakum inni Shaitum' is 'copulate...with your wife'. This was also narrated by Mohammad bin Yahya ibne Saeed from his father who heard it from Obaidullah who heard it from Nafa who heard it from ibne Umar.<sup>269</sup>*

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<sup>268</sup> *Sahih Bukhari*, Vol. II, published by Muktaba Rahmaniya, Urdu Bazar, Lahore, page 797, Chapter 601, Hadeeth No. 1634

<sup>269</sup> Ditto

After this Allama Aini writes:

Here in the original book, *Bukhari*, a blank space has been left, i.e. after the word 'Fi'. Hameedi has said in '*Aj-Jamma bain-us-Sahifain*': 'Fi *Qablaha*' i.e. in the vagina of your wife, however this is not correct. This narrative has been reported by Ibne Jarir in his *Tafsir*, copied from Abu Qalabat-ur-Raqashi who in turn copied it from Abdus Samad bin Abdul Waris, who in turn said that his father had narrated it to him and there he had described it with the words '*ya tiba fil-dubr*' (copulate with your wife in *dubr* (backside)).<sup>270</sup>

This then is the interpretation (or *Tafsir*) of Allama Aini. Now let us look at the *Sharah* (explanation) of Hafiz ibne Hajr Asqalani:

#### 4.6.2 Copulation in *Dubr* (backside)

Ibnul Arabi has copied in *Siraj-ul-Murid* that Bukhari has copied this Hadeeth in his *Tafsir* and has noted, '*Ya Tiba fi...*' and left a blank space. And this issue is well known. On this issue Mohammad bin Sha'ban has written a whole book while Mohammad bin Sahnoun has written a part about it and has proved that Ibne Umar's Hadeeth is about copulation with women in *Dubr*. Mazri has said that there is a difference of opinion among the scholars. Those who think it is halal (permitted), have taken support from this verse and those who consider it haram (disallowed), have dissociated themselves by saying this verse was revealed because of what is noted in a Hadeeth of Jabir, i.e. to counter Jews as reported in another Hadeeth. They have said that when a general command is given on a specific matter then according to some scholars it is applicable to the same. Though according to most scholars the common word '*Ha*' is used generally and not for any particular reason. Therefore this principle requires that this verse provides legitimacy to this act. But there are many Ahadeeth available which also prohibit it. Therefore those Ahadeeth will be attributed for the common command of the verse, although there are differences among the scholars about attributing a single news to a verse regarding a general command, and a big group of imams of Ahadeeth from among them have gone in this direction. For example, no Hadeeth of Imam Bukhari, Az-Zahli, Bezaar, Nisai and Abu Ali Neshapuri etc. can be proven in this regard.<sup>271</sup>

From this you have seen that according to Hafiz Ibne Hajr, there is a difference of opinion on this issue (whether copulation is allowed in *Dubr*). Some call it haram, while others consider it allowed. Let us now look at the further explanation of Allama Aini. He writes (under next heading):

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<sup>270</sup> *Umda tul Qari Sharh Bukhari lil Allamat-ul-Ainy*, printed in Cairo, Hadeeth No. 1634, Chapter 601

<sup>271</sup> *Fathul Bari Sharh Sahib Bukhari*, by Hafiz Ibne Hajr A'sqalani, Hadeeth No. 1634, Chapter 601

## 4.7 The *Maslak* (doctrine) of Imam Malik

*In his book Abkam-ul-Quran (Commands of the Quran), Ibnul Arabi writes that he has been told by a very large group that all these sayings have been compiled by Ibne Sha'ban in his book 'Jam-un-Naswaan', and its legitimacy has been attributed to a large party of the Sahaba and their followers. He has also attributed a great many narratives to Imam Malik. In his book, Abkam-ul-Quran, Abu Bakar al-Jasas has said that Imam Malik's legitimacy is very well known, and the colleagues of Imam Malik deny it because it is considered morally wrong and unacceptable, but this saying of Imam Malik is so well known that denial of it by people cannot erase it.*

*Mohammad bin Sa'ad has quoted from Abu Sulaiman Jozjani that he was once in the company of Imam Malik. When he was asked about copulating in Dubr he slapped his head and said that he had just returned from taking a bath after such an act. In the same way, Ibnul Qasim has quoted that Imam Malik used to say that I have not seen any man whom I could follow in matters related to Deen and who would doubt its being halal i.e. copulating in the Dubr of a woman. After this Imam Malik recited this verse (2:223). Imam Malik said what could be clearer than this - and I have not the slightest doubt about it. As far as Imam Shafi's religion is concerned, in this regard Imam Tabadi said that we heard it from Mohammad bin Albukem, and that he has heard Imam Shafi saying that he used to declare that there is no Hadeeth from Rasul-ullah which declares it halal or haram, and the supposition is that it is halal.<sup>272</sup>*

This proves that Imam Malik strongly believed in its legitimacy and himself regularly acted on it. Imam Shafi's view was that it is most likely to be halal. In this regard Hafiz Ibne Hajar has copied a discussion of Imam Shafi's with a pupil of Imam Azam called Imam Ahmad. He writes:

*Imam Hakim in 'Munaqib-e-Shafi' has copied from Ibnul Hukm that an open debate regarding this issue took place between Imam Shafi and Imam Mohammad Ibnul Hassan which is very well known. Ibnul Hassan argued against Imam Shafi, that tilth can only be a vagina. Imam Shafi replied, that means that apart from the vagina, the rest is all haram. Imam Hassan agreed, yes, other than the vagina the rest is haram. On this Imam Shafi inquired, tell me, if a man has sex between the thighs of his wife or between her elbows, will it be a tilth? Imam Hassan replied no, these places will not be counted as tilth. Imam Shafi inquired, will it be haram then? Imam Hassan said, no. Imam Shafi replied, then if you yourself are not convinced of a matter, how do you use it in your argument? Imam Hakim said that probably Imam Shafi was convinced previously of its being halal, because in his later quoted sayings he considers it haram.<sup>273</sup>*

You have seen the verse of the Quran. And you have read the *Tafsir* of this verse which is reported in Bukhari and you have also viewed whatever explanation the imams have given of this Hadeeth. After this you can decide for yourself whether this *Tafsir* can be attributed to Rasul-ullah and whether the Quran can be understood in the light of such types of Ahadeeth?

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<sup>272</sup> *Umdat-ul-Qari Sharah Bukhari al-Allamat-ul-Ainy*, Hadeeth No. 1634, Chapter 601

<sup>273</sup> *Fathul Bari Sharh Sahib Bukhari*, by Hafiz Ibne Hajr A'sqalani, Hadeeth No. 1634, Chapter 601

## 4.8 Do not declare Halal as Haram

In *Surah Maida* it is stated:

*O' you who believe! Make not unlawful (haram) the good things which Allah has made lawful (halal) for you... (5:87.)*

### 4.8.1 Bukhari's *Tafsir*

The matter is clear that in Deen you should not imprison yourself in self-created chains. Obedience is only necessary within those limits which have been defined by Allah. Now let us look at that *Tafsir* of this verse which has been noted in *Kitab-ul-Tafsir* of Bukhari:

*Abdullah bin Mas'ood narrates that we were taking part in jihad with Rasul-ullah and we did not have women with us (and the separation from women was intolerable because of heat and energy). So we asked whether we should be castrated. Rasul-ullah forbade this and then gave permission for us to enter into an agreement with a woman if she was agreeable and have Nikah<sup>274</sup> for a few days or more (so that you do not get castrated) and as a result you do not get under a bad spell. And then this verse was recited.<sup>275</sup>*

## 4.9 Permission for *Mut'ah*<sup>276</sup>

Through this Hadeeth, permission for *Mut'ah* also ended up being given. In *Bukhari* (in *Kitab-un-Nikah*) there is a Hadeeth:

*Salma bin Aku'a says that we were part of an army (that had gone to Hunain). Rasul-ullah came to us and stated that you are given permission for Mut'ah. You can do Mut'ah.<sup>277</sup>*

In another narrative:

*Salma bin Aku'a also narrates from Rasul-ullah that he said that when a man and a women are in agreement, they are allowed to enjoy lovemaking up to three nights. Then if they wish to stay longer or wish to reduce it, they are free to do so.<sup>278</sup>*

### 4.9.1 Details of *Mut'ah*

For further detail, see also a narrative of *Sahih Muslim*. It is written:

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<sup>274</sup> *Nikah* - marriage between two adults in the presence of two witnesses.

<sup>275</sup> *Sahih Bukhari*, Vol. 2, page 846, published by Maktaba Rahmaniya, Urdu Bazar Lahore, Hadeeth No. 1723, Chapter 673.

<sup>276</sup> *Nikah al-Mut'ah* is a 'short-term' or 'pleasure marriage' (purely for the purposes of sexual gratification), for a fixed-term or short-term, where duration and compensation are both agreed upon in advance

<sup>277</sup> (1) *Sahih Bukhari*, Urdu translation, Vol. III, page 65, published by Maktaba Rahmaniya, Urdu Bazar Lahore, Hadeeth No. 68, Chapter 37. (2) *Sahih Muslim* with Sharah Nudi Urdu, Vol 4, page 16, *Kitab-un-Nikah*, published by Naumani Kutan Khana, Urdu Bazar, Lahore

<sup>278</sup> Ditto - the Quran has clearly stated that the marriage is not to fulfil lust and should be based on Eimaan (2:221) and (4:24-25). (Ed)

*There is a narrative of Sabrah Jahni which says that when Rasul-ullah gave permission for Mut'ah, I and another man went together to a woman of Bani Aamer tribe and expressed our desire. She questioned us about her remuneration. I said I will give my shawl and my companion said he also will give his shawl. His shawl was better than mine but I was younger compared to him. When the woman looked at his shawl, she was inclined to him, and when she looked at me, she became attracted to me. Finally she said that you and your shawl are good enough for me. Therefore I remained with her for three days.<sup>279</sup>*

Now decide for yourself whether these narratives of *Tafsir* could in any way whatsoever be attributed to Rasul-ullah?

It is stated in Surah Maida that on the Day of Judgment Allah will address Jesus, 'Did you say to your Ummah that they should make you and your mother as gods'? In reply, Jesus will say, '*Ma'azallah!* (May Allah forbid). How could I say such a thing? I have always directed them to follow my Rabb and their Rabb (Sustainer) as their God':

Never said I to them aught except what You did command me to say, to wit, 'follow Allah, my Sustainer and your Sustainer'; and I was a witness over them while I dwelt among them; when You did take me up (when I died) You were the Watcher over them, and You are a witness to all things. (5:117)

How clear this is! But in the *Tafsir* of this verse, the Hadeeth that *Bukhari* has noted in *Kitab-ut-Tafsir* is given below:

*Ibne Abbas narrates that Rasul-ullah read this sermon that, O people, you will be resurrected before Allah with bare bodies, barefoot and uncircumcised.*

And then the messenger recited this verse:

*... even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it. (21:104)*

And then Rasul-ullah said that first of all Abraham will be clothed, and be aware that a few people of my Ummah will be brought forward and the angels will take them towards Hell. At that time I will say, 'O Allah! They are my Sahaba (Companions)'. A voice will be heard (from Allah) saying, 'You do not know what they did after you'. At that time I too like Jesus will say, '*Kunto alaihim shahidan*' (5:117). Again a call from Allah will say, 'These people became apostates right after your (Muhammad's) death'.<sup>280</sup>

All this is being said about the Sahaba (Allah forbid). Can you even imagine that Rasul-ullah would have said this!

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<sup>279</sup> *Sahih Muslim* with Sharah Nudi Urdu, Vol 4, page 17, *Kitab-un-Nikah*, published by Naumani Kutan Khana, Urdu Bazar, Lahore

<sup>280</sup> *Sahih Bukhari*, published by Maktaba Rahmaniya, Urdu Bazar, Lahore, Vol II, page 850, Hadeeth 1733, Chapter 678

## 4.10 The Character of Yousaf (Joseph)

In *Surah Yousaf* it is noted that when the king heard of the interpretation of his dream by Yousaf, he became convinced of Yousaf's knowledge and vision and asked for Yousaf to be brought before him. Who would not wish to get out of jail, and then in such circumstances when the prisoner is innocent and the king calls him to confer status and blessings on him? In ordinary circumstances any man would leap at such an invitation. But the character of a *Nabi* (messenger of Allah) is far greater than this. In reply to this invitation, Yousaf told *Qasid* (the bearer of the king's message), I do not wish to leave the prison based on this royal mercy, go to your king and ask him whether he thoroughly investigated the case in which I was prosecuted and punished, and what was its reality and truth? If after investigation of this case the king reaches this conclusion that I was innocent, only then will I leave the prison:

*So the king said: 'Bring him unto me'. But when the messenger came to him, (Joseph) said: 'Go back to your lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Sustainer is certainly well aware of their snare.'* (12:50)

### 4.10.1 *Bukhari's* Narrative (Hadeeth)!

This is the elevated position of a *Nabi* (messenger of Allah). But the *Tafsir* of this in *Bukhari* is as follows:

*Rasul-ullah said that if I had been in prison for years like Yousaf, I would have definitely accepted the order for release.*<sup>281</sup>

This narrative is crying out that it is invented by a Jew so as to prove the higher character of their *Nabi* (Yousaf) compared to Rasul-ullah. But this narrative has been attributed to Rasul-ullah.

There are abundant such narratives which can be quoted from the *Sabai Sittab* but we think that you will have gauged from these examples what types of narratives are written in our books of Ahadeeth. But our orthodox section of the Ummah insists that these should be recognized and accepted as the authentic Ahadeeth from Rasul-ullah.

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<sup>281</sup> *Sabih Bukhari Tafsir, Surah Yousaf*, printed by Rahmaniya Press, Vol. II, page 894, Chapter 732, Hadeeth 1800

#### 4.11 Eyes are Lowered (in Shame) and Cannot be Raised

To conclude this discussion a narrative is presented from *Jam'a Tirmizi*. Just think whether after seeing this narrative, one can raise ones eyes? In *Surah Hijr* the Quran states:

*To Us are known those of you who hasten forward, and those who lag behind. Assuredly it is your Sustainer Who will gather them together: for He is perfect in Wisdom and Knowledge.*  
(15:24-25)

The meaning of this verse is clear that on the Day of Judgment Allah will collect all those who lived before, and those who are coming after them. There are two other verses with this same meaning:

*Say: Yes, those of old and those of later times, All will certainly be gathered together for the meeting appointed for a Day well-known.* (56:49-50)

Now listen to what the *Tafsir* of these verses from *Surah Hijr* is according to the narratives. *Jam'a Tirmizi* has a narrative from Hazrat Ibne Abbas which states:

*An extremely beautiful woman<sup>282</sup> used to come to the mosque to offer prayers behind (Imamat<sup>283</sup>) Rasul-ullah. Some of the Sahaba would move to the front rows so that they do not see her while others would occupy the back rows and while going down in Ruku<sup>284</sup> would peep at her through the space under their arms. Because of this, Allah revealed this verse that We know those among you who are in front and those of you who are behind.<sup>285</sup>*

We do not feel there is any need for comment on this. We will only say that these types of narrative are themselves crying out that they can never be true. These were invented by enemies of Islam and were attributed to Rasul-ullah and his companions. But the orthodox section of our Ummah insist that not only are these to be believed as true, but it must also be accepted that these used to be revealed to Rasul-ullah through the angel Gabriel. The belief of these people is that Gabriel used to come with both the Quran and the Sunnah, and Rasul-ullah used to be taught the Sunnah like the Quran.<sup>286</sup>

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<sup>282</sup> Keep in mind she is a *Momin* and the Quran declares all *Momineen* as 'brothers'. Also see verse (24:30-31).

<sup>283</sup> Leadership, especially while praying

<sup>284</sup> Bowing down while praying, established by bending over and putting one's hands on one's knees.

<sup>285</sup> *Jam'a Tirmizi*, Urdu, Vol II, page 309, published by Dar-ul-Isha'at, Urdu Bazar, Karachi

<sup>286</sup> *Nazriya-e-Hadeeth of Jama'at-e-Islami*, page 60 by Sheikh-ul-Hadeeth Maulana Mohammad Ismail Al-Safi

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## 5 *Mut'ah* (Temporary Marriage) and Ahadeeth

The Shia sect believes in a matter called *Mut'ah* which means a man and a woman entering into *Nikah* (marriage) temporarily for the purposes of sex and giving remuneration to the woman for this sexual relation. After the expiry of the stipulated time period (even if only for the duration of one sexual contact), this '*Nikah*' becomes invalid automatically. According to Ahle-Sunnah, *Mut'ah* is not legitimate.

Our position about Sunnis or Shias (or other sects of Muslims) is absolutely clear. The Quran unambiguously declares sectarianism as *Shirk*.<sup>287</sup> When Rasul-ullah established the system of Deen based purely on the Quran, no sect existed in the Ummah. Therefore we do not belong to any sect. Moreover in this matter we are not arguing over what the Sunnis say or what the Shias say. The aim for which we have mentioned the issue of *Mut'ah* is different. We have said that according to Sunnis *Mut'ah* is declared unlawful because according to them there is merely a difference of words between *Mut'ah* and *Zina*<sup>288</sup> and both are in fact the same. Therefore Sunnis cannot even begin to imagine that (may Allah forbid) Rasul-ullah could have given the order for *Mut'ah*, or that the Sahaba (companions of the messenger) indulged in *Mut'ah*.

But let us now look to see what the authentic collections of Ahadeeth and books of *Tafsir* of Sunni scholars themselves say about this matter. A *Mujtabi*<sup>289</sup> of Shias, Syed Ali Naqi, has written a pamphlet called '*Mut'ah* and Islam'. In it he has proved from beginning till end, from Ahadeeth and the *Tafsir* of Sunnis, that permission for *Mut'ah* was given by Rasul-ullah himself, and the Sahaba acted upon it, and the followers and scholars of Makkah continuously declared it to be legitimate. We make it clear that we do not consider these Ahadeeth to be authentic, not because these go against Sunnis, but because according to our understanding this goes against the clear teachings of the Quran. And since no saying or deed of Rasul-ullah can be against the Quran, therefore as far as we are concerned, these narrations are not right. But these Ahadeeth of Sunnis are present in those books which they accept as being authentic. But first let us look at those narratives in which it is said that Rasul-ullah (may Allah forbid) himself allowed *Mut'ah*. Whom did he give permission to? To the Sahaba themselves.

The most trustworthy book of Sunnis is Bukhari Sharif, which is given the status of 'the right book after the Book of Allah'. The following is a Hadeeth in Vol. II, page 759, published by Curzon Gazette Press, Delhi and Vol. III, page 146, published in Egypt:

*Abdullah bin Mas'ud narrates that we used to go into battles with Rasul-ullah and we used to have nothing to satisfy our natural (sexual) urges. So we said, should we not cut off our genitals? Rasul-ullah*

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<sup>287</sup> See verse (3:105)

<sup>288</sup> Unlawful sexual intercourse, i.e. intercourse between individuals who are not married to one another

<sup>289</sup> The performer of *Ijtihad* - the act of deducing secondary judgments from the Quran and Hadeeth

*forbade us from this. Then he gave us permission to enter into a Nikah with women in exchange for some cloth etc.*<sup>290</sup>

After *Bukhari*, *Sahih Muslim* is next in status in which this narrative has been reported in three ways. In one place the word ‘*Ila Ajl*’ (specific duration) has been added i.e. Rasul-ullah permitted us to enter into *Nikah* with women in exchange for cloth etc. for a stipulated period of time. In another place it is written that this was not specifically confined to the period of battles only.<sup>291</sup>

In *Jam’u-ul-Fawaid*<sup>292</sup> the only difference in this narrative is that Hazrat Ibne Mas’ud said that we used to go to battles with Rasul-ullah and we did not use to have our women with us. On this Rasul-ullah allowed us the above facility (i.e. permission for *Nikah* for a specified period).

This same narrative is also given in *Masnad Imam Abi Abdullah Mohammad bin Idris Shafi*, page 145, published in Egypt. Moreover, in *Muntaqi-ul-Akhhbar*, the grandfather of Sheikh-ul-Islam Imam Ibne Tamiyya has called this a unanimously agreed upon narrative. And *Sahib Kanz-ul-A’maal* has written (page 295, Vol VIII) that Imam Tibri confirmed it in *Tehzib-ul-Aasaar*.

Another Hadeeth in *Sahih Bukhari*<sup>293</sup> states:

*Jabir bin Abdullah and Salma Bin-al-Aqu say that we were in an army when a courier from Rasul-ullah came to us and said, you have been permitted to do Mut’ah – now you can do Mut’ah.*<sup>294</sup>

In *Sahih Muslim* on page 450, the words of this narrative are that the messenger sent a person to proclaim that you people have been given permission to do Mut’ah. In another narrative (*Muslim*, page 451) it says that Rasul-ullah himself came and proclaimed that *Mut’ah* is allowed.<sup>295</sup>

A third Hadeeth in *Bukhari* (published Delhi, Vol. I, page 767 and published Egypt Vol. 3, page 150) is as follows:

*A narrative of Salma bin Aku’a says that Rasul-ullah stated that when a man and a women mutually agree, this should be for a period of three nights for sexual relations. After that if they wish this period can be increased or if they wish they can separate.*<sup>296</sup>

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<sup>290</sup> *Sahih Bukhari*, Vol. II, Published by Rahmaniya, Lahore, page No. 846, Chapter 673, Hadeeth No. 1723

<sup>291</sup> *Sahih Muslim*, published by Mujatabai, Delhi, Vol. 1, page 450 and *Sahih Muslim Sharh Nudi*, Vol. IV, Page 13, *Kitab-un-Nikah*, published by Naumani Kutab Khana, Lahore

<sup>292</sup> Sheikh Mohammad bin Sulaiman Susi Malki, published Meerut, Vol. I, page 222

<sup>293</sup> Published in Delhi, Vol. II, page 767 and Egypt Vol. III, page 150

<sup>294</sup> *Sahih Muslim* Vol. IV, page 16, *Kitab-un-Nikah*, published by Naumani Kutab Khana, Urdu Bazar, Lahore

<sup>295</sup> *Sahih Bukhari*, Vol III, published by Maktaba-e-Rahmaniya, Lahore, page No. 64, 65, 69, Chapter 35, 37, Hadeeth No. 64 and 67

<sup>296</sup> Ditto

In *Sahib Muslim* (published Delhi, page 451), it is stated that during the year of the battle of *Au'tas*, Rasul-ullah had allowed *Mut'ah* for a period of three days. This same narrative is also quoted in *Jama-ul-Fawa'id*, *Sunnan*, *Dar Qatni* and *Knaẓal-il-A'amaal*.

Now listen to the details of this in *Sahib Muslim* (page 151, published in Delhi):

*Sabrah Jabni says that when Rasul-ullah allowed Mut'ah, I and another man went together to a woman of Bani Amar and expressed our wish. She asked us about her payment. I said I will give you my shawl and my companion also offered his shawl. Though his shawl was better than mine, I was younger compared to him. When the woman looked at his shawl, she would seem inclined towards him. But when she would look at me, she was attracted to me. Finally she said that you and your shawl are good for me. Therefore I remained with her for three days.*<sup>297</sup>

Have you seen how Imam Muslim Neshapuri portrays the character of the Sahaba (*Astaghfir'ullah!* - May Allah forgive!).

*Kanẓ-ul-A'amaal* (Vol 8, page 294) relates a narrative from Sabrah in these words that that when we reached Makkah for *Hajjat-ul-Wida* (Final Pilgrimage), we went around the Khana Kaaba and ran between Safa and Marwa. After that Rasul-ullah gave us permission to have *Mut'ah* with women. We came back to him and said that the women do not agree for *Mut'ah* till a time period is not fixed. Rasul-ullah said to fix the time period and then do *Mut'ah*.<sup>298</sup>

Do you see according to the statements of our narrators, what teaching Rasul-ullah was giving to the Sahaba in his last pilgrimage?

The defence of the members of Ahle-Sunnat wal Jama'at is that though Rasul-ullah undoubtedly gave permission for *Mut'ah*, he later on forbade it. This way they satisfy their hearts that they have managed to remove a big blot from the face of Islam. But these naïve people do not understand even this much, what opinion the world will have about the messenger who till the final years of his messengerhood, (according to these narrators), had allowed acts of *Mut'ah!* (May Allah forbid).

An interesting thing is also that all narrations prohibiting *Mut'ah* have such contradictions<sup>299</sup> left in them that any thinking individual will become mired in confusion as to how disquieting these narratives are. For example, in *Kanẓ-ul-A'amaal* (Vol. VIII, page 295), from one narrator (Sabrah Jehni) whose narrations have already been noted that Rasul-ullah gave permission for *Mut'ah* during *Hajjat-ul-Wida* - three different narrations are quoted, one of which says:

*Rasul-ullah disallowed Mut'ah on the day of Khyber.*

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<sup>297</sup> *Sahib Muslim* with *Sharah Nudu Urdu*, Vol IV, page 17, *Kitab-un-Nikah*, published by Naumani Kutab Khana, Urdu Bazar, Lahore

<sup>298</sup> *Kanẓ-ul-A'amaal*, published Hyderabad, Vol VIII, page 294

<sup>299</sup> These contradictions will remain in all news which are concocted and based on lies and reported through the medium of human beings. (Ed)

Another one says that Rasul-ullah prohibited it on the day of *Fatah-e-Makkah* (victory of Makkah). And the third notes that Rasul-ullah disallowed it during *Hajjat-ul-Wida*. But in *Sharah Muslim Naudi* (published Delhi, Vol. I, page 450) it is said that Ishaq bin Rashid narrates that Rasul-ullah disallowed *Mut'ab* during the battle of Tabuk.<sup>300</sup>

Do you see how much confusion has been created by many interpretations of a dream.<sup>301</sup> Therefore its solution was thought to be that permission for doing *Mut'ab* was given more than once and was prohibited more than once. As such, Imam Muslim has even given this subject title to this matter:

*Regarding the statement of this matter in the chapter on Nikah Mut'ab, it was allowed and then cancelled, again allowed and after that again cancelled, and then its prohibition was established till the Day of Judgment.*<sup>302</sup>

Well at least one matter is resolved that when Rasul-ullah forbade *Mut'ab* for the final time, it remained haram till the Day of Judgment.

But wait, turn some pages over in this same *Sabih Muslim* (in which is written above that Rasul-ullah declared *Mut'ab* to be haram till the Day of Judgment) and see what you find there (Vol 1, p 451):

*Att'a narrates that Jabir bin Abdullah came to Makkah for Umra<sup>303</sup> and we went to visit him, and various people asked him different questions. The matter of Mut'ab arose and he said yes! we people did Mut'ab during the period of Rasul-ullah and the period of Abu Bakar and the period of Umar.*<sup>304</sup>

See for yourself! Rasul-ullah has declared this haram till the Day of Judgment, but the Sahaba are continuing to do *Mut'ab* till the era of Hazrat Umar (Allah forbid).

Another narrative in this same Muslim says:

*Abu-ul-Zubair says that I heard Jabir bin Abdullah saying that we had been indulging in Mut'ab in exchange for just a fistful of barley or flour during the period of Rasul-ullah and during the period of Hazrat Abu Bakar and till such a time that Hazrat Umar stopped it after the incident of Umro bin Haris.*<sup>305</sup>

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<sup>300</sup> An expedition which according to Muslim biographies was initiated by the last messenger on October 630 A.D. As many as 30,000 men marched to Tabuk in present day north-west Saudi Arabia.

<sup>301</sup> When lies have to be invented against the clear directions of the Quran, this is what happens. The Quran has clearly stated that there is no contradiction in its message because it is from Allah (4:82), and contrary to this all these Ahadeeth are inconsistent and full of contradictions. (Ed)

<sup>302</sup> *Sabih Muslim Sharah Naudi*, Vol. IV, page 13, *Kitab-un-Nikah*, published by Naumani Kutab Khana, Lahore

<sup>303</sup> A pilgrimage to Makkah (Saudi Arabia), performed by Muslims that can be undertaken at any time of the year.

<sup>304</sup> Ditto, page 16

<sup>305</sup> Ditto, page 16

*Kanz-ul-A'amaal* has mentioned the remuneration for *Mut'ab* to be 'a cup of *sattu*<sup>306</sup>. This has also been confirmed by *Fatab-ul-Bari* (*Shara Bukhari* Vol 9, page 138). On page 294 of *Kanz-ul-A'amaal* the following is noted:

*Umme Abdullah binte abi Fatiba narrates that a man came from Syria and stayed in their house. He said, without a woman I am in distress, could you find a woman for me with whom I can do Mut'ab. She says that I gave him the address of a woman and he had Mut'ab with her and got some people as witnesses. And then he remained with her for a long time and then left for Syria. Someone informed Hazrat Umar who called me and asked whether this incident was true. I said, yes. He said, inform me when that man comes back. When he returned, I informed Hazrat Umar. He called for him and asked him, what is it that you did? He replied that I had done this previously in the presence of Rasul-ullah and he did not stop me till his death. And then it happened during the period of Hazrat Abu Bakar and he too did not stop me. And then it has continued to happen even during your period and you too have not forbidden it. Hazrat Umar said, I swear by Allah in whose control is my life, that had I forbidden it earlier I would have stoned you to death.<sup>307</sup> Now it is better for you to separate so that there is a differentiation between Nikah and Musafihat (fornication).<sup>308</sup>*

Till now our discussion has only been about Sahaba (men). In the above narration one Sahabia (female) is also mentioned and the extent to which she gave assistance in this 'righteous deed'. *Ya Allah! Tauba!* (O' Allah! Give me protection!). But this is not the end of it. Read on a bit further, but before doing this, tell modesty that it should shut its eyes, and tell bashfulness that it should disappear from your eyes and tell shame that it should cover its face. Mention is now going to be made about Hazrat Abu Bakar's daughter and Hazrat Aisha Siddiq'a's sister, Hazrat Zubair's wife, i.e. Hazrat Asmaa. This narrative is from Qazi Sanaullah Pani Patti's *Tafsir-e-Mazhari*, page 19:

*Hazrat Asmaa says that during the life of Rasul-ullah we had Mut'ab.*

On the basis of this, when Hazrat Asmaa's son (Urva) said to Hazrat ibne Abbas, 'Don't you fear Allah that you allow *Mut'ab*', Hazrat Abbas said, 'Just go and ask your mother'.

From this we come to know whether Rasul-ullah had stopped *Mut'ab* or not, but Hazrat Umar certainly did stop this practice. Therefore in *Zad-ul-Mu'ad* (Ibne Qaim, Vol. 1, page 243) it is noted that Hazrat Umar said that there were two types of *Mut'abs* which were prevalent during the time of Rasul-ullah, but I am stopping both, one *Muta'h-e-Hajj* and the second with women. You will have breathed a sigh of relief that at least from the period of Hazrat Umar onwards this lewd practice ended. But how could this happen? What kind of conspiracy is there that can be ended like this? We will continue with the issue. Therefore see what *Fatab-ul-Bari* says:

*Ibne Abdul Barr has said that all the Sahaba of Ibne Abbas who belonged to Makkah and Yemen were convinced of the legitimacy of Mut'ah. Ibne Hazm has said that of the Tabiyeen*

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<sup>306</sup> A type of cereal.

<sup>307</sup> Another wrong punishment attributed to the 2<sup>nd</sup> caliph – stoning to death as a punishment is not in the Quran. (Ed)

<sup>308</sup> *Kanz-ul-A'amaal*, Vol VIII, published in Hyderabad, Deccan

(followers), Ta'oos, Saeed bin Jabair, Atta and all the religious scholars of Makkah considered it legitimate.<sup>309</sup>

These are those sacred Ahadeeth and sayings of our imams regarding this issue of *Mut'ah* which was declared *Zina* (fornication) by Hazrat Umar himself. Our concern is not what responses the Sunni scholars give to these objections in their debates and discussions on this matter, but only to see this much that all the narrations and their explanations exist in these books belonging to Sunnis and that these are those books which they declare *Ghair Matlu* (un-recited revelation of Rasul-ullah) and which are given the status of *Mitlu-hu-ma'hu* (parity with the Quran). And from the teachings of these books our 'pious scholars' get their sacred certificates, and whose *Dars* (preachings) from these books in the mosque after prayers are considered to be a source of great reverence and grace. And these are the books which the Muslims keep close to their hearts because through these they follow 'Sunnah of Rasul-ullah' (obedience of the messenger) and 'Sunnah of Sahaba'. This is all given in these books.

But hold on - till now the matter was confined to narrations only, the Quran was not included. Now let us see how in this connection efforts have been made to fold the Quran into this also.

According to Ahle-Sunnat wal Juma'at, the *Tafsir* of Imam Tibri is called '*Umm-ul-Tafasir*' (mother of *Tafsir*). This is the very first detailed written *Tafsir*. The subsequent *Tafsirs* followed this closely. See how Imam Tibri confers legitimacy on *Mut'ah*. He writes:

*Abu Sabit narrates that Ibne Abbas gave me a Musabif (document) and said that it is according to the qirat (recitation) of Abi bin Ka'ab. Yahya bin Eisa who copied this narrative related by Nasir bin Abi-al-Ashas, says that he saw this document with Nasir. In it is written: 'fama astamtatum bay he min hunna ila ajal musamma' i.e. 'you do Mut'ah with women for a specified period'.*

*Abu Nazra narrates that I questioned Ibne Abbas about Mut'ah. He said, what, do you not recite Surah Nisa'? I replied, yes, why not. He said, then do you not read this verse in it '...fama astamtatum bay he min hunna ila ajal musamma...' I said, no, if it was reading like this why would I have asked you. He replied, it is good that you should know that the real verse is like this. Abdul Ala's narration, which is copied from Abu Nazra, also states that I recited this verse in front of Ibne Abbas, '...fama astamtatum bay he min hunna'. And Ibne Abbas said '...ila ajal musamma'. I said that I do not read it this way. He said three times, by Allah, Allah has revealed it in this very way.<sup>310</sup> A narrative by Abu Ishaq says that Ibne Abbas recited 'fama astamtatum bay he min hunna ila ajal musamma'. The fifth narrative is Shoba's and that too is quoted from Abu Ishaq. Qatada says that in Abi bin Ka'ab's qirat it is as follows: 'fama astamtatum bay he min hunna ila ajal musamma'. Umrah bin Marrah narrates that he heard Saeed bin Jabeer reciting 'fama astamtatum bay he min hunna ila ajal musamma'.<sup>311</sup>*

This excerpt is not from any book of a Shia scholar but is from the *Tafsir* of the highly distinguished and eminent Sunni scholar Imam Tibri. And the individuals to whom these

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<sup>309</sup> Fath-ul-Bari Sharah Sahih Bukhari, Vol IX, page 138

<sup>310</sup> See its details in Chapter 9, 'The Quran in the perspective of narratives'

<sup>311</sup> *Tafsir Tibri*, Surah An-Nisa, Verse 24 i.e. (4:24)

narrations are attributed are Sahaba of very high status who are repeatedly swearing by Allah that this verse was not revealed like this as is clearly noted in the Quran, but was revealed with this additional phrase which justifies legitimacy of *Mut'ab*. Have you noted how the matter has moved from one position to a completely different interpretation?

You can see from the above explanations what kind of pictures are presented about Allah, Rasul-ullah, Sahaba, and the followers etc. by the most renowned books of narrations and authentic *Tafsirs* of the Sunnis. From these narrations and *Tafsirs*, efforts have been made to prove the following:

1. The verses in the Quran were not revealed in the same form but according to the recitations of different Sahaba their revealed forms were something different.
2. Rasul-ullah himself had permitted the Sahaba to do *Mut'ab*<sup>312</sup> for just for a fistful of barley or flour and this permission continued till the last days of his messengerhood.
3. In Islamic society *Mut'ab* was a common practice during the period of Rasul-ullah and the Sahaba, and there was no hesitation about it among either men or women.
4. Though Rasul-ullah had declared *Mut'ab* to be haram during the last days of his life, despite this the practice of *Mut'ab* continued throughout the period of Hazrat Abu Bakar until the early part of the period of Hazrat Umar.
5. Despite Hazrat Umar banning *Mut'ab*, it was considered legitimate by the Sahaba, their followers and the scholars of Makkah.
6. And even those who called it illegitimate, whether willingly or unwillingly, also kept saying that Hazrat Umar has stopped a very great *Rahmat* (benevolence) of Allah.

So Qazi Sanaullah Pani Patti writes in his *Tafsir* (page 19)<sup>313</sup>:

*Muhaddath Abdur Razzaq has written in his book by referring to Ibne Jarreej, who in turn reported it from Att'a, that Ibne Abbas used to say that Mut'ab being legitimate was considered to be a rahmat from Allah for his servants. Had Hazrat Umar not banned it, there would never have been any reason for a Muslim to commit zina (fornication).*<sup>314</sup>

Are you ready in any way whatsoever to accept that these Ahadeeth could really be from Rasul-ullah? Then listen again. These Ahadeeth have not been taken from the books of Ahadeeth belonging to the Shia sect - these are written in the most trustworthy books of Ahadeeth belonging to the Ahle-Sunnat wal Juma'at. And those who deny them are labelled *Munkir-e-Hadeeth* and are expelled from the sphere of Islam.

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<sup>312</sup> As per these narrations one can understand the status of a woman, which in the Quran is declared equal to man, with the same rights and status as a human being possessing same 'self'. (Ed)

<sup>313</sup> *Tafsir-e-Mazhari*, Urdu, Vol III, page 19, published by Dar-ul-Isha'at, Karachi

<sup>314</sup> Not only has the Quran forbidden *Zina* (fornication), but it has commanded not to even come close to it. See (17:32) (Ed)

*Note: All these Ahadeeth regarding Mut'ab which have been presented from different books of Ahadeeth are available together in Sahih Muslim with Sharah Noodi, Vol 4, Kitab-un-Nikah, p 12-22. This book of Ahadeeth has been published by Naimani Kutab Khana, Urdu Bazuar, Lahore.*



## 6 Attaining Paradise (According to Ahadeeth)

Islam is the name given to living your life according to the Divine System. When the *Jamaat-e-Momineen* rise up for the establishment of this system, all the vested interests of the world rise up from all four directions forming a horde gathered together in opposition to it. This *Jamaat* has to face all these opposing forces and it is obvious that to establish this system and to maintain its strength, there will need to be persistent and sustained efforts and action. This is why the life of a Momin is one of continuous jihad. These are the valiant actions and soldierly endeavours following which a Momin achieves *Jannat* (paradise). Pointing to those people who think that they will get *Jannat* just by sitting around, the Quran states:

*Or do you think that you shall enter Jannat without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of Eimaan who were with him cried: 'When will come the help of Allah?' Ah! Verily, the help of Allah is always near! (2:214)*

What! do you think that you will simply enter *Jannat*? This cannot happen. You too will have to pass through those stages through which previous peoples have passed who endeavoured for this type of revolution. Due to the hosts of opposing forces, their state was such that hardships and difficulties encircled them from all directions, and they became apprehensive and wondered when will be the fruition of our efforts according to the Divine Laws? Then ultimately their efforts bore fruit. In another verse the Quran says:

*Did you think that you would enter Heaven without Allah testing those of you who fought hard (in His Cause) and remained steadfast? (3:142)*

Do you think that you will enter *Jannat*, though you have not yet proven through your character and deeds who from amongst you is foremost in righteous deeds, and who is foremost in strictly persevering?

This is the *Jannat* that the Quran has promised i.e. this is the result of pure and righteous efforts and deeds (32:17) - that *Jannat* which was hidden in the blood and sweat of a Momin. This was the teaching of the Quran but in contrast to this you can see how cheap and easy *Jannat* has been made according to Ahadeeth. Just reflect.

## 6.1 Shaking Hands

*Abu Daud narrates that Rasul-ullah said when two Muslims shake hands before they take leave from one another, Allah bestows forgiveness on both of them.*<sup>315</sup>

## 6.2 Jannat through Ablution

A Hadeeth is noted in *Muslim* which states that by performing ablutions, all sins spill away with the water, so much so that with the last drop of water every last sin from every part of the body is washed away.<sup>316</sup>

There is also another Hadeeth of *Muslim* according to which any person who performs full ablutions and then after this reads his *Namaz* (prayer) and also says *Namaz* precisely and well, then after this *Namaz* he becomes as if he was born from his mother's womb that same day.<sup>317</sup>

The third Hadeeth of *Muslim* says that whichever individual performs his ablutions well and then after ablutions says the following *Kalimat*: ‘*Asbabdu un Allah ilalha ...*’ all eight doors of *Jannat* are opened for such an individual.<sup>318</sup>

Ibn-e-Khazeema narrates that the messenger asked Hazrat Bilal, ‘What deeds do you perform? I heard the sound of your footsteps in *Jannat* and you were walking ahead of me’. Bilal replied that I perform two tasks regularly - the first is that I always remain in a state of ablution. When my ablution is broken, I immediately do further ablution and when I perform ablution I pray two *Raka't* of *Nafil*<sup>319</sup>.

You have noted from this how easily *Jannat* can be attained i.e. just through performing ablutions all sins are washed away along with the water. And if two *Raka't Nafil* are also offered with it then you can arrive in *Jannat* ahead of Rasul-ullah.

## 6.3 Even Easier Than This

There is a Hadeeth in *Muslim* that if an individual repeats the words of a *Mooazzan*<sup>320</sup> after him and then says ‘*Laboul wala Quwwata Illah Billah*’<sup>321</sup>, he will go to *Jannat*.<sup>322</sup>

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<sup>315</sup> *Sabih Muslim Sharah Nudi*, Vol I, page 379, *Bab-ul-Wo'zu*, published by Naumani Kutab Khana

<sup>316</sup> Ditto.

<sup>317</sup> A child has no developed self. See the book titled ‘The life in the hereafter; what does the Quran say’ for further details.

<sup>318</sup> This Hadeeth assumes Paradise to be a place of abode - this does not answer further questions that there are five prayers every day; what will be the state of this Paradise in the life of this person every day, if he is getting one for each prayer? (Ed)

<sup>319</sup> *Nafil* - additional prayers besides the obligatory five times a day prayers.

<sup>320</sup> A person appointed in a mosque to loudly announce the call to prayer (*Azāan*) five times a day prior to the prayer.

<sup>321</sup> There is no power except with Allah

<sup>322</sup> *Sabih Muslim Sharh Nudi*, Vol II, page 14, published Naumani Kutab Khana, Lahore

## 6.4 Keep on Sinning

There is a narrative in *Tabrani* that the messenger said that you are always burning yourself i.e. you do deeds which lead to fire but when you say your morning *Namaz* this cools you down i.e. draws you away from hell. Then you do similar acts again till *Zubr* (afternoon prayer) but the *Zubr* *Namaz* cools you down and similarly the *Namaz* of *Maghrib* and *Isha* (sunset and night) erase the sins committed between these prayers. When you are sleeping no sin is written down against you till you wake from sleep (and if during the night you do acts which deserve hell, then the morning *Namaz* will cool these down).<sup>323</sup>

## 6.5 Congregational Prayers

There is a Hadeeth in *Tirmizi* which says that a person is absolved of hellfire and hypocrisy (*Nifaq*<sup>324</sup>) if he offers prayers for forty days with *Takbir-e-Ula*.<sup>325,326</sup>

## 6.6 Further Concession

Both *Bukhari* and *Muslim* have quoted that when an imam completes the recitation of *Surah Fatiba* and says '*Walaad Dualin*<sup>327</sup>', the angels say '*Ameen*'. From among the followers, the individual whose *Ameen* is said simultaneously with that of the angels will have all his sins forgiven.<sup>328</sup>

Another Hadeeth of *Bukhari* and *Muslim* states that when the imam says '*Sami Allah Ho liman hamidah*<sup>329</sup> and raises his head after *Ruku*, you should recite '*rabanna lak al-Hamd*<sup>330</sup>. Whichever man recites this *Kalma* shall have all of his sins forgiven.

## 6.7 Abode in Paradise

So far we have only mentioned the forgiveness of sins. A Hadeeth in *Muslim* states that a house is made in *Jannat* for the person who prays twelve *Rakat* day and night over and above the *Farz* prayers (compulsory prayers).<sup>331</sup>

A narration from *Tirmizi* states that a house is built in *Jannat* for the one who prays 20 *Rakat* *Nafl* after the *Maghrib* *Namaz* (sunset).<sup>332</sup>

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<sup>323</sup> This Hadeeth assumes that people will do wrong in between their prayers and is in direct conflict with the Law of Requital detailed in the Quran - the Quran has declared that the system of *Salat* will eliminate evil and crime from society e.g. see (29:45). (Ed)

<sup>324</sup> *Nifaq* - conflict between what one says and practices, and what one means - an inner conflict. This is related to one's ability to make choices in life. This provides a certificate to keep practicing hypocrisy and then say prayers and all is forgiven. This is blatantly against the Law of Requital (45:22). (Ed)

<sup>325</sup> The first *Takbir* in a prayer i.e. saying *Allah O Akbar* (Allah is Great)

<sup>326</sup> *Jam'a Tirmizi*, Urdu, Vol I, page 148, published by Dar-ul-Isha'at, Karachi

<sup>327</sup> End of verse (1:7) - it means those who are misguided.

<sup>328</sup> *Sabih Muslim Sharh Nudi*, Vol II, page 32, published Naumani Kutab Khana, Lahore

<sup>329</sup> Allah hears the one who praises Him

<sup>330</sup> Allah! All praise for You

<sup>331</sup> *Sabih Muslim Sharh Nudi*, Vol II, page 236, published by Naumani Kutab Khana, Lahore

<sup>332</sup> *Jam'a Tirmizi Urdu*, Vol I, page 220, published by Dar-ul-Isha'at, Karachi. This also assumes that there will be houses in the next life.

A narration from Abu Daud states that that the fire of hell is made haram for an individual who prays four *Rakat* before *Zubr* prayers (afternoon prayer).<sup>333</sup>

## 6.8 All Sins Forgiven

A Hadeeth of *Muslim* states that a person who comes to *Juma* (Friday) prayers having performed his ablutions thoroughly, and sits silently<sup>334</sup> listening to the sermon, not only has his sins forgiven from Friday to Friday but the sins of three additional days are also forgiven.<sup>335</sup>

## 6.9 Getting in Paradise by Offering *Wazai*<sup>336</sup>

Wazaif is a distinctive feature of *Ajmi* Islam (non-Arab version of Islam). Whatever problem arises relating to matters of 'Deen or *Dunya*' (religious or worldly), there is no need to make any effort or move your hands or feet - just read a *Wazifa* and the aim will be achieved. *Jannat* can also be achieved through these *Wazaiif*. For example, there is a Hadeeth from *Nisae* which states that whoever has recited: 'O Allah! Keep me away from the fire of Hell' seven times with the morning and evening prayers, if he then dies at anytime during the day or night, he will go to *Jannat*.

In another Hadeeth it is noted that if the person who recites the '*Ayat-ul-Kursi*'<sup>337</sup> after every *Namaz* dies before the next *Namaz*, he will go to *Jannat*.

*There is a narrative in Tirmizi that whoever at the time of lying down in bed recited, 'Astaghfir-ul-Lab-ul-Lazi La ilaha illa ilaha wal haiyul Qayum wa atuba ilaihe' (O'Allah! forgive me! there is no god except You who is alive and established and I return to You), had all of his sins pardoned. Such sins may be equal to the foam of rivers, or equal to the leaves on the trees, or equivalent to the particles of sand or their number is equivalent to the days of the world, i.e. as many days as are from the beginning of the universe till the Day of Judgment. Even if the sins are that many, all will be forgiven.*<sup>338</sup>

It is quoted in *Muslim* that whoever recites '*Subhanallah, Alhamdu Lillabe, Allah o Akbar*' 33 times each, after each *Namaz*, has all his sins pardoned regardless of how great their number may be.<sup>339</sup>

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<sup>333</sup> *Sunnan Abu Daud*, Vol I, page 517, published by Naumani Kutab Khana, Lahore

<sup>334</sup> This is another way to silence those who may wish to question anything wrong being uttered in the sermons and speeches made prior to prayers. (Ed)

<sup>335</sup> *Sabih Muslim Sharh Nudi*, Vol II, page 320, published by Naumani Kutab Khana, Lahore

<sup>336</sup> *Wazaiif* (singular - *wazifa*) – a practice of reciting and meditating on some or all of the 99 names of Allah (these are in reality the Divine Attributes and their significance is discussed in detail in the book titled 'Man and God'). (Ed)

<sup>337</sup> This is verse (2:255). The literal translation of the Arabic word '*Kursi*' is chair, hence the name given to this verse. The verse refers to some of the Divine Attributes which have great significance in human self development. (Ed)

<sup>338</sup> *Jam'a Tirmizi Urdu*, Vol I, page 432, published by Dar-ul-Isha'at, Karachi

<sup>339</sup> *Sabih Muslim Sharh Nudi*, Vol II, page 153, published by Naumani Kutab Khana, Lahore

In *Tirmizi* it is noted that whoever recites '*Qul Ho Wallah*' daily one hundred times has his sins of the past 50 years are erased.<sup>340</sup>

*In Masnad Imam Ahmad it is noted that Hazrat Umme Hani requested Rasul-ullah, 'Tell me a light wasifa because I have become very old'. Rasul-ullah replied, 'Recite 'Subhanallah' one hundred times. Its Sawaab is equal to giving freedom to one hundred slaves and those too who are the progeny of Hazrat Ismail. Recite 'Alhamdo Lillah' one hundred times, its Sawaab is like donating one hundred horses completely laden with saddles to Mujahideen (Muslim warriors). Recite 'Allah o Akbar' one hundred times, its reward is equal to donating one hundred camels with their coverings in the way of Allah. And recite 'la Ilaha Illallah' one hundred times and this Kalma fills the earth and the heavens with Sawaab. The day you recite this wasifa, that day no one else's deeds ascending to the heavens will be equivalent to yours. However, if someone else also recites this wasifa, his deeds will undoubtedly be equal to yours.'*<sup>341</sup>

## 6.10 *Shahadat* (Martyrdom)

There is a narration from Hakim which states that if during an illness a person recites '*La Ilaha Illa anta subhanaka inni kunto minaz-zalimin*'<sup>342</sup> forty times, and then dies during this same illness, he will get *Sawaab* which is the equivalent of one *Shabeed* (martyr). And if he recovers from this illness, then he becomes well after being cleansed of all sins.

In the struggle and endeavor to establish the Quranic system every sacrifice has its own weightage. But among these the most invaluable sacrifice is the sacrifice of a human life. The Quran has called such devoted individuals '*Maqtool fi Sabeel-lillah*' (those laying down their lives in the cause of Allah), commonly known as *Shabeed* (martyr). Obviously *Shahadat* (martyrdom) carries a very elevated status among human deeds, and for the opponents there is no greater adversary than those who fight in the cause of Allah. These Mujahideen and '*Maqtooleen fi Sabeel-lillah*' were those who destroyed and annihilated the forces of *Batil* (falsehood). It was therefore necessary that a Muslim was made averse to jihad and '*Qitaal fi Sabeel-illah*' (fighting in the way of Allah i.e. establishing Deen, the Quranic System). Now see what sorts of narrations have been entered in our books of Ahadeeth in order to achieve this end.

A Hadeeth in Muslim says that Rasul-ullah asked, who do you consider to be *Shabeed*? Those present replied, the one who is killed in the cause of Allah. Rasul-ullah said that in this way the number of *Shabeed* in my Ummah will remain very few. The people asked, then who is a *Shabeed*? He replied, the one who is killed in the cause of Allah is a *Shabeed*, and the one who died of plague is *Shabeed*, the one who died of dysentery is *Shabeed*, the one who died due to being drowned in water is *Shabeed* and the one who died due to being buried under a house which has collapsed is *Shabeed*.

Similarly in *Abu Daud* and *Nisae* it is quoted that the one who dies of pneumonia is *Shabeed*, the one who dies due to being burned in a fire is also a *Shabeed*, and the women who dies due to childbirth is *Shabeed*.<sup>343</sup>

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<sup>340</sup> *Jam'a Tirmizi Urdu*, Vol II, page 212, published by Dar-ul-Isha'at, Karachi

<sup>341</sup> This is blatantly against the Law of Requital and the Quran e.g. see (63:9-11). (Ed)

<sup>342</sup> Part of the verse (21:87)

<sup>343</sup> *Sahih Muslim Sharh Nudi*, Vol V, page 181, published by Naumani Kutab Khana, Lahore

After this let us see what privileges these *Shabeed* get from Allah. This is obvious that a *Shabeed* goes straight to *Jannat*. But according to the narratives he does not go to *Jannat* alone, but takes many of his near and dear ones along to *Jannat* with him. In this regard there is a Hadeeth in *Abu Daud* which says that Rasul-ullah stated that a *Shabeed* has the right to do intercession for seventy people from among his near and dear ones.

### 6.11 Death of a Traveller

In *Nisae* it is noted that the death of a person occurred in Medina. Rasul-ullah led his funeral prayers but after the *Namaz* said that it would have been better had he died in a foreign land. Someone asked, what is the benefit of dying during a journey? Rasul-ullah replied that the individual who dies during a journey will be given an amount of land in *Jannat* which will be equivalent to the distance from his place of death to the land of his birth.<sup>344</sup>

### 6.12 Father of Daughters

Regarding offspring, man is helpless as to whether daughters are born to him or sons. But there is a concession even in this helplessness. Hakim narrates that whichever individual has two daughters and does good towards them, then as long as they remain with him, these daughters will take him to *Jannat*. This is the situation concerning that individual whose children are alive. Now we come to the situation of the one whose children have died. Regarding this a narration in both *Muslim* and *Bukhari* states that Rasul-ullah declared that Allah will give entry to *Jannat* to the Muslim whose three minor children die.

Another Hadeeth of both *Bukhari* and *Muslim* says that if three children belonging to someone die, then it is not possible that fire should caress him. He will be asked to pass over *Siraat*<sup>345</sup> just to fulfil the oath.

In *Nisae* there is a Hadeeth that after hearing the glad tidings of entry to *Jannat* as a result of the death of three children, a woman asked: O Rasul-ullah, what if only two children belonging to someone die?' He replied that this same good news applies in the case of the death of two children. This woman said afterwards, 'Alas! It would have been well if I had asked about one child as well.'<sup>346</sup> But this deficit was filled by a narration from *Sunnan Imam Ahmad* in which Hazrat Ma'az narrates that Rasul-ullah gave the good news of *Jannat* in the case of the death of one child also, even including loss through a miscarriage.

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<sup>344</sup> *Sunnan Nisai Urdu*, Vol I, page 563, chapter 1036, published by Dar-ul-Isha'at, Urdu Bazar, Karachi

<sup>345</sup> *Sabih Muslim Sharh Nudi*, Vol VI, pages 345-46, published by Naumani Kutab Khana, Lahore. *Siraat* is considered to be a bridge or path which is quoted in these Ahadeeth, over which people will be asked to pass prior to being consigned to hell or paradise.

<sup>346</sup> *Sunnan Nisai Urdu*, Vol I, page 576, chapter 1052, published by Dar-ul-Isha'at, Urdu Bazar, Karachi

### 6.13 Woman Committing Fornication

According to the Quran fornication is a great crime. But see how easily even this crime is pardoned. In *Bukhari* it is stated that a fornicating woman saw a female dog is distressed with thirst. She brought out her shoe and tying it to her shawl she took out water from a well and gave it to the dog. Based on this Allah sent her to *Jannat*.

### 6.14 Freedom of Hellmates

Imam Behaqi narrates that on each night during the month of Ramadan, six hundred thousand inmates of Hell are freed, and on the last night of Ramadan, the number of inmates of hell equal to the sum total who are freed on all the previous nights, are released.

Similarly it is stated in *Muslim* that keeping a fast on *A'arfah*<sup>347</sup> results in all sins committed the year before and those yet to be committed in the coming year are pardoned. And fasting on the tenth of Muharram atones for all the sins of the previous one year. Ibne Maja adds that with such a fast sins of the coming year are also atoned for.<sup>348</sup>

### 6.15 Killer of Snake and Lizard

There is a Hadeeth in *Muslim* that whoever kills a lizard with the first stroke, his *Sawaab* is greater than the one who kills it with two strokes. And the one who kills it with two strokes, his *Sawaab* is greater than the one who kills it with three strokes.

*Abu Daud* narrates that if a snake makes an appearance in your house, say to it, 'You swear on this promise which you made with Hazrat Nuh and Hazrat Sulaiman, that you will not harm us'. If it still makes an appearance then kill it. According to the *Masnad of Imam Ahmad* the man will get *Sawaab* equal to seven beneficent deeds.<sup>349</sup>

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<sup>347</sup> The 9<sup>th</sup> of the *Zul-Hajja* - a day before *Hajj* which is the 10<sup>th</sup> of the month

<sup>348</sup> *Sahib Muslim Sharh Nudi*, Vol III, page 146, published by Naumani Kutab Khana, Lahore

<sup>349</sup> *Sunnan Abu Daud*, Vol III, page 745, published by Naumani Kutab Khana, Lahore

## 6.16 Recitation of the Quran

The Quran is the Book of Laws for the Divine System according to which human society should be established. Obviously the Laws are meant to be followed, and had the deeds of Muslims been in accordance with the Quran, the forces of *Batil* (falsehood) would never have been able to raise their heads. Therefore the first trick of the opponents of Islam was to make the Muslims turn away from Islam somehow and for this they told the Muslims that the Quran was just for reading, and not to be followed. *Sawaab* is gained from reading it; where there is mention of deeds in the Quran it means those acts through which demons and evil spirits are chased away. It is also clear that the Quran can only be followed if it is read with understanding, and intellect and reason are used to reflect on it. But narrations did away with this need as well, and declared that by merely reciting the words of the Quran without understanding and without meaning can provide *Sawaab*. This way they entangled the Muslims in repeating recitation of the words of the Quran i.e. just for reading. All books of Ahadeeth are filled with the blessings to be attained by simply repeating the words of the Quran. As a specimen, listen to a few examples:

*There is a narrative of Sahibain that a Sababi was reciting the Quran during the night. His horse was tied nearby. It started rearing up. The man stopped his recitation and looked towards the heavens where he saw many lights like lamps which were moving from below to higher up. In the morning he related the incident to Rasul-ullah, who said that these were angels who were coming to listen to your recitation. Had you kept on reciting, you would have seen strange and mesmerising things.*<sup>350</sup>

*A narrative in Muslim states that the last two verses of Surah Fatiba and Surah Baqra are two Noors (lights), which were not bestowed on any other messenger before me. Whosoever reads even one word of these will be given that Noor.*<sup>351</sup>

*In Mustadriq Hakim it is stated Satan runs out of that house in which Ayat-ul-Kursi is recited. In Tirmizi it is stated that if the last two verses of Surah Baqra are recited in a jungle for three consecutive days and nights, Satan will have no power in that place.*<sup>352</sup>

*In Sunnan Ibne Maja it is stated that Surah Yasin is the heart of Quran. Anyone who recites it for the glory of Allah and for the home in the hereafter is forgiven, and therefore you should recite it over your dead.*<sup>353</sup>

*In Tirmizi it is stated that the person who recites Surah Yasin once gets the equivalent Sawaab of reciting the whole of the Quran ten times.*<sup>354</sup>

*In Maota Imam Malik it is stated that when Rasul-ullah heard a man reciting 'Qul Ho Wallabo Abad', he said that it has been made wajib for him. When someone asked what has been made wajib for him, the messenger replied Jannat has been made wajib.*

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<sup>350</sup> *Sahih Muslim Sharh Nudi*, Vol II, page 277, chapter Qirat Qur'an, published by Naumani Kutub Khana, Lahore

<sup>351</sup> Ditto, Vol II, page 282

<sup>352</sup> *Jam'a Tirmizi*, Vol II, page 208, published by Dar-ul-Isha'at, Karachi

<sup>353</sup> *Sunnan Ibne Maja*, Urdu, Vol I, page 720, published by Islami Academy, Lahore

<sup>354</sup> *Jam'a Tirmizi*, Vol II, page 209, published by Dar-ul-Isha'at, Karachi



*In Hakim it is noted that Allah listens with great pleasure to a person who recites the Quran in a melodious voice, like a person who enjoys listening to songs listens with pleasure to the voice of the singer.*

## 6.17 Paradise is for the Powerless and Weak

In order to counter the forces of evil, those who stand up for Truth must have greater forces than the forces of the opponents. This is why Islam is a Deen of power and supremacy. That is why the Quran states:

*... it is the Fellowship of Allah that must certainly triumph. (5:56)*

The Quran repeatedly commands the Muslims that you should have so much power and strength that the hearts of your opponents remain overawed by you. It was the force of the *Jamaat* of Momineen which reduced the grandeur and splendour of *Qaiser-o-Kisra*<sup>355</sup> to dust. This is why the opponents were aware that until this belief that Allah cherishes power and strength was not removed from the hearts of Muslims, it would be impossible to overpower and subdue them. Therefore they started inventing such Ahadeeth that only those people are closer to Allah who are weak and powerless, who are continually draped in poverty and deprivation, who are symbols of feebleness and helplessness and who are suffering humiliation and disgrace in the world. Consequently, in Bukhari and Muslim it is noted that Rasul-ullah stated, 'I saw that in *Jannat* the majority were those who were beggars in this world'.<sup>356</sup>

*Tibrani narrates that Rasul-ullah said that my Hauz (water fountain) is very wide and deep, its shining glasses are as many as the stars in the heavens. Its water is whiter than snow and sweeter than honey. The majority of those who will come to this Hauz will be the impoverished Muhajireen. Someone inquired, tell us of their condition and who they are. He replied those same people whose hair is uncombed, whose clothes are unwashed and dirty. Those to whom people of higher status would not consider giving their daughters. No one would like to associate with them. If they owe anything to anyone, he will be able to get it by climbing their chests. And if they have a right over someone, these poor souls cannot do anything about it due to their weakness.*<sup>357</sup>

Have you seen what characteristics have been detailed of those who are closer to Allah - downtrodden, distressed, worn out, with dirty and ragged clothing, no-one allowing them to come close, in such a state of weakness and impoverishment that the powerful trample on their rights and these poor beings can do nothing but sigh helplessly. Very strange indeed!!<sup>358</sup>

*In Tirmizi it is stated that the poor will enter Jannat five hundred years before the rich.*<sup>359</sup>

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<sup>355</sup> The Roman and Persian empires of the time.

<sup>356</sup> *Sahib Bukhari* Vo. VI, page 309, chapter '*jannatiyon aur dozakhiyon ka bayan*', published by Naumani Kutab Khana, Lahore

<sup>357</sup> Ditto

<sup>358</sup> Contrary to this, the Quran has declared that Momineen will have supremacy and the power to do righteousness e.g. (3:139).

<sup>359</sup> *Jam'a Tirmizi*, Urdu, Vol II, page 28, published by Dar-ul-Isha'at, Karachi

*In Ibne Maja it is stated that the poor and helpless were so dear to Rasul-ullah that he used to pray, 'O Allah! Keep me alive in a state of helplessness (Miskeen) and give me death in this state of helplessness and make my end also with the helpless'.*

Helplessness is such a thing which the Quran declares to be *Azaab* (punishment) from Allah. The Quran states in the case of the Jews:

*...they were covered with humiliation and helplessness, they drew on themselves the wrath of Allah... (2:61).*

In both *Bukhari* and *Muslim* it is stated that Rasul-ullah said that I want to acquaint you with *Able-Jannat* (inhabitants of *Jannat*). These weak and feeble and humbled Muslims are those belonging to *Jannat*, who if they swore by Allah, He would definitely make it the truth.<sup>360</sup>

In *Tibrani* it is stated that Rasul-ullah said that in my Ummah there are also those people who if they ask for even the sum of a *dhiram* from you, you will refuse them, but if they ask for *Jannat* from Allah, He will bestow *Jannat* on them. These are those same people whose clothes are dirty, their hair is messy and they are downtrodden due to poverty. But if they swear by Allah, He will oblige.<sup>361</sup>

This is how poverty, deprivation, misery, helplessness, weakness, slavery and scarcity became attractive attributes for the Muslims. And this thing was indoctrinated in their minds that problems and worries are atonement for sins.

## 6.18 Problems are Atonement for Sins

Therefore in *Masnad Imam Ahmad* it is noted that Rasul-ullah said that when the sins of a person become too many and there is no way to atone for the sins, then Allah grips him in pain and problems. And these very troubles then atone for his sins.

## 6.19 Even Illness

*In Tibrani it is stated that when a Momin falls ill, Allah cleanses him of his sins in such a way as a furnace cleanses iron of rust and impurities.*

*In Bukhari it is stated that when a person falls ill or is travelling, then Allah commands the angels that since there is a deficiency in his deeds due to the illness or journey, to keep writing as if they were complete.*

*In Masnad Imam it is stated that the mistakes of a sick man fall away just as leaves are shed during autumn. If a Momin regains health, he becomes healthy having been cleansed of all sins, and if he dies, he dies as one who is blessed and pardoned.*

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<sup>360</sup> Sahih Muslim Sharh Nudi, Vol VI, page 310

<sup>361</sup> All the narratives in this regard are given in *Sahih Muslim ma' Sharh Nudi*, Vol. 6, page 309 and onwards.

## 6.20 Jannat due to Fever

It is stated in a narrative that Rasul-ullah said that sins can be forgiven as a result of fever and headache, even if these sins were as large as Mount Uhad<sup>362</sup> (Abu Ya'ala). Even a fever lasting one day washes out all the sins of a Momin.

## 6.21 The Blind

In Bukhari it is stated that when Allah takes away the sight of an individual, he confers *Jannat* in return.

## 6.22 Living in Solitude

The Quran has stated about the Momineen that We made them *Ummat-e-Wasta* so that they monitor the acts and deeds of all mankind:

*Thus have We made of you an Ummah justly balanced that you be witnesses over the nations... (2:143)*

And if anyone begins to leave the path of justice even slightly, they immediately bring him back to the straight path. But the Ahadeeth state that those closer to Allah are those who stay in their homes and keep crying over their misdeeds. In this regard, it is quoted in *Tirmizi* that someone asked Rasul-ullah what can lead to salvation. He replied, 'Keep your mouth shut, weep over your misdeeds and remain sitting in your home'.

In *Abu Daud* it is stated that Rasul-ullah said that a time will come when the value of promise and commitment will decrease, and trustworthiness will become worthless. Putting his hands together and interlocking his fingers, he informed the audience that intrigues will become interwoven like the cloth of a sack. Ibne Abbas asked, what ought I to do in such a situation. He was told, sit in your home and weep over your existence, adopt righteousness, give up wrong, save your life from hell and dissociate yourself from public life.<sup>363</sup>

Not only this but that one should leave the cities and go to the jungle, because it is stated in a Hadeeth that *Sawaab* of a *Namaz* in congregation is equivalent to twenty five *Namaz*, but the *Sawaab* of saying *Namaz* in the jungle away from people is the equivalent of fifty *Namaz*.<sup>364</sup>

This is that same life of monasticism which the Quran came to eradicate i.e. either go to the jungle or if you stay in a city then remain inside your homes and keep weeping from fear of Allah. In this regard there is a narrative in *Behaqqi* that one day Rasul-ullah was giving a sermon and a man started crying while performing ablution. Rasul-ullah said that those sitting near him have also been pardoned (*Bakhsheed*<sup>365</sup>), even if their sins were as

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<sup>362</sup> A mountain in the north of Medina, which is 1,077m high. It was the site of the second battle between the Muslims and pagans of Makkah.

<sup>363</sup> *Sunnan Abu Daud*, Vol III, page 374-75, published by Naumani Kutab Khana, Lahore

<sup>364</sup> Ditto page 342

<sup>365</sup> From *Bakhsish* which means forgiven

great as a mountain. In this same book there is a narrative about an Ansari<sup>366</sup> that he was so overwhelmed by the fear of Allah that he used to always weep. When Rasul-ullah heard about him, he went to his house and embraced him. The Ansari became so overwhelmed by this act that he dropped dead.

### 6.23 Paradise for Funeral Goers

In Muslim there is a narration that Rasul-ullah stated that if forty people participate in the *Namaz-e-Janaza* (funeral prayer), Allah forgives the dead one. In *Abu Daud* it is narrated that if there are three rows of Muslims reading *Namaz* at a funeral, *Jannat* becomes *Wajib* on the dead one. And in *Bukhari* it is narrated that if four or three or even two persons describe the dead one as being good, Allah forgives him.<sup>367</sup>

### 6.24 And even if this was not the case, then...

Let us proceed.

*A narration from Behaqqi says that a person will be told to enter the fire. Reaching the edge of hell, he will begin to look this way and that and will say, 'I swear by Allah that I have hope of good and anticipate favour from Him'. There will be a response from Allah to 'Bring him back as I am close to the expectation of My servant'.*

In short, these are the techniques to achieve that *Jannat* regarding which the Quran had declared, that such such life testing stages come in their paths that even the messenger and his companions used to become overwhelmed and look towards the heavens for help. This *Jannat* was achieved through that great revolution as a result of which control was snatched from the hands of a group of exploiting forces and vested interests of the world, and all control was put in the hands of the Divine Laws. And no man remained the slave of another man nor dependent. In this revolution neither the magnificence of Qaiser nor the grandeur of Kisra, nor the cunning deceptiveness of the system of monasticism could remain, nor permission to perpetuate the leadership and influence of priesthood and so-called religious scholars. This system was a proclamation of war against all these self-interested parties, therefore they were defeated through the hands of Islam. This is why these kinds of narratives were invented and spread about.

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<sup>366</sup> The Ansar - those living in Medina, who helped the immigrants from Makkah - literally means 'those who help'.

<sup>367</sup> *Sahih Muslim Sharh Nudi*, Vol II, page 386, published by Naumani Kutab Khana, Lahore

## 6.25 If you do not sin then...

So much so that in one narration it is stated that Rasul-ullah said:

*I swear by He in Whose hands is my life, that if you become such that you simply cannot commit any sin, then Allah will remove you from the earth and will create another group in your place, whose conduct will be such that they will be indulging in sins, and then this group will pray for forgiveness and pardon from Allah.<sup>368</sup>*

We think that after this account there is nothing more which needs to be said in this regard.

As we have written at the beginning, the ultimate aim of Deen is the achievement of *Jannat*. For this a Muslim has to spend his entire life as a *Mujahid*. These are the life-giving deeds of the *Jamaat-e-Momineen* which stir a great revolution resulting in benefits in their own society, and then later on for the whole of mankind worldwide. Now consider that if Muslims are given such lessons that if they did not commit sins then Allah would replace them with another nation, then what can be the condition of the society of such a nation? And if they do become ready to perform righteous deeds but are told of such easy techniques to achieve *Jannat*, how will any fighting spirit remain in them? Today in this static religion all instruction is based on these types of invented narratives which have been presented to you in the previous pages, and these are those very narrations on whose denial *Fatwabs* of *Kufr* are announced by the Mullah.

This is that reality which Allama Iqbal has noted with tears of blood in the following words:

*'Though my way of expression is not very startling,  
Perhaps my words may penetrate into your heart,  
In the universe there is perpetual proclamation of Allah,  
In the lap of the dusty earth the continuous counting of rosary beads and prayers,  
That Deen which gives self awareness and awareness of Allah,  
And this mullah dependent religion, suffering from inertia and devoid of life.'*

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<sup>368</sup> *Jam'a Tirmizi*, Vol II, page 479, published by Dar-ul-Isha'at, Karachi

## 7 The Status of Ahadeeth According to Some Famous *Ahle-fiqr-o-ilm* (Intellectuals)

What the status of Ahadeeth is according to Allama Iqbal has been discussed previously in Chapter 1. This reality was also made clear at that point (according to the statement of Allama Iqbal) as to what the doctrine of Imam Abu Hanifa and Shah Wali Ullah was. Regarding this the ideas of a few other intellectual scholars are presented next.

### 7.1 Maulana Obaidullah Sindhi

The name of Shah Wali Ullah Muhaddis Dehlvi requires no introduction. Maulana Obaidullah Sindhi was considered a great jurist, thinker and orator. Around 1941, he contributed an article to '*Wali Ullah Number*' wherein he explained the right place of Ahadeeth according to his understanding of Divine wisdom. We note down selected excerpts from this article as follows.

In this respect regarding the issue of the correct status of Ahadeeth, you have seen in the preceding pages that there are two types of Ahadeeth, one that relates to the circumstances prevalent during the lifetime of Rasul-ullah, and the second in which orders have been given. As far as acting on Deen is concerned, it is obvious that the latter part is very important, because it is said that just as the Quranic Commands are immutable, likewise these orders of Ahadeeth are also immutable and should be acted upon in the same way for eternity. Let us see what Obaidullah Sindhi says in this regard. He writes:

*Let it be clear that when implementation of fundamental laws begins, then certain explanatory laws are devised according to the state of the population. The difference is that the fundamental laws are immutable whereas explanatory laws can change according to need. We call these explanatory laws Sunnah, which Rasul-ullah and after him three Caliphs devised in mutual consultation with the central organization of Muslims. After the Usmania Caliphate this system disappeared i.e. all tasks should be decided following mutual consultation. The Hanafi jurists acknowledge Sunnah as a common point of agreement between Rasul-ullah and the four Caliphs, and this is our opinion as well. And this Sunnah will emerge from the Quran itself which in today's terminology, is called bye-laws. The original fundamental laws are fixed and defined as a matter of principle, while bye-laws of that period were different and now they will be different and changes will be made according to the requirements of the changing times. New rules will be formed and this is what is called Figah.<sup>369</sup>*

This means that for the establishment of the Divine System the explanatory laws (bye-laws) formed by Rasul-ullah and the four Caliphs in the light of the Quran is what is known as Sunnah. In other words, *Figah* of their time. These bye-laws will keep on changing in every era, but the actual laws (the Quran) will remain unchanged as a fundamental source.

### 7.2 Status of Ahadeeth is the same as that of the Bible.

The Quran has declared the previous books of revelation as being tampered with i.e. because those books are not in the original form in which the messengers of Allah gave

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<sup>369</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, page 264

them to each of their Ummahs. It is known about the existing Bible that his disciples compiled it after Jesus. Maulana Sindhi states that the status of the books of Ahadeeth is similar to the bible. It is now obvious that if we cannot declare the Bible as being the true words of Jesus, then how can we declare with surety that Ahadeeth are the sayings of Rasul-ullah? Maulana Sindhi writes:

*If, according to the terminology of these people, we equate the previous Divine Books with the books of Ahadeeth (of those days), then according to the rules set earlier, these cannot be considered authentic. If these people acknowledge this fact, then all issues will be resolved: (i) in our books on Ahadeeth there is unanimous opinion that they contain incorrect narrations; (ii) also in these books of Ahadeeth the same events have been narrated in different ways; (iii) in many of our books on Ahadeeth the writers have kept on making mistakes which the research scholars keep correcting. After this, if we place all the four Bibles side by side with our four books of Ahadeeth (Bukhari, Muslim, Abu Daud, Tirmizi), we will find barely any difference.<sup>370</sup>*

This revelation as a whole has been confined within the Quran and not anywhere outside of this. Then in the same way that the disciples of Jesus compiled his *Seerat*<sup>371</sup> in which his sayings and deeds were collected through their individual efforts, the Muslim imams of history and narratives also wrote about the *Seerat* and history of Rasul-ullah and his time. Books based on the history and *Seerat* of Rasul-ullah which are based on such narratives are called books of Ahadeeth. These are neither revelations nor revelation protected like the Quran and are therefore not authentic, like the Bible is not authentic. In the margins of Obaidullah Sindhi's Persian article, there are notes written by Shah Sahib whose translation is as follows:

*For the Divine Book, there are two pre-requisites<sup>372</sup>: first, the angelic bounties and the pleasure of Allah for each individual who recites the Book and strives to publicize it; and second, the Book remaining intact after a long time has passed and possession of the ability by the Ummah to memorise it. If these two conditions are not fulfilled then it will not be a book of Allah.<sup>373</sup> Rather it will be authored by some man among mankind who gathered this knowledge about the messenger, like Sahib Bukhari and Sahib Muslim in our Deen.<sup>374</sup>*

In the words of Maulana Sindhi (p 265): 'The collection of *Seerat* of the messengers in this way was in vogue even in earlier times. Therefore books on Ahadeeth are in fact history books, and in history books all sorts of narrations are quoted'.

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<sup>370</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, pages 266-67

<sup>371</sup> The term *Seerat* means biography

<sup>372</sup> These are the pre-conditions worked out as per his own opinion. The Quran has noted three ways to verify its teachings e.g. as in verse (10:39). (Ed)

<sup>373</sup> The Quran itself has provided the proof of its non-human origin by stating: that none can produce anything like it (its content is non-human thinking); that there is no contradiction within its message; it removes doubts and suspicions arising within the human thinking process; the results manifest themselves when it is followed; it has Permanent Values for all times; it contains facts related to science which are being discovered with the passage of time. (Ed)

<sup>374</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, page 225

### 7.3 Inclusion of Wrong Narratives in *Sahai Sittah*

Maulana Sindhi states:

*When I saw this subject in Muqadama Mushkat by Sheikh Abdul Haq Muhaddath Dehlvi (who died in 1052 A.H.), that there are about fifty books on Ahadeeth in which correct and incorrect Ahadeeth have been collected and Sheikh Sahib has placed them all on a par with each other and he accepts wrong narrations in Sahai Sittah in the same way as in other books, I felt extremely worried.<sup>375</sup>*

### 7.4 How Unauthentic Narratives end up being considered *Mutawatir*

While referring to various kinds of books, Maulana Sindhi says:

*Besides these books, other books have been authored by such Muhaddisin whose intellectual credibility is not recognised. Muhadissin of later years have collected the narrations of these untrustworthy books and given them the name 'Zawayd', because of which the door opened for conflict in the knowledge of Ahadeeth. In this pile there are more than enough narrations which are called weak by second tier scholars. And according to the writers, by reaching these tiers (i.e. third, fourth and fifth), the Ahadeeth become Mutawatir.*

After this, Maulana Sindhi giving an example of a Hadeeth, writes:

*Tirmizi termed this Hadeeth as weak. Now see what Mustadrak Hakim does. He narrates this saying using thirty to forty certifications. A scholar who is a non-researcher, becoming impressed by the abundance of its certifications, becomes ready to accept it as being Mutawatir, based on its fame and content. With the help of Fatah-ul-Bari, we investigated these narrations by Hakim, and did not find a single certification to be correct.<sup>376</sup>*

### 7.5 Weak Narratives of *Sahih Bukhari*

After this Maulana Sindhi writes:

*Small errors continued to be committed by every writer, even by Imam Bukhari, who is held to be the most credible. Hafiz Ibne Hajr believes that there are about forty Ahadeeth in Bukhari's book whose certifications are weak, and Hafiz Hajr also has no solution to this problem.<sup>377</sup>*

*In the side notes on page 276, though he took out nearly one hundred narrations from Sahib Bukhari and then also explained his reservations, there are about forty attributions that are so weak that according to Hafiz Ibne Hajr he could provide no justification for these.*

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<sup>375</sup> Ditto page 268

<sup>376</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, pages 275

<sup>377</sup> Ditto, page 276.



## 7.6 Criteria for Authentic and Weak Ahadeeth

The group who is ‘*Mutashaddad Fil Hadeeth*’<sup>378</sup> intensely believes that the Ahadeeth which are now present in existing compilations are final and irrevocable. These cannot be subjected to any criticism whatsoever. Those which have been labelled authentic, are authentic, and those which have been declared as weak, are weak, i.e. these have to be accepted just as they were by our forefathers. By using our own intellect and reasoning in the light of the Quran, we cannot do anything.

Maulana Sindhi further says:

*This error of judgment which shrouds ordinary minds in the bottom of which this disease is hidden, is based on what has already been done regarding the art of Ahadeeth particularly in declaring them to be correct or weak.<sup>379</sup> Such a scholar, who using his intellect considers correct Ahadeeth as being correct, cannot be born today. Using ‘Asma-ur-rijjaal’<sup>380</sup> the difference of certification and rejection, then difference of opinion in the definition of a correct Hadeeth does not allow a student power to develop any unity of thought. And finally after being left with no choice the student resorts to finding out a solution according to whatever Maslak he follows. This way, after obtaining the ability to differentiate a Hadeeth that is in line with his Maslak, he views it as authentic and if against, then considers it as weak, and thus the student ends his journey.<sup>381</sup>*

After this he becomes the sole custodian and possesesor of all knowledge about Deen and whomever he wishes he declares as a Muslim and whoever he wishes he declares to be a *Kafir*.

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<sup>378</sup> The Muslims who strongly believe (and insist) in Ahadeeth as being true.

<sup>379</sup> Those who make such claims *fatwas* of *kufir* are issued against them. (Tolu-e- Islam)

<sup>380</sup> In references or information regarding narrators for determining the correctness of a Hadeeth

<sup>381</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, page 279

## 7.7 Some Ahadeeth from *Sahih Bukhari*

As is known, there are certain such narratives in our books on Ahadeeth which send shivers through our spine when they are attributed to Rasul-ullah. See what Maulana Sindhi says in this respect:

*The more my attention increased towards the Quran, and the more it became difficult to make young students understand some Ahadeeth of Bukhari, the greater became my hesitation in my previous belief. I have never been convinced that if education about Deen is given to students of Arabic Madaris it would be satisfactory, but if the same education is given to college students, it would be unsatisfactory. If such is the case, then that education cannot be that of true Islam, because the Quran is revealed for the whole of mankind. If we cannot educate college students on the pattern of Arabic schools, then what can we teach non-Muslims? As for my reservations about Bukhari and why I cannot teach this book to a new convert from Europe, I do not wish to go into these details in public. To those who have completed their education or are nearing completion, I will relate everything when sitting in discussion with them.<sup>382</sup>*

## 7.8 Maulana Hamidud-Din Farahi and Syed Sulaiman Nadvi

Maulana Hamid-ud-Din was considered to be a great scholar of Quranic thought. In his book *Nizam-ul-Quran*, he writes about Ahadeeth:

*Bear in mind that the majority of Ahadeeth are weak and only a minority are correct... Hadeeth, consensus, and the writings of earlier authors are none of them free from doubt and conjecture... I have seen certain narrations which tear up the roots of the Quranic verses... most of the Ahle-Hadeeth have accepted in their hearts that there is no iota of doubt in whatever has been narrated in Bukhari and Muslim. Therefore we write about some objectionable material so that you could understand that Allah has forbidden us to declare scholars as god. So we are not ready to believe in their illogical thoughts and expressions.<sup>383</sup>*

An article was published by Allama Hamid-ud-Din Farahi and his student Maulvi Amin Hasan Islahi on the study of Ahadeeth in the February 1942 issue of *Mu'arif* (from Azam Garh, India). The editor of the magazine, Syed Sulaiman Nadvi, did not write any dissenting note. This means that he too was in agreement with their thinking. Let us consider what they had written:

*The second thing is that Maulana does not agree with the opinion of these people who view all narrations of Bukhari and Muslim as beyond conjecture. And this is not some new or strange thing written by Maulana. Hafiz Ibne Hijr and Sheikh Abdul Haq Muhaddath Dehlvi also do not consider these two books to be free of conjecture.<sup>384</sup> The only Book free of conjecture under the heavens is the Quran.*

After this it is written:

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<sup>382</sup> Monthly *Al-Furqan*, Lucknow, Shah Wali Ullah Number, pages 285-87

<sup>383</sup> *Nizam-ul-Quran*, published by Dar-ul-Islah, Lucknow

<sup>384</sup> Monthly *Mu'arif*, pages 94-95, Azam Garh, Lucknow

*We should only accept those narrations which testify to and support the Quran... When there is a difference between the Quran and Hadeeth, the Quran will be the deciding authority.*<sup>385</sup>

On page 90 it is written:

*Here the Maulana has said that without doubt, doubt and conjecture are present in Ahadeeth and this is such a thing which can hardly be denied by anyone.*<sup>386</sup>

So you can see that regarding doubt and conjecture within Ahadeeth, the matter is not limited to Allama Farahi, Maulvi Amin Ahsan Islahi and Syed Sulaiman Nadvi, but according to the statement of these scholars, this is such an established fact that hardly any can deny it.

## 7.9 Maulana Manazir Ahsan Gilani

Some excerpts from *Tadvin-e-Hadeeth* by Maulana Gilani have already been given. With regard to Ahadeeth as the history of the period of Rasul-ullah and of his companions, he writes:

*If we only observe the name given to his book by the greatest Imam of the art of Ahadeeth, Hazrat Imam Bukhari, we can easily understand that whatever I have said is nothing new, rather those who understand have always seen this art with this view in mind. Imam Bukhari's book is today known as just 'Bukhari Sharif' though this is not the actual name of this book. He himself had in fact named it 'Al-Jamia al Sahih al Masnad al Mukhtasar min Amur-e-Rasul-ullah wa Sallam wa Ayyamy hi'. In this the words 'amur' (matters) and 'ayyam' (period) are worthy of consideration, as it is clear from these that the correct definition of Ahadeeth according to Bukhari encompasses all those matters which are related in some way or another to Rasul-ullah. The word 'ayyam' has further broadened its definition i.e. that which I have already said, that the art of Ahadeeth is in fact the history of that period in which a comprehensive personality like Rasul-ullah was given to humanity by Allah, and left an impact on the world for all times. Leaving this behind, and putting aside trivial matters, if we keep in mind the criteria of recognizing the tree from its fruit, then from a quick glance at the present pile of Ahadeeth even by an ordinary person, we can judge the true worth of Ahadeeth, and that its true definition is the same which Imam Bukhari has indicated by including it in the name of his book, as I have explained.*<sup>387</sup>

In this it is clearly explained that according to Imam Bukhari himself and Maulana Gilani, Sahih Bukhari is in fact the history of the period of Rasul-ullah; and this is the status of other books on Ahadeeth.

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<sup>385</sup> Ditto, pages 91-92

<sup>386</sup> Ditto

<sup>387</sup> *Tadvin-e-Hadeeth*, pages 383-84. It was first published through Dar-ul-Mua'rif, Azam Garh and later Nafees Academy, Karachi reproduced it.

## 8 Imam Abu Hanifa and Ahadeeth

The name of Imam Abu Hanifa does not need any introduction. His status in *Fiqah* (jurisprudence) is very elevated. In Chapter 1 we have mentioned what his stance on Hadeeth is according to Allama Iqbal. In this chapter we will explain this further.

### 8.1 In the Compilation of *Fiqah* Imam Azam took very little help from Ahadeeth

The formulating of details about sub-clauses in the light of the principles of the Quran is called *Fiqah*. During the period of Sahaba, there were no defined principles and rules established for *Fiqah*. In this regard the initial and most successful effort was by Imam Abu Hanifa who is known in the Ummah as Imam-e-Azam (Great Imam). And in fact this is what his real status was considered to be. He was the imam of the art of *Fiqah* and a very great imam. *Fiqah* continued to be attributed to his name and is being practiced as such to this day. And even today, the majority of Muslims in the world follow this *Fiqah*. Every knowledgeable person is acquainted with the fact that the *Fiqah* of Imam Azam is based on *Qiyas*. The meaning of *Qiyas* is that we formulate sub-clauses by employing our own intellect (*Ijtehad*) in the light of the principles of the Quran. This fact is also not hidden from scholars that Imam Azam took very little help from Ahadeeth in the compilation of his *Fiqah*. The reason for this was not that he could not get Ahadeeth. According to one narrator, he was born in 61 A.H. and according to another, in 80 A.H., and lived until 150 A.H. And in this era, collecting Ahadeeth was easier than when Imam Bukhari did this work (he died in 265 AH).

As far as the recognition of Ahadeeth is concerned, Mohammad bin Sama'ah says that I heard Imam Yousaf say that I have become inclined towards most of the Ahadeeth, but it is a fact that Abu Hanifa had a far greater understanding of Ahadeeth than me.<sup>388</sup> The reason for this was that he considered Ahadeeth to be neither immutable like the Divine revelation nor above doubt or suspicion. He considered the foundation of Deen to be beyond doubt and the true Deen was present only in the Book of Allah (the Quran). As such, Ali Ibnul Madini quotes from Abdur Razaq that I was sitting with Mo'ammam when Abdullah Ibne Mubarak arrived. We heard Mo'ammam saying that I do not know of any person who could speak about *Fiqah* in a better way than Abu Hanifa and who could apply intellect and *Qiyas* and open the way of *Najaat* (salvation) for people through *Fiqah*. And who would be more fearful of Allah than Abu Hanifa in introducing anything of suspicion and doubt in the Deen of Allah.<sup>389</sup>

He used to compile *Fiqah* in the light of the Book of Allah according to his own *Ijtehad* (intellect) and by consulting others who were able to offer opinions. If after this somebody said that your decision is against the Ahadeeth of Rasul-ullah, he would respond by saying this, which Hazrat Umar used to say, that the decision of Rasul-ullah was for that time and now circumstances have changed so change is necessary in this decision. Or he would say, according to Hazrat Aisha and other Sahaba, who knows what Rasul-ullah said, and what those listening understood from it. In the presence of the

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<sup>388</sup> *Tarikh-e-Baghdad* by Abu Bakar Khateeb, Vol. 13, page 340

<sup>389</sup> Ditto, page 339

Book of Allah, we cannot declare these kinds of unauthentic narrations as being part of Deen. Because he wished to make this fact well-known, that Ahadeeth of Rasul-ullah were neither certain nor immutable, he would thus sometimes adopt severity in rejecting Ahadeeth.

## **8.2 Imam Abu Hanifa did not consider Ahadeeth to be immutable, and when required, would strictly reject them**

Imam Sufyan bin Ainiyyah said that he never saw anyone more courageous in the path of Allah than Abu Hanifa. He used to give examples of Ahadeeth of Rasul-ullah and reject them. When Imam Abu Hanifa learnt that I was copying this Hadeeth (till the time a buyer and seller do not separate, they have the authority to dissolve their contract), Abu Hanifa said, just tell me, if both are travelling in the same boat or if both are imprisoned in a cell together or if both are travelling together on a journey, then how are they going to be separated (and how will their contract be finalised)?

Mufzil bin Musa Senani says that I myself heard Abu Hanifa saying that there are such people among my colleagues who urinate a quantity of two *Qallay*.<sup>390</sup> Imam Abu Hanifa rejected this Hadeeth of the messenger, that if the water contains urine equivalent to two *Qallay*, it is not dirty.<sup>391</sup>

## **8.3 Imam-e-Azam rejected more than 400 Ahadeeth**

Abu Salih Farah says that I heard Yousaf bin Asbat saying that Imam Abu Hanifa rejected more than four hundred Ahadeeth of Rasul-ullah. I asked Yousaf, O Abu Mohammad, do you know those Ahadeeth, and he said yes, I do. I asked him to tell me some of those Ahadeeth. Yousaf said that it is a saying of Rasul-ullah that in the matter of war booty, a horse has two shares while a foot soldier has one share. But Abu Hanifa says that I cannot make the share of one animal more than the share of a Momin. Rasul-ullah and his Sahaba have marked sacrificial animals with their spears. But Abu Hanifa says that by doing this the animal's appearance is disfigured. It is a saying of Rasul-ullah that till the seller and the buyer have not separated, they have the right to cancel a deal. But Abu Hanifa says that when a deal has been finalised, then there is no recourse to cancel it. When Rasul-ullah intended to go on a journey, he would choose a wife to accompany him through a draw. The Sahaba also adopted the same practice. But Abu Hanifa says that to make decisions based on these draws is pure gambling.

Abu Saib says that I heard Waki (a renowned Imam of Ahadeeth) saying that we have found Abu Hanifa opposing two hundred Ahadeeth. Abdul A'la bin Hammad refers to his father Hammad bin Salmah that people used to bring Ahadeeth to Abu Hanifa but he would reject them according to his own logic. Imam Ahmad bin Hanbal has also quoted this saying of Hammad bin Salmah through Mo'ammal.<sup>392</sup>

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<sup>390</sup> A small unit of measurement prevalent at the time.

<sup>391</sup> *Tarikh-e-Baghdad* by Abu Bakar Khateeb, Vol. 13, page 389

<sup>392</sup> Ditto, page 390-91

#### 8.4 Imam Abu Hanifa's strictness in rejecting Ahadeeth

Abu Ishaq Fazari says that I used to ask Abu Hanifa questions about matters relating to jihad. One day I asked him about a problem and he replied accordingly. At this I said that Rasul-ullah has stated such and such regarding this. Abu Hanifa said spare me from this. Similarly one day I asked him about a problem to which he gave an answer. Again I said that in this matter it has been quoted from Rasul-ullah like this. Abu Hanifa said take it and rub it with the tail of a swine. Abu Ishaq Fazari says that I narrated a Hadeeth in front of Abu Hanifa, that a revolt against the ruler of the time was deemed as being illegitimate. Abu Hanifa said that this Hadeeth is from among lies. Ali Ibne Asim says that I narrated a Hadeeth of Rasul-ullah to Abu Hanifa. Abu Hanifa said that I do not accept it. I said that this is what Rasul-ullah has stated. Abu Hanifa again said yes, yes, I do not accept it.<sup>393</sup>

Bashar bin Al-Mufazzal says that I narrated to Abu Hanifa that Nafi quotes from Ibne Umar that Rasul-ullah has said that until a seller and buyer do not separate, they have the right to cancel a deal. Abu Hanifa said this is only a *Rijz* (a battle song). I said Qatadah quotes from Hazrat Uns, that a Jew crushed the head of a Muslim girl between two stones. Rasul-ullah also crushed this Jew's head between two stones. Abu Hanifa said this is just nonsense. Abdus Samad refers to a Hadeeth from his father attributed to Rasul-ullah which was narrated to Abu Hanifa, which said that the fast of both the one who applies fragrance and the one to whom it is applied becomes void. Abu Hanifa said it is just conjecture. In the same way, regarding Walla, a decision of Hazrat Umar was quoted, and Abu Hanifa replied, this is a saying of some Satan (Abdul Waris also quoted this). Yahya bin Adam says this Hadeeth was narrated in front of Abu Hanifa, that Rasul-ullah stated that *Wuz'u* (ablution) is equivalent to half of Eimaan. Abu Hanifa said then do two *Wuz'us* (ablutions) so that your Eimaan is completed. Similarly, this was quoted to Abu Hanifa, that saying 'I do not know', is half of knowledge. Abu Hanifa replied, well then say I do not know twice so that your knowledge is complete.

#### 8.5 These Commands have passed away and are finished

Bashar ibne Asri says that I went to Abu A'awana and said to him that I have heard you have a book by Abu Hanifa. Can you bring it out as I want to study it. Abi A'awana said, my son, it is good you have reminded me and he got up and approached a box, took out a book, tore it to pieces and threw it away. I said why did you do this wicked thing? He said that one day I was sitting with Abu Hanifa when a courier came from the Sultan and told him that the Amir wants your opinion about a man who has stolen a bee-hive. What is your directive about it? Without any hesitation Abu Hanifa replied, that if it is worth ten Dirham then ampute his hand. After the courier departed I said to Abu Hanifa, are you not afraid of Allah. I have been told by Yahya bin Saeed (Qatan) who has heard from Muhammad bin Haban, and he from Rafe bin Khadij that Rasul-ullah stated that a hand cannot be amputated in relation to the theft of fruit and vegetables. Now go at once to help this man otherwise the Amir will amputate his hand. Again, without any hesitation, Imam Abu Hanifa replied that this order has been delivered and is ended. So the hand

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<sup>393</sup> Ditto, Vol 13, page 387

of this thief was amputated. After explaining these details, Abu A'wana said that no book by such a person should remain with me.<sup>394</sup>

## 8.6 Doing *A'qiqah*<sup>395</sup> is among deeds of Ignorance<sup>396</sup>

Abu Bakar Asram says that Abu Abdullah Ahmad bin Hanbal narrated many Ahadeeth, attributions to the Sahaba, and quotes of followers in relation to details of *A'qiqah*. Then smiling with surprise, he said that according to Abu Hanifa this is one of the deeds of ignorance. Mohammad Yousaf Baikandi says that a quote of Imam Abu Hanifa was narrated in front of Imam Ahmad bin Hanbal that divorce can be granted even before *Nikah* (wedlock). Imam Ahmad said, it appears as if poor Abu Hanifa was never even in Iraq and as if he never had anything to do with knowledge. In this regard, besides Rasul-ullah, the Sahaba, and about thirty reliable followers, the sayings of Saeed bin Jabir, Saeed bin Al-Musib, Attar, Ta'us and Akrama etc are available that there can be no divorce before *Nikah*. How can Abu Hanifa dare to say that divorce can take place?<sup>397</sup>

You have seen the conduct of the greatest imam of Islamic *Fiqah* regarding Ahadeeth. The *Fiqah* which is drafted by him and attributed to him is prevalent among the majority of Muslims. But among us, neither Imam-e-Azam nor Hanafi Muslims are declared to be deniers of Ahadeeth, though the degree of severity in the denial of Ahadeeth which is attributed to Imam Abu Hanifa is rarely attributed to others who deny Ahadeeth.

## 8.7 If I had been present during the times of Rasul-ullah, he too would have adopted many of my sayings

Imam Azam has presented arguments in support of his *Maslak*. He says Rasul-ullah's method in devising sub-clauses (writing *Fiqah*) was to consult his companions and if someone had a better suggestion, he would adopt this. After this Imam Azam says if I had been living during the times of Rasul-ullah, I too would have been included in this consulting team. I think that in many matters the messenger would have accepted my opinion. In this regard:

*Mahmud bin Musa says that I heard from Yousaf bin Asbaat that Imam Abu Hanifa used to say that had I come across Rasul-ullah, or had he come across me, he would truly have agreed to many of my sayings. And I have also heard Abu Ishaq say that Abu Hanifa would often come across Ahadeeth attributed to Rasul-ullah and he used to oppose them.*<sup>398</sup>

Yousaf bin Asbaat has been referred to by Abu Salih al Farah who said:

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<sup>394</sup> Ditto, pages 290-91

<sup>395</sup> An optional event designed to celebrate a child's birth. There is no religious consequence for not doing an *A'qiqah*. Not in the Quran. (Ed)

<sup>396</sup> The 'Age of Ignorance' is the age before the advent of Islam. (Ed)

<sup>397</sup> *Tarikh-e-Baghdad*, by Abu Bakar Khateeb, Vol 13, page 411

<sup>398</sup> *Tarikh-e-Baghdad*, by Abu Bakar Khateeb, Vol. 13, page 287

*Imam Abu Hanifa used to say that had Rasul-ullah found me or I had found him (i.e. we were both present in the same era), he would have accepted many of my sayings. What is Deen but the name of a good and fine opinion.*<sup>399</sup>

We believe that in this regard there is no need for any further elucidation. The summary of whatever has been said is that whatever decisions are taken in the light of the Quranic principles by the *Markazi Millat* (i.e. the Central Authority of the Quranic State) with the advice of the representatives of Ummah, are called Islamic Shariah. And these decisions change continuously with the changing times.

It was on the basis of this *Maslak* of Imam Abu Hanifa regarding Ahadeeth that he was later declared a denier of Ahadeeth (*Munkir-e-Hadeeth*). And all sorts of accusations were levelled against him and he was subject to strange kinds of curses and fatwas.

### **8.8 Curses of *Muhaddisin* against Imam Abu Hanifa**

Imam Malik bin Uns says that the *Fitna* (chaos) created by Abu Hanifa for this Ummah is no less than the one created by Iblis (Satan). In both cases, i.e. in belief of *Arjaa* and in rejection of Ahadeeth, Abdur Rahman bin Mehdi says that excepting the *Fitna* of *Dajjal*, I see no greater *Fitna* than the one created by Abu Hanifa...<sup>400</sup>

### **8.9 Imam Abu Hanifa was breaking every tenet of Islam one by one**

Sulaiman bin Hassan Halbi says I have heard Imam Aozai saying several times that Abu Hanifa has broken all the tenets of Islam, one by one. And similarly when Imam Abu Hanifa died, Imam Aozai said, thanks be to Allah, he was breaking every tenet of Islam one by one. Fazari says that I overheard both Sufyan and Aozai saying that there has been no-one more wretched than Imam Abu Hanifa being born in Islam. Imam Shafi used the term, 'worst', to label Abu Hanifa. When Qais bin Al-Rabi was asked his opinion about Abu Hanifa, he said he was the most ignorant from the past (narrations and traditions), and most scholarly (orders and sub-clauses) of the future.<sup>401</sup>

### **8.10 Opposition to Abu Hanifa is in Itself Truth**

Umro bin Qais says that a person who wants to find out the truth should read the sayings of Abu Hanifa and his colleagues and only then should he oppose these sayings. Ammar bin Zariq says, when you oppose Abu Hanifa you will find the truth. Bushra said, if you oppose Abu Hanifa you will find the truth. Ibne Ammar says that when you doubt something, see what Abu Hanifa has said, then just oppose it as that will be the truth.<sup>402</sup> Or just say that there is blessing in merely opposing him.

### **8.11 It Was a Crime to Refer to Abu Hanifa in the Mosque**

Abu Obaidah says that I was sitting in the mosque of Rasafa with Aswad ibne Salim when some problem came up. I unwittingly uttered that Abu Hanifa says it like this. Aswad

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<sup>399</sup> Ditto, page 390

<sup>400</sup> Ditto, page 396

<sup>401</sup> Ditto, page 498

<sup>402</sup> Ditto, page 408



admonished me and said, you are mentioning Abu Hanifa in the mosque? And he was so offended with me for the crime of mentioning the name of Abu Hanifa in the mosque that he did not speak to me till his death.<sup>403</sup>

Sufyan narrated a Hadeeth that he heard from Hasham bin Marva, who had heard it from his father, that the condition of Bani Israel was balanced until the influence of the children of slave women increased and they interfered in matters of Deen. In this way they became misguided and in turn misguided the people also. After that Sufyan said that in Islam also the condition of the people was balanced and established till it was changed by Abu Hanifa in Kufa, Batti in Basra, and Rabiah ibne Abdur Rahman in Medina. When we looked into it, we found that they were all the children of slave women.<sup>404</sup>

### **8.12 *Fiqah* Hanafi is the Sermon of *Dajjals***

Hamdoya bin Mukhlid says that Mohammad bin Muslimah Madinee was asked, 'What is the reason that the opinion of Abu Hanifa has pervaded all the cities, but has not been able to enter Medina?' Mohammad bin Muslim replied that it is because Rasul-ullah said that there is an angel deputed to each street of Medina that will stop the *Dajjal* from entering it. And because it is the sermon of *Dajjals*, it could not enter there.<sup>405</sup>

### **8.13 Imam Abu Hanifa was an 'Orphan and Dumb' in the matter of Ahadeeth**

Ibne Ishaq Tirmizi says that Abdullah bin Al Mubarak said that Abu Hanifa was an absolute orphan in the study of Hadeeth. Sareej bin Younas has referred to Abu Qatan that though we quoted Ahadeeth from Abu Hanifa, he was dumb in Ahadeeth. Ibne Namar says that I have found people in agreement about this, that setting aside opinion, people did not trust any Hadeeth narrated by Abu Hanifa. Hujjaj bin Artat says, 'Who was Abu Hanifa? Who accepts what Abu Hanifa says? And what in actual fact was Abu Hanifa?' Ali bin Almadini says that there was a reference to Abu Hanifa in front of Yahya Ibne Saeed Qattan and he was asked his opinion about a Hadeeth from Abu Hanifa. Yahya retorted, when was he even a purveyor of Hadeeth? Mohammad bin Hammad Muqri says that I asked Yahya bin Moeen a question about Abu Hanifa and Yahya replied, how many Ahadeeth did he even have that you are asking me about him? Abu Bakar ibne Shazaan says that Abu Bakar ibne Abi Daud said that Abu Hanifa copied a total of one hundred and fifty Ahadeeth at least half of which contained errors and mistakes.

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<sup>403</sup> Ditto, page 409

<sup>404</sup> Ditto, page 394

<sup>405</sup> Ditto, page 396

### 8.14 Imam Abu Hanifa was Neither Trustworthy nor Reliable

Mo'ıl says that there was mention of Abu Hanifa in front of Sufyan Sa'ori. Sufyan Sa'ori at that time was circumambulating the Kaaba. Sufyan said that Abu Hanifa was neither trustworthy nor reliable (*Saqqa* and *Mamoon*) and he kept on repeating these words till he had completed his rounds.<sup>406</sup>

Keeping all the above opinions in mind, reflect who were these people holding these opinions and about whom. Every one among them is recognized as a pillar of knowledge about Ahadeeth and authority (*Rijjaal*). This decision of these scholars of Sunnah was about Imam Abu Hanifa. Now see what opinions these people hold about two great righteous pupils of Abu Hanifa, Imam Abu Yousaf and Imam Mohammad. But before moving forward, keep this much in mind that in *Fiqah* Hanafi, no book of Imam Abu Hanifa himself has reached us. Whatever has reached us has been via these two (respected) gentlemen.

### 8.15 Judgment of Imams of *Rijjaal* about Imam Abu Yousaf

Abdur Raziq bin Umar says that I was sitting with Abdullah bin Almubarak when a man came to him and asked him about an issue. Abdullah gave him a fatwa. The man said, I asked Abu Yousaf about this same issue but his fatwa is opposite to yours. Abdullah bin Almubarak replied that if you have offered any prayers behind Abu Yousaf which you can recall, then go and immediately repeat these prayers.<sup>407</sup>

### 8.16 Abu Yousaf was a Liar and Useless

Abdah bin Abdullah Khurasani says that someone asked Abdullah ibne Almubarak which of the two, Abu Yousaf or Mohammad, is the more truthful? Abdullah ibne Almubarak said rather that say that, ask which is the bigger liar. The man said 'very well, but give me your opinion regardless'. Abdullah said, Abu Yousaf.<sup>408</sup>

Abdullah bin Idrees says that Abu Hanifa was himself misguided and had a misguided personality while Abu Yousaf was among the wretched ones.<sup>409</sup>

### 8.17 Imam Abu Yousaf Accused Abu Hanifa of Lying

Mohammad bin Ismail Bukhari (Sahib-ul-Sahih) says that a saying of Nauman (Imam Abu Hanifa) was copied from me which said why are you people not astounded about Yaqub (Imam Abu Yousaf), who has accused me of so many lies which I have never uttered.<sup>410</sup>

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<sup>406</sup> Ditto, Vol. 13, page 415

<sup>407</sup> Ditto, Vol. 14, page 257

<sup>408</sup> Ditto, Vol 14, 257

<sup>409</sup> Ditto, Vol 14, page 257

<sup>410</sup> Ditto, Vol. 13, Page 258

Abu Naeem Fazal bin Wakeen says that I myself heard Abu Hanifa saying to Abu Yousaf, may you be cursed (suffer a loss), how could you attribute so many lies to me in these books which I have never said?<sup>411</sup>

Ibne Abi Sheeba and Ibnul Mughlani refer to Yahya bin Mo'een saying that though Abu Yousaf Qazi had no ability to assess Ahadeeth, yet he is still trustworthy.<sup>412</sup>

Ahmad bin Hanbal says that though in the beginning I copied Ahadeeth from Abu Yousaf, I do not narrate his Ahadeeth. He further said that though Abu Yousaf is truthful, one should never narrate any Hadeeth from the companions of Abu Hanifa.

When Abu-ul-Hassan (Imam) Dar Qatni was asked about Abu Yousaf, he said that though he is more reliable than Mohammad bin Al Hassan, he is like a one-eyed one among the blind. Imam Mohammad bin Ismail Bukhari says that Yaqoob bin Ibrahim Abu Yousaf Qazi was discounted by the Muhaddisin.<sup>413</sup>

### **8.18 The Opinion of Imams of *Rijjaal* about Imam Mohammad bin Al Hassan**

Imam Ahmad bin Hanbal says that Yaqub Abu Yousaf was associated with Ahadeeth, but Abu Hanifa and Mohammad bin Al Hassan were both against Ahadeeth attributed to Rasul-ullah. The opinions of these two were very negative i.e. Abu Hanifa and Mohammad bin Al Hassan.<sup>414</sup>

When Yahya bin Mo'een was asked a question about Mohammad bin Al Hassan, he stated that Mohammad bin Al Hassan is a liar. Similarly on one occasion he said that he is weak while another time he said that he is of no consequence, and a Hadeeth from him cannot be written.<sup>415</sup>

### **8.19 Imam Mohammad Was a Liar**

Imam Abu Daud Sabhastani says that Mohammad bin Al Hassan Shebani is nothing. His Ahadeeth cannot be written.<sup>416</sup> Imam Abu-ul-Hasni Dar Qatni says that Mohammad ibne Al Hassan Shebani Abu Hanifa was called a liar by Yahya bin Mo'een and Imam Ahmad bin Hanbal. But in my opinion he should be completely disregarded.<sup>417</sup>

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<sup>411</sup> Ditto, Vol. 13, Page 258

<sup>412</sup> Ditto, Vol. 12, page 259

<sup>413</sup> Ditto, Vol. 14, page 259-260

<sup>414</sup> Ditto, Vol. 14, page 179

<sup>415</sup> Ditto, Vol. 2, page 180

<sup>416</sup> Ditto, Vol 2, page 181

<sup>417</sup> Ditto, Vol 2, page 181

## 8.20 Imam Mohammad Accused Imam Abu Yousaf of Being a Liar

Bashar bin Al Walid reports that Abu Yousaf said, just ask this liar i.e. Mohammad bin Al Hassan, whether whatever he attributes to me, has he ever even heard it from me?<sup>418</sup>

Yahya bin Mo'een says that Mohammad bin Al Hassan was asked in my presence whether he had heard all the things he was copying in these books from Abu Yousaf. Mohammad replied, I swear upon Allah that I have never heard these from Abu Yousaf, yet it is a fact that I understand these books more than everyone else. I have only heard *Jam'a Saghir* from Abu Yousaf.<sup>419</sup>

## 8.21 *Fiqah Hanafi* was Not to Remain Immutable till Eternity

You have just seen the *Maslak* of Imam-e-Azam (and his pupils) about Hadeeth. In this regard, one more thing comes to the fore and it is this, was it Imam-e-Azam's desire that he should declare that his *Fiqah* should remain immutable till the Day of Judgment? It is obvious that a person who holds such a belief that the decisions of Rasul-ullah cannot be considered immutable till the Day of Judgement, can then never say about his own decisions that they should be considered immutable till the Last Day. In this regard even historical evidence is available that Imam Abu Hanifa opposed this issue with great force, that his interpretations should be given permanence.

## 8.22 Imam Abu Hanifa's Opinions about *Fiqah Hanafi*

Nazar bin Mohammad says that we used to visit Imam Abu Hanifa and a person from Syria used to accompany us. Before returning to Syria he came to take his leave from Imam Abu Hanifa. Imam Abu Hanifa asked him, O Syrian, what, are you going to take this *Kalaam (Fiqah)* with you to Syria? The Syrian replied yes. At this the Imam said, be aware you are taking a great trouble with you.<sup>420</sup>

Mazahim bin Zafar says that I myself asked Imam Abu Hanifa, that whatever fatwas you proclaim or write in your books, are they all truth in which there is no room for any doubt or suspicion? Imam Abu Hanifa replied, by Allah, I do not know. It is possible that these are *Batil* (false) and that there is no room for doubt or suspicion in their being so.<sup>421</sup>

Imam Zafar says that we used to come and go to Imam Abu Hanifa and whatever decisions he used to make, we would write these down. Imam Zafar reports that one day Imam Abu Hanifa told Abu Yousaf, O Yaqub, foolish one, do not write down word for word everything you hear from me. Today I have an opinion which I might discard tomorrow.

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<sup>418</sup> Ditto, Vol 2, page 180

<sup>419</sup> Ditto, Vol 2, page 180

<sup>420</sup> Ditto, Vol. 3, page 401

<sup>421</sup> This is what happens when the Quran is not used as a reference.

Abu Naeem says that I heard Imam Abu Hanifa telling Abu Yousaf not to write any opinion from him, because 'by Allah I do not know whether I am mistaken or correct in my verdicts'.<sup>422</sup>

Sehl bin Muzahim says that I frequently heard Imam Abu Hanifa reciting this verse:

*Those who listen to the Word, and follow the best meaning in it.*<sup>423</sup> (39:18)

Hassan bin Ziad Lolvi says that our saying (*Fiqah*) is an opinion that we have tried to make as good as possible. If someone can produce a better saying than ours, that will be a better interpretation.<sup>424</sup>

It is evident from Imam Abu Hanifa's explanation that he also did not consider his *Fiqah* to be beyond any doubt and free from any errors of omission and commission. In that case, to what degree can it be appropriate for us to consider his opinions equivalent to the Revelation of Allah, and by declaring it to be flawless make it a constitution for action by the Ummah till the Day of Resurrection?

Consider the above explanations once again and it will become apparent to you that the *Maslak* of Imam Abu Hanifa was as follows:

1. The only things which are immutable in Deen are the Quranic orders and principles and this Book alone is above any suspicion or doubt.
2. Narratives have a historical status from which assistance can be taken for decisions but their status cannot be viewed as permanent and unchangeable in Deen.
3. *Fiqah* should be worked out in the light of the Quranic principles, but even then such edicts cannot be considered to be immutable till the Day of Resurrection

After this let us see what was being said about the Imam's *Maslak*. In this regard we are only going to look at one quote from Imam Ahmad Hanbal:

*Ibrahim Hobi says that Abu Hanifa has added so many such things to knowledge that it is better to chew water alone than these. One day I presented some issues from Imam Abu Hanifa to Imam Ahmad bin Hanbal. He was staggered and said it appears that Abu Hanifa is writing an absolutely new Islam.*<sup>425</sup>

Therefore, if someone says the same thing about Ahadeeth which Imam Azam used to say, and our conservative and traditional category of people say that a new Deen is being created, it will not be something new. This has been happening from the beginning.

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<sup>422</sup> Ditto

<sup>423</sup> Ditto, Vol. 14, page 351

<sup>424</sup> Ditto, Vol. 14, page 351

<sup>425</sup> Ditto, Vol. 13, page 413

(Intentionally left blank)

## 9 The Quran (In the Mirror of Narratives)

The entirety of Deen is based on conviction. This is the very foundation on which its entire structure is raised with the surety that what we consider Deen is without doubt from Allah. If even a small crack arises in this foundation, the whole edifice of Deen will come tumbling down. In this there is no question of a small or big issue. For example, it is our Eimaan that Allah sent his Revelations to Moses and Jesus and from the point of view of its real basis and composition, they were given the very same Deen which is in the Quran. Today both Jews and Christians claim that they have the Torah and the Bible but despite this we do not accept these books as Deen. Its reason is clear, and that is because in these books there have been modifications and changes.<sup>426</sup> We cannot truly say today that whatever is in them is the same that was revealed to the messengers. It could be said that there will be some matters in them which have not been subject to change and these matters should be accepted as Deen. It is correct that there will be such matters in these books, but as has been noted before, if there is the slightest doubt in any matter relating to Deen, then it can no longer remain as Deen. This is why both the Torah and the Bible cannot be accepted as books of Deen. After this our Eimaan about the Quran is that it is word for word and letter for letter from the beginning of the word '*Al-Hamd*' to the last word '*Wan-Nas*' exactly the same which Allah revealed to Rasul-ullah and which Rasul-ullah passed to the Ummah. Now think that if even the slightest suspicion arises in anyone's heart, then for him the Quran cannot be the Book of Deen. Its status will become the same as that of the Bible and Torah.

We have seen that the most effective trick and successful technique to create a new *Madhab*<sup>427</sup> (religion) to replace the Deen given by Allah is to devise false Ahadeeth and to attribute these to Rasul-ullah. As such this was done, and done with great impunity and blatant audacity. But the greatest objection against Ahadeeth is that if this was Deen, then why did Rasul-ullah not make a compilation of it and give it to the Ummah just like the Quran? And like the Quran, why were these not learnt by heart and preserved? If the Quran was the core text and Ahadeeth were its *Sharah* (exposition); and if the Quran was a summary and Ahadeeth its explanation; and if the Quran was such a book that it could even be cancelled through Ahadeeth and this way Ahadeeth was the deciding factor, then, more than the Quran, there was a greater need to have preserved Ahadeeth, and to have passed these on to the Ummah. This was such a huge objection that it was not easy to avoid it. The solution which they contrived to this dilemma was that the idea should be spread about the Quran that Rasul-ullah had not left the Quran itself in a compiled shape for the Ummah either. This was also collected and compiled by those who followed. And the way in which you see differences in narrations regarding Ahadeeth, in the same way (Allah forbid) regarding the Quran there were many differences present in the time of the Sahaba and their followers. The way narratives are single news which have been narrated by one Sahabi, similarly the verses of the Quran were collected by one or two persons etc. All this is a pack of lies. Therefore to achieve this aim they invented Ahadeeth and publicized them. These narratives are still present in the compilations of Ahadeeth today.

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<sup>426</sup> This is checked by using the Quran as an external criterion. (Ed)

<sup>427</sup> This word has not been used anywhere in the Quran. The Quran has used Deen.

## 9.1 *Kitab-ul-Masahif*

In this regard the famous book by Hafiz Abu Bakar Abdullah ibne abi Daud Sulaiman bin Ash'at Subahstani<sup>428</sup> titled *Kitab-ul-Masahif* has special significance because all the narrations regarding the Quran have been compiled in it. These narrations are mostly to be found dispersed in *Sabai Sittab* and other authentic books of narrations. This book is authored by Abu Bakr Abdullah ibne abi Daud whose year of birth is 230 A.H. and year of demise is 316 A.H. He was the son of a famous Imam of Ahadeeth, Abu Daud Sulaiman ibne Ash'at Subahstani (whose book *Kitab-e-Sunnan* is one of the six famous books, *Sabai Sittab*. His book *Al-Masahif*, is considered authentic by the scholars of Ahadeeth. As a result most of the books written by later authors contain references to this book. Imam Ibnul Jarzi called it '*Siqatun Kabiratun Mamoon*' (great dependable work). In Baghdad he is remembered as *Imam-ul-Iraq* and was highly respected by both the government and the people. In the mosque of Baghdad the Sultan of the time had a special dais installed for him where he would sit and narrate Ahadeeth. The scholars of Iraq wrote Ahadeeth quoted by him and learnt from him but no one could reach his status.

After this brief introduction to the author, we will introduce you to selected quotes from this *Kitab-ul-Masahif*. So keep listening and banging your head in despair.

## 9.2 The Quran was compiled by Hazrat Abu Bakar, not Rasul-ullah

Imam ibne Abi Daud, with his own authority, copies from Zaid bin Sabat that the year the inhabitants of Yamama were killed, Abu Bakar sent a man to summon me and Hazrat Umar was also present there. Abu Bakar said that he (Umar) came to me and said that many of the reciters (*Qari*<sup>429</sup>) of the Quran have been killed. I fear that if there are killings in another incident, in this way the Quran may be lost. My suggestion is to compile the Quran. I asked Umar, how can you do the work that Rasul-ullah did not do? Umar said, by Allah, this is a very good work, and kept insisting till I agreed to that which Allah had opened his heart, and my heart was also opened to it, and my opinion became the same as his. Abu Bakar said to me, you are a young and intelligent man and have been writing revelations for Rasul-ullah. Since we do not consider you to be *Muthim*<sup>430</sup> therefore you should write the Quran down. Zaid bin Sabat said, by Allah, had they asked me to move a mountain from its position to another place, that would have not have been more difficult for me than this task. He said to both of them, how can you do the work that Rasul-ullah did not do? Abu Bakar and Umar said, by Allah, this is definitely a good work and both continued to insist till the task for which their hearts were opened, my heart also opened to it, and my opinion became the same as theirs. Therefore for the purpose of writing I started collecting pieces of paper, leaves of date palms, pieces of stones and started searching the memories of people (*Huffaz*), till I came to a verse that I used to

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<sup>428</sup> He will be subsequently referred as Imam ibne Abi Daud. (Ed)

<sup>429</sup> A person who recites the Quran with the proper rules of recitation. Although it is encouraged, a reciter (*Qari*) does not necessarily have to memorize the Quran. (Ed)

<sup>430</sup> *Muthim* – this means that you are not accused of anything. (Ed)



hear Rasul-ullah read but could not find. It was '*Laqad ja akum Rasul un min anfisikum*' (9:128). I searched for it. Eventually I found it with Khazima bin Sabit and I wrote it in its *Surah*.

### 9.3 Why was the Quran Compiled during the Era of Abu Bakar?

Imam ibne Abi Daud with his authority referring to Urwah ibne Zubair, says that when a lot of *Qaris* were killed, Abu Bakar feared that in this way the Quran will be lost. Ultimately he told Umar and Zaid ibne Sabit to sit by the door of the mosque and whoever presented two witnesses about anything about the Book of Allah, to write this in the Quran.

Imam ibne abi Daud with his authority copies from Abd Khair, saying that I heard Hazrat Ali saying that the biggest reward (*Sawaab*) regarding *Masahif* will go to Abu Bakar. May Allah have mercy on Abu Bakar. He was the first person who encased the Quran within the folds of two covers.

### 9.4 The Quran was Compiled by Abu Bakar Himself and was Reviewed by Hazrat Zaid

Imam ibne abi Daud with his authority copies from Salim and Kharja, saying that though Abu Bakar had compiled the Quran, Zaid bin Sabit refused to accept it, till Abu Bakar requested the help of Hazrat Umar to convince Zaid bin Sabit. So Umar managed to get his agreement and a review was done. These books remained with Hazrat Abu Bakar till his death. After this these remained in the custody of Hazrat Umar till his death. Then these remained in the custody of Hafsa, wife of Rasul-ullah. When Usman asked for these Hafsa refused to hand them over till she got a promise from him that he would return them to her and sent them on this basis. So Hazrat Usman wrote these into *Masahif* and returned the original books to Hafsa, and they remained with her till Marvan in his time took them and burnt them.

You can see regarding this extremely important matter how one statement is contradicting the other. But so far it has been said that the Quran was not given in a compiled form by Rasul-ullah, but was compiled during the time of Hazrat Abu Bakar Saddique. Now let us move a step further.

## 9.5 Compilation of the Quran was not done by Abu Bakar but was started by Umar and Completed by Usman

Imam ibne abi Daud with his authority referring from Yahya bin Abdur Rahman bin Hatib says that Umar Ibnul Khitab resolved to compile the Quran. In this regard he gave a sermon to the people and asked that whoever has in his possession any part of the Quran from Rasul-ullah, should bring it to him. People had written the Quran on paper, wooden boards and the bark of date palms. And Hazrat Umar accepted nothing from anyone till two witnesses gave evidence. During this time Umar was martyred and Usman ibne Affan stood up and told the people that whoever had any part of the Quran should bring it to him. He too never accepted anything until two witnesses did not give their evidence. In the meantime Khazima ibne Sabit came and said that I see that you have left out writing two verses. It was asked which are those two verses? He replied that I myself received these two verses from Rasul-ullah: '*laqad jaakum Rasulun min anfisukum azizun alaybi maa untum alaikum bil Momineen rausfur rahim'*. At this Hazrat Usman said that I testify that both of these verses are from Allah. Then Usman asked Khazima, tell us where should we place these two verses? Khazima replied that these should be placed after whichever Surah of the Quran was last revealed, and end this Surah with these verses. As a result these two verses were incorporated at the end of *Surah Tauba*.<sup>431</sup>

## 9.6 Eaten by a Goat

These two verses were found, however two verses were lost in such a way that they can never be found till the Day of Resurrection. In *Sunnan Ibne Maja*, (which is an authentic book of *Sabai Sittah*), the following narrative is found which is attributed to Hazrat Aisha. She says:

*A verse regarding Rajm (the stoning of an adulterer) and a verse regarding Raza'at-e-Kabeer were written on a piece of paper that was put under my wooden bed. When Rasul-ullah died we were busy dealing with this tragedy. In the meantime a pet goat came in and ate this paper (and those verses were lost).*

Therefore it was decided after this that these verses were not to be included in the Quran but action should be taken on them according to their content. That which is said among Muslims that the punishment of a fornicating married person is stoning is based on this very lost verse. In the present Quran the punishment of a fornicator is 100 lashes.<sup>432</sup>

Anyhow the story of the compilation of the Quran (according to the narratives) has reached this stage where it is said that it was neither compiled by Rasul-ullah, nor was it compiled during the reign of Hazrat Abu Bakar Siddique. Its compilation was started by Hazrat Umar and he too left it incomplete and was martyred. Now let us proceed.

## 9.7 Differences during the Era of Usman

Imam ibne abi Daud with his authority, copies from Yazid bin Muawiyah, saying that I was sitting within a gathering in the mosque during the reign of Walid bin Aqbah, where the renowned Sahabi, Hazrat Huzafah, was also present. At that time no-one was there

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<sup>431</sup> Verses are: (9:128-129)

<sup>432</sup> Verse (24:2)

to stop people from entering the mosque nor were there any policemen. Suddenly an announcer proclaimed loudly that whoever recites the Quran on the lines of Abu Musa Ashri should approach this corner which is near Abwab Kunda, and the one who recites the Quran on the pattern of Abdullah bin Mas'ood should come to this other corner which is towards the house of Abdullah. And there a difference has arisen between two persons about a verse of *Surah Baqra*. One recited, '*Wan ma-wal-Hajj wal Amrat-al-Bai*'<sup>433</sup> while the second recited, '*Wan ma-wal-Hajj wal Amrat ullah*'. Hazrat Huzaifah became angry and his eyes turned red and he at once gathered his robes under his arms and stood up in the very mosque. This incident occurred during the era of Hazrat Usman. And he said that either the Caliph should come to me or I will go to him (so that I may tell him about this), because the Ummahs before you did the same. Then he moved forward and sat down and said that, 'Allah sent Rasul-ullah as a messenger and he with the help of the Momineen fought against the non-believers, till the time that the Deen of Allah overwhelmed all. Then Allah took Rasul-ullah away, and the people started running in all directions like unbridled horses. Then Allah made Umar the caliph and he entered into the heart of Islam (and he wished to establish balance in the system). Then Allah took him away too and the people once again started running in all directions like wild horses. After this Allah made Usman the caliph, and I swear by Allah, that the time is near when people will indulge in that kind of adventure with Islam which will exceed all those previous ones of the past'.

## 9.8 Abdullah bin Masood's Displeasure over the Selection of Zaid bin Sabat

Imam ibne abi Daud copying with his authority from Ibrahim Nakhi, notes that when Hazrat Usman ordered the tearing up of all papers apart from his own compilation of the Quran, Abdullah bin Masood said, 'O people, hide your Qurans because whoever hides something will bring it with him on the Day of Resurrection. And the best thing to hide is the Quran which anyone among you will bring along on the Day of Resurrection'.

Imam ibne abi Daud with his own authority copies from Obaidullah bin Abdullah Utbah that Abdullah bin Masood disliked the writing of the Quran by Zaid ibne Sabat and said, 'O *Jamaat* of Muslims! I am being kept from the writing of the Quran and its responsibility has been given to such a person who, by Allah, when I accepted Islam, he was still in his Kafir father's loins (i.e. was not yet born)'.

Did you notice what is being quoted about the reaction of the Sahaba over the efforts to compile the Quran?

Imam ibne abi Daud also copies with his own authority from Zarban Jaish that Abdullah bin Masood said that, 'I have read more than seventy *Surahs* (chapters) from the lips of Rasul-ullah while Zaid bin Sabat was still just a child with only two locks of hair waving about on his head'.

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<sup>433</sup> Verse (2:196)

He also copies from Shafiq that Abdullah bin Masood said, '*Mun yaghlal yati bema ghal yaum al qiamal*'<sup>434</sup>. On whose Qirat (recitation) does Hazrat Usman order me to recite the Quran? I have personally recited more than seventy Surahs from Rasul-ullah and the companions of the messenger know that I am the most knowledgeable among them about the Book of Allah. And if I had known that there was someone who knows the Book of Allah more than me I would even have travelled to go to him.'

## 9.9 Compilation of the Quran during the Era of Hazrat Usman

Imam ibne abi Daud after copying this narration by ibne Shahab Zehri (already mentioned under No.1), also copies via an attribution by Ibne Shahab Zehri of Uns ibne Malik Ansari, that in the battle for Azerbaijan and Armenia the inhabitants of Syria and Iraq gathered and recited the Quran to each other. A big difference emerged and it very nearly resulted in a conflict between them. When Huzaifa Ibn Al Yemaan observed these differences of theirs about the Quran, he went straight to Hazrat Usman and said that the people are differing greatly about the Quran. So much so that by Allah, I am becoming worried that they may not become entangled in those differences in which the Jews and Christians are already embroiled. Hearing this Hazrat Usman became very anxious and he sent couriers to Hazrat Hafsa and recovered the manuscript which was compiled by Zaid bin Sabat on the order of Hazrat Abu Bakar, and had many copies of it written, and sent these to all corners of the country.

## 9.10 Marvaan burnt the copies prepared by Hazrat Hafsa

When Marvaan became the Amir of Medina he sent his men to Hazrat Hafsa to get the documents so that he could burn them. His concern was that the writers should not begin differing with each other but Hazrat Hafsa refused his request. Ibne Shahab says that I was told by Salim bin Abdullah that when Hazrat Hafsa died, Marvaan sent a stern message to Hazrat Abdullah ibne Umar to send those documents to him. Therefore, the moment the people returned from the funeral of Hazrat Hafsa, Abdullah ibne Umar sent all those scripts to Marvaan. Marvaan burnt them one by one from fear that there may be something in them which could be against those documents which were written by Hazrat Usman.

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<sup>434</sup> Verse (3:161)

## 9.11 How was the Quran Compiled during the Era of Hazrat Usman?

Imam ibne abi Daud writes with his authenticity from Ayub, who in turn copies from Abu Qalab, that during the time of Hazrat Usman a teacher used to teach according to the *Qirat* of some individual, while another teacher used to teach according to the *Qirat* of another individual. Children used to read the Quran and differ with each other about it to such an extent that these differences spread to the teachers and then people started declaring *Takfir*<sup>435</sup> based on differences in *Qirat*. This reached Hazrat Usman's ears and so he gave a sermon and said:

*You people differ in the Quran even when I am around and accuse each other. The mistakes and differences of the people who live in other cities and are far away from me, are even greater. O people of Muhammad! Be united and write a united Imam (Kitab-Allah) for the people.*

Abu Qalabah says that I was told by Malik bin Uns (the grandfather of Imam Malik bin Uns) that he was among those people who made him write the Quran. There used to be differences frequently on some verse or other and some individual would come to mind who had learnt this verse directly from Rasul-ullah. Sometimes that person would not be present or was to be found in some village, so the verses before and after would be written down, and a space would be left for that verse, till that individual could come himself or could be summoned (and then after asking him, that verse would be written down). Once he was free from writing the book, then Hazrat Usman wrote to all the towns and cities that I have performed such and such a deed, and whatever was with me I have erased it. Therefore whatever remains with you (against the Quran), you should discard it too.

Imam ibne abi Daud with his authority copies from Mas'ab ibne Sa'ad, saying that Hazrat Usman gave a sermon to the people telling them that only thirteen years have passed since Rasul-ullah separated from you but you have started doubting the Quran. You say that this is the *Qirat* of Abi (bin Kaab) and that is the *Qirat* of Abdullah (bin Masood), and I swear by Allah, you do not read your *Qirat* correctly. I therefore make it incumbent upon all of you that whoever has any part of the Book of Allah should bring it to me. As such someone would bring a piece of paper while another would bring a piece of leather on which the Quran was written, till in this way a lot of material was gathered. Then Hazrat Usman came inside and calling each individual in turn and making them swear by Allah would ask, did you hear this directly from Rasul-ullah, did Rasul-ullah get you to write this stuff down? That individual would agree. When Hazrat Usman was finished, he asked the people, who is the best calligrapher among you? The people replied, Rasul-ullah's calligrapher, Zaid bin Sabat. Then he asked, who among you is the greatest expert in Arabic grammar? The people replied, Saeed bin al-Aas. So Hazrat Usman said that is fine, Saeed would dictate and Zaid would write it down. As such Zaid ibne Sabat wrote a Quran and wrote many Qurans, and Hazrat Usman distributed these Qurans among the people. Abu Qalabah says that I heard some people of Mohammad saying that Usman did a very good deed.

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<sup>435</sup> The practice of one Muslim declaring another Muslim an unbeliever or Kafir

Imam ibne abi Daud, via another authority, copies from Mas'ab ibne Sa'ad himself, saying that when Hazrat Usman heard the *Qirat* of Abi (ibne Kaab), Abdullah (ibne Masood) and Maaz (ibne Jabal), he gave a sermon to the people and stated that fifteen years have passed since the demise of your messenger and you have started to differ about the Quran. I make it incumbent on each one of you that whoever has anything of the Quran with him, whoever has heard it himself from Rasul-ullah, he should bring it to me. Therefore people began to bring whatever material had the Quran written on it, including pieces of wood, bits of bone and date coverings. Whichever individual brought it, Hazrat Usman would ask him if he had all this from Rasul-ullah. Then he asked the people who is the most articulate and scholarly person among you? People named Saeed bin al-Aas. Then he asked, who has the best writing skills? The people took the name of Zaid bin Sabat. He said, fine, Zaid should write and Saeed should dictate. In this way many Qurans were written and then were distributed in various cities. Mas'ab bin Sa'ad says that I saw no one who objected to this act of Usman.

Imam bin Abi Daud, with his own authority, copies from Mohammad (ibne Abi) that people would read the Quran and the situation had reached this stage, that one man would tell another that by whatever you are reciting you have become a Kafir. This was related to Usman bin Affan and he became very heavy hearted. He collected twelve men from the Quresh and the Ansaar among whom were Abi bin Kaab and Zaid bin Sabat. He gathered them all in the courtyard of the house of Hazrat Umar. The Quran used to stay in this house and Hazrat Usman also used to come and go to meet people there. Mohammad (bin Abi) says that I was told by Kaseer ibne Aflah, who was one of the writers of the Quran, that there used to be frequent differences among these twelve men and they would defer the verse under contention. Mohammad says that I asked Kaseer why was it that you people used to defer these. He replied that I do not know this. Mohammad says that in this regard I have developed a presumption which you people should not consider as definite however. I suspect that when there was some difference among them about a verse they would defer it in the hope that some individual would come along who may have been with Rasul-ullah during the last days of his life, so that we may then write this verse according to his view.

## 9.12 The Sequence of the Quran was arranged by Hazrat Usman

Imam ibne abi Daud, with his own authority, copies from Ibne Abbas, saying that I asked Hazrat Usman why did you keep Surah Anfaal (Chapter 8) that is in *Masani*, with *Surah Bar'at*<sup>436</sup> (Chapter 9), though that it is from *Maen*. And then you placed them both in *Saba Tawal*. Why did you do so? Usman replied that different verses used to be revealed to Rasul-ullah during different periods. When a revelation used to be revealed to him, he would call a writer and tell him to write it in such and such a *Surah* in which such and such has been mentioned.<sup>437</sup> *Surah Anfaal* is among those *Surahs* which were revealed at the beginning of the time in Medina, while *Surah Bar'at* was revealed right at the end, but both have the same subject. The thought occurred to me that *Surah Bar'at* is simply a part of *Surah Anfaal*. Rasul-ullah passed away and he did not tell us whether it was really a part

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<sup>436</sup> Commonly known as *Surah Tauba* (Chapter 9)

<sup>437</sup> Notice that according to this narrative the messenger was arranging the Quran in written form during his time. (Ed)

of this or not. For this reason I wrote them one after another but did not write the line '*Bismillah-i-Rahmaan-ir-Rahim*' and put them both in *Saba Tawal*.

Up until now, it has been said that the Quran was compiled during the era of Hazrat Usman. But let us hear what kind of Quran this was.

### 9.13 Mistakes Lingered in the Quran

Imam ibne abi Daud with his authority quotes from Abdul A'ala bin Abdullah bin Aamir Qarshi that when Hazrat Usman was done with the task of the writing down of the Quran, he looked at it and said that you people have done a good job and done it very well, but I can see some mistakes in it which the Arab people should correct themselves through their own speeches.

So you can see that the Quran was compiled during the era of Hazrat Usman, however mistakes remained in it. These mistakes were not corrected by Hazrat Usman but were left as such with the expectation that the Arabs would correct these themselves with their own tongue. Now let us move forward.

Imam ibne abi Daud with his own authority quotes from Akrama Tai saying that when the *Musabijf* (script of the Quran) was brought to Hazrat Usman he saw some errors in it. At this he commented that had the person dictating this been from the Banu Huzail (tribe) and the writer from the Banu Saqeef (tribe), these errors would not have occurred.

It is quoted from Saeed ibne Jabar that he (Hazrat Usman) said that four words are wrong in the Quran: (i) *As-sabe-un* (5:69); (ii) *Wal-muqi-meen* (4:162); (iii) *Fa Asaddaqa wa akun minas Salibeen* (63:10); and (iv) *In baaz'a innas sabiraan* (20:63).

Zubair abu Khalid says that I asked Aban bin Usman how did the verse (4:162)<sup>438</sup> become *Ala* and *rafu* was put at the end and is put on *Al-Muqeeem*. Aban replied that this is the mistake of the calligrapher. The end part had been written and he had asked what should I write after this? The person dictating said write down '*Al-Muqimeen-as-salata*', and whatever he was told he wrote down.

Arwah says that I asked Hazrat Aisha about the mistakes in the Quran. The question was about '*In baz'al Sabiraneval Muqimeen-as-salat wal mutoonaaz Zakata*', and '*Wallazina hadu wa saiboon*'. She said: 'My nephew! This is the job of the script writers. They made a mistake while writing'<sup>439</sup>.

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<sup>438</sup> The verse has not been noted here as this is more a comment on the non-serious nature of these narrations in referring to the writing and compiling of the Quran, which is Divine Guidance for all times for mankind. (Ed)

<sup>439</sup> It is self evident that this has been invented to cast doubts. (Ed)

### **9.14 The *Musahifs* (scripts) which were written down at Hazrat Usman's order were Different from all the Scripts of Medina**

Khalid ibne Ayaz bin Sakhar ibne abi Al-Jaham narrates that he read the *Musahif* of Usman bin Affan and he found his *Musahif* to be different in twelve places from the *Musahifs* of the inhabitants of Medina.<sup>440</sup>

### **9.15 The *Musahifs* Written for Various Cities contained Mutual Differences**

After this, Imam ibne abi Daud with his authority has copied in a separate chapter all those differences which were present in these *Musahifs* which were written for various cities. This chapter is quite long and this is why we are not quoting these differences here. This makes it clear that the various copies of *Musahifs* which Hazrat Usman had ordered to be written for various cities, whose very purpose was that the differences among *Musahifs* should be finished forever, even that aim could not be fulfilled, and despite all these efforts there remained many differences in the *Musahifs* of various cities.

### **9.16 Hajjaj bin Yousaf made Alterations on Eleven Occasions in the *Musahif* of Hazrat Usman**

Imam ibne abi Daud with his authority has copied from A'of ibne abi Jameela (pages 49 and 117<sup>441</sup>) saying that during his reign Hajjaj ibne Yousaf Saqfi made changes at eleven places in the *Musahif* of Hazrat Usman (this detail is also noted in this book). The Quran which the Ummah has today is the very one that Hajjaj had compiled.

It is also noted in *Kitab-ul-Masahif* (with the authority of narratives) that when Hazrat Usman had the Quran compiled, different great Sahaba had their own compilations in which countless verses were different from the *Musahif* of Hazrat Usman. Be aware that *Kitab-ul-Masahif* was published with great interest by an author, Arthur Jeffrey,<sup>442</sup> and along with that (as an additional part from him) he included all those verses which were with the various Sahaba and which were different from the verses noted in the *Musahif* of Hazrat Usman.

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<sup>440</sup> *Kitab-ul-Masahif* has the details of these differences that have not been noted here.

<sup>441</sup> *Kitab-ul-Masahif*

<sup>442</sup> Arthur Jeffrey- 'Material for the History of the text of Quran'.



But according to the details which Jeffery has noted down about these scripts, the number of verses with differences is as follows:

1. Hazrat ibne Masood:	1322
2. Hazrat abi bin Ka'ab:	952
3. Hazrat Ali:	89
4. Hazrat ibne Abbas:	186
5. Hazrat Abu Musa:	4
6. Hazrat Hafsa:	10
7. Hazrat Uns bin Malik:	24
8. Hazrat Umar:	28
9. Hazrat Zaid bin Sabat:	10
10. Hazrat ibne Zubair:	34
11. Hazrat Umro ibnul Aas	(number not known)
12. Hazrat Aisha:	13
13. Hazrat Salem:	2
14. Hazrat Umme Salma:	14
15. Hazrat Obaid ibne Omair:	18

These *Musabif* are attributed to the Sahaba. The numbers of those *Musabif* which are attributed to the followers and those *Musabif* which are anonymous (i.e. attributed to unknown owners), are in addition to these.

### 9.17 Differences in the Quran were not because of Recitation and Pronunciation

The differences in various scripts of the era of the Sahaba and their followers were not because of recitation and of pronunciation or accent, but because there were many verses and words which were different from each other. As for the differences in pronunciation or accent, this was not because one individual pronounces a word in a certain way and another pronounces it in a different way, but for this it is necessary that both individuals should have different tribes and nations. Within one family or one place there can definitely be no difference in the pronunciation of words. But these differences were such that within a tribe and within a family and among people from the same area, there were great differences in the way people recited the Quran. The proof of this can be seen in a narrative attributed to Hazrat Umar. Apart from *Kitab-ul-Masabif* this narration is also available in *Sahih Bukhari* (Vol. 3, page 52). The word for word translation of the narrative is given below:

*Mas'oor ibne Makharmah and Abdur Rahman bin Abd Qari report hearing Hazrat Umar saying that I heard Hasham bin Hakeem (ibne Hazam) reciting Surah Furqan during the lifetime of Rasul-ullah. I heard him reciting and he was reading a lot of such words which Rasul-ullah had not taught me. I was almost going to attack<sup>443</sup> him during the Namaz (prayer) but with difficulty I restrained myself till he completed the prayers. Then I squeezed him in his own shawl and asked him, from whom did you learn this Surah which I heard you recite?*

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<sup>443</sup> A follower of the Quran like Umar can never resort to such behaviour. Such historical narrations attributed to Umar are against the declaration of the Quran e.g. see (48:29). (Ed)

*He said, Rasul-ullah taught it to me. I said, you are lying because Rasul-ullah himself taught me it differently from the way in which you were reciting it. Then dragging him, I took him to Rasul-ullah and said to Rasul-ullah that I heard him reciting Surah Furqan in such words which you did not teach me. Rasul-ullah replied, 'At least leave him. Hasham, recite!' So Hasham recited it in front of Rasul-ullah the way I had heard him reciting. At this Rasul-ullah stated, 'This is the way it was revealed'. And then he said, Umar, you recite. And so I recited it the way Rasul-ullah had taught me. At this Rasul-ullah said, 'It has also been revealed in this way'. And after this the messenger said that this Quran has been revealed on seven words. Therefore recite it the way it seems easy for you.'*<sup>444</sup>

You will be amazed that Hazrat Umar is from the same Quresh tribe and is an inhabitant of Makkah. And Hasham is also from the Quresh tribe and from Makkah. Both have the same language, both have the same dialect and pronunciation. Two men from the same family and same place recite Surah Furqan with so much difference that Hazrat Umar becomes ready to attack him and restrains himself with difficulty till the end of the prayer. And after the prayer, dragging him squeezed in his own shawl, brings him to Rasul-ullah. Rasul-ullah hears the *Surah* from both of them, and hearing it from Hasham says, yes, this is the very way it is revealed, and then on hearing it from Hazrat Umar, again declares that yes, it is revealed in this way as well. And then also states that the Quran is revealed on seven words, recite in whichever way you feel convenient.<sup>445</sup>

Based on these narratives, Allama Sayyuthi was compelled to write the following in *Tafseer-ul-Taqaan*:

*Many people who quote this, that this means there are seven ways of recitation - this is the worst kind of ignorance.*

Regarding this, the Mahshi of *Atqaan* writes:

*This Hadeeth provides strength to the saying of those people who claim that 'words' means to interpret meanings with synonymous words, even if they are from the same dictionary (Lughat). Because here the vocabulary of Hasham is the dialect of the Quresh itself and the same dictionary applies to Umar. But despite this there are differences arising in the recitation of both. Ibne Abul Bir has said the same and most scholars are quoted as saying this is what is meant by seven words.'*<sup>446</sup>

Have you seen that these differences were not merely of pronunciation and recitation, but rather were based on the use of synonymous words along with their meanings and interpretation? Every individual was at liberty to express the meaning and subject of the Quran in whatever way he wished.

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<sup>444</sup> *Sahih Bukhari*, Vol. III, Chapter 19, Hadeeth No. 35, published by Maktabah Rahmaniyyah, Lahore

<sup>445</sup> This whole narration is invented by those who never understood the Quran or maligned it deliberately. (Ed)

<sup>446</sup> 'Umdat-ul-Qari, Sharah Bukhari lil' Ani, Vol. II, page 21

## 9.18 The Quran is also *Rivayat-e-bil Ma'ani* (Narration through Meanings)

One of the biggest objections to attributions was that whatever was being quoted in the narrations were not the words of Rasul-ullah, but were attributions through meanings i.e. *rivayat-e-bil ma'ani*. This is why it is not known what the messenger had said and how the listener then quoted those words using his own words. To avoid this objection, the intrigue of the non-Arabs<sup>447</sup> placed the Quran itself right down at this same level according to which in the time of Rasul-ullah every individual had the freedom to explain the meanings and subject of the Quran in whatever words of his own choosing or synonymous words that he wished. In short this means according to these attributions, the present Quran was neither compiled by Rasul-ullah nor did he have it put down in writing. During the period of the Sahaba, it was written and compiled by either Hazrat Abu Bakar or Hazrat Umar or Hazrat Usman or by Zaid bin Sabit, and it also contained mistakes which remained in it. In his time Hajjaj ibne Yousuf made corrections in eleven places in it. The result is obvious that the Quran which we have today is that interpretation of the meaning and subject of the Quran which Hazrat Usman (or other Sahaba) gave in his own words, and which Hajjaj bin Yousuf corrected.

## 9.19 The Meaning of Differences in *Qirat*

As has already been written, there are those verses which are included in narrations which were attributed to different Sahaba and noted in the script. This makes it clear what kind of difference this was. Here we will only look at one example.

These differences in the verses are called 'differences of *Qirat*'. For example, when it is said that in the *Qirat* of Ibne Abbas it is given in this way, it means that in the version of the script of the Quran which was in the possession of Hazrat ibne Abbas this verse was noted like this.

Regarding the matter of sexual relations between man and woman in the Quran (*Surah Nisa*), after giving details of those relations in which wedlock is prohibited, it is said:

*...except for these, all others are lawful, provided you seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that you derive benefit from them, give them their dowers as prescribed (mahar)<sup>448</sup>... (4:24).*

Sunnis call this agreement *Nikah*, which is done permanently after paying *Mahar* and which can end either with death or divorce. Contary to this Shias are inclined towards *Mut'ah* in which one man and one woman can indulge in sexual relations for an agreed period of time. And for this the woman is paid for this consensual relation. Among Sunnis *Mut'ah* is haram (the details of this have already been covered in a previous chapter).

After this introduction, let us proceed further.

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<sup>447</sup> Non-Arabs i.e. Persians, Syrians, Egyptians etc.

<sup>448</sup> A pre-determined amount of money, property or gift etc. to be given to a woman at the time of marriage. (Ed)

Hazrat Abdullah ibne Abbas was a towering Sahabi of the Sunnis. In his *Qirat (Musabif)*, the verse noted above is quoted as follows:

*You make use of it for a pre-determined period of time.*

That is, according to this *Qirat*, the phrase '*Ila ajle mussama*' has been inserted in the verse of the Quran, from which *Mut'ab* receives certification. Now let us see what Hazrat Abdullah bin Abbas states about this addition. The most trusted *Tafsir* for Sunnis is *Tafsir-e-Tabri*. In his *Tafsir* of this verse (4:24), (as has been previously noted), he writes:

*A narration from Abu Nazra is that I asked Ibne Abbas about Mut'ab. He said, do you not recite Surah Nisa? I said, why not. Then he said, do you not recite this ayat 'fastamta'atum bibi minbunna ila ajlun mussama'? I said, no, if I had been reciting it like this, why would I inquire from you? He said, well, you should know that the actual ayat is as I have recited it.*

*In a narration from Abdul Ali also, a similar incident is attributed to Abu Nazra. In addition, in a third attribution it is quoted from Abu Nazra that I recited this verse in front of Ibne Abbas as 'Fama astamtatum bibi minbunna'. Ibne Abbas said, 'ila ajlun musamma'. I said, I do not recite it in that way. Three times he said, 'I swear on Allah, it was revealed in this very way by Allah'.*

This is called the difference of *Qirat* i.e. according to the narratives. Hazrat Ibne Abbas (and other Sahaba) claimed that those verses were revealed in the way that they are noted in their scripts and not the way these are noted in the script of Hazrat Usman. It will be said that the basis of this whole 'conspiracy' is the book *Kitab-ul-Masabif*. How is this book accepted as authentic? But the author of *Kitab-ul-Masabif* has written nothing of his own in it; he collected all the narrations related to differences in *Qirat* from the books of Ahadeeth and compiled these in one place in this book. And these books of Ahadeeth are those which are accepted as authentic among us Muslims.

And the biggest 'certification' of all is that our religious scholars are convinced of these 'differences in *Qirat*'. Hence you must have seen that it is frequently written in their *Tafsirs* (expositions) that (for example) it has been quoted in this way in the *Qirat* of Hazrat ibne Abbas. We will quote one example here:

Everyone knows that the Sunnis wash their feet during ablutions while Shias perform *Masab*<sup>449</sup> on their feet. An individual inquired of Maulana Maududi as to which of the two methods is in accordance with the Quran? In response to this Maulana Maududi first quoted the verse of the Quran (*Tarjuman-ul-Qur'an* - February 1959):

*...wash your faces and your hands and your arms up to elbows and pass your (wet) hands lightly over your heads and wash your feet up to ankles... (5:6)*

After this, he wrote:

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<sup>449</sup> Merely wiping the feet clean all over with a wet palm.

In this the word 'wa arjul kum' has two qirats reported as *mutawatir* (continuous). Nafe, Ibne Aamer, Hifs, Kasae, and Yaqoob's qirat 'wa arjula kum' (ba-fata laam) and Ibne Kasir, Hamza, Abu Umro and Assim's qirat 'wa arju likum' (ba-kasre laam)<sup>450</sup>. None among these qirats has the status that scholars later on sat down and put vowels on them according to their own judgment and understanding. Both these qirats have been reported on a continuous basis. Now if the first qirat is accepted then 'wa arju lakum' relates to 'faghsilu' which means to wash your feet up to the ankles. And if the second qirat is accepted, then it relates to 'wamsahu be-rusikum' and the meaning derived from this is to perform *masah* on the feet up to the ankles.

This is the clear difference which has been caused in this verse because of two known and famous differently reported *mutawatir qirats*. To remove this contradiction, one way is this that both *qirats* should be consigned to one of these meanings (washing or *masah* alone). But all the efforts which were made have not pointed us to a definite consensus because all the arguments which can be used for *ghusul* (wash) can nearly all be used for *masah* as well. The second possibility is that preference could be given to one interpretation alone merely based on the grammar of the language. But this option does not serve the purpose because the arguments used in both cases are nearly equal. In the end what else can be done except to look at the actions of Rasul-ullah and the Sahaba. After this he wrote, what more trustworthy way than this is there to understand when something is not clear from the words of the Quran.

Leaving this aside, the fact is that Shias do *Masah* using this same 'trustworthy source' while Sunnis proclaim that using this same 'trustworthy source' they wash their feet. Maulana Maududi says that both *Qirats* of the Quranic verse are reported continuously and they are so authentic that neither of them can be rejected. This clearly means (according to Maulana Maududi's declaration) that this verse of the Quran was revealed in both forms, and the difference between both is so important that according to one *Qirat* the direction is to wash the feet and according to the second *Qirat* to do *Masah* on the feet, and in this way 'this matter is not made clear from the words of the Quran'.

Just think after this what view is formed about the Quran, and the assertion we present to the world with full surety and conviction that not a word or full stop has been changed in this Book. What remains of the status of such a claim? And after this consider what impression or view is formed about Allah, the One Who has revealed this Book and Who sends down contradictory commands? And if Allah had revealed this verse only in one form, i.e. with *fatab*<sup>451</sup> on laam or *kasra*<sup>452</sup> on laam - the next image which presents itself is that Rasul-ullah (Allah forbid) told some people laam with *fatab* and others he told laam with *kasra*. In this scenario think what sort of impression comes to mind about the messenger of Allah (Allah forbid)? And even if this is not correct then tell us how did these two *Qirats* come into existence?

A little further on Maulana Maududi states:

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<sup>450</sup> *Kasra* and *Fatab* are the equivalent of vowels in Arabic, *kasra* is 'i' and *fatab* is 'a'. A small change in a vowel can result in a dramatic change in meaning.

<sup>451</sup> This is a dash over a word which gives the sound 'a' e.g. L as Laa

<sup>452</sup> This is a dash below a word which gives the sound 'ai' e.g. L as Lay

*If we look at it from the point of view of intellect then washing the feet appears to be more reasonable and appears to be closer to the will of the Quran (i.e. the verse with fatah)*

But after this he did not state what will happen to the *Qirat* in which *laam* has a *kasra* which is similarly *Mutawatir* and authentic as the *Qirat* with *laam* with *fatah*!

This is what is called difference in *Qirat* for which support and authenticity is obtained from hundreds of narratives, and which continues to be accepted among us as *Mutawatir* belief.

## 9.20 Search your Hearts

*Kitab-ul-Masabif* is a book spread over 195 pages and it is not possible for us to copy the whole book here. If anyone is interested, he should refer to the great wealth of attributions in this book. But we would like to appeal to those of our readers who have Eimaan. And if there is the light of even a tiny flame in their hearts of respect for the Quran, we would like to ask only this question that having read the excerpts presented above, they should search their hearts and tell us what impression they form about the Quran. Is it possible after having read these details about such a book, that it can be called the Book from Allah? And can this claim be made about it that its every word is from Allah and it is preserved till the present? And that this is the very same book that was revealed from Allah and that Rasul-ullah passed to the Ummah from Allah?

Please think and reflect with a cool heart and then tell us what difference if any is left between the Quran, the Torah and the Bible?

The greatest objection to the Torah, Bible and other revealed books of other religions is that it cannot be said with certainty that these are word for word the same which were passed to the people of these religions by their messengers. You have seen how these narratives have brought the Quran to the same level where the books of other religions were. See how this conspiracy of non-Arabs (*Ajam*<sup>453</sup>) succeeded? Hence, non-Muslim critics in view of these narratives challenge us and say, tell us how in the light of these attributions you can prove the claim of the integrity of the Quran? Do you know how this same book, *Kitab-ul-Masabif* which is referred to earlier, was published? There is a critic called Arthur Jeffery and what he did was to compile all the differences which are quoted in the books of Ahadeeth into one place and publish them. This book is called 'Materials for the History of the Text of the Quran'. At the same time with the aim of avoiding being labelled as a non-Muslim (Christian) who has collected this 'unauthentic' information, he has printed the book *Kitab-ul-Masabif* by Imam Ibne Abi Daud, in which all those Ahadeeth are present which provide credence to these differences. And in this way he has shown the whole word the true face of this Book about which the Muslims claim that Allah Himself has taken responsibility for its preservation.

These are those conspiracies of the *Ajam* based on which they have themselves made this idea commonplace about how is this a protected Book. The impact of these conspiracies is that when it is said today that if Ahadeeth were an immutable part of Deen, then Rasul-

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<sup>453</sup> In Arabic *Ajam* means 'non-Arab' or illiterate in language and refers to non-Arabs in general.

ullah should have given them to the Ummah in the same protected state as the Quran, the reply from our conservative sect is that (Allah forbid) when was the Quran in a protected state, that you raise such objections against Ahadeeth? Today the state of a Muslim is such that he himself declares that even the Quran did not reach the Ummah in a protected form.

Have you seen how deep this conspiracy of the *Ajam* was and how far reaching was its impact. The consequence of this is that the orthodox faction of our society which is the custodian of these narratives, is declared the guardian of Deen and protector of Shariah. And the individual who warns, fear Allah and do not attribute such anti-Islam narratives to Allah, is called a non-believer, a renegade and all sorts of other names. And the consequence of this is that things have reached such a state that demands are being made from Muslims (not from non-Muslims), that we should prove that the Quran is actually a protected Book. And this demand is made in such a way as if they themselves have no relation or connection to the Quran. The relation to the Quran is only with us and so the responsibility is ours alone to prove that the Quran is a protected Book. When the situation has deteriorated to such an extent then you tell us where should the protector of Allah's verses go?

It is not at all difficult for us to prove that the Quran which we have today was given to us written and compiled in the same sequence by Rasul-ullah. Moreover, there has been no change in a word of it to date nor could such a thing ever be possible. We can prove this claim from the Quran itself, from the evidence of history, and even from the evidence of non-Muslim historians and authors.<sup>454</sup> But since this is a separate topic, it is therefore not being presented here for discussion. At this time the aim is only to see what type of narratives are present in our books of Ahadeeth about the Quran itself.

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<sup>454</sup> This has been discussed in another book titled 'The Divine Books of the Worldly Religions' by G. A. Parwez.

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## 10 Was Rasul-ullah Hanafi or Shafi?

The religious scholar (*Maulvi*) says that Deen is the name given to the combination of the 'Book and Sunnah' and by Sunnah is meant those sayings and actions of Rasul-ullah which are noted in the collections of Ahadeeth (which were neither given to the Ummah by Rasul-ullah, nor were they compiled by the Sahaba). With what inclinations these collections were compiled can be judged from the following commentary which has been published as *Zajajat-ul-Masabih* in the journal Sidq (Lucknow, India) October 9, 1953. In it is written:

*Every educated person is acquainted with the scholar Tabrizi's 'Mishkat-ul-Masabih'. This authentic and useful collection of Ahadeeth of the messenger, despite being relatively brief, has been available for centuries in India and is serving as a beacon of light for the general public and intellectuals. But the author, despite being very famous, definitely did not belong to the Hanafi sect but was a Shafi. Therefore it is natural that his tolerance and bias towards the Shafi sect is frequently apparent in his book. And because of this the scholars of the Hanafi sect felt the need for another similar collection of Ahadeeth in which the bias was according to their maslak. After centuries the blessing of fulfilling this need practically has fallen to Hyderabadī Faḡal.*

This means that *Mishkat-ul-Masabih* was published for this purpose, in order to establish that the *Shafi Maslak* was exactly in line with Sunnah. This was very uncomfortable for the Hanafis. Now this new collection has been compiled to prove that the Hanafi religion is in accordance with the Sunnah of Rasul-ullah. In other words, *Mishkat-ul-Masabih* was written to prove that Rasul-ullah belonged to the *Shafi* sect. And now *Zajajat-ul-Masabih* was written to prove that Rasul-ullah was of the Hanafi *Maslak*.

Both the sects of Hanafi and Ahle-Hadeeth follow Ahadeeth. But how deep the aversion and difference is between these two can be judged from one incident. Maulana Mufti Mohammad Hasan, teacher of Maulana Shah Ashraf Ali Thanvi, was the founder of Jamia Ashrafiya, Lahore. Maulana Jamil Ahmad has written the following incident in weekly *Khuddam-ud-Din* (Lahore) of 14th June, 1974:

*Haḡrat Mufti actually resided in Haḡara, Pakistan, but later on he spent part of his life in Amritsar, India, and was therefore known as an Amritsari. While living in Amritsar he asked for allegiance to Haḡrat Hakim-ul-Ummat Maulana Thanvi Noor-ullah. Haḡrat said because you have learnt Ahadeeth from scholars of Ahle-Hadeeth, while I am a Hanafite, this will not be reconcilable. You will therefore first need to learn Ahadeeth from a Hanafi scholar and then request allegiance. So Mufti Sahib spent three years in Deoband, India, for education and after this Haḡrat bestowed allegiance on him.*

Have you noted the mutual differences between the two big sects of Muslims (those who follow Ahadeeth), i.e. if an individual learns Ahadeeth from a scholar of Ahle-Hadeeth, then a Hanafi scholar does not allow allegiance to him, until he learns Ahadeeth from a Hanafi scholar.

Anyway, these are those collections of Ahadeeth which are called Deen. And the status of these collections is that the collections of Sunnis prove that Rasul-ullah was Sunni, while those of Shias prove that Rasul-ullah was Shia. Then among the Sunnis one collection was compiled in order to prove that Rasul-ullah belonged to the Shafi *Maslak*

while another was compiled to prove that he was of the Hanafi religion. Recall the way that Allah has said regarding Abraham that he was neither Jew nor Christian, similarly Rasul-ullah was neither Shia nor Sunni, neither a conformer to traditions, nor a non-conformer, neither Shafi nor Hanafi. Rasul-ullah was solely a Muslim, and his *Maslak* was that of the Quran. The rest of the associations are all concocted by human beings and Allah and His messenger is free from these inventions. Allah has stated:

*...it is He who has named you Muslims, both before and in this (i.e. Quran)... (22:78)*  
*And His messenger declared:*

*... I am the first (among you) of the Muslims. (6:163)*

## 11 Some Ahadeeth from Bukhari Sharif

We have already written that there are such narrations present in our collections of Ahadeeth which can never in any way whatsoever be attributed to Rasul-ullah. You have already seen some examples of these kinds of narrations in previous pages. In this chapter we wish to quote some narrations of this type taken from *Bukhari Sharif*. The significance of the collection of Ahadeeth of Imam Bukhari is that it is considered the most trustworthly of all the *Sabai Sittah* (the six collections of Ahadeeth) and it is called 'the real book after the Book of Allah' i.e. the most accurate book under this heaven after the Quran. At this point it is necessary to reiterate that the belief about Ahadeeth is:

*After research and established outcome, the exact status of Ahadeeth is the same as that of the Holy Quran. And in fact its denial has the same effect on Eimaan and truthfulness as that of denial of the Holy Quran. Denial of those Ahadeeth which are proved true according to rules of authenticity and according to the opinions of the Imams of Sunnah is kufr and equivalent to exclusion from the Ummah.*<sup>455</sup>

A little further it is written:

*Angel Gabriel used to descend with both the Quran and the Sunnah and used to teach Sunnah to the messenger just like the Quran. From this, we do not accept any differentiation in the Revelation.*<sup>456</sup>

Hence according to these scholars both the Quran and Ahadeeth are revealed by Allah. And denial (i.e. to consider that it cannot be from Rasul-ullah) of any one of those Ahadeeth which are declared authentic by the Imams of Sunnah, is *Kufr*. Those Ahadeeth which have been declared authentic by the Imams of Sunnah are noted in Bukhari and Muslim. Therefore, the beliefs of these people about these books is:

*The Ummah is in complete unanimity regarding the Ahadeeth of Bukhari and Muslim...and their authenticity is absolute.*<sup>457</sup>

After this brief introduction let us see what kinds of Ahadeeth are in *Bukhari Sharif* (the denial of any one of which excludes a Muslim from Islam according to these people). The Urdu translation of *Bukhari Sharif* has been published in three volumes by Noor Mohammad Karkhana-e-Tijarat-e-Kutab, Karachi. We have quoted all these Ahadeeth word for word from this book and have also provided a reference for every Hadeeth. In the quoted references the page number is given first and then the Hadeeth number. For example, 129/473 means page 129 and Hadeeth number 473.

Now let us look at some Ahadeeth as examples.

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<sup>455</sup> *Jama'at-e-Islami's ideology of Hadeeth*, page 48, by Maulana Mohammad Ismail, President Ahle-Hadeeth, West Pakistan

<sup>456</sup> Ditto, page 60

<sup>457</sup> Ditto, page 55

## 11.1 About the Messengers of Allah

### 11.1.1 The Stone That Took the Clothes and Ran Away

Abu Hurairah quotes Rasul-ullah as saying said that Bani Israel used to bathe naked and used to look at one another, whereas Moses used to bathe alone. Bani Israel said, by Allah, there is nothing which is preventing Moses from taking a bath with us except that he is suffering from *Fittq*<sup>458</sup>. By chance one day Moses started to take a bath and left his clothes on a stone, and the stone grabbing his clothes, started to run away. Moses chased after it, crying ‘O Stone! Return my clothes! O Stone! Return my clothes!’, till Bani Israel looked towards Moses and said, by Allah, Moses has no disease and (the stone stopped) and Moses took his clothes and started beating the stone. Abu Hurairah says that I swear by Allah this stone still has six or seven marks (because of the beating by Moses).<sup>459</sup>

### 11.1.2 A Slap on the Face of the Angel of Death

Hazrat Abu Hurairah says that the angel of death was sent to Moses. When he arrived, Moses gave him such a slap that it burst one of his eyes. And he went back to his Sustainer and stated, You have sent me to such a servant who does not want to die. Allah restored his eye and commanded him to return to Moses and ask him to put one of his hands on the back of a bull. Whatever numbers of hairs are covered by his hand, he will be given a year of life for each hair. So the Angel came to Moses and conveyed this message of Allah to him. He said, O Sustainer, when those years pass, what will happen? Allah replied, then death will come. He said, then let it be now and he prayed to Allah to keep him only a stone’s throw from the Holy Land. Rasul-ullah after relating all this further said that had I been at that place, I would have shown you the grave of Moses on the path near the red mound.<sup>460</sup>

### 11.1.3 Visting a Hundred Women

Lais says that Ja’afar bin Rabiah quoted Abdur Rahman bin Harmuz to me, stating that I heard Hazrat Abu Hurairah quoting Rasul-ullah relating that one day Sulaiman bin Daud (the messenger) said that tonight I will go to a hundred women or ninety nine women and all the women will each give birth to one horseman who will do Jihad in the path of Allah. One of his companions told him, say *Insha’allah*<sup>461</sup>, but he did not say *Insha’allah*. And among them only one woman became pregnant and even she only gave birth to half a child. I swear by He in Whose hands is Muhammad’s life, that had he said *Insha’allah*, then all the women would have given birth to children and without doubt all would have been horsemen and done jihad in the path of Allah.<sup>462</sup>

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<sup>458</sup> Some skin condition in the private area.

<sup>459</sup> Hadeeth No. 273, Chapter 193, page 206

<sup>460</sup> Hadeeth No. 429, Chapter 333, page 329

<sup>461</sup> It means ‘if Allah Wills’.

<sup>462</sup> Hadeeth No. 465, Chapter 342, page 339

#### 11.1.4 Circumcision of Abraham

Hazrat Abu Hurairah states that Rasul-ullah said that Abraham circumcised himself using a '*basola*'. At this time he was 80 years old.<sup>463</sup>

#### 11.1.5 The Lies of Abraham

Hazrat Abu Hurairah says that Rasul-llulah said that Abraham never lied apart from three times. Twice he did so for the sake of Allah i.e. when he said, 'I am ill' and when he said, 'I have not done this but the biggest idol among them has done this'<sup>464</sup>. This was for Allah. And Rasul-ullah related that one day he (Abraham) was going somewhere with his wife Sarah when they passed by a cruel king. Someone told the king that a man has come here with a woman who is among the beautiful people. Thus this cruel king sent a man to him who asked Abraham regarding Sarah, as to who she was. Abraham said that she is my sister. And then Abraham went to Sarah and said, 'O Sarah! There is no Momin except me and you on planet earth. This cruel king asked me about you and I told him that you were my sister. Now do not falsify me.' And then this cruel king summoned Sarah and when she reached him, he went to put out his hand towards her and suffered a convulsion. He asked Sarah to pray to Allah for him and I will not harm you now. So she prayed to Allah and he recovered. He again tried to grab her and again he suffered in the same way, in fact even more so. And then he asked Sarah, pray to Allah for me and I will not now cause any harm to reach you. So she prayed for him and he got well. So he called one of his courtiers and said, you have not brought a human being to me but have brought a Satan. And then he gave Hajirah to Sarah for her service. Then Sarah came to Abraham who was standing reading *Namaz*. Abraham signaled to her with his hand to ask what had happened. Sarah said, Allah has buried the deception of the Kafir in his chest. And he has given Hajirah for our service. After narrating this Hadeeth, Hazrat Abu Hurairah used to say: 'O sons of the heavenly waters, this is your mother'.<sup>465</sup>

#### 11.1.6 Kill the Lizard

There is a narration from Hazrat Umme Sharik that Rasul-ullah ordered the killing of a lizard and stated that she used to ignite fire on Abraham.<sup>466</sup>

#### 11.1.7 The Height of Adam

Hazrat Abu Hurairah quotes from Rasul-ullah, that he said that when Allah created Adam, his height was sixty yards. And Allah asked him to go and say salaam to these angels and then listen to what they reply. That will be the salaam of you and your progeny. So Adam said 'Assalamo Alaikum'. The angels replied 'Assalamo Alaika Wa Rahmatullah' and added Rahmatullah. So whatever individual enters Paradise will be in the form of Adam. And then gradually the height kept reducing till today.<sup>467</sup>

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<sup>463</sup> *Sabi Bukhari*, Volume 2, Hadeeth No. 579, Chapter 312, page 298.

<sup>464</sup> This is a wrong translation. Abraham did not lie. See verse (21:63). (Ed)

<sup>465</sup> Hadeeth No. 582, page 299

<sup>466</sup> Hadeeth No. 583, page 300

<sup>467</sup> Hadeeth No. 551, page 282

## 11.2 How *Namaz* (Prayers) became Mandatory

Ibne Hazm says and Uns bin Malik narrates that Rasul-llullah said that (on the night of Ascension - *Shab-e-Mairaj*) Allah made fifty prayers obligatory on me.<sup>468</sup> While returning with this command, I passed by Moses. Moses asked, what has Allah made obligatory for your Ummah. I told him, He has made fifty prayers obligatory on them. Moses said, go back to Allah, as your Ummah does not have this much strength. So I returned and entreated Allah, and so He reduced one part of it. Then I returned to Moses and he said to go back again to Allah and I did so. And so Allah reduced it by another part. And then I returned to Moses and explained to him, and he again said to return to Allah because your Ummah does not possess this strength. So I again returned to Allah and entreated. And Allah said, now five prayers have been ordained and in the case of *Sawaab* (reward) they will be the equivalent of fifty. And my command is immutable. Then I returned to Moses who said go back again to Allah, but I said that I feel shame to go back to Allah. Then Gabriel accompanied me till he brought me to *Sidra-tul mintaba*<sup>469</sup>, which was covered by certain colours which I did not recognize. Then I was made to enter Paradise and there the pebbles were pearls and the soil was of musk.<sup>470</sup>

## 11.3 Rasul-llullah under the Influence of Magic

Hazrat Aisha says that on one occasion Rasul-ullah was put under a magic spell to such an extent that it had an effect. He used to think that he had done some deed though in fact he had not, till one day he prayed and prayed persistently. Later on he told me, do you know that Allah has told me that thing in which is my relief. Two men came to me. Of them one sat by my head and the other by my feet. Then one of them said to the other, what is the nature of this man's ailment? The other said that he is under the influence of a magic spell. He asked who has done this magic on him. The other said Ba'id bin A'asam did it. The first one said, with what thing? The other said, using a comb, cotton wool and the skin of a wet date. The first one asked, where are these? The other said, in a well called Dor'an. So Rasul-ullah headed there, and on return told Hazrat Aisha that the trees around the well were like heads of devils. Hazrat Aisha says the thought occurred to me that this will cause mischief and talk of magic will spread among the people. After this the well was closed off.<sup>471</sup>

## 11.4 Rasul-llullah and his Virtuous Wives

Uns bin Malik says that Rasul-ullah used to manage to visit all eleven of his wives in the duration of one day and night. Qatadah says that I said to Uns that did he, Rasul-ullah, have enough strength for them all? He said yes, and in fact we used to say that he had been given the strength of thirty men. And Said has quoted from Qatada that Uns mentioned nine wives to him.<sup>472</sup>

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<sup>468</sup> This Hadeeth relates to the story of the ascension to the heavens, part of Ahadeeth. (Ed)

<sup>469</sup> Thought to be where Paradise begins

<sup>470</sup> Hadeeth No. 566, page 290

<sup>471</sup> Hadeeth No. 498, page 264

<sup>472</sup> Hadeeth No. 263, page 263

## 11.5 Copulation during Menstruation

Hazrat Aisha says that Rasul-ullah and I used to bathe using one vessel. And we would both feel the urge and Rasul-ullah would order me and I would proceed to wear an under-dress and then he would copulate with me. During the days of *Itkaaf*<sup>473</sup>, Rasul-ullah would stick out his head towards me and I used to wash it even when I was menstruating.<sup>474</sup>

Hazrat Aisha says that Rasul-ullah used to copulate with me though I was menstruating. And he would put out his head from the mosque, while in *Itkaaf*, and I would wash it, though I was menstruating.<sup>475</sup>

Hazrat Aisha says that if any among us of his wives was menstruating, and Rasul-ullah wished to copulate with her, he would command her to put on an under-dress and then he would copulate with her. Aisha said, who among you can control his need more than Rasul-ullah?<sup>476</sup>

Hazrat Aisha says that with Rasul-ullah, if any of his wives did *Itkaaf* with him, if she noted the discharge of any blood while saying prayers, a dish would be kept under it.<sup>477</sup>

## 11.6 During Fasting

Hazrat Aisha says that while fasting Rasul-ullah used to kiss his wives and used to copulate. But compared to anyone else, he had the most control over his desires.<sup>478</sup>

Abu Bakar bin Abdur Rahman says that I went with my father to Hazrat Aisha. She said that I can state with absolute surety that Rasul-ullah, following sexual intercourse (not wet dream), would not bathe till the morning used to come. And then he would keep a fast that day. After that we went to Hazrat Umm-e-Salma. She also said the same. Abu Ja'far says that I asked Abu Abdullah that if someone breaks a fast, will he give *Kuffara* (atone) like the one who has copulated. He said no. Do you not look at the Ahadeeth, the words are clearly present in them, '*Lam yuqzibi wa in sam-al-dabra*'<sup>479</sup>.

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<sup>473</sup> This is a practice of confining in the last week of Ramadan in the mosque for worship.

<sup>474</sup> Hadeeth No. 289, page 289

<sup>475</sup> Hadeeth No. 1901, page 212

<sup>476</sup> Hadeeth No. 290, page 210

<sup>477</sup> Hadeeth No. 293, page 213

<sup>478</sup> Hadeeth No. 1807, page 226

<sup>479</sup> Hadeeth No. 1811, page 827-the translation is, 'There can be no compensation for this fast for ever'.

## 11.7 About the Sahaba

### 11.7.1 The Sahaba Became Renegades (Allah forbid)

Hazrat ibne Abbas refers to Rasul-ullah that he said that you people will be gathered bare-foot, naked and uncircumcised, and on the Day of Judgment Abraham will be the first one to be clothed. And that Day, some of my Sahaba to my left will be headed towards Hell. I will say, but these are my companions. Then Allah will declare these people reverted to their previous Deen since the time you parted from them. Then I will say, as a pious man (like Jesus) said, '*wa keunto alaibim shabeedan-ma-dumto fibim ...*' (5:117).<sup>480</sup>

### 11.7.2 Cleanliness

Masur and Marvan relate that Rasul-ullah went out during the days of Hudaibiya and then they narrated a full Hadeeth and in it was even this that every time Rasul-ullah spat, it would land on the hand of some person who would rub it over his face and body.<sup>481</sup>

## 11.8 About Women

### 11.8.1 A'azal 482 (withdrawal)

There is a narration from Hazrat abu Saeed Khadri that one day when he was sitting with Rasul-ullah he said that we copulate with the women we capture (in Jihad). But since we want to sell them we do not want them to become pregnant. So what is your advice regarding A'azal? Rasul-ullah replied, do you people do this? There is no compulsion on you if you do not do it.<sup>483</sup>

Ibne Mahriz says that I have seen Abu Saeed, and I once asked him something and he said that during the battle of Bani Mustaliq we accompanied the messenger. We found some prisoners among the Arab prisoners. Then we desired women and were overwhelmed by *Tajjarud* (sexual urge) and we wished *A'azal*. So we asked Rasul-ullah regarding this. He said that if you do not do this there will be no harm to you, because whoever has to be born in this world till the Day of Judgment will be born.<sup>484</sup>

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<sup>480</sup> Hadeeth No. 238, page 193

<sup>481</sup> Hadeeth No. 572, page 296

<sup>482</sup> The practice of not ejaculating inside.

<sup>483</sup> Hadeeth No. 2088, page 936

<sup>484</sup> Hadeeth No. 2372, page 2372



### 11.8.2 Besides Genitals<sup>485</sup>

Atta says there is no objection if an individual copulates with his pregnant slave woman outside of her genitals.<sup>486</sup>

### 11.8.3 *Mut'ah*

Abdullah bin Mas'ood narrates that we were with Rasul-ullah in jihad and we did not have women with us (and it was difficult to tolerate separation from women because of heat and energy). So we asked Rasul-ullah should we become castrated. He forbade us, and then gave permission to agree on a few or more days with a woman and have Nikah with her (so that you prevent yourself from being castrated) and so that no evil glance should be cast on anyone.<sup>487</sup>

### 11.8.4 Fornicating Woman

Hazrat Abu Hurairah narrates that Rasul-ullah said that in times past, a woman called out to her son, even though her son was saying prayers in his worship room. This woman said Jareej! and the boy said to himself, O Allah! what should I do now, my mother is calling to me. If I do not reply, she will be angry and if I speak, my *Namaz* will be wasted. Then his mother called to him again O Jareej! This boy said to himself O Allah! What should I do? My mother is calling me. If I do not reply this will displease her, and if I speak my *Namaz* is lost. Then for a third time, his mother called O Jareej! Again he thought to himself, O Allah what should I do. If I do not speak my mother will be unhappy, and if I speak my *Namaz* is lost. But when after the third time, he did not respond, his mother became angry and said, O Allah! Death should not come to Jareej till he sees a fornicating woman. There was a shepherdess who used to graze her goats near his place of worship. She gave birth to a child. She was asked whose child is this. She replied, Jareej's. He stepped out of his place of worship and shared a bed with me. People went to Jareej and questioned him about this event. Jareej replied, where is that woman who says that her child is mine. People brought the woman to Jareej. Jareej said to this child, O *Babos*! Who is your father? He replied, a goatherd. Hence in this way the prayer of Jareej's mother became true, in that Jareej had to see the face of a fornicating woman.<sup>488</sup>

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<sup>485</sup> It is with great difficulty and reluctance that these Ahadeeth have been quoted here just for illustration.

<sup>486</sup> Hadeeth No. 2093, page 938

<sup>487</sup> Hadeeth No. 68, page 65

<sup>488</sup> Hadeeth No. 1133, page 545

## 11.9 The Woman Who Refuses

Hazrat Abu Hurairah says that Rasul-ullah said that when a man asks his wife for sex and she refuses, and then the man goes to sleep unhappy, the angels send curses on this woman till the morning.<sup>489</sup>

## 11.10 Women in Hell

Hazrat Imran bin Haseen says that Rasul-ullah said that when I looked in Paradise, I found mostly beggars among the people there and when I looked in Hell, I saw mostly women among the people there.<sup>490</sup>

## 11.11 Cockeyed child

In response to the explanation of the translation of the following verse of the Qur'an:

*'...your wives are as a tilth to you, so approach your tilth when or how you will...'* (2:223),

It is narrated from Nafi Maola ibne Umar that Abdullah bin Umar would not speak to anyone while reading the Quran. One day I went to him while he was reading the Quran. While reading *Surah Baqra*, when he reached this verse '*nisa ukum*' (your women), he said to me, do you know when this verse was revealed? I said no, I do not know. He then explained the background and reason for its revelation and then proceeded to read on. Abdus Samad says that the same narrative has reached us from Ibne Umar that some men used to sodomise women and this verse was revealed regarding them. Jabar says that the Jews used to say that if a man has sex with his wife lying in the prone position, his children will be cockeyed. It was at this time that this verse was revealed that this narration is wrong. You may copulate with women in any manner one desires.<sup>491</sup>

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<sup>489</sup> Hadeeth No. 187, page 120

<sup>490</sup> Hadeeth No. 183, page 123

<sup>491</sup> Hadeeth Nos. 1434-35, page 798

## 11.12 General Knowledge

### 11.12.1 Where Does the Sun Go?

Hazrat Abu Zar says that while the sun was setting Rasul-ullah said to me, do you know where the sun goes. I said only Allah and His messenger are well acquainted with this. Rasul-ullah said that it goes so that it can prostrate itself under the *A'arsh* (throne) and then it will ask Allah for permission to rise. Then it will be given permission to rise. And it is possible that it prostrates itself and its prostration is not accepted and it is told to go back to where it came from. This is what is meant by Allah's command:

*'Washamso limustaqarrin laha zalika taqdiru ul Aziz al A'leem'*<sup>492</sup> (36:38).

This means: *'And the sun runs a course for a period determined for it: that is the decree of Him the Exalted in Might, the All-Knowing'*.

### 11.12.2 How Do the Seasons Change?

Hazrat Abu Hurairah says that Rasul-ullah said that Hell complained to Allah, saying O Allah! One of my parts has been eaten by the other part. So Allah allowed it to breathe twice, one breath in winter and one breath in summer. (So when you experience bitter cold, this too is the breath of Hell).<sup>493</sup>

### 11.12.3 Curse is in Three Things

Hazrat Abdullah ibne Umar says that he heard Rasul-lluah saying that curse is only in three things, a horse, a woman and a house.<sup>494</sup> Hazrat Sehl bin Sa'adi narrates that Rasul-ullah said that if there is a curse in something it will be in a woman, a horse and a house.<sup>495</sup>

### 11.12.4 The Bull Speaks

Hazrat Abu Hurairah quotes from Rasul-ullah that he said that a man was riding on a bull. That bull turned to the man and said that I was not born for this purpose - I was born for farming. After relating this incident Hazrat Abu Hurairah said that I believe in this incident and Hazrat Abu Bakar and Hazrat Umar also believe it.

A wolf seized a goat and was chased by the shepherd. The wolf said that this time you have retrieved it, but tell me who is going to be the protector of the goat on the seventh day. On that day there will be no shepherd other than myself. After relating this incident Hazrat Abu Hurairah said that I believe in this incident and Hazrat Abu Bakar and Hazrat Umar also believe it. Rasul-ullah also gave affirmation on behalf of Abu Bakr and Umar though they were not present at that time.<sup>496</sup>

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<sup>492</sup> Hadeeth No. 430, page 239

<sup>493</sup> Hadeeth No.490, page 262

<sup>494</sup> Hadeeth No. 121, page 90

<sup>495</sup> Ditto

<sup>496</sup> Hadeeth No. 2172, page 979

### 11.12.5 Satan Farts

Hazrat Abu Hurairah says that Rasul-ullah said that when the *Azāan* for Namaz is announced (call to prayer) then Satan turns his back and runs away farting, till he can no longer hear the *Azāan*. And when the *Mo'azzān* (the one who announces the *Azāan*) becomes silent, Satan comes in front again. And when the *Takbir* (Azaan before the start of the prayer) is said, again turning his back he runs away. And when the person saying *Takbir* becomes silent, then Satan again comes in front and is with a man saying his *Namaz*. Satan says to him to try and remember that thing which he could not remember, to such an extent that he forgets how much prayer he has said. Abu Salma says that when any one of you faces such a situation, he should perform two prostrations of *Sahv* (additional prostrations for making a mistake). Abu Salma heard this from Hazrat Abu Hurairah.<sup>497</sup>

## 11.13 Salvation from Punishment

### 11.13.1 Reduction in Punishment

Ibne Abbas says that Rasul-ullah went into some garden among the gardens of Makkah or Medina where he heard the voices of two persons who were being subjected to torture in their graves. Then Rasul-ullah said that these two are being subjected to torture and it is not a very big thing for which they are being tortured. Then he stated, yes one of them did not protect himself from his urine and the other indulged in backbiting. And then Rasul-ullah asked for a branch and broke it in two pieces and placed one on each grave. He was asked, O Rasul-ullah, why did you do this? He replied that I hope that until the time that these branches dry out, the punishment of these two will reduce.<sup>498</sup>

### 11.13.2 Paradise in Spite of Fornication

Hazrat Abu Zar relates that Rasul-ullah said that one of my visitors came from Allah and gave me the glad tidings that whoever from among my Ummah dies in such a state that he does not equate anyone with Allah, he will be in Paradise. I asked, even if he had been a fornicator and had committed theft. Rasul-ullah said even if fornicated or thieved.<sup>499</sup>

### 11.13.3 If You Do Not Commit a Sin Then .....

At this point let us look at a Hadeeth quoted from Sahih Muslim. This Hadeeth has been quoted by Maulana Abu-ul-Kalam Azad in his translation and *Tafsir* of the Quran.<sup>500</sup> His translation is that Rasul-ullah said:

*I swear by the One in whose hands is my life that if you become such that you commit no sin, then Allah will remove you from the earth and replace you with another group whose practice is that they are deep in sins and then they ask for mercy and forgiveness from Allah.*

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<sup>497</sup> Hadeeth No. 1148, page 551

<sup>498</sup> Hadeeth No. 214, page 185

<sup>499</sup> Hadeeth No. 1165, page 559

<sup>500</sup> *Tarjuman-ul-Qur'an*, Vol. I, page 109, published by Zanzan Co., Lahore

#### **11.13.4 Bani Israel Are Mice**

Hazrat abu Hurairah relates that Rasul-ullah said that a group of Bani Israel became lost and it is not known what happened to it. I think that these mice are those same ones (the lost group) because when a camel's milk is placed in front of them they do not drink, but when goat's milk is placed before them, they drink it.<sup>501</sup>

#### **11.13.5 If Bani Israel Had Not Existed, Then...**

Hazrat abu Hurairah narrates that Rasul-ullah said that had Bani Israel not existed, meat would never have gone off, and if Eve had not existed, no woman would have cheated on her husband<sup>502</sup>.

#### **11.13.6 If a Fly Falls, Then ...**

Hazrat Abu Hurairah narrates that Rasul-ullah said that if a fly falls in someone's food or drink he should dip it down completely (into the food or drink) and then take it out because of its two wings one wing contains disease and the other contains healing power.<sup>503</sup>

#### **11.13.7 The Cock Sees the Angel**

Hazrat Abu Hurairah narrates that Rasul-ullah said that when you hear the crowing of a cock, ask for Allah's grace, because the cock crows when he sees an angel. And when you hear a donkey braying, ask for Allah's protection from Satan because the donkey brays when he sees Satan.<sup>504</sup>

#### **11.13.8 From Where Does the Sun Rise?**

Hazrat ibne Umar says that Rasul-ullah said that you should not let the time of sunrise and sunset come while praying. This is because the sun rises between the two horns of Satan.<sup>505</sup>

#### **11.13.9 How Does One Get Fever?**

Hazrat Rafay bin Khadij says that I heard Rasul-ullah saying that fever is created from the boiling of Hell. You should therefore cool it down with water.<sup>506</sup>

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<sup>501</sup> Hadeeth No. 532, page 276

<sup>502</sup> Hadeeth No. 555, page 284

<sup>503</sup> Hadeeth No. 545, page 279

<sup>504</sup> Hadeeth No. 530, page 275

<sup>505</sup> Hadeeth No.502, page 266

<sup>506</sup> Hadeeth No. 494, page 263

### **11.13.10 The Order to Drink Urine**

Uns says that some people of Akal or Arina came but fell ill in Madina. Rasul-ullah gave the order to give them a few she-camels so that these people could drink their milk and urine. So they went into the jungle and did this very thing. When they recovered they killed Rasul-ullah's goatherd, and shepherded the camels away. At the break of dawn, Rasul-ullah received this news and he sent men after them. At the height of the day they were captured and brought back. Rasul-ullah gave an order and their hands and feet were amputated and hot needles were put into their eyes and they were thrown onto hot rocks. When they asked for water they were refused.<sup>507</sup>

### **11.13.11 Monkey was stoned to Death**

Umro bin Mamoon says that in the times of ignorance, I saw a monkey around which a lot of monkeys had gathered. The monkey had committed fornication and they all stoned him. I also participated in stoning it.<sup>508</sup>

### **11.13.12 Jinn**

Hazrat Abu Hurairah is quoted as stating that Rasul-ullah said this night a Jinn (or said some such word) came to me so that he could disturb my prayers. Allah gave me strength over him and I formed the intention to tie it to some pillar of the mosque so that you people could see it in the morning... Rasul-ullah released the Jinn after humiliating him.<sup>509</sup>

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<sup>507</sup> Hadeeth No. 231, page 190

<sup>508</sup> Hadeeth No. 1031 page 501

<sup>509</sup> Hadeeth No. 512, page 269

### 11.14 The Last Word

This is an example of those Ahadeeth which are present in *Bukhari Sharif*. In it there are many more such Ahadeeth. If you reject even one of these Ahadeeth, then you are declared a *Kafir* according to these Hazrat<sup>510</sup> (scholars). Now it is up to you to decide if such types of Ahadeeth are capable of being accepted and recognised as truly having been the sayings of Rasul-ullah.

These are the kinds of Ahadeeth on the rejection of which Tolu-e-Islam is declared *Munkir-e-Hadeeth* (denier of Ahadeeth), and is declared to be outside the sphere of Islam. And these are the types of Ahadeeth which the opponents of Islam use to accuse and smear the character of Rasul-ullah. Tolu-e-Islam says to them that these Ahadeeth are not even from Rasul-ullah<sup>511</sup>, therefore he is above all such accusations. And this is the crime for which Tolu-e-Islam is declared to be outwith the sphere of Islam.

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<sup>510</sup> Plural of Hazrat.

<sup>511</sup> These can never be attributed to the messenger of Allah who studied the Quran and then passed it on to his companions. The Quran puts forward the complete concept of Deen and raises human intellect and reasoning to ever increasing heights and helps develop the human self. The messenger followed the Quran and as noted in the Quran, he was at an extremely elevated level of understanding, and these Ahadeeth could never be attributed to him by those who have studied and understood the Deen as revealed in the Quran. These are invented by those who had shallow or no understanding of the Quran and Deen - a product of later times when people had abandoned the Quran as they were following their desires as noted in verse (28:50). (Ed)

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## 12 A Letter and its Response

We wish at the end of the book to summarise all of the arguments which have passed before your eyes in the previous pages. A letter was published on this topic in the First Edition of *Muqam-e-Hadeeth* which was written to G. A. Parwez by a knowledgeable friend of his. And after this his response was also written down. We feel that this correspondence is the best way to summarise briefly the discussion in this book. First we will publish that part of this letter which deals with the Quran and Ahadeeth, and then the response (revised) given by Mr Parwez will be noted. We hope you will find it useful.

### 12.1 Summary of the Letter Addressed to Parwez

As far as I have been able to understand, your fundamental arguments are:

1. All the principles of Islam should be derived from the Quran
2. No verse (*Ayat*) of the Quran can be declared as being cancelled.
3. The Six Books of Ahadeeth have many concocted Ahadeeth, therefore on the whole, as a collective form, Ahadeeth and attributions cannot be trusted and cannot be utilized in drafting the principles of Deen.
4. Those Ahadeeth which are in line with the Quran can be considered as authentic but those which are against the Quran are with a surety concocted.

I am in complete agreement with points 2 and 4. As far as number 1 and 3 are concerned, we acknowledge that Rasul-ullah was the last messenger and no more messenger will come in the future. Then does this mean that from the 6th Century A.D. till the Day of Resurrection, all the principles relating to the needs of mankind which will present themselves in life including social, political and economic, are given in the Quran? There is no doubt in the fact that for Muslims the Quran is the first source of laws for living and as far as possible all the laws should be derived from it. However there are many issues which have arisen or will arise in the future concerning both the individual and collective lives of human beings, for which no specific injunctions are found in the Quran. In my opinion, the function of the Quran is not to formulate laws but to create the lawgivers. The basic principle of Islam is only one, i.e. Tawheed (the Oneness of Allah<sup>512</sup> i.e. monotheism). However the argument is not about this principle but rather about the laws of life which can also be called Shariah.

Islam has definitely made expedient laws relating to *Nikah* (marriage), *Talaq* (divorce) etc perhaps because these required immediate attention or perhaps the Quran wished to present an example of the process of legislation. But for those necessities which appeared later the Quran has not imposed any limits on legislation. If there was any restriction then *Ijtihad* (human efforts to make laws) will become meaningless. Therefore if the Quran does not have laws for all needs and there is permission to formulate laws, then after the Quran light can be drawn from the sayings and actions of Rasul-ullah. According to the Quran Rasul-ullah was familiar with it, and the laws he formulated are to be obeyed by us. Because the meaning which he derived from the Quran is the correct one and the meanings which you and I are taking against this meaning is wrong. However, where the

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<sup>512</sup> Oneness of Allah means one Law as given by the Quran.

the solution of a problem is not found in the Quran, or after this even in the sayings and actions of Rasul-ullah, then it is obvious that the Ummah will have to formulate laws through their own thinking and reasoning.

If this is correct, then tell me where are you going to look for the sayings and actions of Rasul-ullah? In any case, these will only be found in Ahadeeth and narratives. Under these circumstances how can you reject Ahadeeth? It is true that concocted Ahadeeth have become incorporated in the Six Books of Ahadeeth. Imam Bukhari was a human being, and as a human being it is quite possible that he could make mistakes in his selection, but its solution is not that the entire collection of Ahadeeth should be rejected. If some parts of a human being are not functioning, we do not kill him. I think that it is not possible to evade Ahadeeth and attributions. You have yourself done so in *Meraj-e-Insaniyyat*.<sup>513</sup> Just think, if we reject Ahadeeth and attributions, then doubts will arise about the Quran itself.<sup>514</sup> After all, this was also made known through attributions that Rasul-ullah arranged for the compilation of the Quran in its present form.

In my view, you and those with the same viewpoint as you, should expend their extraordinary abilities and potentials to find out which of the Ahadeeth contained in the Six Books are not authentic. In this way many old conflicts will be removed and the fear of the risk of new conflicts arising from the total rejection of Ahadeeth will also be erased.<sup>515</sup>

Since you reject Ahadeeth, perhaps this is the reason your established principle is that the meanings and interpretations of the Quran should be derived from the Quran only. Your reason for this claim is derived from the Quranic verse '*Inna a'laina bayanahu*'<sup>516</sup>. Tell me why from this verse the interpretation cannot be made that this task can be done through human beings? You can see how personal inclinations create particular meanings? You cannot totally absolve yourself from the same accusations which you are leveling against former *Mufasssirins* (interpreters of the Quran). A common man who is not the holder of revelation has to make use of his own intellect and reasoning. In such a situation particular difficulties arise in understanding the Quran in certain places where the meaning is not clear. For example, in the whole of Islamic history there has not arisen any difference in the interpretation of '*Huwallaho Abad*'<sup>517</sup>. Contrary to this there are frequent differences in verses like '*lakum deenukum waliala-deen...*'<sup>518</sup>. If you accept this, then what will be your response to these issues:

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<sup>513</sup> The biography of Rasul-ullah based on the Quran, by G.A. Parwez.

<sup>514</sup> These doubts have already arisen and exist among Muslims as most do not study the Quran. They demonstrate their doubts through their actions and though many say they believe that the Quran is a book from Allah, yet they never study and understand it. (Ed)

<sup>515</sup> The letter writer is assuming that currently no chaos exists in the Muslim world. Due to desertion of the Quran, the Muslim world is 'dead' according to the Quran for the last many centuries. For detailed analysis of this please refer to the book titled 'The life in the Hereafter; what does the Quran say' by G. A. Parwez. (Ed)

<sup>516</sup> Means 'it is for Us to explain it' (75:19)

<sup>517</sup> Means 'Allah is One' (112:1)

<sup>518</sup> Verse (109:6)

1. Are the meanings of all the verses of the Quran as clear as that of '*Humwallabo Abad*'?
2. If the answer is in the affirmative, then why did different opinions arise about these verses, though there was no difference of opinion over '*Humwallabo Abad*'?
3. If the answer to number (1) is no, then is there an allowance for an honest difference of opinion or not i.e. is it possible to deduce alternative meanings from the Quran or not - even if this possibility is merely academic?
4. If there is a possibility of alternative meanings then will both meanings be correct? Or will one be correct and the other wrong? When both meanings have been derived from the Quran then what will be the criterion for its validity or rejection?
5. When it is said that the meaning of the Quran should only be derived from the Quran, does this then mean that the meaning of the words of the Quran, for example *Khamer* (wine), *Maiser* (gambling) etc. should be sought from the Quran itself, or from the Arabic books prevalent at that time? If there are several meanings given in these books, then in this situation what method should be adopted?
6. If it is dependent on the Arabic language itself then would the linguists present at the time of the revelation of the Quran understand it better, or those of today?
7. Does this not mean that to find out the meanings of the Quranic words we should go back to Rasul-ullah, his companions and followers? (Please do not take this as being ancestral worship. I desire that there should be at least some criterion regarding which we can say that the meanings we are deriving are indeed correct).

Under these circumstances my advice is that you should check and assess Ahadeeth and separate the correct ones from the concocted ones.

## 12.2 The Response

It is our conviction (Eimaan) that the Quran has been sent as a guidance from Allah for the whole of mankind and its guidance will remain valid till the Day of Resurrection. It is obvious that in this kind of code of guidance, finer details and sub-clauses for every kind of problem or matter could not be given. Therefore the style of the Quranic guidance is that:

1. All the immutable principles have been explained under which all laws can be formulated for a human society, because with the changing times the details of human issues keep changing. Therefore under these principles the sub-clauses which will be drafted will also keep changing with the changing circumstances. Therefore within these immutable principles of the Quran, the Islamic Ummah of every era will determine their own sub-clauses. In the drafting of these sub-clauses they can make use of those sub-clauses which have been previously drafted i.e. these sub-clauses will serve as examples for them.
2. For certain matters the Quran has itself defined the sub-clauses. These precedents will remain immutable because nobody has the right to make any changes in the Quran.

You say that for those Quranic injunctions for which no sub-clauses have been defined in the Quran, we need to turn to Ahadeeth and if we find sub-clauses from Ahadeeth, then we should regard them as immutable till the Day of Resurrection in the same way as the sub-clauses which have been defined by the Quran itself. I want to understand why the Quran made this distinction in defining the sub-clauses i.e. why is it that sub-clauses have been laid down for some injunctions whereas for other injunctions the task of defining the sub-clauses was left to Rasul-ullah.

### 12.2.1 Why Did Allah Himself Do This?

If the sub-clauses determined by Rasul-ullah had to be followed (and were to remain immutable) just like the sub-clauses given in the Quran till the Day of Resurrection, then why did the Quran not define these sub-clauses itself? In this way all the sub-clauses would have been compiled and saved in one place. What, could Allah not have done it Himself? Was it the fear that doing so would have increased the size of the Quran? The reality of the Quran is that the command '*Aata-uz-zakat*' is repeated hundreds of times. Was it not possible for it to state in only one verse that the rate is two and a half percent? The Quran has noted the punishment for fornication, sodomy and even for slander. Could not even only two words have been written for *Khamer* and *Maiser* (drinking and gambling)? The Quran has described the entire procedure of ablution in just one verse, even to providing details on *Tayammum*<sup>519</sup>. What does this mean? It has noted all the details regarding the large subject of inheritance in four verses in such a concise manner that there is no issue left for which guidance is not available in these orders. Just think that if the Quran had this issue in front that for example the rate of Zakat should remain immutable, then what was the difficulty of mentioning 2.5%? I fail to understand why, if it was the Will of Allah that the rate of Zakat should be 2.5% till the Day of Judgment,

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<sup>519</sup> Act of dry ablution using sand or dust which may be performed instead if no clean water is readily available

He did not explain this in the Quran Himself? From this we can only reach one conclusion, that it was never the Will of Allah that the rate of Zakat should remain the same for all times. Whatever you have written means that though it was the Will of Allah that the rate of Zakat should remain fixed till the Day of Resurrection, He did not consider it suitable to fix this rate Himself. Instead He left it to Rasul-ullah to fix it and the rate fixed by Rasul-ullah has been declared immutable for all times to come.

Now let us proceed forward. You say that if the solution to a problem cannot be found either in the Quran or in the saying or actions of Rasul-ullah, then in this situation the Ummah will have to make a law by using its own intellect and reasoning. This means that:

1. The Quran laid down the sub-clauses of some injunctions and left the other injunctions undefined, so that their sub-clauses could be formulated by Rasul-ullah.
2. Rasul-ullah also determined sub-clauses for some commands and left the remainder of the commands as they were. Now the sub-clauses for the remaining injunctions will have to be formulated by the Ummah itself i.e. Deen was neither completed from Allah's side nor did Rasul-ullah complete it. Some details were provided by Allah, some by Rasul-ullah, and the rest of the incomplete part was left to the Ummah.

### 12.2.2 Incomplete Deen!

Just reflect for a moment what kind of concept is created in the human mind from this meaning of Deen? If Allah had left the formulation of these sub-clauses to Rasul-ullah, then what was stopping Rasul-ullah from formulating sub-clauses for all of these injunctions? This is the point at which the scholars of *Fiqah*<sup>520</sup> come forward and declare that the completion of these types of incomplete orders from Allah and Rasul-ullah has been completed by the Imams of *Fiqah*. Therefore those sub-clauses (of commands) which are not available in the Quran or Ahadeeth should be obtained from these Imams of *Fiqah*. But what if information relating to some issue is not even available from the Imams of *Fiqah* then...?

Have you noted how many complications the Ummah has fallen into by failing to grasp one principle point of the Quran, and how these complications have produced so much disintegration in thinking and action? This issue comprised only this much, that the details of those injunctions whose details were not defined by Allah Himself, were deliberately not formulated. And these were not defined because He did not wish to fix these sub-clauses for all times. He wished that under these injunctions ever new sub-clauses should be continually worked out according to the requirements of the changing times. Otherwise had it been the Will of Allah that these sub-clauses should also be immutable, then in the same way that He determined the sub-clauses of some of the

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<sup>520</sup> Known as *Ahle Fiqah*.

other injunctions, it would not have been difficult for Him to have determined the sub-clauses of these injunctions as well.<sup>521</sup>

### 12.2.3 Where Should the Ummah Search?

When you state that the sub-clauses devised by Rasul-ullah are to be obeyed till the Day of Resurrection, then where should these sub-clauses be sought? This is the very question which I want to put to you. You say that these sub-clauses will be found in the current available compilations of Ahadeeth, but together with this you also say that in the current available compilations of Ahadeeth there are correct Ahadeeth and false ones. Just think as to what this means? Allah left the task of determining the sub-clauses to Rasul-ullah and (according to you) he did not determine all the sub-clauses and of those sub-clauses which were determined, they were not preserved as the Quran was preserved and given to the Ummah. Now tell me, where should the Ummah search for those sub-clauses which were supposed to be obeyed till the Day of Resurrection? Just think, is this the state of a complete code of laws that it should be given the status of being compulsory till the Day of Resurrection yet no authentic compilation is arranged?

I wish to comprehend that if the sub-clauses determined by Rasul-ullah had to be obeyed and to remain unalterable till the Day of Resurrection, then was it not the responsibility of Rasul-ullah to have an authentic compilation of his devised sub-clauses passed on to the Ummah as well, in the same way that he had the Quran written down (and memorized by heart) as an authentic compilation and passed on to the Ummah? Please reflect as to what impression is formed about Rasul-ullah himself according to this belief. According to the Quran, the responsibility to pass on the details of Deen to the Ummah is the primary responsibility of the messenger. Is it right to adopt this method for such a big part of Deen that no authentic compilation is passed to the Ummah - how can this be called completing the duty of delivering Deen?

According to Ahadeeth, they do not even define one form of *Namaz* (saying prayers). Different sects of Muslims carry out *Namaz* differently, and each sect declares its form of *Namaz* to be the one devised by Rasul-ullah. Can it be possible that from the Ahadeeth such a form of *Namaz* can be defined which all the sects can truly agree on as being the one established by Rasul-ullah!

You declare these sub-clauses attributed to Rasul-ullah as having to be obeyed and remaining unalterable till the Day of Resurrection, and you also say regarding them that they are present within the existing compilations of Ahadeeth. And regarding these compilations you state that false Ahadeeth also exist in them, and that their compilers (e.g. *Bukhari*) were human, and as human beings it was possible for them to make mistakes.

### 12.2.4 A New Proposal

The solution proposed for this difficulty is that Parwez and his companions should look through these compilations and separate the correct Ahadeeth from the false ones. I wish

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<sup>521</sup> The Quran has referred to this important issue in (5:101) where it is noted that whatever is required for guidance will be revealed in the Quran. (Ed)

to understand this, that Imam Bukhari was a human being, and being one it was possible for him to make errors in judgment. And do you consider that Parwez and his companions are not human and that there will be no possibility of their making errors in their selection? I ask you, what authority did Imam Bukhari have on the basis of which he could claim that this is that order of Rasul-ullah whose obedience is compulsory for the Ummah till the Day of Resurrection? And today, what authority does Parwez or another human being have on the basis of which he could make such a claim? By accepting obedience to these Ahadeeth, and declaring that scholars should compile a correct collection of Ahadeeth, indirectly amounts to saying that Rasul-ullah (Allah forbid) omitted to give the Ummah a compilation of his sayings which he should have done but failed to do, and that this should now be done by scholars of the Ummah?

My dear brother, I consider the status of Rasul-ullah to be far higher than this, that such a thought should even occur to me that he should have performed a duty in the propagation of Deen which he did not do and instead Imam Bukhari tried to fulfil this deficiency through his own incomplete efforts. And whatever even he failed to do, an individual or a group of individuals should try to accomplish. At least I do not dare to even to imagine such a thing. My soul shudders with this thought and my heart trembles at this idea. My Eimaan is that if Rasul-ullah considered that the sub-clauses devised by him were supposed to endure till the Day of Resurrection (i.e to remain unalterable), then it would not have been at all difficult for him to draft a compilation of these sayings and give it to the Ummah. Making Deen dependent on the efforts of individuals is a great charge against Allah Who revealed Deen and Rasul-ullah who conveyed Deen. Therefore I think that:

1. The sub-clauses which Allah Himself did not devise, means that this was the Will of Allah - that these should keep changing according to the requirements of each era.
2. Regarding the sub-clauses which Rasul-ullah defined, it was not Rasul-ullah's wish that these remain unalterable till the Day of Resurrection. This is why he did not compile and hand these over to the Ummah - in fact, he even forbade the writing and compiling of these.

In the light of these explanations you can envision that the question of acceptance or rejection of Ahadeeth which is in your mind does not even arise. Suppose that even if a selected collection of Ahadeeth was put together from the existing compilations, how could it be said about it that these Ahadeeth are definitely the orders of Rasul-ullah and therefore all Muslims should obey these, whereas obedience to those Ahadeeth which we have declared false should be given up.

Just think, what do we call Deen? For example, just consider that Deen ordains that a certain relative of a deceased person should get this much of his inheritance. Now if someone does not distribute the inheritance according to this, then according to our Eimaan, he commits disobedience of Allah and he is liable to punishment. Is it not essential that in such an important matter we should know for certain what the command of Deen is in this matter?

### 12.2.5 Deen depends on Certitude

Conviction with surety provides the basis of Deen. Tell me, do you have any means by which you can say with surety that such and such a saying was in fact stated by Rasul-ullah in this way? The most you can say about the type of compilation of Ahadeeth which you wish to be arranged, would be that our *Qiyas* (guess) is that Rasul-ullah would have said such and such. Now tell me, how could your or my guess be binding on billions of people across the world? Moreover, no compilation of Ahadeeth can become Deen, though they are the outcome of the scholarly efforts of our fore-fathers, and we are the inheritors of this material. Through these scholarly endeavours we can gain information about that era. I have neither ever denied this utilitarian status of Ahadeeth nor can it be rejected. How much benefit I have gained from this asset, you have noted yourself in reference to my book titled *Me'raj-e-Insaniyyat*.

Before moving on to the next point, I wish to once again make clear that I wish to know this:

1. Had it been intended to keep all the sub-clauses of all commands unchangeable till the Day of Resurrection then why did Allah not determine these Himself in the Quran?
2. If it was the intention of Rasul-ullah that all the sub-clauses devised by him were to remain compulsory till the Day of Resurrection, then why did he not give an authentic compilation of these details to the Ummah in the same way that the Quran was given?

Then the question remains that if Ahadeeth are not accepted then doubts will arise about the Quran itself also. Regarding this, a detailed article has been published in reply to someone's query in the September 1950 issue of *Tolu-e-Islam*. I hope that this will satisfy your query.<sup>522</sup> (The concept created about the Quran through Ahadeeth themselves has been discussed earlier).

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<sup>522</sup> The Quran in its present form was put in writing, arranged and preserved by the messenger before his demise from this life. For details, see *Mazāhib-e-Alam ki Asmani Kitābain* (Divine Books of the World Religions).



### 12.2.6 Exposition of the Quran

Your second question pertains to determining the interpretation and meaning of the Quran. It is obvious that in order to understand any book it is first of all necessary to understand the language of the book. The Quran was revealed in *Mobeen* (very clear) Arabic. It claims that it is very clear and unambiguous in its meanings. Therefore from the perspective of its language there can be no difficulty in understanding the Quran.

After the language let us look at the content of the Quran. In view of the discussion under consideration, the teaching of the Quran can be divided into two parts: one part is related to commandments and the second to knowledge. Since the part dealing with commandments is related to legislation, it is essential therefore that its meanings are clearly defined. It is the claim of the Quran that it establishes its meanings itself, and through *Tasreef-e-Ayat* (cross referencing between various verses), it further clarifies this exposition. This is the way I have understood the Quran and I can say with the fullest of satisfaction from my heart that in this regard neither any difficulty, nor any complication, nor any difference, nor any contradiction remains.

I have noted earlier that the Quran mentions some of the commandments as principles only, and in other cases defines the sub-clauses itself. But whether these are principles only, or sub-clauses, the Quranic message comes across in a very clear and defined form in front of us. To convert these commandments into the language of law, and after working out their sub-clauses to implement these, is the responsibility of every Islamic government of its time.

### 12.2.7 Legislation

The Quran does not leave this to individuals but instead puts it in the hands of the Islamic government and the interpretation by this government is considered as necessitating obedience by all.

For example, you have mentioned *Khamer* (wine) and *Maiser* (gambling). Let us first look at it from the perspective of language. *Khamer* principally refers to anything which shrouds the intellect, while *Maiser* would mean every one of those things which comes easily to hand without any labour. Now let us look at the practical forms. At the time of the revelation of the Quran, different forms of *Khamer* and *Maiser* were prevalent, the details of which can be found in the literature of that time. From this it can be understood what different forms of these were present in this era. Today some of its forms still exist while others have disappeared, and many new forms have made their appearance. Therefore if any Islamic government of today declares *Khamer* and *Maiser* as forbidden, it will be necessary for it to spell out clearly both the real and metaphorical meanings and as to which things are included and which forms are exempted. In this regard, the government also can seek help from those details which were devised in former eras regarding these matters. Such a law will be the true interpretation of these words. In this there will be no question remaining of right or wrong, nor of my or your interpretation. As for the part of the Quran concerned with knowledge, obviously as human knowledge advances, the interpretation of this part will keep expanding. The miraculous thing about the words of the Quran is that they serve as a beacon of light and guidance for every era and for all levels of human intellect.

### 12.2.8 *Nabuwa'at*<sup>523</sup> and Messenger-hood

As human knowledge advances, the words of the Quran dealing with the truths of the universe keep on disclosing ever widening meanings. This is the reason that in every era man can understand the meaning of the Quranic truths according to the level of knowledge of that time. And that is why in this regard the level of understanding of the Quran by any one person can not be an authority for a compatriot, nor can it be an authority or final word for future generations.

As for those meanings of the Quran which Rasul-ullah explained to the Ummah, he did not compile these and give them to the Ummah. And whatever is attributed to Rasul-ullah in this regard, its illustration has already been presented. It cannot in any way be called Rasul-ullah's Quran.

Let us once again understand everything which has been said:

- 1) Those commands of the Quran which are given in a defined form shall be implemented as such.
- 2) For the commands which are given as a principle, it is the responsibility of the Islamic government of the time to work out the details.
- 3) The meaning of Quranic knowledge and realities will keep on expanding with the advancement of human knowledge. And this will relate to the intellect and reasoning of individuals. However, no- one's understanding will be an authority for anyone else.
- 4) Now the question remains, what should be done till the re-establishment of an Islamic System. In this regard, my view is that the way the Ummah is following these orders, it should keep on doing so. I myself follow these commands in this way. This is so because no individual or group of individuals has the right to bring changes in these commands or devise a new approach. This right rests only with the Islamic System whose Central Authority I call the 'Centre of the Ummah' as Hazrat Abu Bakar Siddique was the 'Centre of the Ummah' in his era.

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<sup>523</sup> This refers to the status of the messenger as a recipient of revelation. In Arabic the one who receives the revelation is called a *Nabi*. (Ed)

## 13 Appendix 1: Some Permanent Values from the Quran

Permanent Values do not change with time and are applicable both at the individual and collective level. The following is not an exhaustive list.

- **Concept of God:** The concept of God as revealed in the Quran is an external objective standard for us to follow as far as it relates to the development of the human self. The Quranic concept of Allah helps to develop human self. '*...do not be like those who forgot Allah and He made them forget their own selves...*' (59:19)
- **Existence of the Human Self:** We all have a strong sense of identity and are aware of our existence. We have self-consciousness and the ability to make decisions. Our inner attributes of emotions, thinking, memory etc help us to live our lives and in the process we gain experiences which help to develop our self-concept and our sense of being. For further details refer to the book titled 'The life in the hereafter: what does the Quran say'. (39:41)
- **Equality as a Human Being (unity in humanity):** At birth we are equal and the same is true when we die. The Quran declares: '*Mankind was one community...*' (2:213)
- **Respect as a Human Being:** Every human being possesses a self which has the attribute of free will. This entitles every human being to equal respect, so that there can be no discrimination due to reasons of family, tribe, race, community, nationality, religion, gender, colour, language, culture, tradition etc. '*... Verily, We have honoured all children of Adam.*' (17:70)
- **Freedom:** Since every human being is born free, then he or she should remain free. According to the Quran, freedom means that no-one can extort obedience from another human being. Only the Quranic Values should be followed as it is only by operating within the confines of these Values that the self can develop. (3:78), (5:44), (10:15), (82:19)
- **Freedom to Choose (no compulsion):** Responsibility for the act of a human being is determined by his own volition and intent. It is our choices in life which define us. The Quran invites us to use the power of our intellect and reasoning in order to acquire evidence to then make informed decisions. '*Those who, when they are reminded with the signs of their Lord, droop not down at them as if they were deaf and blind*' (25:73). The Quran states – '*there is no compulsion in Deen.*' (2:256)
- **Righteousness as a Criterion:** The level of development of the self and individual conduct should be the criterion for higher responsibility within a society. The Quran declares: '*The noblest of you in the sight of Allah is the best in righteousness.*' (49:13)
- **Tolerance:** Freedom to choose means that we need to be tolerant and accept the choices made by others in their lives. The Quran asks us to understand this

at a fundamental level i.e. by being in possession of a self with freedom to choose, we need to recognise that this state exists in others and accept it. (22:40), (2:256)

- **Accountability (The Law of Requit)**<sup>524</sup>: Human beings possess free will, emotions, and the ability to think about thinking, and memory. Our thinking and decisions leave an impact on our self i.e. they change our personality and the way we think and act. The Quran declares that every cause has an effect in human daily living. This is called the Law of Requit. The purpose of human creation is that none of our deeds remains unaccountable and that none of us is dealt with unjustly.(45:21)
- **Responsibility cannot be shared at the level of the self**: At an individual level each one of us is a complete unit, therefore none can share our responsibility at this level. The Quran asks us to follow this value in our interactions as well. (53:38)
- **Free Will**: It is up to us as individuals to use this value by exercising our freedom to choose. However our choices have consequences and we are accountable for these. The Quran tells us that this is your world and you can live your life as you wish. ‘...do what you will: verily He sees what you do.’ (41:40). Due to the presence of free will we as human beings do not have internal guidance – the Quran presents itself as an option to us to be studied using our intellect and reasoning and then accept it if we wish.
- **Warning/Admonition**: We need to warn each other about the consequences of what we think, say and do in our lives. The Quran asks us to think of the consequences of every action we take in our lives, both in the short term and the long term. The Quran calls its message a warning to mankind - to be accepted or rejected as we choose and then to live with the consequences of these choices. ‘That it gives warning to any who are alive’ (36:70). (6:70), (7:51). The Quran asks us to keep reminding each other about the purpose of life. (103:1-3)
- **Justice**: When dispensing justice, no distinction is allowed between friend and foe, us and others: ‘...and let not the dislike of a people incite you not to act equitably. Be just: that is nearer to being righteous’ (5:8). See also (2:283), (4:135), (4:105), (4:135). The changing of Allah’s laws is declared to be injustice by the Quran. (50:29)
- **Good deeds replace the effects of bad deeds**: The Quran declares: ‘...for those things that are good remove those that are bad...’ (11:114). ‘Repel bad with that which is good...’ (23:96)

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<sup>524</sup> For a detailed discussion on this value refer to the book ‘The life in the hereafter: what does the Quran say’.

- **What is Good for Mankind remains on Earth:** ‘...while that which is for the good of mankind remains on the earth...’ (13:17)
- **Knowledge:** The Quran refers to both perceptual and conceptual knowledge and asks mankind to explore both the visible and the invisible worlds to understand the Truth and the purpose behind human creation. ‘...*Taught man that which he knew not*’ (96:5). *He taught Adam the ability to characterise....*’ (2:31)
- **Science:** The Quran asks us to make efforts to discover both the physical and the psychic worlds and bring them into use for the good of mankind at large. ‘...*and He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself.*’ (45:13)
- **Aesthetic Sense:** As human beings we have an aesthetic sense, an appreciation for beauty. The Quran acknowledges and respects this and considers it as a necessary element in the growth and development of human personality: ‘*Say: who has forbidden the adornment of Allah, which He has brought forth for His servants and the good things of His providing...*’ (7:32) However, the pursuit of the aesthetic sense should be within the confines of the Permanent Values.
- **History as a Model:** The Quran asks mankind to study history and the rise and fall of civilisations with a view to learn lessons. This helps us to study the Permanent Values and see that violations of these Values leads to wars and conflicts and a waste of valuable human time. ‘*Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in strength and in the traces they have left in the land. Yet all that they accomplished was of no profit to them.*’ (40:82) (10:39)
- **Subsistence:** Basic necessities<sup>525</sup> for all human beings must be met and an environment should be created for the development of the human self. Meeting the physical needs of the human body is essential before intellectual reasoning and creative activity can be brought into play. This is the reason why the Quran declares that the aim is to establish an economic system in which there is no accumulation of wealth: ‘...*and they ask you as to what they should give for the benefit of others. Say: whatever is surplus to your requirements...*’ (2:219)
- **Reward is for the Work and not the Capital:** This value defines the economic system proposed by the Quran. Life is a journey and not a destination. The capital must remain in continuous flow and must not be accumulated. Reward for work must meet the necessities of life. (53:39) (59:7)

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<sup>525</sup> Basic necessities will include food, shelter, security, medical treatment, education, job, freedom of expression, freedom to practice religion etc. (Ed)

- **Patience and Perseverance:** Since the self takes time to develop, as it has to gain knowledge and overcome the challenges of life, it therefore needs time to build up its inner conviction and strength. It needs guidance as an external criterion to signpost its progress towards its development. *'...follow the revelation...and be patient and constant...'* (10:109) An analogy is a seed which needs to be nurtured to grow to its full potential.
- **No Restriction on Human Movement:** The world is available for each one of us and is open for the use of anyone within the remit of the Permanent Values. No human being owns this world - the fact that with death we leave it all behind proves this. The world is 'loaned' to human beings to use for a short time only. The Quran declares: *'...and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah knowingly'*. (2:22) (29:56) (39:10)
- **Relationships:** Human beings need the presence of other human beings within individual relationships, and at the level of community in order to function, grow and develop the self. *'...mankind was but one nation, but it differed'*. (10:19)
- **Marriage:** A contract between two equal adult individuals i.e. man and woman to live their lives within the confines of the Permanent Values. (2:221) Chastity is one of the permanent values within this context and the Quran demands observance of this from both men and women. (24:30-31)
- **Freedom from Fear:** For free will to operate effectively, there has to be freedom from fear, as this constrains it. The Quran declares that living within the Permanent Values will eliminate all fears. (2:38)
- **Freedom from Grief:** Grief is caused by events affecting human beings within a society. Most events causing grief can be linked directly or indirectly to human actions e.g. economic, wars, oppression, exploitation, slavery etc. The Quran recognises this and refers to it in many verses. (2:38), (3:138), (12:84), (15:77)
- **Death:** This is a deadline to remind us that we have a finite time in which to live this life and our conduct here in this world will define the status of our next life after death. Considering the event of death at the level of the self, the Quran declares: *'...every Self shall have the taste of death...'* (29:57)

- **Hereafter:** The life of the ‘emerged’ human self continues beyond death. The ‘emerged’ human self is one that has reached a minimum threshold as per the Quran, when on balance the effects of good deeds exceed those of the deeds which have negative effects. ‘...let every Self look to what he has sent forth for tomorrow.....’ (59:18) ‘...then shall each Self know what it has sent forward and what it left behind.’ (82:5)
- **Enjoin what is Good and forbid what is Evil:** The Quran has repeatedly directed us to keep doing this in order to remind people about their conduct. This is part of righteousness which the *Momineen* are expected to display through their conduct. (3:104, 3:110, 3:114, 31:17)
- **Do Not Say That Which You Don’t Do:** Our deeds should be commensurate with our words: ‘O you who believe! Why say you that which you do not? Grievously odious is it in the sight of Allah that you say that which you do not.’ (61:2-3)



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## 14 Appendix 2: Other Works Published by Tolu-e-Islam

- 1) Exposition of the Quran
- 2) Islam: A Challenge to Religion
- 3) The Book of Destiny
- 4) The Quranic Laws
- 5) Reasons for the Decline of Muslims
- 6) Letters to Tahira
- 7) Iblees and Adam (Devil and Man)
- 8) The Life in the Hereafter; What does the Qur'an say (Available from Amazon)
- 9) Man and God
- 10) Lughat ul Quran (Dictionary of the Quranic Words) – Volume I and II (Available from Amazon)
- 11) The Quranic System of Sustenance (Available from Amazon)

These books are available free online at:

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