

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

The Prophet will say: "O my Lord! verily my people took this Qur'an as a thing to be shunned."

THE TRUTH ABOUT HADITH

(SAYINGS AND ACTIONS OF THE HOLY MESSENGER)

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PREAMBLE

The writer is neither affiliated to any school of thought nor believes in religious sectarianism. Therefore, this writing is aimed at all those who may wish to benefit from it by stepping out of all or any religious ties. Thus, this booklet serves the purpose of inviting people towards Quran exclusively. In case you affiliate yourself with some school of thought, religious community or sect, you may find it radically different from your fundamental dogmas. Kindly read it with a heartfelt concern. Compare my opinions with the Quran. If something in it looks right, accept it; and if there is a mistake, please do guide me towards the right path. But prove your point essentially with Quranic authority as all of us are duty-bound to derive all guidance only from the Book of Almighty. In Verse No.17 of Chapter Al-Shura, it is ordained:

الله الذي أنزل الكتاب بالحق والميزان

(Allahu allazi anzala al-Kitaaba bil-Haqq wa al-meezaan.)

“Allah is the One who sent down The Book with Truth and the Values/Criterion”.

In Verse No.4 of Chapter Aal-e-Imraan, it is ordained :

وأنزل الفرقان

(Wa anzala al-Furqaan.)

“And sent down the Distinguisher/Identifier”.

And in Verse No.13, Chapter Al-Taariq :-

إنه لقول فصل

(Inna-hu la Qawlun Faslun.)

“Verily, this is the Decisive Verdict”.

You will find no criticism or condemnation in this book towards any group. Rather, an attempt is made to talk in reference to the prominent scholars of every school of thought. A constructive viewpoint is presented as we do not believe in negative criticism. We believe that all scholars are inviting us towards God's Discipline according to how they understand it. But no one is deemed perfect. Nor can one get the awareness of right or wrong direct from the Almighty, as the holy Messengers did through the medium of Divine Revelation (Wahy). Hence, no one can proclaim that his understanding is the only absolute truth. Everyone can commit mistakes. However, the Quranic commandments are so elaborate that they stand beyond the need of justification. Accordingly, Quranic Verses are elaborate enough for everyone to understand. In Verse No.114 of Chapter Al-An'aam, the Almighty ordains:-

وهو الذي أنزل إليكم الكتاب مفصلاً

(Wa Huwa allazi anzala ilayikum al-Kitaaba mufassalan.)

“And that is He, Who sent down to you the detailed/decisive Book”.

And in Verse No.33 of Chapter Al-Furqan, He proclaimed the Quran to contain the “best rendition” of its own self. Thus, how can a book be regarded as incomplete/insufficient whose author, the Almighty, Himself has declared it to contain its best, detailed interpretation; and which is complete in all respects and supersedes all judgments?

It is not the aim of this booklet to enter into debate or arguments with religious scholars having different convictions. It is rather meant for the common folks who may be competent in common sense and routine worldly knowledge. For this reason, the simplest style of narration and easily comprehensible language is used. No glorious terminology is resorted to. Instead, straight-forward facts are

presented and these facts are authenticated through references from prominent scholars' writings.

FOREWORD

The Almighty has declared the Quran as the only true source of guidance for mankind, what then is the importance of hadith in our Deen? The necessity to write about hadith arose through the concept created by “Return to the Quran” movement, and how to understand the Quran as the one and only true source for guidance. In Verse No.120 of Chapter Al-Baqarah, the Almighty ordains:-

قل إن هدى الله هو الهدى

(Qul inna hudal-laahi huwa al-Huda.)

“Say (O Messenger), Verily God’s Guidance is the only true Guidance”.

The source of Deen is stipulated as only the Quran, its exclusive pursuit is ordained, be it direct or indirect. In Verse No.3 of Chapter Al-A’raaf, muslims are commanded:-

اتبعوا ما أنزل إليكم من ربكم ولا تتبعوا من دونه أولياء

(Attabi’oo maa unzila ilayikum min Rabbi-kum wa laa tattabi’oo min dooni-hi owliyaa’.)

“Follow only that, which your Lord has sent down upon you; and, apart from that, do not follow any other “owliyaa” (sponsor, guardian, supporter, elder, leader).”

The same statement was corroborated by Verses 155-157 of Chapter al-An’aam wherein it was ordained that:-

“Quran is a Book that we have sent down with all the blessings; therefore, follow it exclusively”.

It was further ordained:-

“Now that you have received elaborate verses/signs from your Lord, that constitute His Guidance and Blessings, who would be crueler than the one who rejects and disregards?”

Hence, it proves to be the right concept that the Almighty emphasizes the pursuit of the Quranic teachings alone, and commands his Messenger too to follow suit. The Almighty rather categorically dismisses the idea of pursuit other than that of the Quran by declaring that it was not fair for a person, though he may possess even the exalted status of a divine messenger, once he is bestowed with wisdom and authority, to persuade people to become his subjects, abandoning the divine commandments. In Verse No.79, Chapter Aal-e-Imraan, the Almighty ordains:-

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا

لِي مِنْ دُونِ اللَّهِ

(Maa kaana li-basharin an yu'tiyahul-laahu al-Kitaaba wa al-Hukma wa al-Nabuwwata thumma yaqoola lin-naasi koonoo 'ibaadan lee min doonil-laahi.)

“It is not possible for a human when bestowed with the Book, the Authority and the Messenger ship, to persuade people thereafter to become his subjects instead of God's.”

And the same Command is issued directly to the Holy Messenger in Chapter al-An'aam with these words :-

اتَّبِعْ مَا وَحَىٰ إِلَيْكَ مِنْ رَبِّكَ

(Ittabi' maa ouhiya ilayika min Rabbika.)

“Follow only what is revealed to you by your Nourisher.”

And we continue noticing the same commandment in the Quran again and again, directing the Messenger to pass judgments between people strictly in accordance with Quranic tenets. Muslims have also been directed, in Chapter Al-A'raaf, to follow only that which has been sent down to them.

HENCE, the question that invariably arises in this context is: WHAT IS THEN THE STATUS OF HADITH?

This question is just as difficult to answer as it is important. It is important because it is controversial as a decisive factor or a final verdict. And it is difficult because in spite of the historical background of hadith being commonly known, the dogmas prevalent amongst Muslims as hadith being a part of their faith ("Eemaan") are very hard to defy. Although there is a consensus amongst religious scholars, that hadith are not the exact "words uttered by the Holy Messenger" but only a representation of the "interpretation of the narrators," which they in turn have derived from what they heard from others as the sayings "ascribed to the Messenger". Nevertheless, the sanctity of this material and its importance is so deep rooted in our minds that we hardly dare to confess today that this material is not exactly the "words of the Holy Messenger" but only the narrator's words from what they understood from the sayings ascribed to him.

You will kindly notice that facts are explained in this booklet in simple, easily understood words with the aim to drive home successfully the reality which normally does not open up to common readers due to almost essential usage of difficult scholarly or religious terminology. And it is also taken care that facts in this booklet are always explained with reference to Muhaddithin (experts in the knowledge of hadith) and leading scholars and collectors (Imams') of hadith. Efforts are made not to draw personal inferences.

On the issue of “conclusive authority” of hadith, our religious scholars differ with each other. If one sect takes hadith for “the final authority” in Deen, another sect may limit its role to that of a certain “detailed explanation” of Deen. Yet another sect may authenticate some of the hadith as “right” (Sahih) and acceptable, but recommend the rest of the collection to be discarded.

Except for the Ahl-e-Hadith Sect, all others deem hadith as doubtful in some measure. Still every sect regards others as ‘disbelievers in hadith’. Why is it so that different scholars have different standpoints about hadith? And yet, to substantiate their stance, they continue referring to the same hadith as authority? So, in this booklet, the tale of hadith is told in the words of the same scholars of hadith. Judgment is entirely yours. It’s your discretion to accept one of the viewpoints or to reject one.

To understand a subject properly, we must first know its terminology and its definition. Without that first step, we may stay confused and bewildered. However, the main tragedy with our Deen has been to impress and scare common folks with heavy and intricate terminology, without ever explaining to them its definitions. And thus the poor muslim was made to surrender to all that was not the will of God; to that which rather went against God’s wishes and His Deen. Non-availability of simple understanding resulted into rendering the Deen beyond the access of common people.

Consequently, a sacred caste of religious papacy took birth and gripped the muslim masses into its endless stranglehold. Howsoever a muslim may try, he cannot cope with the intricacies of this terminology and is obliged at last to withdraw in bewilderment. At the end of the day, a muslim is obliged to believe blindly in what his Imam may tell him

and may regard that as the final verdict. It was through this terminology that man made dogmas were fabricated in the name of God by corrupting God's Deen.

Let us see what mysteries lie hidden from the muslim people behind the curtain of that intricate terminology and how vested interests are safeguarded by misleading the muslims through this medium. BUT, to know all that, we first of all must get out of that trance which leads us to sanctify certain aspects of the matter. To ascertain a doctrine's reality with a critical analysis, one has to prepare one's mind for all kinds of eventual probabilities. Because if one is firmly convinced of the finality of one's own convictions, one is just not disposed to liberal thinking and no criticism is acceptable to him.

For once today, you too may sneak out of the trance of sanctity and face some realities presented with rational arguments. If deemed right, agree with them. If you feel something goes wrong, do inform me. But your opinion/criticism must also be based on rational arguments.

THE BASIC FACTS

No muslim can be so damned as to refuse to obey while knowing that he has been ordered to act in a certain way by his Messenger. It is just not possible that the Messenger may order and a muslim may resent and disobey. It is the inherent nature of a muslim to offer his neck or a more valuable asset in sacrifice, if asked to do so by his Messenger.

It is this devotion to our messenger that our religious scholars fully exploit and ask us to surrender, in the name of the messenger, to what they demand from us for their own vested interests.. If someone stands up to argue about the validity of their edicts, he is labeled guilty of contempt and desecration of the Messenger, with their blind accomplices, they manage to get him murdered. But they forget that they must eventually appear before God where their tyranny will be fully exposed.

First of all, some basic facts with respect to Hadith are presented before you in the simplest of words. Later on, some brief but comprehensive explanations, where needed, will also be presented with arguments.

1. Religious scholars are themselves not clear about "Hadith and Sunna";
2. All Muhaddithin have consensus that there is not a single hadith in the famous books of hadith viz, Bukhari, Muslim and Company, which can qualify as the original words of our Holy Messenger. On the contrary, these hadith narrate that understanding which the narrator had arrived at. It means that hadith are not the 'sayings' of our Holy Messenger, but represent the narrators own understanding,

in narrators' own words, of the sayings ascribed to the Holy Messenger;

3. According to a cautious estimate the number of the Holy Messenger's companions reaches the figure of 200,000. BUT, every authentic hadith found in Bukhari, Muslim and Co; is narrated at most by just three of the Companions. Which simply means that rest of the Companions never knew about that 'act' or 'saying' of the Holy Messenger which Bukhari, Muslim and Co; have recorded in their books;

4. The Collections of hadith, called "Sahaa-e-Sittah", were introduced in public 250 years after the departure of the Holy Messenger;

5. At the time of collection and editing, viz. after 250 years, not a single hadith was in writing. That is why hadith is called "riva'eya" (tradition), which means something that is narrated or told as a tale. No hadith claims to have been copied from some author's book or from some written material;

6. No collection or editing work was carried out during the time of the Holy Messenger or the Pious Caliphs neither was there any hadith available in writing from that period;

7. The collectors of hadith like Bukhari, Muslim and Co; selected only six thousand hadith out of six hundred thousand. These Imams had no authority or any approved criterion to prove that the bulk of the material they disbelieved in, and subsequently discarded, did NOT include true hadith;

8. In case hadith were as important as we are assured of today, why was it that Bukhari, Muslim and Co; had to travel thousands of miles to collect hadith one by one? Were the

'sacred sayings' of the Holy Messenger still limited to certain particular people even after a lapse of 250 years? After such a long period, those hadith should have become widely known? Had they been unknown to public, how was the Deen of muslims regarded as complete during its first 250 years WITHOUT HADITH?

9. The term 'Sahih Hadith' is the most ambiguous one. Sahih hadith does not necessarily mean that a hadith is actually true, i.e. it is actually the saying of the Holy Messenger.

There are numerous other facts which are widely known about these hadith, but the above basic facts are sufficient to clarify the issue. Let us now proceed to explain some points further.

SCHOLARS' VARIED STANDPOINTS

It must look strange to you that religious scholars are themselves not clear about the issues of “Hadith and Sunna”. You will judge this fact from the writings of these scholars referred to hereunder. And then you can pause for a moment to think as to how can they explain something to you which they are not clear themselves about, and how then could they be able to determine its status in Deen.

Sheikh al-Hadith, Maulana Ismael (Ahl-e-Hadith Sect of Pakistan), a prominent and authentic scholar of Ahl-e-Hadith writes in his book “Hujjiat-e-Hadith”:-

“In the subject under our consideration (Sunna and Hadith), “Sunna and Hadith” are synonyms (equivalents). According to Islamic Law, both of these are the “final authority” (Hujjat).”

Contrary to that, Maulana Amin Ahsan Islahi, a prominent and authentic scholar of Ahl-e-Sunna Sect, writes in his book “Mubadi Tadabbar Hadith”:-

“People generally take hadith and sunna for synonyms (equivalents). This concept is not right. “Hadith and Sunna” are oceans apart and according to Deen, both have their separate positions and status. To take them for synonyms creates serious complications.”

You have seen that a scholar calls these terms synonymous, whereas another scholars considers these oceans apart; rather reserves for these quite different positions in Deen.

While defining hadith, Maulana Amin Ahsan Islahi explains:-

“Muhaddithin define hadith with the word “Khabar”, viz. “news”; and news is defined as having both probabilities of being true and false. It means that according to experts, Khabar (i.e. Hadith) can be true as well as false. It is on this conclusion that hadith are called “Zanni” (Hypothetical, Speculative – that which is not proven as true and may prove false).” (Ref. Mubadi Tadabbar Hadith)

You have seen that Mr. Amin Ahsan Islahi does not take hadith for sunna, whereas Maulana Ismael Salafi does not differentiate between “Hadith and Sunna”.

Ahl-e-Sunna Sect takes hadith for hypothetical/conjectural, meaning that which may have the possibility of being false, whereas, Ahl-e-Hadith Sect take hadith for something conclusive as law.

We leave the judgment to you without adding our comments. You may agree with what you deem right, as in the court of the Almighty you will not be judged upon the convictions of a religious scholar; you will rather be required to substantiate your own convictions with solid arguments.

SAYINGS ASCRIBED TO THE HOLY MESSENGER

No one claims that hadith, in actual fact, are the words of the Holy Messenger. You can well imagine how something you say in a circle of friends reaches another circle, and within a few hours time, has substantially changed in form and essence. Not only the words you have uttered are changed, but their essence and message too has changed.

Similar process took place with those words and deeds of the Holy Messenger which he delivered in his private sittings. Those who saw and listened to him in those meetings reported the proceedings to their friends and relatives as a normal routine. For this reason, even after a lapse of 250 years, that reporting remained limited to a few people.

Bukhari and Muslim had to travel long distances to locate and get hold of the pieces of that reporting. Only then were they able to meet one, two or at the most three people who had heard something on an issue from their elders.

You can imagine if those sayings had been an integral part of the Deen, it would be impossible for every muslim not to know about them after a long span of 250 years. Apart from that, whenever a comparison is drawn of different narrators' statements, pertaining to a single issue, so much contradiction is noticed that the issue becomes more ambiguous and controversial, rather than becoming clear. And, all of us know that if two narrations (Riva'ya) may interpret the same subject in two different versions, apparently, only one of these can be taken for a true statement of the Holy Messenger.

So, after a lapse of 250 years, it had already become impossible to decide as to which narration represented the

true essence of the words of the Holy Messenger. Rather, it was more probable that not only the words but also the essence of the narration did not represent the Holy Messenger's words. Accordingly, the muhaddithin in this context usually say:-

“Had these narrators been restricted to speak only in the Holy Messengers' words, i.e. had tradition been allowed strictly in its original words, I think that 95% of the Holy Messenger's teachings would have ceased to exist.” (Ref. Mubadi Tadabbar Hadith)

It means that in Maulana Islahi's view, 95% words of the Collections of Hadith are not actually the original words of the Holy Messenger. In this context, Maulana Islahi further states :-

“The fact cannot be denied that “quotations by meanings” (Riva'ya bil-Ma'ani) are likely to contain falsehood.”

Later on, writing on the same topic, Maulana Amin Ahsan Islahi proved with examples as to how the lack (or non-availability) of “quotations by words” (Riva'ya bil-Alfaaz) caused mis-statement of facts.

Maulana Maududi states:-

“The fact of the matter is that a narration (Riva'ya) when ascribed to the Holy Messenger, the authenticity and the accuracy of its own antecedents becomes a target of debate.” (Ref. Rasaail wa Masaail, Part 1)

These references are aimed to clarify the point that the facts explained above are not the opinions of an ignorant person. These facts expose an authentic reality recognized by all scholars and muhaddithin that those riva'ya which we call “Hadith-e-Rasool”, and are listed in the books of Bukhari, Muslim and Company, are only the interpretations of those

statements which are ascribed to the Holy Messenger; and no one claims, that these are the exact and same words from his mouth.

This will again be surprising for you that there is not a single hadith which can be declared with full conviction to be the words stated by the Holy Messenger. That's why you would note the Ullema always uttering a particular sentence at the end of every tradition they recite, and that is:-

او كما قال صلى الله عليه وسلم

(Aou Kamaa Qaala Sallal-laahu alayhi wa sallam)

Its translation would leave you wonder struck. The translation is:-

“Or AS (LIKE WHAT) the Holy Messenger pbuh stated”.

It simply implies that you have stated a “fact” but also that you simultaneously avoid taking responsibility of its authenticity by displaying a suspicion that it might not be so! Hence, if the fact differs from what it alleges, it is simply dismissed by saying “OR AS THE HOLY MESSENGER MIGHT HAVE STATED”.

The important point to consider here is whether a man can escape from the wrath of God after ascribing a doubtful statement to the Holy Messenger? Can he absolve himself from a falsity by just adding a typical sentence at the end of it? This may be called his self-deception or a wishful assumption, but he has trapped you. If you have believed him in blind faith in spite of his expression of doubts about the Holy Messenger's statement, God would certainly hold you responsible for the insinuation.

These books of hadith, which we know as Sahih Bukhari, Sahih Muslim or Company contain such traditions where a compulsory sentence is always added at the end like this :-

او كما قال صلى الله عليه وسلم

(Aou Kamaa Qaala Sallal-laahu alayihi wa sallam)

“Or AS the Holy Messenger pbuh stated”.

A more precise translation of this sentence is like this:-

“Or like what the Holy Messenger might have said”!!!

You can get the above fact attested. Just ask any religious scholar as to why he quotes the sentence “او كما قال صلى الله عليه وسلم”, after reciting a hadith.

In the end, it will be proper to quote a reference from Maulana Maududi’s book “Rasaail wa Masaail”:-

“I also stand as one of the believers in Holy Messenger’s words and deeds as ‘conclusive verdict’ identical to the Quran; and to me, the convictions expressed by the Messenger, or the orders issued by him, is similarly liable to faith and obedience just as a conviction or command appearing in Quran; BUT THE MESSENGERS WORD AND THE RIVAYA AVAILABLE IN THE BOOKS OF HADITH ARE NOT ESSENTIALLY ONE AND THE SAME THING; NOR THOSE RIVAYA, WITH RESPECT TO THEIR AUTHENTICITY, CAN BE EQUATED IN STATUS TO QURANIC VERSES. There is absolutely no space for doubt that the Quranic Verses have descended from the Almighty. Contrary to that, there is scope of doubt in traditions as to whether or not a quote or act ascribed to the Messenger actually belongs to him.”

THE NUMBER OF NARRATORS

(ONLY ONE, OR UP TO THREE)

A brief mention of this subject was made earlier in the course of Bukhari and Muslim's work. However, it is necessary to explain some details here so that readers can figure out why the collection and editing of hadith was such a difficult undertaking? And what is the importance of hadith?

While studying the life of an important personality one can always conclude that his life can be distributed in two segments:

1. One aspect is that of acts and deeds in his public gatherings;
2. The other aspect is that of acts and deeds in his private meetings and within the boundaries of his residence, etc.

We usually circumvent the acts and deeds of the Holy Messenger on the same principle so that no part of his life remains hidden from us and all must come out clear before us.

The first segment contains those acts and deeds which remained the routine of the Holy Messenger. Actions carried out during public meetings did not remain hidden from any one. Rather, the news of which reached every companion within the Messenger's life time as it was not only their duty to act accordingly, but to disseminate that teaching to others.

Muhaddithin (traditionalists) have called these acts as 'continuity of actions/deeds' (عملی تواتر), and those sayings as 'continuity of speech' (قولی تواتر). The examples of continuity of

acts are defined as Saum, Salaat, etc. And the examples of continuity of speech are Quran and the lectures/orders delivered in person, etc.

All other sayings and acts performed by the Messenger in private meetings or within the four walls of his residence, the information about those acts, come from either those companions who attended the meetings or the ladies who have known the affairs of the house. People heard about those traditions through these companions and Messenger's wives. Thus these narrations reached Bukhari, Muslim and Co by travelling through generations.

One can think at this point that there might have been a big enough attendance in those meetings to remove all doubts about the actions and sayings of the Holy Messenger.

No, absolutely not. A totally wrong impression, because any hadith which may have been narrated by such a large number of people, should be sufficient to remove all doubts about a narration, called "continuous news" (خبر تواتر) or "continuous hadith" (حدیث تواتر). However, no book with this class of hadith is available.

In this context, Maulana Amin Islahi states:-

"The denomination of "Khabr-e-Tawater" though exists, but to the best of our knowledge the "denominated one" does not exist; meaning that, the term "Hadith-e-Tawater" does exist, but a hadith that can be designated as such, does not exist."

It simply means that hadith narrators are in such meager numbers that it is pre-dominantly thought that whatever is being narrated is based on falsehood. This class of hadith is categorized by Muhaddithin under "Hadith Ghayir Tawater"

(Non-continuous Hadith), or by “Khabr-e-Wahid” (Single-source News).

You will be surprised to know that Bukhari, Muslim and Co consist of Collections from this latter class of hadith.

Let us pause here for a minute and refresh our memory once again.

The Holy Messenger’s sayings and acts can be looked upon from two angles:-

1. SUNNAT-E-THABITA (‘AMLI & QAULI TAWATER)

“The Proven Routine (PRACTICAL & SPOKEN CONTINUATION)”

Sayings and acts carried out in open gatherings, which enjoy the status of “Duty for all Muslims”. These acts are said to be exemplified by Saum and As-Salaat, etc. also these sayings are exemplified by the Quran and routine preaching and addresses.

2. HADITH

Sayings and acts carried out within private meetings and residence which Muhaddithin have classed in two categories:

HADITH-E-TAWATER

Those sayings upon which there are narrators in large numbers and where it may not be assumed that they can agree upon a falsity. Nevertheless, no book containing this class of hadith exists, nor are these hadith mentioned in any other book.

HADITH-E-GHAYIR MUTAWATER OR KHABR-E-WAHID

This means those sayings and acts whose narrators are as few in numbers as to easily presume that they can tell lies. This is the class of hadith that form the Collections called Sahaah-e-Sitta, viz. Bukhari, Muslim, etc.

It must have become clear by now that Bukhari, Muslim, and Company consist of the interpretations of statements, ascribed to the Holy Messenger and which are narrated by such a few number of people, that a probability of falsehood remains dominant. It is these hadith through which you are disseminated your Deen. Through the same medium Deen is interpreted and its quint essentials are highlighted. This class of hadith is again sub-classified by muhaddithin in three levels:-

1. HADITH-E-MASH'HOOR (FAMOUS HADITH)

In case a hadith is narrated by three people, it is called "Mash'hoor". Please wait a minute here and just apply your brains on this word "Mash'hoor". You definitely have been calling something "famous" only if it is known to thousands of people! However, in case of hadith, we are being given a new interpretation of the word "famous"! And this new definition says that certain news can also be called "famous", when it is known to three people only!

2. HADITH-E-'AZEEZ

In case the number of narrators is reduced to a mere "two", the hadith is called "Hadith-e-Azeez".

3. HADITH-E-GHAREEB

And in case this number is further reduced to only ONE, the hadith is called "Hadith-e-Ghareeb".

Aren't you, by now, bewildered to know that the narrations presented to you as the most essential basis of your Deen, were NEITHER KNOWN to the whole multitude of Companions, OR EVEN TO A DOZEN OF THEM? You have seen that the top class of tradition is the one called "Hadith-e-Mash'hoor". The total number of its narrators comes to only THREE!

Now please think for a moment! If an essential part of Deen was known only to Syedna Abubakr, Syedna Omar and Syedna Uthman, what were other prominent Companions doing without THAT KNOWLEDGE – and they included people like Syedna 'Ali, Syedna Hassan, Syedna Hussain, as well as members of Holy Messenger's family? OR, if something was known only to Syeda 'Aaisha, Syeda Hafsa and Syeda Zainab, the other blessed wives were not able to act accordingly.

The examples of some of the Companions and the Blessed Wives of the Holy Messenger are given only because these individuals are supposed to always accompany him. Whereas, there were other great ones too who were classified as "Saabiqoon al-Awwaleen" (the First Pioneers), whose holy footprints' dust alone can enlighten our lives with the truth of our Deen.

Having known that Bukhari, Muslim and Co, are the books of those narrations which were known only to a very few Companions – while most of the valued Companions remained in the dark about them – what are the basis to declare these books as essential part of our Deen? And why has this class of Hadith been mixed up with those narrations and commandments which were generally known to all Companions, and which every Muslim was duty-bound to know about, believe and act upon?

We leave the judgment to you, without passing our comments. Please decide for yourself as in God's Court, only your own rational decision would hold significance. No priest, peer nor Ullema would be allowed to speak for you there.

Summing up what we have studied up to this point, we know now that the Hadiths from Bukhari, Muslim and Co:-

1. Are the personal interpretations/explanations/versions of the sayings ascribed to the Holy Messenger.
2. Are limited to a maximum of three sources;
3. Were not known even to the most valued and prominent Companions;
4. Have the possibility of falsehood in their respective narrations.

'HADITH-E-SAHIH'

AN AMBIGUOUS TERM

You have noted a term “Mash’hoor” (famous) in the earlier pages; and you have already seen how an almost unknown fact was labeled as “Mash’hoor”! Similarly, the term “Hadith-e-Sahih” (the Perfect Hadith) is also misleading.

When you are told that a certain Hadith is “Sahih”, you always get the impression that what you are being told is cent per cent the word of the Holy Messenger!

BUT, NO!..... IT IS NOT! YOU ARE UNDER A WRONG IMPRESSION!

In the first instance, the tradition being recited to you would probably be one of those called “Khabr-e-Wahid”; meaning that the meager small number of narrators is not assuring us that it may not be false.

Secondly, “Sahih Hadith” is that whose narrators’ character was construed as up to standard by our Muhaddithin. Now that standard is something like this:-

1. He should be just;
2. His memory must have been good;
3. He may not have been indicted for falsehood;
4. He may not have a bad habit;
5. He may not narrate something rarely known.

Now this is again surprising and equally controversial as to how a certain person who had died two or two and a half centuries ago could be investigated with regard to his character. In these advanced times too, little can be known about a father/grandfather died 50/60 years ago as to what kind of a person he had been! Let us not indulge in this particular aspect of discussion as people belonging to the medieval ages are generally regarded as having very good memory; they had usually been competent in memorizing all details about the members of their tribes and families.

We were talking about “Hadith-e-Sahih”.....

“Hadith-e-Sahih” is a hadith whose narrators must possess some characteristics. It means that depending upon the narrator’s character, it was assumed that whatever he is reciting would always be the truth; in spite of the fact that the basic requirement of a “sizable number of narrators” may not go in his favor; while this number might have been so small that the possibility of falsity cannot be ruled out!

What, in the end, was the reason that a narrators’ characteristics were singled out to be the sole criterion? A little bit of deliberation clears the riddle. After a lapse of 250 years, they were left with no solutions as to what methodology was to be exercised to investigate the truth or falsehood of a narration; except to rely upon the character of the narrator. And only those descendents of narrators could attest their forefathers’ characters that were alive after the passage of 250 years’ time, viz. those who belonged to narrators’ eighth or tenth succeeding generation!

If someone has not pawned his senses, he can easily imagine how information about eight or ten generations of dead ones must have been gathered after the passage of about 250 years’ time! And how the descendents must have aggrandized their ancestors’ characters!

Even in the modern progressive world, try to ask about some one's ancestors in some developed society. Without exception the reply would be that his ancestors were the most gentle, pious, selfless, temperate, truth lover and intelligent ones; they were competent in all fields and excelled in wisdom; they were the true replica of saints; and that their enemies were unreliable liars and bad characters.

This is what was made the basis of scrutiny and investigation of Hadith when that process was restricted only to narrators' characters. And those traditions were called Hadith-e-Sahih whose narrators' characters, according to their descendents, were positive and they only spoke the truth!

NOW, that the reality of "Hadith-e-Sahih" has been exposed, what would you think about the rest of the Hadith?

Obviously, the characters of the narrators for the rest of the Hadith were not worthy of credibility at all! The narrators of these Hadith suffered at least from one weakness of character – they were either liars, some with weak memory, or they did not believe in justice and fair play, some were involved in a vice, or what they narrated was so improbable that it was not worth relying upon.

It is these characters whose narration is presented to you in the books of Hadith as integral part of Deen.

You will be more surprised to learn that Mr. Bukhari did not even entertain the above poor criterion for Sahih Hadith! He rather takes every Hadith for Sahih whose narrators may just have met each other irrespective of what character they might have possessed. Whereas, Mr. Muslim does not regard even that meeting as necessary; he thinks it sufficient if narrators were just contemporaries.

Hafiz Ibn-e-Hajar 'Asqalaani, while drawing comparison between Bukhari and Muslim in his "Nakhbat al-Fikr", states:-

"According to Bukhari, the condition for authenticity is at least one meeting between the narrator and his source. Contrary to that, according to Muslim the proof of a meeting is not the condition; only "contemporariness" (viz. to be living at same time) is enough as proof."

Kindly check very carefully to see what kind of Hadith are defined as "Sahih Hadith"! Someone quotes the Holy Messenger.....and says....."I have heard it from 'that person' ".....while he has never seen or met that person! NOW THINK, what rubbish we have been passed on in the name of HADITH-E-RASOOL?

SUMMARY OF PREVIOUS CONTENTS

1. Hadith in actual fact, are the interpretations of those sayings that are ascribed to the Holy Messenger.
2. Hadith has always remained limited within the knowledge of a maximum number of just three people.
3. This is why the most esteemed Companions too remained deprived of the knowledge of those sayings and acts.
4. The probability of falsehood in Hadith cannot be ruled out.
5. The term “Sahih Hadith” does not categorically affirm that a Hadith is actually the word of the Holy Messenger.
6. The narrators of Hadith are reported to have indulged in one vice or an other.

SOME EXAMPLES FROM BOOKS OF HADITH

Let us now present before you some examples from the Hadith of Bukhari and Muslim, regarded as integral part of faith, in order to assist you to decide for yourself about the mental disposition of those who collected that material and then passed it on to us as Deen; and to know what exactly was their view of Deen; what was their view of the Holy Messenger' divine status; and, as against their viewpoints, what the Quran ordains about the exalted person of the Holy Messenger.

ABOUT THE HOLY MESSENGER

The magnitude of vicious clandestine attacks on the person of the Holy Messenger by contemporary Zoroastrian and Jewish community can be judged through the following Hadith.

ABOUT HIS MARITAL LIFE

1. "Sayedina Jaber said that once when the Holy Messenger looked upon a woman, he went straight to his wife Sayedina Zainab; and she (Sayedina Zainab) was rubbing a sheet of leather during a process. Then he (the Holy Messenger) fulfilled his "desire" upon her, subsequently he came out towards his Companions and advised them that when women appeared before you, they always appeared in the guise of the Devil (evil); and when they went away, they went in the guise of the Devil. Therefore, whenever one of you might look at a woman, he should approach his wife, viz. should have had sexual intercourse with her. By this act, his

mind would be relieved from desires”. (Kitaab an-Nikaah, Sahih-e-Muslim)

2. “Anas bin Malik says that the Holy Messenger used to meet all of his wives in one hour’s time during a single day and night, and they were a total of eleven. Qatadah says that he had asked Anas if he (the Holy Messenger) possessed “that kind of” capacity? He replied in affirmative and said that they rather used to believe that the Holy Messenger had been blessed with “that capacity,” equivalent to that of thirty males”. (Kitaab al-Ghusl, Bukhari)

3. “Sayedina ‘Aisha narrates that she and the Holy Messenger used to bathe from one water bucket and we both used to be “unclean”. And in the state of menstruation, she used to be ordered by him to wear an open garment (‘azaar’) and then he used to have sexual intercourse with me”. (Kitaab al-Haiz, Bukhari)

4. “Hazrat ‘Aisha narrates that the Holy Messenger used to have sexual intercourse in the state of fasting and used to kiss me; and among all of you he had the strongest resistance against temptations.” (Kitaab al-Saum, Bukhari)

HOLY MESSENGER’S NEGLECT OF CLEANLINESS

5. “Abu Hurrera narrates that once prayer was called and the rows of participants were straightened and waiting. Meanwhile, the Holy Messenger arrived and as he took his proper place of prayer, he remembered that he needed a bath. He ordered us to stay put and he went back and had a bath. Subsequently, he returned to us as water dripped from his hair. Then he called God’s name (‘Takbeer’) and all of us performed prayer in his company”. (Kitaab al-Ghusl, Bukhari)

6. “Sayedina Anas bin Malik narrates a lengthy tale where events subsequent to the holy war of Khayber are described:

When prisoners were rounded up, Wahia came to the Messenger and requested for a slave woman from the prisoners. The Messenger allowed him to pick up one. He picked up Safia. Then someone informed the Messenger that he had unknowingly granted the chief of tribe Quraiza and Nuzair to Wahia, whereas she was befitting to the Messenger only. The Holy Messenger called him back along with Safia. When he looked at Safia, he ordered Wahia to choose another slave woman from the prisoners. Anas says that the Holy Prophet then set Safia free and married her.” (Kitaab As-Salaat, Bukhari)

7. “Syedna Anas narrates with reference to Syedna Zaid that Syedna Zaid divorced Syeda Zainab and then the Holy Messenger proposed to Syeda Zainab through Syedna Zaid. Syedna Zaid said: O Zainab, the Holy Messenger has proposed to you and he summons you. Zainab replied: I don’t take a step unless I seek counsel of my Nourisher. Then she started praying directly. Meanwhile, Wahy (Gabrail) descended and the Holy Prophet entered her house without permission.”

On this episode, Allama Habibur Rahman Siddiqi Kandhalwi has issued severe criticism in his Book “Mazhabi Daastanain Aur Un Ki Haqiqat”, Vol. II, P. 106, and has quoted the narration with reference to Imam Tibri. Please read that in his own words:-

“It is described in Tibri’s History and Tafseer that once the Holy Messenger visited Zaid’s house to meet him. Zaid was not home. Sayedina Zainab was changing her dress at that particular moment. The Holy Messenger had a look at her during the process and her beauty was imprinted in his heart. Due to that, her liking was diminished from Zaid’s

heart. Afterwards, Zaid offered the Holy Messenger to divorce her if he (the Holy Messenger) had fallen for her.”

With reference to this episode, Allama Sahib further elaborates Imam Tibri’s tradition on page 106:-

“Sayedina Hazrat Zaid was the Messenger’s adopted son. Therefore, fearing that people would condemn the move, the Messenger openly continued to admonish Zaid against his intention of divorcing Zainab ever since Zaid had expressed that intention. Though that was against his heart’s desire, the Holy Messenger still kept persuading Zaid to maintain and preserve his marital bond. However, when Zaid finally delivered that divorce, the Holy Messenger directly went to celebrate his bridal night with Zainab without Nikah ceremony, dowry, announcement or permission.”

Inna Lillahi wa Inna ilayhi raaji’oon (انآ لله وان اليه رآجون).

8. A Hadith is presented here with reference to NAQOOSH, Rasool Number, Vol.11, p. 283:-

“Ibn Ishaq said, he was narrated a narration of Sayedina Ibne Abbas by Hussain bin Abdullah bin Obaidullah bin Abbas with reference to ‘Akarmah, that the Holy Prophet saw Umm Habib bin Abbas who was running to and fro in front of him. The Messenger said that if she reached puberty and he was alive, he would surely wed her.....however, the Holy Messenger died before she reached puberty.”

Have you noticed the extent of cheap, immoral insinuations against the person of Holy Messenger? What perspective is being portrayed about his exalted person through these Hadith? He was a man who is attributed by Quran as having exemplary character and conduct.

The Character of the Holy Messenger, according to the proclamation of the Quran, was unique and he was the possessor of highest moral values and principles. In Verse No.4 of Chapter Al-Qalam, the Almighty ordains:-

وإنك لعل خلق عظيم

(*Wa inna-ka la-'alaa khuluqin 'Azeem.*)

“Verily, you stand at the highest stage of morality”.

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله

كثيرا

(*Laqad kaana la-kum fi Rasoolil-laahi uswatun hasanatun li-man kaana yarjoo Allaha wa al-youmal aakhirah wa zakarallahu katheeran.*)

“Indeed, for you, the person of Rasool is the best example to follow”.

Haven't the enemies of Islam, on the grounds of these narrations, fully utilized the opportunity of mud-slinging upon the Exalted Personality whose entire life was unique in purity and clean living? Have Muslims still bidden farewell to their senses so that they still regard these books as sacred, which in fact are rooting out their real foundations? Please don't believe in what I am saying. Check these books themselves and confirm my findings. If you do find these Hadith in those books, then please think and make a decision.

Holy Messenger struck by magic.

Along with character assassination of the Holy Messenger, the Muslim faith was also hit hard. They were led to believe that their Messenger was under the spell of magic in order to prove that he must have said so many things under that spell! It means that the Quran's truthfulness was plotted against. First of all, please study the Hadith and later on, Quran's verdict.

“Sayidina‘Aaisha reports that magic was cast upon the Holy Messenger, the spell mislead him to think that he had carried out some assignments that he actually had not; until one day he prayed to God for his release from the spell. Then he said: Do you know that God Almighty told me the trick that made me healthy.” (Kitaab bada’al Khalq, Bukhari)

Next is the detail of how the angels descended and they explained the anti-dote of the spell! The same Hadith is also used for justifying the Quran as the anti-dote against all kinds of magical spells, since the narrations suggest that the Messenger’s spell was broken through two Verses of the Quran.

A common reader of the Quran also knows that the Holy Messenger was, during his life in Mecca, blamed for being either a magician himself, or under the spell of magic. But the entire text of the Quran continues negating that incrimination. Our Holy Messenger particularly and other exalted Messengers generally, have been declared as neither magicians nor magic is said to have worked upon them. But what should we do with Bukhari, Muslim and Co, whose knowledge of the Quran could not reveal to them the relevant Verses, but on the contrary they could find Hadith which could substantiate the spell of magic upon the Holy Messenger.

The Quran particularly addresses the Holy Messenger by saying: O Messenger, who so ever suggested that you are under the spell of magic, can never be on the straight path. Please see the Quranic verdict:-

نحن أعلم بما يستمعون به إذ يستمعون إليك وإذ هم نجوى إذ يقول الظالمون
إن تتبعون إلا رجلا مسحورا ○ انظر كيف ضربوا لك الأمثال فضلوا فلا

يستطيعون سبيلا

(Nahnu a'lamu bi-ma yastami'oona hi-hi, iz yastami'oona ilayika wa iz hum najwaa iz yaqooluz Zaalimoona in tattabi'oona illa rajulan mashoora. Unzur kayifa dharaboo laka al-amthaala fa-dhalloo fa-laa yastatee'oona sabeela.)

“We know very well what they listen to, keeping their ears in your direction, and the time when they are busy in plotting against you and when the cruel ones tell (the Believers) that they followed a person who was under the spell of magic. Look O Messenger, what kind of labels they paste upon you. Hence, people like them went astray and cannot find the right path”.

(Verses 47-48, Chapter Bani Israel)

The same verdict was repeated in Verse No.8-9 of Chapter Al-Furqaan:-

وقال الظالمون إن تتبعون إلا رجلا مسحورا ○ انظر كيف ضربوا لك الأمثال

فضلوا فلا يستطيعون سبيلا

(Wa qaala Az-Zaalimoona in tattabi'oona illa rajulan mashooran. Unzur kayifa dharaboo laka al-amthaala, fa-dhalloo, fa-laa yastatee'oona sabeela.)

“And the cruel ones said to the Believers: “You do not follow but one under the spell of magic. Look O Messenger, what kind of labels they are pasting upon you. Thus, these are the ones who went astray and cannot find their way”.

You have seen that the one who believes the Holy Messenger to be under the influence of magic, is declared, according to the Quranic Verses, cruel and so wayward that he cannot find God's way? Therefore, if your scholar or religious leader insists that the Holy Messenger was put

under the spell of magic, rest assured that he stands, as per Quran, as a cruel and wayward person, who cannot find God's straight path.

Though the above Verses are sufficient, for further peace of mind, let us refer to those Verses which were revealed concerning magic, with reference to the Messenger Moses.

In Verse No.77 of Chapter Yunus, it is ordained:-

ولا يفلح الساحرون

(*Wa laa yuflihus Saahiroon.*)

“Magicians do not succeed.”

ولا يفلح الساحر حيث أتى

(*Wa laa yuflihus Saahir hayithu ataa.*)

“Magician does not succeed wherever he may come from”.

(Verse No.69, Chapter Tahaa)

You have now seen that the Quran categorically declares magicians as failed when contesting with the Messenger. It rather declares wayward those who believe that the Messenger was under the influence of a spell.

THE HOLY MESSENGER BEING AN ILLITERATE PERSON

This dogma is also spread far and wide among the Muslim masses that the Holy Messenger was an illiterate person, because his attribute was “Ummi” which means “illiterate”. It is a strange phenomenon that a common reader of the Quran, when he recites the Holy Book reads that the entire Arab nation was called Ummi as compared with the People of the Book.

The word Ummi, which is regarded by our Scholars as a title of the Holy Messenger, was not reserved for him, but the entire people of Arabia were called Ummi. It was not so because they were illiterates, but because, in comparison with People of the Book, they did not have a divine book descended upon them. It means that they were illiterate with respect to Divine Guidance only. Please read Verse No.2 of Chapter Jum'ah where the entire Arab nation is called with the title "Ummi":-

هو الذي بعث في الأميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم

الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين

(Huwa allazi ba'atha fil ummiyeena rasoolan minhum yatlu alayhim aayaati-hi wa yuzakkeehim wa yu'allimu-hum al-Kitaaba wa al-Hikmata wa in kaanoon min qablu la-fi dhalalim mubeen.)

"God is That entity Who appointed a Messenger among the Ummiyeen, from themselves, who recites to them His Verses, purifies them and teaches them Law and Wisdom."

It means that the Holy Messenger was raised among the Ummis, who were the residents of the Arabian Peninsula. In Verse No.20 of Chapter Aal-e-Imran, the Almighty ordains:-

وقل للذين أتوا الكتاب والأميين أأسلمتم

(Wa qul lillazine ootoo al-Kitaba wa al-Ummiyeena a'aslamtum?)

"Ask those people who have been given the Book, and the Ummiyeen, if they have accepted Islam."

It became evident from this Verse, that the Holy Messenger is being told to target the People of the Book on the one hand, and those who were not the People of the Book on the other, who were called "Ummiyyoon". People of the Book too called the Arabs Ummi (Gentile) as they were not people of their Book, and their religious discipline was not applicable to them. This is why they always intent upon exploiting them.

Verse No.75 of Aal-e-Imran describes a verdict by the People of the Book:-

ذلك بأنهم قالوا ليس علينا في الأميين سبيل

(Zaalika bi-anna-hum qaloo layisa 'alayina fil Ummiyyeena sabeel.)

“It is because the People of the Book say that we are not bound by a law in case of Ummiyyeen”.

Please be assured that our Holy Messenger was not illiterate at the time of revelation. Therefore, assuming that he was illiterate at that time, we will also be obliged to assume that the Lord of the Universe “had not known” that the one he is communicating with is not literate!

SOME INTERPRETATIVE NARRATIONS

It is most emphatically stated that the Quran’s interpretation is accessible only through these Hadith. But contrary to that, the Quran states about itself in Verse No.33, Chapter Al-Furqaan, that it has already done its own “Best Interpretation” (احسن تفسير) within itself. It states in Verse No.114 of Chapter An’aam, “This Book is (already) precisely detailed”. In Verse No.106 of the same Chapter, the Quran proclaims that its Verses are: “eye-openers” (بصائر - Basaa’ir), and whosoever opened his eyes, he did himself a favor; and whosoever turned, blind from them, will pay the price. And in Verse No.38 of the same, it is ordained.....” we have left out/neglected nothing in this Book”.

It is now worthy of thought as to how can one dare, after the above Quranic verdicts, to claim that his interpretation was better than that of the Quran. If you do not have such claims, then why resort to inferior interpretations? Do some hard work yourself; Quran would lead you itself to the path of the Exalted one. Nevertheless, for your peace of mind, some

interpretative narrations are also submitted to remove the remaining doubts.

1. INTERPRETATION OF VERSES NO.19 & 20, CHAPTER AL-NAJM

Verses Nos.19 & 20 of Chapter Al-Najm describes the Deities, 'Laat', 'Uzza' and 'Manaat' which the polytheists of Mecca worshipped.

أفرأيتم اللات والعزى ○ ومناة الثالثة الأخرى

(A'fara'ayitum Al-Laata wa Al-Uzza; wa Manaat al-thalithata al-ukhrra.)

There is a narration (Verbal Reporting) that once the Holy Messenger was reciting Chapter Al-Najm; when he reached the above words, the Devil made him utter the words "Tilka al-Gharaaniq al-Ulaa" (تلك الغرانيق العلى), which means "these Deities are the Exalted Ones". When the Polytheists heard it, they said "but this is the same as we say".

Allama Habibur Rahman Kandhalwai, in his Book "Mazhabi Daastanain", Vol.II, page 15, thus states:-

"In case it is accepted that such an episode, or alarming incident, did take place, it would mean that during a revelation, as well as during the recitation, the Devil was capable of making the Holy Messenger utter what he wanted him to. Isn't it tantamount to discarding the authenticity of the entire mission of the Messenger, as well as the entire Quran by giving credence to a narration? Do we have to give credence to such traditions and such 'credible' narrators?"

2. INTERPRETATION OF VERSES 24-25 OF CHAPTER AL-HIJR

ولقد علمنا المستقدمين منكم ولقد علمنا المستأخرين ○ وإن ربك هو

يحشرهم إنه حكيم عليم

(*Wa laqad 'alimna al-mustaqdameen min-kum wa laqad 'alimna al-mustakhireen. Wa inna Rabbaka huwa yahshuru-hum; Inna-hu hakeemun 'aleem.*)

“And we know your pioneers as well as the lagging ones; your Lord is going to gather them together; And He is the Wise, the Knowledgeable.”

The meanings and interpretations of this verse are self-evident. If we consider it in the perspective of the hereafter, it would mean that God has the knowledge about those who have been born, as well as those who are to be born; and he would gather them together.

If we understand it as being for the establishment of Deen after the Hijira (the Migration), then it would simply mean that God knows about those who took precedence over others as well as those who lagged behind in the process of migration; and he would eventually join them with each other, as he is the Wise and the Knowledgeable.

In this sub-chapter of Chapter Al-Hijr, the Almighty, while describing his rewards, ordains that: “Nothing is hidden from US; WE are aware of all that is there; WE know everything about all of you”. These verses are worth pondering upon. You can see for yourself by opening the Quran as to how gracefully the Almighty has proclaimed HIS exalted status of being the Nourisher, and Sustainer of everything. Please see the following "interpretation" now:-

“Ibn-e-Abbas narrates that a most beautiful woman used to come to offer prayers under the leadership of the Holy Messenger. Some of the Companions used to take their places in the front rows so as not to have to look at her. But some of them used to position themselves in the rear rows

and peeped sideways at her during bowings. This verse was revealed on that particular state of affairs, making it known that “We know the front ones as well as the rear ones!” (Jame’a Tirmizi)

3. INTERPRETATION OF VERSE NO.87 OF CHAPTER AL-MAAIDAH

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ

(*Yaa ayyuhal-lazina aamanoo laa tuharrimoo tayyibaati maa ahallal-laahu la-kum.*)

“O people of faith do not declare unfair those pleasant things which God has declared permissible for you.”

It is very clear and does not need an interpretation to understand that man is not allowed to declare unfair what God has made permissible. The parameters determined by the Almighty are not allowed to be transgressed. But, look at the “interpretation” via Bukhari’s hadith:-

“Abdallah ibn Masood reports that we were busy in war along with the Holy Messenger, and there were no women with us. Under the strain of the heat of our “desire” we were obliged to express our intention to become impotent. The Messenger forbade us from doing so and advised us to enter into a ‘temporary’ marriage agreement with a woman after agreeing upon some remuneration for her, for a few days’ time. Then the Holy Messenger recited this verse”! (Bukhari, Kitaab-e-Tafseer, Chapter Al-Maaidah)

As is evident from the narration, the cause of revelation of this verse is suggested to be “Mut’ah” (متة – temporary marriage). And now that we have embarked upon the subject of “Mut’ah”, let us reproduce some pertinent hadith here.

“Barah Jehni said that when the Holy Messenger allowed “Mut’ah” for us, I set out along with another person and met a woman from the tribe of Bani Aamer who looked like a young she-camel due to her prominent long neck. We offered ourselves to her. She asked what she would be paid for ‘that’. I offered my blanket. My companion also offered his blanket. However, I was a more handsome youth than he. When she compared the blankets she preferred his; but when she looked at me she preferred me over him. Finally she said that I and my blanket were sufficient for her. I stayed with her for three days. Then the Holy Messenger ordered that whosoever had entered into Muta’h with a woman, he may leave her.” (Kitaab an-Nikah, Muslim)

In Kitaab an-Nikah by Muslim, we find other hadith about muta’h reporting that the practice of Muta’h continued till the time of Sayedina Omar.

“Ataa said that Jaber bin Abdallah arrived to perform “Umrah” and all of us went to see him. People asked him to explain several points and, during the process, asked him about “Mut’ah”. He replied in affirmative saying that during the time of the Holy Messenger, as well as that of Abubakr and Omar, he and others had been practicing “Mut’ah”.

With reference to “Tafseer-e-Mazhari” by Qazi Sanaullah Pani Pati, a hadith about “Mut’ah” has crossed the extreme limits of shameless debauchery, because of criminal mudslinging upon the chastity of the daughter of Holy Messenger’s closest Companion, and the 1st Caliph, Sayedina Abu Bakr:-

“.....Sayedina Asmaa’a bin Abu Bakr confesses that she was subjected to “Muta’h” in the time of the Messenger. Upon this her son Urwah admonished Sayedina Ibn-e-Abbas saying that he was not afraid of God; he permitted Mut’ah.

Sayedina Ibn-e-Abbas replied that he (Urwah) should go and ask her mother.” (Ref. Maqaam-e-Hadeeth)

By now, you must have imagined the queer style of interpretations. It will be surprising for you to note that Bukhari has not reserved a remarkable number of pages for interpretative narrations. Rather in Muslim, only the last ten out of approximately 2500 pages have been allotted to Tafseer (interpretation).

HADITH ABOUT THE EXALTED WIVES

I am going to present only a few hadith in this context as the booklet is already getting voluminous. Hence, my target of a brief writing covering Quran and hadith, and aiming at attracting people fully occupied with work towards the Quran, looks heading towards failure.

Nevertheless, readers who might like to know more must go through “Mazhabi Daastanain” by Allama Habibur Rahman Kandhalwi. Allama Sahib has been a prominent scholar of the Quran, Muhaddithin, historian and critic of the modern times. In addition to that, Maulana Amin Ahsan Islahi’s book “Mubadi Tadabbar Hadith” would also go a long way in helping to understand the terminology and the policy behind the fabrication of hadith.

However, I do not agree with the Maulana’s viewpoint that hadith can be a medium for analyses and interpretations. The Maulana himself is exposing facts and realities about hadith which portray the whole collection as a conspiracy! How can then a ‘conspiracy’ be regarded a source of analyses and interpretations?

1. It is thus reported by Abu Salma: “I and Sayedina Aa’isha’s brother came to Sayedina Aa’isha and her brother enquired about the bath of the Holy Messenger. Upon that,

she asked for a bucket of water; she then took a bath, pouring water over her head in a state where there was a curtain hanging between us and her". (Kitaab al-Ghusl, Bukhari)

We feel at a loss to understand as to why the taking of a bath was displayed; why the curtain was drawn? It could just have been explained that the Messenger took a bath with a bucket full of water! If a curtain was drawn for cover, there was no point in taking a bath in hiding! And, if God forbid, it is conceived that the curtain was as thin as being transparent, and then this narration is nothing but mudslinging upon Syeda Aa'isha!

In the books of hadith, you will come across hadith where males would be seen asking Sayedina Aa'isha questions about sex! While, at the same time, women would be seen asking the Holy Messenger questions about menstruation, etc.!

2. Sayedina Aa'isha narrates: "I and the Holy Messenger both used to take a bath from the same bucket ('qadah', which is called 'faraq')." (Kitaab al-Ghusl, Bukhari)

INTERPRETATIVE NARRATIONS ABOUT THE HOLY MESSENGERS

THE CHARACTER OF THE MESSENGER YOUSUF AND REMARKS BY THE HOLY MESSENGER (Interpretation of the Verses of Chapter Yusuf).

1. The Chapter YUSUF enjoys a distinctive position in the Quran because a whole Chapter is related to the tale of Yusuf.

In sub-chapter six, the ruler of the time came to know about Yusuf, as a man of great knowledge, imprisoned down in the king's own dungeons. He called him into his court, but see

the glorious character of a messenger, Yusuf returned the emissary with a message to the king, asking for the disposal of the case against him. He first wanted everyone to know whether the crime he had been sentenced for had proved be true or false. But look at our collectors....

Of our collectors of hadith, see what a far-fetched and fanciful story has been conjured by them!

Bukhari writes in its interpretation:-

“It is reported by Abu Hurrera that the Holy Messenger stated: “Had I remained in prison for as long a period as Yusuf did, I would accept the order of release directly; and would accompany the royal emissary”. (Kitaab al-Tafseer, Bukhari)

ABOUT THE MESSENGER SULEIMAN

2. Abu Hurrera narrates regarding the messenger Suleiman, that he had heard the Messenger Mohammed stating: “Suleiman bin Dawood proclaimed once that he would sleep one night with a hundred, (or ninety-nine) women and those women, would give birth to valiant knights who would wage holy wars in the name of the Almighty”. (Kitaab al-Jihad wa al-Seer, Bukhari)

ABOUT THE MESSENGER IBRAHIM

3. There is a narration in Bukhari, in respect of the messenger Ibrahim, insinuating that the Messenger of God, Ibrahim lied three times. The first time he did so for the sake of God, i.e. when his father intended to take him with him, but Ibrahim made an excuse of sickness.

The second lie was whether it was him who had broken the idols, his answer being, “it was the biggest idol that had done this deed”.

And the third lie was spoken for his own sake, which is narrated by Abu Hurrera as this, “Mohammed said, once Ibrahim and his wife Sarah passed through the territory of a tyrant king during their travels. Someone told the king that a traveler accompanies a very beautiful woman. The tyrant sent his servant to Ibrahim and enquired about Sarah. Upon that, Ibrahim replied that she was his sister. Then Ibrahim came to Sarah and said: O, Sarah there is no Believer on earth except you and I, and that tyrant asked me about you and I said you were my sister, so don't you prove me to be a liar!” (Kitaab al-Ambiaa'a, Bukhari)

It is this Zoroastrian/Jewish conspiracy which still is in force, just as it was in the time of the Holy Messenger. Today we are so overwhelmed by it that we cannot even visualize his message clearly. You can imagine what these pictures of the Holy Messengers these hadith paint for us! Don't these quotations qualify as manifest contempt for the Messengers?

Based on these hadith, our Messenger is portrayed as a fanatical sexual pervert who, after having sexual intercourse with all his wives in one night, still flared up sexually whenever he saw a beautiful woman during the day!

Whatever the Messenger delivered to us in the form of the Quran stands doubtful, because he remained under the spell of magic for several months. Whatever he included in the Quran during that spell, cannot be trusted for truth. And the Devil had the power to make him quote whatever he wanted him to say – which was in conflict with the words of God!

He was an Ummi (illiterate), therefore, how can his words be trusted? Apart from the Holy Messenger, the honorable wives and Companions are all affected by this conspiracy.

A MOMENT FOR DEEP CONCERN

Let us consider just one question.

“Did the Holy Messenger make an omission in delivering the Deen insofar as he left us with the Quran alone, and did not get these sayings and acts collected and edited which are supposed to be parts of the Deen?”

Certainly not! The Holy Messenger delivered the complete Deen, a fact which was proclaimed by the Almighty with: “ALYOUMA AKMALTU LA-KUM DEENA-KUM” (اليوم اكملت لكم دينكم), viz., I HAVE THIS DAY COMPLETED FOR YOU YOUR DEEN.

Had the Holy Messenger deemed necessary, he would certainly have collected his hadith and the Almighty would certainly have assumed responsibility for their safety too, as He had assumed that of AZ-ZIKR.

The Almighty calls the Quran “a manifest light”, viz., a light which is very prominent.

Firstly, light itself is a source through which an object, being or entity is found. It never happens that a candle is lit in your home and you might have to light another to find the first one. We have a sun and to locate that, no one has ever needed another sun. Then what is the reason, that to comprehend a light which is more manifest than the sun, we try to kindle thousands of small lights, and that too with obnoxious smelling oil?

QURAN’S WORDS ARE VERY ELABORATE: (Verse No.174-5, Chapter An-Nisaa’a)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ۝ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا.

(*Ya ayyuhan-naau qad ja'akum burhaanum min Rabbi-kum wa anzalna ilayikum nooram mubeena. Fa ammal-lazina aamanoo billahi wa a'tasamoo bi-hi, fa-sayadkhilu-hum fi rahmatin min-hu wa fadhlin wa yahdiihim ilayihi siraatam mustaqeema.*)

“O People, there has come to you a final argument from your Lord, viz. we have sent down upon you a manifest enlightenment; therefore, those who established peace with Divine Commandments, they attached themselves with this enlightenment, with the result that God would place them under His mercy and blessings, and would guide them towards the stable way of life”.

In the end, I place before you the question asked by God in the words of the Quran. The Almighty asks those who deem the Quran incomplete or insufficient: “IS QURAN NOT SUFFICIENT FOR THEM”? Verse No.51, Chapter al-Ankaboot:-

أَوَلَمْ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

(*A'wa-lum yakfi-him annaa anzalnaa 'alayika al-Kitaaba yutlaa 'alayihim. Inna fi zaalika la-rahmatan wa zikraa li-qawmin yu'minoon.*)

“Isn't it sufficient for them that WE have revealed to you the Book which is recited to them? Indeed, in it are blessings and admonition for the Believers.”

What would your answer be to God Almighty?

I hope no muslim can ever demand that he needs something more than the Quran!

Our duty was just to convey to you the facts. If you have perceived the truth, let us together determine the path of God with the help of Divine Light, and beseech OUR LORD for His mercy and blessings!