

THE REALITY OF MODERNISM AND REJECTION OF HADITH

EXTRACTED FROM:
DEVIATED SECTS AND IDEOLOGIES OPPOSING THE
BELIEFS OF THE AHLUS-SUNNAH WAL JAMA'AH

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FOREWARD

The Ahlus Sunnah wal Jama'ah are that group of people whose belief and ideology conforms to that of 'the Sunnah as understood by the righteous Sahaabah', a belief and ideology which has been passed on from generation to generation, and will remain protected by Allah till the advent of Qiyaamah. During the course of Islamic history, many groups and sects deviated from this path (on account of various reasons which is beyond the scope of our discussion here) and attempted to introduce into Islam deviations, innovations, alterations, incorrect ideas and fanciful interpretations, by which the very soul and objective of Islam would be destroyed. The Ulama of the Ahlus-Sunnah wal Jama'ah had always opposed such ideologies and worked tirelessly to eradicate or at least cripple them. Allah used them as a means of keeping aloft the light of Islam and the Sunnah, inspite of many efforts to extinguish it.

This kitaab was prepared as a basic introduction to Modernism and Rejection of Hadith by the people who claim to only follow the Qur'an, which discusses some aspects of their ideologies and objections against the Ahlus Sunnah wal Jama'ah. Since this booklet was prepared in haste, a few important aspects could not be addressed, which will, Insha Allah, be included in subsequent editions.

May Allah accept this weak effort on behalf of the compiler, and make it a means of safeguarding the Aqaaid of the entire Ummah and of refuting falsehood and deviations which have been adopted in the name of Islam. O Allah, show us the truth, and grant us the ability of follow it. O Allah, expose to us falsehood, and grant us the ability to abstain and refrain from it. Aameen

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MODERNISM

Modernity (progress) is in itself a wonderful desire and a natural urge of mankind. If this urge was not there, men would not have advanced to such great heights in material and scientific achievements. Thus, Islam is not opposed to modernism in as far as achieving or developing new feats or advancements. Rather, Islam has allowed us the use of the latest technology and has actually encouraged its use in warfare. In fact, Rasulallah (ﷺ) himself made use of the latest weapons in the battle of Taif: a minjaniq (catapult) and a dabbaabah (a tank made of skin or wool used in war in which men enter and is propelled into the lower part of the fortress, from where they make breaches into the wall and still remain protected from the enemy assaults due to being inside this tank). Rasulallah (ﷺ) had even sent two Sahabis, Urwa ibn Masud and Ghitan ibn Salamah to the city of Jarsh in Syria to learn the method of manufacturing catapults and tanks (minjaniq, dhabaabah and dhabur), due to which they were unable to take part in the battles of Hunain and Taif. Nabi (ﷺ) also joyously predicted a naval fleet which would soon set out for Jihad, although the Arabs were completely unacquainted with naval forces. Thus, Islam has not objected to modern advancement, rather it has encouraged it within rightful limits.

At the same time, it needs to be understood that the principles and laws of Islam are in no need of any progress and advancement. The rules and regulations laid down in the Quran and Hadith will suffice for all times and will continue to solve all issues and problems which crop up till the day of Qiyaamah. It is a pity that a group of people in the Islamic world known as modernists have failed to understand this. They have, instead of directing their energies towards science and technology, decided to modernize and upgrade Islam so as to bring it

‘in accordance to the times’. They argue that Islam must change because of the new thought and practice around the world which was brought about by the industrial revolution. They fail to understand that progress in technology in no way necessitates any change or alteration in the sacred morals and culture of Islam. We are thus requested by them to reject all ‘traditional interpretations’ of the Quran and to read it ‘rationally’ in the light of modern times.

According to them, freedom of women is an essential step to progress. Freedom, as interpreted by them, refers to adoption of immodest fashion, seeking employment outside of the home and their full participation in public life, which has led to the disintegration of family life and the social structure. Polygamy is regarded as a crime, which eventually led to an increase in adultery and prostitution. Co-education is advocated as a demand of civilization, which is now responsible for the ever increasing promiscuous relations amongst the younger generations and the decrease of morality, chastity and shame. Jihad is considered a crime and an act of terrorism, which is why the muslim ummah is so disunited and weak. The adoption of western clothing is encouraged by every ‘modern-minded’ man, since western dress has become symbolic of advancement and progress, while Islamic clothing is regarded as backwardness and retrogression. A modernist is basically a person who is dissatisfied with Islam as is understood from the teachings of Rasulallah (ﷺ) and endeavours to re-interpret Islam in such a way that proves that there is no conflict between Islam and modern western thought. Although Muslim in name, the modernist passes judgement on Islam solely on the basis of those ideals imported from Europe and America, which he assumes are superior to those of fundamental traditional Islam.

The primary ideas of the modernist upon which his modern views on Islam are based:

1) Islam is liberal, adjustable and progressive, but the Ulama are responsible for its stagnation due to their narrow-mindedness and rigid interpretation: During the lifetime of Rasulallah (ﷺ), Islam was the most liberal and progressive religion. The Fuqaha, Muhadditheen, and Ulama were responsible for its stagnation and decline. Regarding this, a modernist Farid Ja'fari writes: "The Muslim people today are struggling for a bare existence. The Ulama will blame western influence for this decadence...It is because of this class (the Ulama), who will not permit Islam to adjust freely to the changing times, due to which Islam is in this state of stagnation. To get rid of all the curses afflicting the Muslim Ummah, we will have to forget all the interpretations of the Quran given to us by dogmatic learned men. The day we try to understand the Quran ourselves, we will be able to save Islam, save our women from the indignity of over 1400 years, and we will be able to bring them under the light of freedom and equality."

This is an old feeble excuse which is presented to refute any essential part of Deen which they are uncomfortable with, and has been used by all astray groups to back their falsehood and evil, after which they are free to interpret the Quran as they will. It is this very excuse which was presented by Abdullah Qairawani, a renowned leader of the Batiniyyah sect, to prove his most disgusting view: "What can be more surprising than the instance of a man who claims to be intelligent, yet he marries his beautiful daughter or sister off to a stranger, whereas his own wife is not that beautiful. If the ignorant ones had any claim to wisdom, they would have known that they themselves have a

greater right over their daughters and sisters compared to a stranger. The main reason for this stupidity is that their Ulama have forbidden them from good things."

In summary, the modernist assumes that our aimmah were inferior in their interpretation of Islam in comparison to a modernist of today who is contaminated with atheism and materialism. He believes that Islam, like other religions is a mere formality, not a way of life.

2) Islam can progress only when those aspects of it which were meant for those times and are inappropriate today are separated from its structure: The eternal sacred principles of Islam must be separated from those which are contrary to the spirit of modern life. The latter must be rejected as being meant only for the primitive society of Nabi (ﷺ) and as irrelevant and inappropriate for our advanced age. Strict adherence to the Shariah and following in the way of Rasulallah (ﷺ) is not necessary; rather it is detested and is an impediment in the spread of Islam.

The protagonists of this view imagine Nabi (ﷺ) as ignorant and unaware of our modern advanced day and age, and that he (ﷺ) had laid the foundations of Deen only in accordance to his time and age. If that was the case, then Islam would not have been a global religion which is meant to guide all of mankind till the day of Qiyaamah, rather it would resemble Christianity which was always ready to evolve due to the dictates of worldly kings, secularists and modernists.

3. Western civilization developed mainly through Muslim contributions, the sciences of which Muslims today have not excelled in, thus there is need to get back our lost legacy from the Western world: The Muslim nation in the past were at the height of

technology and science, due to which they reached the heights of glory, power and respect. Muslims made such a great contribution to medieval Europe that without them modern civilization could never have risen. Thus, modern civilization is only a development of true Islamic law and its principles. The reason for the rise of the West in these times is solely because they have excelled in those sciences which the Muslims had been in the forefront of in the past but are today ignoring it. Therefore, the westerners have remained truer to the actual spirit of Islam than the Muslims themselves. Muslims now need to regain their lost legacy by adopting modern culture, as that is the only way Muslims will be able to get back their lost glory.

The reality of the matter is that it has been proven from many statements of Rasullullah ﷺ that the cause of success for the non-believers is Allah's postponement of punishment and their own worldly good deeds. Hence it is clear that when any individual non-believer or group of non-believers do deeds of righteousness, they will prosper and attain some measure of worldly success. Even their evil deeds will go unpunished, while even the seemingly insignificant evils of a Muslim will bring punishment. As much wrong doings as Muslims are guilty of, whether individual or collective, Muslims will suffer sorrow, ordeals and hardships accordingly. The only manner in which they can save themselves from all anxieties is to discard sinful acts as well as to prevent others from sin...

From the hâdîth we come to know that in Allâh's sight, this world has no value at all. Because the disbelievers have, as their major aim in life, the attainment of this world, they are given the world according to their treasure of good deeds. The Muslims on the other hand, since having accepted Islâm, have their eyes on the success and permanent

well-being of the hereafter to which they have a special right. Not matter how sinful a Muslim is, he will eventually enter Jannah, after being punished or pardoned of his sins. Hence because of his wrongdoings, he will be made to suffer the sorrow and hardships of this world. If he is not made to suffer here, there is indeed a dangerous path ahead of him...

Uqbah ibn Aamir (رضي الله عنه) narrated that Rasullullah (ﷺ) said, "When you see Allah granting to a slave whatever he desires (prosperity, progress, wealth, position) in this worldly life, in spite of incessant sins which he commits, then understand that this is istidraaj (a trap which Allah lures one into gradually). Rasullullah (ﷺ) then recited the verse: 'When they forgot (ignored) the reminders sent to them, we opened unto them the doors of all things (enjoyments of this worldly life). When the time came that they became conceited over that which they had been given, We suddenly gripped hold of them (punished them), leaving them despondent (of ever regaining the bounties they had lost).'" (Ahmad, Tabraani)

But how is it that disbelievers face destruction and decline? This is because of their injustices, tyranny and oppression and comes about when immorality and promiscuous behaviour have reached overwhelming heights or because of their mockery of the messengers of Allah ﷻ. For these sins, there is no relaxation or postponement of punishment. For these sins, all-encompassing, general calamities descend upon them...

This gist of what I am trying to explain is that Allâh ﷻ - the creator of causes - has created separate causes for the worldly progress of Muslims and non-Muslims. It is wrong to maintain that the very thing which is a cause of progress for non-Muslims is also a cause of

progress for Muslims. It is also wrong to believe that those things which are not an impediment or hindrance to their progress will also not hinder the progress of Muslim. To have such views shows ignorance of our dīn and lack of knowledge of the words of Allah ﷻ and Rasulullāh ﷺ.

Please understand this well: the real place of punishment for the disbelievers is the hereafter. Sometimes, for the sake of expedience, it is meted out to them in this world. Whatever good works and position they have in this world, are solely as a result of the returns given to them by the Owner of this world, the Most Just King. There is nothing for them in the Hereafter.

From many ahādith, it is understood that the major share of punishment for the sins of this ummah come in this world. This is indeed a mercy to them. Were it not so that in spite of their sins, they were not afflicted with calamities and trials, it would be frightful indeed. So the only manner in which this ummah, which is enjoying Allāh's mercy, can save itself from misfortunes, catastrophes, worries and humiliation of this world, is to avoid sin completely. When, by chance, sins do occur, they should weep in sorrow, seek forgiveness and repent to Allah. There is no other way out. **It is not possible at all for a Muslim to remain as a Muslim and gain worldly prosperity, while at the same time living a sinful life!!**

From Qurānic texts and ahādith, it becomes clear that the principles leading to the success of the Muslims and non-Muslims are not the same. Some are common to both and some are not. The major cause for a Muslim's success is acting upon the injunctions of dīn and avoiding sin, for as much as they indulge in sinful acts, they will face calamities. For a Muslim to look at non-Muslims and to see them

committing the same sins and still enjoy progress with no misfortune – and then to become fearless of these sins, is indeed wrong and only entangles him in more misfortunes. When Muslims, indulging in sins, are not visited by calamities, it is so much more dangerous. In such a case, it is merely a temporary postponement of punishment. Revenge will come quickly and suddenly.” (Condensed from Al-E'tidāl)

Uqbah ibn Aamir (رضي الله عنه) narrated that Rasulallah (ﷺ) said, “When you see Allah granting to a slave whatever he desires (prosperity, progress, wealth, position) in this worldly life, inspite of incessant sins which he commits, then understand that this is istidraaj (a trap which Allah lures one into gradually). Rasulallah (ﷺ) then recited the verse: ‘When they forgot (ignored) the reminders sent to them, we opened unto them the doors of all things (enjoyments of this worldly life).When the time came that they became conceited over that which they had been given, We suddenly gripped hold of them (punished them), leaving them despondent (of ever regaining the bounties they had lost).’” (Ahmad, Tabraani)

Rasulallah (ﷺ) said, “Allah will never deprive a believer of even a single good deed (of his/hers). As a result of that deed, one will be granted some sort of benefit/sustenance in this world, and will be granted a befitting reward in the Akhirah. As for a non-believer, he will be granted the full reward (or enjoyments) of all of his good deeds in this world, so that when he reaches the Akhirah, there will remain no good deeds for him over which he could be rewarded.” (Ahmad, Ibn Hibbaan)

Anas (رضي الله عنه) reported that Rasulallah (ﷺ) said, “When Allah wants good for any servant of His, He hastens for him his punishment in this world. When Allah wants evil for any person, He delays punishing him over his sins, so that he may receive full punishment for it on the day of Qiyaamah.” (Tirmizi, Haakim)

Consider the following:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاَهُمْ بِالْبَأْسَاءِ وَالصَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ (42) فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ (43) فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (44) سورة الأنعام

عن عقبة بن عامر عن النبي صلى الله عليه وسلم قال : إذا رأيت الله يعطي العبد من الدنيا على معاصيه ما يحب فإنما هو استدراج ثم تلا رسول الله صلى الله عليه وسلم { فلما نسوا ما ذكروا به فتحتنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذناهم بغتة فإذا هم مبلسون } رواه أحمد والطبراني في الأوسط

عن أنس بن مالك أن رسول الله صلى الله عليه وسلم قال ان الله تعالى لا يظلم المؤمن حسنة يعطي عليها في الدنيا ويثاب عليها في الآخرة واما الكافر فيعطى بحسناته في الدنيا حتى إذا أفضى إلى الآخرة لم تكن له حسنة يعطي بها خيرا رواه أحمد وابن حبان ولفظه إن الله لا يظلم المؤمن حسنة يثاب عليها الرزق في الدنيا ويجزى بها في الآخرة فأما الكافر فيطعم بحسناته في الدنيا فإذا أفضى إلى الآخرة لم تكن له حسنة يعطي بها خيرا

أنس - رضي الله عنه - أن رسول الله -صلى الله عليه وسلم- قال إذا أراد الله بعبد الخير عَجَّلَ له العُقُوبَةَ في الدنيا وإذا أراد الله بعبد الشر أمسك عنه بذنبه حتى يُوفى به يوم القيامة (رواه الترمذى وقال حسن غريب - والحاكم)

عن ثوبان قال قال رسول الله صلى الله عليه وسلم إن الرجل ليحرم الرزق بالذنب يصيبه ولا يرد القدر إلا الدعاء ولا يزيد في العمل إلا البر (رواه أحمد ، وابن ماجه ، ، وابن حبان ، والطبراني ، والحاكم)

عن عبد الله بن عمر قال أقبل علينا رسول الله صلى الله عليه وسلم . فقال : يامعشر المهاجرين خمس إذا ابتليتم بهن وأعوذ بالله أن تدركوهن لم تظهر الفاحشة في قوم قط . حتى يعلنوا بها إلا فشا فيهم الطاعون والأوجاع التي لم تكن مضت في أسلافهم الذين مضوا

ولم ينقصوا المكيال والميزان إلا أخذوا بالسنين وشدة المئونة وجور السلطان عليهم

ولم يمتنعوا زكاة أموالهم إلا منعوا القطر من السماء ولولا البهائم لم يمطروا

ولم ينقصوا عهد الله وعهد رسوله إلا سلبوا الله عليهم عدوا من غيرهم فأخذوا بعض ما في أيديهم

وما لم تحكم أمتهم بكتاب الله ويتخيروا مما أنزل الله إلا جعل الله بأسهم بينهم رواه ابن ماجه والبخاري ورجاله ثقات

Muslims are deprived of sustenance because of sins: Rasulullâh ﷺ is reported to have said, “Verily a man is deprived of sustenance because of a sin which he commits.” (Ahmad)

Muslims will be afflicted with different types of calamities due to their sins: Abdullâh ibn Umar ؓ states that Rasulullâh ﷺ once said with great urgency, “O Muhajirîn! There are five things which if you ever indulge in them, calamities will engulf you. I seek refuge for you in Allâh that you ever indulge in them:

- 1.) When immorality becomes widespread among any people, plague will overtake them as well as new diseases which were previously unknown
- 2.) When people cheat in weighing and measuring (i.e. business practices) they will face a.) drought b.) hardship c.) oppression of rulers
- 3.) When people withhold zakat, rains from the heavens will be withheld from them. Had it not been for the animals, not a drop of rain would have descended.
- 4.) The enemies of those who break their covenants with Allah ﷻ and His Messenger ﷺ will take that which is in their hands.
- 5.) Those leaders who do not rule according to the book of Allah, Allâh ﷻ will create discord amongst them. (Ibn Maajah)

Ibn Abi Dinâr relates that some-one asked Aishâh ؓ what caused earthquakes. She answered, “When people begin to fornicate shamelessly, drink wine and listen to music as if these things were perfectly permissible, then Allâh ﷻ order the earth to throw them over.”

The sins of Muslims bring upon them evil oppressive rulers, while many difficulties are averted by obedience of Allah: Mâlik ibn Dinâr (rahimahullah) relates that he read in a book of wisdom that Allah ﷻ said, "I am Allah, the King of Kings. Verily the hearts of kings are under the control of My hands. When My servants obey Me, I turn the hearts of kings and rulers towards them so that they rule over them with mercy and kindness and when My servants disobey Me, I turn the hearts of kings and rulers to treat them harshly, with anger and vengeance. Thereby they mete out oppression and torture. Hence do not occupy yourselves with cursing the kings. Instead turn to Me in remembrance and with humility so that I will protect you from the tyranny of your kings."

Allah ﷻ says, "O son of Adam, make time to serve me in ibadah, I will fill your heart with the feelings of sufficiency and I will remove poverty and want from you. If not, then I will cause your hands to be continuously busy with preoccupation and I will not cause poverty to move from you."

Allah ﷻ states, "If My servants serve Me dutifully, I will send over them rains by night when they sleep and over them the sun will continue to shine (so that there will be no hindrance in their affairs) and the sound of lightning will not reach their ears (so that there will be no need for fear and anxiety). (Jâmi as Saghîr) ('al-I'tidal')

The honour and lost legacy of the Muslims lies only in Islam and obedience to Allah's every command, not in modern progress, science and civilization: Taariq bin Ziyaad reports that when Umar (رضي الله عنه) was entering Shaam, Abu Ubaydah ibnul Jarraah was accompanying him. When they arrived at a point where they had to

wade across (some water), Umar alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through. "O Ameerul Mu'mineen!" Abu Ubaydah said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this." "O, Oh!" Umar exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad. We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us." (Haakim (Vol.1 Pg.61))

Another narration states that when Umar (رضي الله عنه) arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you, and you are appearing in this condition?" Umar remarked, 'We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues.' (Haakim (Vol. 1 Pg.62))

Yet another narration states that Abu Ubaydah ibnul Jarraah said to Umar, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as degrading. You have removed your socks, led your camel walking and waded through water on foot." Umar struck Abu Ubaydah ibnul Jarraah on the chest and said, "O dear! If only someone other than you had made that statement, O

Abu Ubaydah! You people (Arabs) were the smallest in number and the most degraded of people, before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you." (Haakim (Vo1.3 Pg.82))

Qais narrates that when Umar arrived in Shaam and was received by the people, he was riding a camel."O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse, because the leaders and prominent people of the city would be meeting you." To this, Umar remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything comes from there. Let my camel go." (Abu Nu'aym in his *Hilya* (Vol. 1 Pg.47))

Amr ibn Al Aas (رضي الله عنه) says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, "Send out one of your men to me so that I can speak to him and he can speak to me." "None but I shall go to him," I said and I left. Both he and I had a translator and two stages were set up for us. "Who are you people?" he asked. My reply was, "We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead, until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words. Eventually people from outside came out and said to him, 'We believe in you, we believe what you

say, are prepared to follow you and to fight whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it."

The king laughed and said, "Your prophet told you the truth. Our prophets also came to us with the same message your prophet brought and we remained steadfast on their teachings until kings started to preside over us. Their decisions regarding us conformed with their whims rather than to the teachings of the prophets. If you people adhere to the teachings of your prophet, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the prophets and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger." Amr ibn Al Aas says, "I have not spoken to anyone afterwards who gave me any better advice than he." (Tabraani, Abu Ya'la)

The Quran on the modernists

وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا انْتِ بِفِرَاقٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلٌ مَّا يَكُونُ لِي أَلَّا أَبَدَّ لَهُ مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (15) Surah Yunus

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (61) فَكَيْفَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (62) أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا (63) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ

لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (65) – Surah Nisaa

REJECTION OF HADITH

Hadith: The a) aqwaal- words or statements of Rasulullah (ﷺ), b) af'aal-actions of Rasulullah (ﷺ) and c) taqreer- acts sanctioned by Rasulullah (ﷺ).

How many hadith are recorded in the books of hadith? Less than 50 000 without repetitions. (Aqaaid Ahlis Sunnah) According to Imam Ahmad, Sufyan Thawri, Shu'bah, Yahya ibn Saeed Qattaan and Abdur Rahman ibn Mahdi, the number of authentic narrations reported from Rasulullah (ﷺ) with an unbroken chain is 40400. (Tarikh Tadween Hadith, quoting Kitabut Tamyiz)

Our Belief with regards to the Hadith: There have been some people who believe that the ahaadith are unauthentic and are a whole lot of fabrications, or that there is no need to follow it. The Ahlus Sunnah wal Jama'ah believe that we are bound to follow the Sunnah (way of life of Nabi (ﷺ) which we are commanded to follow) and hadith. A person who rejects those hadith which have reached the level of mutawaatir in authenticity (related by such a number of people through so many authentic chains that it is held as practically impossible to have been fabricated-such a proof which admits not the slightest amount of doubt and is an absolute certainty) is a kafir and one who rejects an authentic hadith which is not the level of tawaatur is an open (major) sinner.

The difference between the Quran and the Hadith: The Quran is the revealed message of Allah which is a combination of words and meanings. The words and meanings put together constitute the

Quran. Hadith is also revelation or inspiration from Allah (which is proven by verse.2-3 of Surah Najm wherein Allah says “He (Muhammad) does not speak out of (his own) desire, rather it (his speech) is only revelation revealed (unto him)”), but only in meaning, not in the words. Therefore, it is not permissible to change any word or even letter of the Quran, whereas the Hadith may be narrated in different wordings (riwaayah bil ma'naa), as long as the message is the same. The difference between the Quran and Hadith is similar to the difference between a letter and a message. A letter has to be conveyed in the very words it was written. If the messenger destroys the letter and writes another with the same message or verbally relates the message of the letter in his own words, then he has failed in fulfilling his duty and has been dishonest. But for a message, if the objective and idea of your message was conveyed correctly, your purpose of sending the message will be fulfilled, even if the exact wording is not used. In most cases, the wording will have to be changed, depending on the intelligence and understanding of the one to whom the message is being sent.

Beliefs of the rejecters of Hadith:

1. Allah has not commanded us to obey and follow Rasulullah (ﷺ), rather we are commanded to obey Allahs commands, which Rasulullah (ﷺ) merely brought in the capacity of a messenger.

Answer: Allah has, in the Quran, enumerated the responsibilities and duties of Rasulullah (ﷺ). Four duties were mentioned alltogether at four places in the Quran:

1. Tilaawat-Reciting the Quran (to the people)
2. Teaching the Quran

3. Teaching hikmah

4. Purifying the people (of shirk, doubts, external and internal evils)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129) Surah Baqarah كما أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (151) Surah Baqarah لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (164) Surah Aal-Imraan هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (2) Surah Jumuah

Since Arabs knew the method of recitation and the literal meanings of the Quranic words, after its tilaawat (recitation) was made before them, they would be able to recite themselves. By adding the responsibility of 'Teaching the Quran', Allah indicated that there was a need for further explanation (tafsir), elucidation (tabyin) and interpretation (ta'wil), which Allah has commanded him (ﷺ) to do in other verses. This was actually one of the reasons Allah had sent every revealed book along with a messenger. He (ﷺ) taught the Quran in two ways, verbally and practically. In some cases, he (ﷺ) would refer to the verse being explained and in other cases, he would demonstrate or explain the purport of the verse without making reference to the verse, leaving it to the understanding of the Ummah to corroborate between the Quran and his actions. 'Teaching the Quran' applies to both these methods.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا (105) Surah Nisaa وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44) Surah Nahl وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ (64) Surah Nahl

Teaching hikmah was also one of his functions. This hikmah was also something which Allah had revealed besides the Quran. The following verses prove that Allah had revealed it:

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231-Baqarah) وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (113-Surah Nisaa) وَأَذْكُرْ مَا يَنْتَلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (34-Surah Ahzaab)

What else was revealed and recited in the house of his (ﷺ) wives, besides Quran? It is obvious that it was his religious advice, exhortations and guidance, which they are commanded here to even revise.

عبد الله بن عمرو بن العاص - رضي الله عنهما - : أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قال: «العلم ثلاثة ، وما سوى ذلك فهو فضل : آية مُحْكَمَةٌ ، أو سُئِلَ قَائِمَةٌ ، أو فَرِيضَةٌ عَادِلَةٌ». (أخرجه أبو داود وابن ماجه والحاكم وتعقب عليه) عن المقدم بن معد يكره الكندي قال قال رسول الله صلى الله عليه وسلم : الا اني اوتيت الكتاب ومثله معه الا اني اوتيت القرآن ومثله معه الا يوشك رجل ينثني شبعانا على أريكته يقول عليكم بالقرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه (ألاً وَإِنَّهُ لَيْسَ كَذَلِكَ-السنن الكبرى للبيهقي) الا لا يحل لكم لحم الحمار الأهلي ولا كل ذي ناب من السباع الا ولا لقطعة من مال معاهد الا ان يستغني عنها صاحبها ومن نزل بقوم فعليهم ان يقرهه فان لم يقرهه فلهم ان يعقبوه بمثل قراهم (أخرجه احمد وقال المحقق شعيب الأرناؤوط : إسناده صحيح رجاله ثقات رجال الصحيح غير عبد الرحمن بن أبي عروف الجرشى فمن رجال أبي داود والنسائي وهو ثقة) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : «إِنِّي قَدْ خَلَقْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُمَا مَا أَخَذْتُمْ بِهِمَا أَوْ عَمِلْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّتِي وَلَنْ تَفْرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ (السنن الكبرى للبيهقي والبخاري والدارقطني عن ابي هريرة) وعن ابن عباس : أن رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال : قد ينس الشيطان بأن يعيد بأرضكم و لكنه رضي أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا : كتاب الله و سنة نبيه صلى الله عليه وسلم (المستدرک للحاكم) عن العرياض بن سارية قال : وعظنا رسول الله صلى الله عليه وسلم يوما بعد صلاة العداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل : إن هذه موعظة مودع فماذا تعهد إلينا يا رسول الله ؟ قال : أوصيكم بتقوى الله والسمع والطاعة وإن عبد حبشي فإنه من يعش منكم يرى اختلافا كثيرا

وإياكم ومحدثات الأمور فإنها ضلالة فمن أدرك ذلك منكم فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ (رواه الترمذى وأبو داود ، وأحمد وابن ماجه ، والحاكم وغيرهم وقال الترمذى: هذا حديث صحيح)

Thus, Rasulallah (ﷺ) stated, “Listen, I have been given the Quran and something similar to it as well. Listen, I have been given the Quran and something similar to it as well. Listen, soon, you will come across a (deviated) man relazing on cushions (couches) lazily due to being well fed, saying (to others), “Obey the Quran! Whatever you find mentioned in the Quran as permissible, regard as permissible, and whatever you find in the Quran as prohibited, regard it as prohibited!” (In one narration, the following words have been added on-“Listen, the matter is not as he says.”)

This which has been declared as equal to the Quran is the sunnah. Rasulallah (ﷺ) explained, “Knowledge is of three types, other than which all other (information) are extra and unessential: A verse (of the Quran) which is muhkam (categorical and clear-cut), a sunnah which is established and an analogical deduction which is equal in rank (to Quran and Sunnah) (due to its being deduced and extracted from those two sources).”

The importance of following the Sunnah can be gauged from the following narrations:

“I have left with you two matters, you will never go astray as long as you hold fast to them-Allah’s book and my Sunnah”

Rasulallah (ﷺ) once, after the fajr salaah, delivered a very touching sermon, which seemed to the Sahaabah like parting advices. They requested some special advice. One of the advices given were, “Whoever of you lives after me will see great differences and conflict; so keep to my Sunnah and the Sunnah of the rightly guided khulafaa

after me, hold firm onto it and grab it with your molars (i.e. don’t ever let it go).”

It is that very sunnah which has been recorded and preserved in the form of hadith. It is obvious that since it was revealed by Allah like the Quran and was Rasulallah’s (ﷺ) specific responsibility to teach it to the people, it was also mankind’s responsibility to recognise it. We are therefore commanded to accept the authority of Rasulallah saw in three ways:

1. To accept what he has declared as haraam to be haraam, as well as what he declared to be halaal as halaal.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (Surah 157 A’raaf- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (29-Surah Tawbah) عن المقدم بن معد يكرم قال : قال رسول الله صلى الله عليه و سلم ألا هل عسى رجل يبلغه الحديث عني وهو متكئ على أريكته فيقول بيننا وبينكم كتاب الله فما وجدنا فيه حلالا استحللناه وما وجدنا فيه حراما حرماناه وإن ما حرم رسول الله صلى الله عليه و سلم كما حرم الله قال أبو عيسى هذا حديث حسن غريب من هذا الوجه (سنن الترمذى وروى ابن ماجه والدارمي واحمد مثله)

2. Ita’ah- to obey Rasulallah (ﷺ) in his instructions and commands.

The Quran explained that those who obey Allah's Rasul :(a) are true believers, (b) have obeyed Allah, (c) will get Allah's mercy, (d) will be guided, (e) Allah will enter them into jannah, (f) will be successful, (g)

will be rewarded in full, (h) will be in the company of those upon whom Allah has showered his favours.

Those who disobey Allah's Rasul : (a) have went astray, (b) are similar to the munafiqeen, (c) are not true believers, (d) are like the kuffar, (e) will enter jahannam, (f) will become embroiled in some calamity (in this world, be it wordly or with regards to his Deen) or will receive a severe punishment (in the hereafter) {or will be afflicted by both of the above).

- (a) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (Surah Nur -51) وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (Surah Anfaal-1)
- (b) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (Surah Nisaa-80)
- (c) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (Surah Aal-Imraan-132) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (Surah Nur-56)
- (d) وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (Surah Nur- 54)
- (e) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (Surah Nisaa-13)
- (f) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (Surah Nur-52)
- وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (Surah Ahzaab-71)
- (g) وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (Surah Hujuraat-)
- (14)
- (h) وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (Surah Nisaa-69)

(a) وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (Surah Ahzaab-36)

(b) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (Surah Nisaa-61)

(c) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (Surah Nisaa-65)

- (d) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (Surah Aal-Imraan-32)
- (e) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (Surah 14)
- (Nisaa-23) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (Surah Jinn-23)
- (f) فليخذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم (Surah Nur-63)

3. Ittibaa'- To follow Rasulullah (ﷺ), since his life was a practical example for us. The message of the Ambiya is not confined to their oral teachings. They were also sent as practical examples of the straight path. Merely teaching without setting an example is not good enough, in any field of even worldly sciences. Even an enthusiastic person who wants to cook a meal cannot do so perfectly by merely reading through the recipe or memorizing it from a master chef. He has to be practically trained first, by the expert setting a practical example for him, and he, by following the example, will gradually learn how to cook a good meal. Man is therefore more in need of a practical example with regards to his religion and Deen compared to even worldly matters. That is why Allah always sent revelation through a Messenger. They taught the revelation and also set a practical example for those who wished to follow I. (Both kitaab and hikmah were revealed to Rasulullah (ﷺ))

The Quran explains that those who follow Rasulullah (ﷺ): (a) will be rightly guided, (b) Allah will be sufficient for them, (c) Allah will love them and Allah will forgive their sins, (d) will get Allah's mercy since they were true believers in Allah's signs. (e) The Quran also explains that Rasulullah (ﷺ) way will only serve as a good example and role model for those who hope to meet Allah and the day of resurrection/qiyamaah and who remember Allah abundantly.

(a) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (Surah 158)
(A'raaf-

(b) يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (Surah Anfaal-64)

(c) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (Surah 31)
(Aal-Imraan-

(d) وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156)
الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ الْآيَةَ (Surah 157)
(A'raaf-

(e) لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (Surah Ahzaab-21)

2. Even though we have been commanded to obey and follow Rasulullah (ﷺ), the problem facing us is that his statements and actions have not been preserved, due to neglect of the Muslims in this field. What is in the hadith are all of doubtful sources and coupled with many fabrications which cannot be sifted out?

Answer: It is an accepted fact which has reached the highest level of tawaatur and authenticity and that the sahabah and their students

made such an effort to preserve every statement and action of Rasulullah (ﷺ) which has no parallel in the history of the religions of the world. They preserved the ahadith and protected them by:

1. hifz-(memory) - memorizing it

2. muzaakah-(revision)-revising and discussing it along with its application.

3. amal-(practice)- practical implementation of the sunnah in their lives.

4. kitaabah-(writing)- writing down and recording what they had seen or heard.

One reason they took so much care to preserve the Ahaadith was that they had heard Rasulullah (ﷺ) making dua for those who do so during his khutbah in Masjidul Khaif in Mina on the occasion of his last Hajj, "May Allah brighten and keep lively and sprightly that man who hears any statement of mine (Hadith), grasps it, memorizes it and propagates it as he had heard it."

عن النبي صلى الله عليه وسلم قال : نضر الله (وفي رواية "رحم الله") امرأ سمع مقالتي (وفي رواية "حديثنا" وفي رواية "منا حديثنا" وفي رواية "منا شيئاً") فوعاها وحفظها وبلغها وفي رواية "واداها" وفي كثير من الروايات "كما سمع") فرب حامل فقه إلى من هو أفقه منه (وفي رواية" فرب مبلغ أوعى من سامع") (رواه الترمذي واللفظ له وابو داود وابن ماجة واحمد وابن حبان والدارمي والبخاري والحاكم والطبراني وغيرهم عن ابن مسعود وزيد بن ثابت وانس بن مالك و جبير بن مطعم وعائشة وأبي هريرة وعمير بن قتادة الليثي وسعد بن أبي وقاص وابن عمر ومعاذ بن جبل و النعمان بن بشير عن أبيه وزيد بن خالد الجهني و أبي سعيد الخدري وأبي الدرداء وأبي قرصافة حيدرة بن خيشنة و جابر (16) كما في الكنز ومجمع الزوائد)

On the other hand, the Sahabah were extremely careful and cautious when narrating Ahadith due to severe warnings which they had heard Rasulullah (ﷺ) mention:

قال رسولُ الله -صلى الله عليه وسلم- : مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ
وأما قوله: ((من كذب علي متعمداً))، الخ. فقد روي عن مائة من الصحابة على ما قال الحافظ: أنه ورد عن ثلاثين نفساً منهم
بأسانيد صحاح وحسان، وعن نحو من خمسين غيرهم بأسانيد ضعيفة، وعن نحو من عشرين آخرين بأسانيد ساقطة، مع أن فيها
ما هو مطلق في ذم الكذب عليه من غير تقييد بهذا الوعيد الخاص. ونقل النووي أنه جاء عن مائتين من الصحابة، ولأجل كثرة
طرقه أطلق عليه أنه متواتر لفظاً ومعنى (مرعاة المفاتيح شرح مشكاة المصابيح) وأما قوله من كذب الخ فرواه أحمد والشيخان
والترمذي والنسائي وابن ماجه وأبو داود والحاكم والطبراني والدارقطني والخطيب وابن عدي وغيرهم عن جمع كثير من
الصحابة قال ابن الصلاح حديث من كذب علي من المتواتر وليس في الأحاديث ما في مرتبته من التواتر فإن ناقله من
الصحابة جم غفير قيل اثنان وستون من الصحابة فيهم العشرة المبشرة بالجنة وقيل لا تعرف حديثا اجتمع فيه العشرة إلا هذا
ثم عدد الرواة كان في التزايد في كل قرن (مرقاة المفاتيح شرح مشكاة المصابيح)

“Whoever purposely attributes a lie to me should prepare his place in the fire.” (This narration is the most authentic narration to be found in the books of Hadith, narrated from the highest number of Sahaabah found narrating any Hadith)

Thus, the Sahabah and their students would only narrate that which they were sure about and would never narrate anything which they had doubt regarding or which they had partially forgotten.

Logical proof that ahadith were not fabrications of the Muhadditheen:

From a logical point of view, the above objection makes no sense. One should ask himself whether no genuine true Muslim was living at the time of the collection and fabrication of the Ahadith who could challenge the fraud and condemn it. Take the Muatta of Imam Malik as an example. According to Abu Talib, this book was compiled in 120-130 A.H i.e. 110-120 years after the death of Rasulullah (ﷺ). Till about 13-23 years before its compilation, some of the Sahabah were still alive. The Tabieen (students of Sahabah) were in great multitudes at the time this book was compiled. Leave alone the rest of the world, in Madinah alone, the Tabieen were countless. These Tabieen had learnt and studied from the Sahabah about the details of Rasulullah’s

(ﷺ) life and instructions. Apart from that, their connection to Rasulullah (ﷺ) was like that of grandchildren to their grandfather. Thus even if they never studied or learnt formally, the people of that time would have naturally got acquainted with numerous details of Rasulullah’s (ﷺ) life, just as grandchildren find about the character, habits and actions of their grandfather without making any deliberate effort.

Now consider, that such a time and in such circumstances, in the presence of such people and, above all, at the place where Rasulullah (ﷺ) spent the last ten years of his life, where he taught, worshiped and was finally buried, and where there was hardly a home which had not come under his influence and bore association with him, a man by the name of Malik makes a collection of his sayings and actions and reads them out openly in that very town. Thousands of people and scholars come from all over the world, listen to it, make copies of it, takes the copies to their native countries and transmit, teach and propagate its contents to thousands of others, yet not a single Muslim says that all these ahadith or most of them are fabricated,

Even if imam Malik was a liar, would he have dared to do such a thing in those circumstances? Supposing he had the courage to do so, was it possible that all the people of Madinah passively accepted these fabrications and remained silent over these additions to Islam and its propagation. Imam Malik has over and over narrated from Tabieen living in Madinah who were much senior to him and who were reliable scholars of their time, whereas he was a young man. Had he been guilty of lying and fabricating, would those Tabieen who were alive at that time have allowed him to get away with it, after quoting them, using their names as verification for his fabrications?

3. Many hypocrites, innovators and sinners fabricated ahadith with ulterior motives. This fabricated narration would have definitely found their way into the hadith literature. There is thus no way of sifting out between the authentic and fabricated narrations, therefore every hadith will be of a doubtful nature. All have a possibility of being fabricated?

Answer: The Ulama developed a very systematic and extraordinary system and method of academic criticism which combated fabrication and helped tremendously in verifying the soundness and authenticity of a hadith. A summary of it in brief is as follows:

The Muhadditheen stipulated that every person necessarily narrate his chain of narrators upto Rasulullah (ﷺ) before he narrates a hadith, otherwise his hadith would not be given any regard and not considered.

A famous Tabiee Hishaam ibn Urwah (رضي الله عنه) said, "When a person narrates a hadith to you, immediately ask him, "From where did you hear this hadith?", for he may be narrating from a person of weaker memory and honesty than himself."

Another Tabiee, Ibnu Sireen (رضي الله عنه) said, "The Sahabah never asked for a chain of narrators (when a Hadith was mentioned before them). However, when fitnah (eg. civil war, bidah of kharij and rawafidh) broke out (and many suspicious people began narrating strange things), they began to ask for the chain of narrators, so that the Ahlus Sunnah be considered and their Ahadith accepted, while the innovators would be scrutinized and recognized and their ahadith rejected."

Abdullah ibnul Mubarak (رضي الله عنه) said, "The isnaad (chain of narrators) is a portion of Deen, had it not been for the isnaad, whoever desired would say whatever he desired."

Then for the acceptance of a hadith, it is put to the following tests:

1. Jarh and Ta'dil- The credibility of every narrator is scrutinized with regards to his integrity and honesty, as well as with regards to his memory. This eventually led to the development of a science called ilmur-rijaal, the scholars of which devoted their entire lives in order to research the necessary details of every person who narrated hadith, for which they travelled thousands of miles, visited their areas, contacted their friends, families, neighbours and even enemies to enquire of their honesty, piety, strength of memory etc. Hundreds of books were written on this subject. A small example of those books and the number of narrators whose biographies are discussed therein are as follows:

- a) At-Taarikhul Kabir of Bukhari- 9 volumes-biographies of 13781 narrators.
- b) Al-Jarh wat Ta'dil of Ibn Abi Haatim- 9 volumes-biographies of 18050 narrators.
- c) Mizaanul l'tidaal of Zahabi- 4 volumes-biographies of 11061 narrators.
- d) Al-Mughni fid Dhu'afaa of Zahabi- 2 volumes-biographies of 7854 narrators
- e) Tahzibut Tahzib of Ibn Hajar- 12 volumes-biographies of 9151 narrators.

f) Lisanul Mizaan of Ibn Hajar- 7 volumes-biographies of 5991 narrators.

Dr. A. Sprenger, a very biased orientalist, writes: "The glory of the literature of Muslims is in its biographical nature. There is no nation, nor will there be any, which has like them recorded the life of every man of letters. If the biographical records of the Muslims were collected, one should probably have accounts of half a million people."

2. Ittisaal and Inqitaa'- The chain will be looked at to ascertain that the chain be constant and no narrator be missed. One will ensure that the meeting of the narrators are historically proven or at least likely or possible.

3. Shuzuz-The hadith will then be compared to other similar narrations. If it differs and disagrees with most other similar narrations, it will be declared shaaz (rare) and not acceptable.

4. Ilal-The hadith will then be generally analysed in the light of other relevant material available on the subject, so as to determine any hidden defects which might be found, eg. possibility, history, tafsir of Quran, ijmaa, etc.

4. Up till 200 years after the demise of Rasulullah (ﷺ) when Sahih Bukhari was written, Hadith were only in the memories of people, and not compiled and preserved by writing. Because memory and recollection were the basis of this science, major interpolation has occurred. Thus the Hadith cannot be relied on.

Answer:

a) It is not correct to claim interpolation of the hadith, considering the extreme vigilance and care which the sahabah and their students took in memorizing and narrating hadith, along with the fact that they were to a large extent people who possessed photographic memories or at least very strong ones. History bears testimony to the above:

Memorizing and revising- Anas (رضي الله عنه) mentions that after listening to Ahadith from the blessed tongue of Rasulullah (ﷺ), we narrated to one another what we heard. One person would narrate all the Ahadith, then another, then a third. Sometimes seven people were in a gathering, so all would narrate one after the other after the gathering came to an end. After this revision, when we stood up, the hadith were so well revised that it was as if it were planted in our hearts. (Majmauz Zawaaid V.1. Pg.161)

Muawiyah (رضي الله عنه) mentioned that in the time of Nabi (ﷺ), the Sahabah would sit after the fardh salaah and revise Quran and hadith (Al-Mustadrak of Haakim V.1 Pg.94)

The Sahabah, specifically amongst them Ibn Abbas (Sunan Darmi pg.78), Ali (Mustadrak of Haakim v.1 pg. 95) and Ibn Masud (Mustadrak of Haakim v.1 pg.95) (رضي الله عنه) would encourage their students to revise the Ahadith they had learnt.

قال ابن عباس : ردوا الحديث واستذكروه فإنه إن لم تذكره ذهب ولا يقولن رجل لحديث قد حدثه قد حدثته مرة فإنه من كان سمعه يزداد به علما ويسمع من لم يسمع (سنن الدارمي) عن أبي سعيد قال : تذاكروا الحديث فإن مذاكرة الحديث تهيج الحديث... قال علي رضي الله تعالى عنه : تذاكروا الحديث فإنكم ألا تفعلوا يندرس... قال عبد الله : تذاكروا الحديث فإن ذكر الحديث حياته (المستدرک علی الصحیحین)

The Tabi'een and Tab'ut Tabi'een paid heed to their advices. Ata (رضي الله عنه) says that after leaving the lessons of Jabir (رضي الله عنه), we would revise the

Ahadith with one another (Darmi pg.79) Ibn Buraidah says we would sit in the masjid after salaah and revise Ahadith (Mustadrak v.1 pg.94) Zuhri would sit after Isha revising hadith till the time of Fajr (Darmi pg.79) Harith ibn Yazid Ukali, Qa'qa' ibn Yazid, Mughirah and Fudail used to sit after Isha revising hadith till Fajr (Darmi pg.78). Ismail ibn Rajaa would even revise with children if he couldn't find anyone else. (Darmi pg.78). (Many more such narrations can be found in Sunan Darmi and Mustadrak of Haakim.)

Phenomenal memory and retentive ability: Allah had blessed them with amazing memories which are very hard to find nowadays. Thus, to claim that there is a fear of interpolation due to weak memories of the narrators is actually just a rejection of solid historical facts. Abu Hurairah (رضي الله عنه) asked Rasulullah (ﷺ) that he wished for the wealth of knowledge. Rasulullah (ﷺ) removed Abu Hurairah's shawl, placed it on the ground and began mentioning Ahadith. Upon completion, he instructed Abu Hurairah to place the shawl on his chest. He says, "After this, my condition became such that not a single letter of the Ahadith that I had heard was forgotten." (Tazkiratul Huffaaz v.1 pg.33. This is also found in the books of Hadith like Bukhari etc.)

Qatadah (a tabiee) says, "I never wished for someone to repeat anything. Whatever passed my ears would settle in my heart." (ibid v.1 pg. 116)

Sha'bi (a tabiee) says, "I have never written anything, but my memory is such that if someone narrated a hadith, I never forgot it, nor did I ever wish that any teacher repeat something." (Ibid v.1 pg.79)

He also used to say, "Poetry is the the subject I have the least knowledge of. Even so, if I have to begin reciting poetry, then a whole month will pass before anything could be repeated." (Ibid v.1 pg.79)

The father of Abdullah ibnul Mubarak, in a fit of anger, once threatened to burn his son's books if he gets hold of it. Abdullah replied, "No problem, nothing will be lost. Everything is protected within my bosom."

Isa ibn Yunus said, "I know my Ahadith so well that if a 'waw' were to be added in my books, it wouldn't pass my knowledge."

Hashid ibn Ismail says, "Imam Bukhari was our classmate in the lessons of a certain muhaddith. He never used to write, due to which we would reprimand him. One day, he said, "You people have said enough, bring me your books and show me what you have written upto now." We showed him our books in which more than 15000 Ahadith were written. He returned our books and began reciting them from memory, until he completed reciting all. His memory was so strong that we corrected our (writing) mistakes from his recital. He asked us, "Do you think I came here to waste my time?" (Muqammah Fathul Baari)

A man once blurted out, "If Abu Zur'ah doesn't know 100000 Ahadith, my wife is divorced." Abu Zur'ah said, "Go, your wife is not divorced." (Tazkiratul Huffaaz v.2 pg.174) He also said, "I know those 100000 Ahadith like I know Surah Ikhlaas" (Tahzibut Tahzib v.7 pg.33)

He also used to say, "I wrote whatever registers of hadith I possess 50 years ago. Since then, I have never again looked at them. Despite this, I know the details of every hadith, in which book it is, on what page and on which line." (Tahzibut Tahzib v.7 pg.33).

(There are 46 such quotations in the muqaddamah of Nusratul Hadith, regarding different people's marvellous memories, the above are just a few examples of their amazing memories)

b) The claim that Ahadith were first recorded by Imam Bukhari and other Muhadditheen about 200 years after the demise of Rasulullah (ﷺ) is false and is distortion of historical facts. Ahadith actually began being written during the lifetime of Rasulullah (ﷺ), although not in the official manner that the Quran was recorded.

Some books written were:

- (1) As-Saheefatus Saadiqah-written by Abdullah ibn Amr ibnul Aas, on the instruction or at least by the permission of Rasulullah (ﷺ). It was a register or file, from which he would never separate. He had said, "There is nothing which gives me raghbah (joy or pleasure) in this life except Saadiqah." It contained Ahadith which he had written immediately after hearing it from Rasulullah (ﷺ) (Darmi pg.68). His great grandson, Amr ibn Shuaib would narrate from it to his students. (It is because of his writing Ahadith that Abdullah (ﷺ) knew more Ahadith than even Abu Hurairah (ﷺ)- Sahih Bukhari v.1 pg.22)
- (2) Kitaabus Sadaqah- written during the lifetime of Rasulullah (ﷺ) to be sent to the governors. It contained Ahadith regarding zakaat on animals and its laws. Abu Bakr (ﷺ) finally sent it out, after the demise of Rasulullah (ﷺ). It was later handed over to Umar and remained in the custody of the family of Umar (ﷺ) after his demise. (Abu Daud pg.156 v.1 - Tirmizi pg.79 v.1)
- (3) The khutbah given on the occasion of the conquest of Makkah was transcribed on the request of Abu Shah Yamani. (Sahih Bukhari)

- (4) Kitab of Amr ibnu Hazm-Rasulullah (ﷺ) dictated this book and then sent a manuscript with Amr Ibnu Hazm to the people of Yemen. It was regarding faraaidh, sunan and blood money. (Tahaawi v.2 pg.417, Nasae)
- (5) Sahifah of Ali- It belonged to Ali (ﷺ) and contained the laws of blood money, the rights of zimmi (non-muslim residents in a muslim country), freeing prisoners and zakaat. (Sahih Bukhari v.1 pg.21/438)
- (6) Sahifah of Anas- Anas (ﷺ) wrote down the Ahadith he had heard from Rasulullah (ﷺ) and presented the book before Rasulullah (ﷺ) for correction and confirmation. (Mustadrak of Haakim v.3 pg.575)

Some books written by the Sahaabah after the demise of Rasulullah (ﷺ) were:

- (1) The scripts of Abu Hurairah (ﷺ). (Fathul Bari v.1 pg148, Tahaawi v.2 pg.385)
- (2) The scripts of Ibn Abbaas (ﷺ) which were so many that they were equal to a camels load. These scripts would remain with his student Kuraib. (Tabaqaat Ibn Sa'd v.5 pg.493)
- (3) The scripts of Jaabir (ﷺ). He had compiled two books, one on the last Hajj of Rasulullah (ﷺ) and the other on miscellaneous Ahadith. (Tazkiratul Huffaaz v.1 pg.41)
- (4) The book written by Abdullah ibn Mas'ud which his son Abdur Rahman took an oath that it was written by his father's very own hand. (Sunan Darmi, Jami' Bayaanil Ilm)

Books written by the students of Sahabah:

In the gatherings of many Sahabah, the students would write down the Ahadith which the Sahabi was narrating while the lesson was in process. Historical narrations establish that this took place in the gatherings of Anas (Darmi pg.68), Jabir (Tahaawi v.2 pg.384), Ibn Umar (Darmi pg.69), Ibn Abbas (Darmi pg.69, Tahawi v.2 pg.384), Baraa (Darmi pg.69), Abu Umamah Bahili (Darmi), Abu Hurairah (Darmi), Abu Musa Ash'ari (Majmauz Zawaaid v.1 pg.151)

Some books written by the Tabi'een were:

- (1) A book of Hasan Basri on Ahadith containing tafsir of verses of the Quran (The Authority of Sunnah pg.111, quoting As-Sunnah qablat Tadween) and other books as well. Humaid Tawil copied many of his books (Tahzibut Tahzib v.3 pg.39)
- (2) Al-Abwab of Imam Sha'bi which was arranged according to chapter headings.
- (3) Books of Abu Qilaabah which he bequeathed to Ayyub Sakhtiani. They were brought to him loaded on camels (Tazkiratul Huffaz v.1 pg.88)
- (4) Umar ibn Abdil Aziz issued an official order sent through the entire Muslim empire to collect the Ahadith of Rasulullah (ﷺ) from the Ulama and to write them. The governor of Madina, Abu Bakr ibn Hazm, prepared a few books of Hadith due to this order, and so did Muhammad ibn Shahaab Zuhri whose compilations were loaded upon a number of camels (Tazkiratul Huffaz v.1 pg.106)
- (5) As-Sahifatus Saheehah of the famous Tabi'ee Hammaam ibn Munabbih which contains about 140 Ahadith he heard from Abu Hurairah (رضي الله عنه). Dr Hamidullah of Paris found two manuscripts in Berlin and Damascus, which he compared with

the text found in the Musnad of Imam Ahmed. Finding negligible differences, he published it in 1373/1954 with a detailed introduction.

(Note: all the above books were written within a hundred years of the demise of Nabi (ﷺ))

- (6) Kitaabul Aathaar of Imam Abu Hanifa, narrated by Abu Yusuf and Muhammad, which is easily available today.

Some available works on Hadith of the Tab'ut Taabi'een before the era of Imam Bukhari amongst others:

- (1) The Muwatta of Imam Malik.
- (2) The Musannaf of Abdur Razzaq in 11 volumes.
- (3) Kitaabur Riqaaaq of Abdullah ibnul Mubarak
- (4) The Musnad of Abu Daud Tayalisi.
- (5) The Jami' of Sufyaan Thawri.
- (6) The Musnad of Imam Ahmad ibn Hambal.
- (7) The Musannaf of Ibn Abi Shaibah.

Objection: Rasulallah (ﷺ) prohibited the Sahabah from writing Ahadith. Why did all these Ulama disobey this command?

Answer: Rasulallah (ﷺ) said: Do not write down (what you hear) from me. Whoever has written something (he heard) from me besides the Quran, he should erase it. Whoever deliberately attributes a lie to me should prepare his place in fire (Sahih Muslim v.2 pg.414, Musnad Ahmad, Sahih Ibn Hibban)

عن ابي سعيد الخدري رضي الله عنه - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا تَكْتُبُوا عَنِّي غَيْرَ الْقُرْآنِ - وفي رواية قال : لا تكتبوا عني ، ومن كتب عني غير القرآن فَلْيَمْحُخْهُ - وَحَدَّثُوا عَنِّي وَلَا خَرَجَ ، ومن كذب عليَّ [قال همام: أحسبه قال :] مُتَعَمِّدًا ، فَلْيَبْتِئُوا مَقْعَدَهُ مِنَ النَّارِ . » أخرجه مسلم وابن حبان واحمد

This hadith was later abrogated and cancelled. The reason for this prohibition in the beginning was that Quran was being written with the Ahadith side by side. There was very little material on which one could write, thus it would be difficult to separate them completely. It was therefore feared that it would lead to confusion between the Quranic text and hadith. However Rasulullah (ﷺ) did command the Sahabah to narrate his Ahadith even in this narration, which proves its authority. Later, when many people had written the Quran and even collected it in book form and writing material became more available, this command was taken back, since the danger of confusion between the two no longer existed. Rasulullah (ﷺ) then gave permission and began encouraging the Sahabah to write the Ahadith:

Rasulullah (ﷺ) said to an Ansari Sahabi who complained that he forgets the ahadith, "Seek help from your right hand" and made an indication with his hand to write. (Tirmizi and Tabrani, from Abu Hurairah and Anas)

عن ابي هريرة - رضي الله عنه - : قال : « كان رجل من الأنصار يجلس إلى رسول الله - صلى الله عليه وسلم - ، فيسمع من النبي - صلى الله عليه وسلم - الحديث ، فيُعجبه ولا يحفظه ، فشكا ذلك إلى رسول الله - صلى الله عليه وسلم - ، فقال : يا رسول الله ، إني لأسمع منك الحديث فيُعجِبُنِي ، ولا أحفظه ، فقال رسول الله - صلى الله عليه وسلم - : استعن بيمينك ، وأومأ بيده إلى الخيط . رواه الترمذي بسند ضعيف
وعن أنس قال : شكا رجل إلى النبي صلى الله عليه و سلم سوء الحفظ فقال : استعن بيمينك (رواه الطبراني في الأوسط وفيه إسماعيل بن سيف وهو ضعيف)

When Rafi' ibn Khadij asked permission for writing, Rasulullah (ﷺ) replied, "Write, there is no problem." (Tabrani, Majmauz Zawaaid v.1 pg.15)

وعن رافع بن خديج قال : خرج علينا رسول الله صلى الله عليه و سلم فقال : تحدثوا وليتوبوا من كذب علي مقعده من جهنم قلت : يا رسول الله إنا نسمع منك أشياء فنكتبها ؟ قال : " اكتبوا ولا حرج " رواه الطبراني في الكبير وقال الهيثمي وفيه أبو مدرك روى عن رفاعة بن رافع وعنه بقية ولم أر من ذكره

Abdullah ibn Amr ibnul Aas reported that Rasulullah (ﷺ) said to him, "Preserve knowledge!" He asked, "How?" Rasulullah (ﷺ) replied, "By writing." Abdullah himself explained, "I used to write everything I heard from Rasulullah (ﷺ) which wanted I wanted to memorize. The Quraish prevented me, saying "Will you write everything you hear from Rasulullah (ﷺ), whereas he is only human who sometimes speaks in anger and sometimes in a happy mood?" When I enquired from Rasulullah (ﷺ), he pointed to his mouth and said, "I swear by the one in whose control Muhammad's life lies, nothing comes out from this mouth except the truth. So write!" (Sunan AbuDaud v.2 pg.156-157)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- أُرِيدُ حِفْظَهُ فَتَهَنَيْتَنِي فَرِيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ -صلى الله عليه وسلم- بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكَتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- فَأَوْمَأَ بِأَصْبَعِهِ إِلَيَّ فِيهِ فَقَالَ « أَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ (رواه ابو داؤد واحمد باسناد صحيح) وعن عبد الله بن عمرو قال : قلت : يا رسول الله أقيد العلم ؟ قال : نعم قلت : وما تقييده ؟ قال : " الكتابة " (قال الهيثمي رواه الطبراني في الكبير والأوسط وفيه عبد الله بن المؤمل وثقه ابن معين وابن حبان وقال ابن سعد : ثقة قليل الحديث وقال الإمام أحمد أحاديثه مناكير) وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : قيد العلم قلت : وما تقييده ؟ قال : " الكتابة " (رواه الطبراني في الأوسط وفيه عبد الله بن المؤمل ايضا) قال أبو هريرة - رضي الله عنه - قال : « ما من أصحاب النبي - صلى الله عليه وسلم - أحد أكثر حديثا عنه مني ، إلا ما كان من ابن عمرو ، فإنه كان يكتب ، ولا أكتب . (أخرجه البخاري، والترمذي)

Because of this writing, he possessed more ahadith than even Abu Hurairah (رضي الله عنه) (Sahih Bukhari v.1 pg.22)

Umar (رضي الله عنه) and Anas (رضي الله عنه) also ordered their students to preserve their knowledge by writing.

وعن ثمامة قال : قال لنا أنس : قيدوا العلم بالكتابة (رواه الحاكم والطبراني قال الهيثمي رواه الطبراني في الكبير ورجاله رجال الصحيح) عن عمر بن الخطاب يقول : قيدوا العلم بالكتاب (رواه الحاكم والدارمي)

5. Many Ahadith contain such facts and information which do not make sense or which are not scientifically acceptable.

Answer: Before claiming that a hadith does not make sense, the onus is upon the claimant to establish a standard or gauge by which one can determine those facts which make sense or not. That standard or gauge will have to be proven from the Quran or at least by the consensus of all intellectuals. Since you are unable furnish such a standard or gauge, it will be unreasonable to force anyone to accept your claims. Intellects differ and what makes sense to one might not to another. The only basis or standard is that of revelation i.e. the Quran and Hadith (the authority of which is proven in the Quran). Thus, for a Hadith to not make sense to one man does not disprove the Hadith, it rather proves some defect in his sense and intelligence.

A similar objection was presented by the people of Shuaib (رضي الله عنه) who also said, "many of the things you say don't make sense to us." This excuse was not accepted by Allah.

Amazingly, the rejectors of ahadith have not been able to present even one such hadith which is nonsense, majority of the information mentioned in the Hadith are actually corroborated by the Quran. The problem is that their intellect is deficient and lacking. Science and its discoveries are continuously changing. The research of the scientists are mere theories, not facts. Many such theories which were given

facts in the past have been proven false today. The same will occur in the future. Thus, only revelation is a reliable source and is the standard and gauge for determining the truth, not our logic, ideas and scientific theories.

Common modernist ideas about Islam, which are spreading rapidly, which are found varying within different groups influenced by modernism:

Aqaaid:

- 1) Angels and devils (malaikah and shayateen) are not separate creations of Allah, just inclinations of good and evil within ourselves.
- 2) There is nothing like magic (sihr).
- 3) The miracles of the Ambiyaa were illusions which can be scientifically explained or are fabrications of the Muslims.
- 4) The Ambiyaa were not divinely protected from sins.
- 5) Jannah and Jahannam do not exist physically and in reality, they refer to spiritual happiness and bliss or spiritual unhappiness and depression which the soul will experience after death.
- 6) There is nothing like punishment in the grave.
- 7) Isa (رضي الله عنه) has passed away.
- 8) Isa (رضي الله عنه) will not come down before Qiyaamah.

- 9) Mahdi will not come before Qiyaamah.
- 10) Dajjal, Yajuj and Ma'juz represent certain evils which the world will face before Qiyaamah, and should not be understood literally.
- 11) All religions are equal, as long as it leads you to God.
- 12) Belief in the Nubuwwah of Nabi Muhammad (ﷺ) or the finality of his Nubuwwah is not necessary for salvation in the hereafter.
- 13) Rejection of Hadith as detailed above.
- 14) For tafsir of the Quran, one need not rely on the tafsir of Sahaabah, Tabieen and Ulama of the past, etc., rather one should make an effort to understand the reality of the Quran in a modern context through self-study.
- 15) Belief in Dawins theory of evolution.

Sahaabah, Taqleed and following the Ulama:

- 1) No person is beyond criticism, and we deserve the right to criticize all, including the Ambiyaa and moreso the Sahaabah. We should not fall into intellectual slavery due to respect for them.
- 2) The Fuqaha made Islam complicated
- 3) There is no need to make Taqleed of the Fuqahaa. Every person should follow the Quran (and Hadith if he believes in it) according to his own understanding.
- 4) Islam can be understood better today than it could be understood in the past.
- 5) The Ulama have been the greatest contributing factor to the downfall of Islam and the Muslims, and have kept Islam back from progressing.

- 6) The Ulama wish to keep the monopoly of Islamic understanding in their hands.
- 7) Ijmaa'(consensus of the Ulama of any era) is not reliable and cannot be considered as a proof in Shari'ah.

Ibaadaat:

- 1) There is no need for Ibaadat as long as the heart is clean.
- 2) The purpose of all ibaadaat is training and preparation for establishing an Islamic government.

Other aspects of Deen:

- 1) Capital punishments are too severe.
- 2) Stoning to death is barbaric.
- 3) Women should be treated equally to men, in all aspects, including leadership, imaamat, etc.
- 4) Hijab and concealing of the entire body including the face for a woman is not necessary, actually it does not belong in modern society.
- 5) Mixed gatherings and intermingling of sexes should not be regarded as wrong, in general and especially for purposes of education.
- 6) There is no need for Islamic dress and nothing wrong with imitating the disbelievers in that.
- 7) It is not necessary to keep a beard.
- 8) Interest cannot be avoided today, and the reason for interest being haraam in the time of Nabi (ﷺ) was very different from the reasons interest is taken today.

- 9) Jihad and its laws should change with the times. Many laws of Jihad were made up by the Fuqaha and Muhadditheen which have no place in Islam. Islam only allows defensive Jihad.
- 10) Music is allowed in Islam.
- 11) Slavery is against the principles of Islam.
- 12) Homosexuality should be allowed, since we should not judge others.
- 13) The laws of inheritance can be replaced by that of our secular courts.
- 14) Watching television, videos, and all other forms of entertainment should be allowed, as Islam does not call for a dry life without any excitement and does not ask us to become recluses and abandon social life. Actually, the television is a great means of spreading the message of Deen.
- 15) We should love all because Islam teaches us to love, but we should never express hatred for evil since we do not have the right to criticize or judge anyone.
- 16) Picture taking is allowed in Islam.

QUESTIONS

- 1) What are the three main ideas of the modernists?
- 2) Does Islam allow progress and advancement in worldly matters? Then which type of modernism and progress is prohibited in Islam?

The Rejection of Hadith

- 1) What is Hadith?
- 2) How many Hadith are recorded in the books of Hadith?
- 3) What is our belief regarding the Hadith of Rasulallah ﷺ?
- 4) What are the four duties of Rasulallah (ﷺ), as mentioned in The Quran?
- 5) In which three ways are we commanded by Allah to submit to Rasulallah ﷺ and accept his authority?
- 6) Some say that the Hadith were not preserved. What were the four ways the Sahabah, their students and the Ulama of Hadith preserved the Ahaadith?
- 7) If someone had to object to you that the Ahaadith cannot be preserved in their original form, since they were only written down 200 years after Rasulallah ﷺ, what would your reply be?
- 8) What is the logical proof that the Ahaadith are not fabricated?
- 9) Sahifah Saadiqah was one of the first books written on Hadith. By whom was it written? Mention some details of this book?
- 10) Mention any 2 books written by a Ta'biie which are still found today!
- 11) If Rasulallah ﷺ prohibited writing Hadith, why do we still do so?
- 12) Mention any ten examples of modern ideologies?

Sources

Some of the primary sources which were consulted when preparing these notes were:

- The Qur'an
- Tafsir Ibn Kathir, Ruhul Ma'ani, Ad-Durrul Manthoor and other books of Tafsir
- The Sihaah Sittah, Majma'uz Zawaaid, Jaamiul Usool, Jam'ul Jawaami' and other books of Hadith
- Ikhtilaaf-e-Ummat aur Siraat Mustaqeem – Moulana Muhammad Yusuf Ludhyanwi
- Ashraful Jawaab – Moulana Ashraf Ali Thanwi
- Islam and Modernism - Mf. Muhammad Taqi Uthmani
- Modernism – Maryam Jameelah
- Tarikh Tadween Hadith – Moulana Abdur-Rasheed Nu'mani
- The authority of Sunnah - Mf. Muhammad Taqi Uthmani
- Authority of Hadith – Moulana Muhammad Karolia
- Nusratul-Hadith - Allamah Habeebur-Rahman Azmi
- Preservation and Integrity of Hadith - Allamah Habeebur-Rahman Azmi
- Al-I'tidaal – Shaykhul Hadith Ml. Muhammad Zakariyya