A’WIL MUKHTALIF AL-HADIT
AN ANNOTATED TRANSLATION

CHE AMNAH BAHARI

IIUM Press
TA‘WİL MUKHTALIF
AL-ḤADĪTH:
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Preface

The intention of translating the book – Ta’wil Mukhtalif al-Hadith which was edited by al-Najjar began late in 1995. At that time I was writing my doctoral thesis, which was highly concentrated on this Ta’wil. The content of this book, to my mind is worthy to be translated because it deals with the needs to understand and appreciate (1) the reason behind the citation of the hadith of the Prophet, (2) the dynamism of the content of the hadith of the Prophet, (3) the correct and proper method of interpreting the hadith of the Prophet, and (4) the method of contextualizing the ahadith of the Prophet in our daily life. Ibn Qutaybah has provided various perspectives of hadith interpretation to its readers and it is upon us to reflect on them for our consumption. The intention of translating Ta’wil, however, could not be fulfilled due to other commitments then. With the sabbatical leave granted to me by IIUM, I began this work of translation as well as its annotation in earnest in July 2006 and completed it in May 2007. The result of my labours is the book that now lies in your hands.

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Gombak, Selangor
1 July 2007
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The entire work of translating and research on the subject of this book was made possible due to the grant of sabbatical leave given to me by IIUM as well as some financial resources managed by the Research Management Centre, IIUM. To IIUM is due my thanks and acknowledgement. My gratitude also goes to Mr. John Lansky of Institute of French Studies, Petaling Jaya for assisting me in understanding the French translation of Ta‘wil Mukhtalif al-Ḥadīth, translated by Gerard Lecomte in 1962, published in Damas. And to Nirwan, PhD student of ISTAC, thank you so much for assisting me in the ḥadīth quotations. Finally, I am entirely to be held responsible for this work of translation and paraphrase of the contents of Ta‘wil Mukhtalif al-Ḥadīth. May Allāh forgive me for all of the shortcomings in rendering it into English.
Technical Notes

Arabic is a rich language and a term can render diversified meanings. To translate from Arabic into English, at times we need to add some phrases in English to suit an Arabic word. Our additions to that translation are marked by brackets ( ). While square brackets [ ] and curve brackets { }, referred to the quotations made by Ibn Qutaybah in his Taʿwīl Mukhtalif al-Ḥadīth. In addition, numbers are coded according to paragraphs which are not found in al-Najjār’s Taʿwīl Mukhtalif al-Ḥadīth.


Words from Arabic text have been transliterated in accordance with the system generally adopted by scholars in Islamic Studies.
Abbreviations

1. 'Āridat al-Ahwadhi


2. Al-'Ilāl


3. 'Ila al-Hadīth

Footnote: 'Ila al-Hadīth, 3:89 (No. 1725) – It means that the reference is taken from 'Ila al-Hadīth of volume 3, page 89, hadīth number 1725
4. *Kashf al-Khafā‘*


5. *Kanz al-‘Ummāl*


6. *Majma‘ al-Zawā‘id*


8. *Al-Maṭālib al-‘Āliyah*

Ibn Ḥajar Ahmad ibn ‘Ali al-‘Asqalānī, *Al-Maṭālib al-‘Āliyah*
bî-Zawâ'id al-Maṣāniḍ al-Thamâniyâh, edited by Al-Shaykh Ḥabîb al-Râhmân (Bayrût: Dâr al-Ma'rîfah, nd.)

Footnote: Matâlib al-'Āliyâh, 1:400 (No.234) – it means that the reference is taken from Matâlib al-'Āliyâh of volume 1, page 400, hadîth number 234.

9. Mishkât al-Maṣâbiḥ


10. Mizân al-I’tidâl
    Abû 'Abd al-Allâh Muḥammad ibn Aḥmad ibn 'Uthmân al-Dhahabî (d. 748AH); Mizân al-I’tidâl jî Naqd al-Rijâl, ed. 'Alî Muḥammad al-Bijâwî (Bayrût: Dâr al-Ma'rîfah, 1963).

Footnote: Mizân al-I’tidâl, 2:272 (No. 3677) – it means that the reference is taken from Mizân al-I’tidâl of volume 2, page 272, hadîth number 3677.

11. Al-Mu’jam al-Kabîr

12. *Al-Mu’jam al-Šaghîr*


13. *Al-Muṣannaf*


Footnote: *Al-Muṣannaf*, 7:147 (No. 342) – it means that the reference is taken from *Al-Muṣannaf* of volume 7, page 147, ḥadîth number 342.

14. *Mushkil al-Āthâr*


15. *Al-Musnad*

Aḥmad ibn Ḥanbal, *Al-Musnad*, (examined, commented,
indexed) Şidqi Muḥammad Jamīl al-‘Aṭṭār (Bayrūt: Dār al-Fikr, 1994).


16. *Musnad Abū ‘Awānāh*
Abū ‘Awānāh Ya‘qūb ibn Ḳisḥāq al-Isfārāyīnī (d. 316AH), *Musnad Abū ‘Awānāh*, (Bayrūt: Dār al-Ma‘rifah, nd.)


17. *Musnad al-Ṭayālīsī*


18. *Al-Mustadrak*

Footnote: *Al-Mustadrak*, 3: 139 – it means that the reference is taken from *Al-Mustadrak* of volume 3, page 139.
19. Şaḥīḥ Ibn Ḥibbān


20. Şaḥīḥ Muslim

Footnote: Şaḥīḥ Muslim, 3 (No. 1920) – it means the reference is taken from Şaḥīḥ Muslim of chapter 3, ḥadīth number 1920.

21. Silsilah

Footnote: Silsilah, 3:41 – it means that the reference is taken from Silsilah of volume 3, page 41.

22. Sunan Abū Dāwūd
Footnote: *Sunan Abū Dāwūd*, 2:7 (No. 4252) – it means that the reference is taken from *Sunan Abū Dāwūd* of volume 2, page 7, ḥadīth number 4252.

23. *Sunan Al-Dārimī*


24. *Sunan al-Dāraqūṭnī*

Footnote: *Sunan al-Dāraqūṭnī*, 1: 43 – it means that the reference is taken from *Sunan al-Dāraqūṭnī* of volume 1 page 43.

25. *Sunan Ibn Mājah*

Footnote: *Sunan Ibn Mājah*, 1:5 (No. 5) – it means that the reference is taken from *Sunan Ibn Mājah* of volume 1, page 5, ḥadīth number 5.
26. *Sunan al-Tirmidhī*

Footnote: *Sunan al-Tirmidhī*, 4:28 (No. 1418) – it means that the reference is taken from *Sunan al-Tirmidhī* of volume 4, page 28, hadith number 1418.

27. *Al-Sunan al-Kubrā*


28. *Sunan al-Nasāʿī*


29. *Tahdhib Tārikh.*

30. *Al-Tamhid*


Footnote: *Al-Tamhid*, 2:378, it means that the reference is taken from *Al-Tamhid* of volume 2, page 378.

31. *Al-Targhib*


12. ‘*Umdat al-Qārī*


Footnote: ‘*Umdat al-Qārī*, 3:45 (No 1356) – it means that the reference is taken from ‘*Umdat al-Qārī* of volume 3, page 45, hadīth number 1356.
Introduction

Before reading the translation of Ta’wil Mukhtalif al-Hadîth into English it is crucial for readers to know in advance who Ibn Qutaybah is, what his specialty is, what his contributions in the science of hadîth is? These questions will be addressed in the following discussion.

A. THE LIFE OF IBN QUTAYBAH

Muhammad ‘Abd Allah ibn Muslim ibn Qutaybah al-Dinawari, otherwise known as Ibn Qutaybah (al-Marwazi or Abû Muḥammad), was born in the month of Rajab in 213 A.H./828 A.D. in Kūfah. According to other sources, however, he was born in Baghdād, descended from a Persian family from Khurāsān and related on the maternal side to the Bāhili family of Basrah. Little is known of his childhood and adolescence. However, an examination of the rapid development of science among Muslims in the third century of raḥ3 reveals some information regarding Ibn Qutaybah’s ascensional activities from the examination of the lives of his chers. Among the scholars who had a great impact on Ibn


Qutaybah's outlook, particularly in the sciences of philology and hadith, was Abū Ḫātim Sahl al-Sijistānī (d. 255 A.H./ 868 A.D.) who was then a prominent philologist from Baṣrah. Another scholar of philological studies who taught Ibn Qutaybah was al-ʿAbbās al-Riyāšī (d. 257 A.D/ 871 A.D.). According to Ibn al-Nadīm, al-Riyāšī, also known as Abū Faḍl, was a trustworthy man, accurate in what he quoted and transmitted from the works of al-ʿAṣmaʾī (d. 213 A.H./ 828 A.D.) and Abū ʿUbaydah (d. 210 A.H./ 826 A.D.).

Looking at the persons who became instrumental in the intellectual training of Ibn Qutaybah, especially in his philological learning, we could say that he must have benefited a great deal from them. Mostly thanks to their guidance, Ibn Qutaybah, with his diligence, ability and hard work, was able to produce many books related to the field of philology. Perhaps, this is why the name kātib al-udabāʿ meaning “a person who writes extensively on the subjects related to all kinds of literature” was ascribed to Ibn Qutaybah. This is proven from observation of the contributions made by Ibn Qutaybah reveals his interest in the quest for knowledge. He did not spend all his time on Arabic grammar and related subjects only, but also studied theology and sharīʿah under the patronage of Ishāq ibn Rāhawayh al-Hanẓalī (d. 237 A.H./ 851 A.D.). Ibn Qutaybah was a young man of twenty-four by the time his teacher, al-Hanẓalī, passed away. According to Ibn al-Nadīm, al-Hanẓalī was a Sunnī theologian and a disciple of Ibn Ḥanbal (d. 241 A.H./ 855 A.D.) as well as the protégé of the Zahirids of Nīsābūr. Apart from that, al-Hanẓalī was one of the great jurists and a great scholar of hadith. He was known

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5 Fihrist, 2: 1114.
6 Wafayāt, 3: 44.
his strict adherence to the teaching of the hadīth itself. Ibn ataybah who was under al-Hanzali's tutelage was able to learn and benefit from his teacher's wide range of knowledge of shari'ah, dīth and other subjects related to the Prophetic teachings, Arabic philology and the judicial system. Having all this information, Ibn ataybah was able to compose books ranging from poetry criticisms, legal discussions and theological polemics to social etiquette.

Ibn Qutaybah, with all the knowledge that he had acquired from his teachers, later was appointed as qādī in 236 A.H./ 850 A.D. Dinawar, a mountainous country near Qaramayn. He held that post till 257 A.H./ 871 A.D. and because of his tenure as a judge at Dinawar, his name was further accredited with the place of his tenure office and he was thus identified as Ibn Qutaybah al-Dinawarī. That year 257 A.H./ 871 A.D. Ibn Qutaybah devoted himself to the writing of his works in a district in Baghdād where he remained till his death in 276 A.H./ 890 A.D. However, in Ibn Khallikān's praise of Ibn Qutaybah, the date of Ibn Qutaybah's demise seems to differ. Some reported that it was in the month of Dhī al-Qa'dah in 271 A.H./ 884 A.D.; others reported that it was in the year 271 A.H./ 884 A.D.; and yet another source held it to be in the middle of the 12th of Rajab in 276 A.H./ 890 A.D. Among these dates Ibn Khallikān maintained that the correct date of Ibn Qutaybah's death is in the middle of Rajab, in the year 276 A.H./ 890 A.D.⁹

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Fatīrist, 2: 1080.
Fatūrist, 1: 170.
Wafayāt, 3: 43. It would be better if Ibn Khallikān could furnish the reason for his choice of the correct date of demise of Ibn Qutaybah.
Among the ardent disciples of Ibn Qutaybah as Ibn Khallikār recorded was Ibn Qutaybah’s son, Ahmad ibn ‘Abd Allāh, who was responsible for transmitting Ibn Qutaybah’s writing to Egypt with the assistance of his own son (Ibn Qutaybah’s grandson), ‘Abd al-Wahīd.\(^\text{10}\) While in Andalus, Ibn Qutaybah’s writings were transmitted by Qāsim ibn Aṣbāgh (d. 340 A.H./951 A.D.). As for the transmission of Ibn Qutaybah’s ideas to the eastern part of the ‘Abbasid empire, it was facilitated by ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Sukkarī (d. 323 A.H./935 A.D.) and ‘Abd Allāh ibn Ja‘far ibn Durustawayh (d. 341 A.H./952 A.D.).\(^\text{11}\)

B. IBN QUTAYBAH’S WORK

In expounding Ibn Qutaybah’s intellectual contribution, Ibn al-Nadīn maintained that Ibn Qutaybah was a prolific writer whose numerous works were in demand. He was accurate in what he quoted and was an authority on language, grammar, gharīb form in al-Qur‘ān interpretation of poetry and law.\(^\text{12}\) Despite his Persian origin, Ibn Qutaybah was able to specialize in the Arabic language and authored books of high quality, which were mentioned earlier.

Arabic is the language of Islam. Therefore, the need to understand and master Arabic, the language of al-Qur‘ān wa paramount. To understand the concept of Islamic faith, which call for the ummah to be united and appreciate responsibilities and apply shari‘ah, one needs to know Arabic. This means that Islam as religion and Arabic as the language for communication are interrelated. That is why many mufassirūn, while explaining th

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\(^\text{11}\) Fihrīsī, 2: 983.

\(^\text{12}\) Fihrīsī, 1: 170.
ur'anic verse which said that al-Qurʾān was revealed in Arabic\textsuperscript{13} verify that Arabic is one of the factors in the foundation and cohesion of the Islamic ummah.\textsuperscript{14} Historically, the need to understand Arabic as the important source to understand Islam was emphasized the institution of learning during the Prophet's time, the Umayyads and extending to the ʿAbbāsids. It is also observed that Muslims ring this era not only studied Arabic for communication purposes, also to understand subjects related to Islam as extracted from al-Qurʾān itself. The period of the second and third centuries of Hijrah considered to be an active period of intellectual development, particularly in Islamic Theology that Ibn Qutaybah came to champion correct Islamic teachings through his skills and mastery of Arabic against all sorts of dualism, Persian Manichaeism, Judaism and Christianitity. At the same time, Ibn Qutaybah was known to have gained in elucidating the Islamic doctrines, which have been allenged by various opposing groups among the Muslim scholars themselves, particularly the brutal traditionalism of the bropomorphists and the dry rationalism of the Muʾtazilites. In er to overcome these problems, Ibn Qutaybah formulated his ideas I wrote extensively in three areas of Islamic learning, namely, ibic language, jurisprudence and theology.

1. ARABIC LANGUAGE

mentioned earlier, al-Qurʾān was revealed to Prophet Muḥammad AS in Arabic and it is an important language to Muslims. Even

though Islam is a universal religion, Arabic has always assumed its own special position. Islamic belief and practices were explained and stipulated in Arabic and were accepted and experienced by the Arab tribes. Since the teachings of Islam were expressed in Arabic, this language has a special significance to Ibn Qutaybah. This is obvious in his writings such as:

(i) *Kitāb al-Qirāʿāt* and

(ii) *Kitāb Iʿrāb al-Qurʿān*.¹⁵

These two books unfortunately are not traceable in any form. The titles have shown to us that during Ibn Qutaybah's time the style of Qur'anic reading, bound by the precise rules of *tajwīd* (Qur'anic cantillation) but based on the principles of plurality of authorized "reading", developed into an organized discipline in itself.

According to Ibn Qutaybah, the most authentic Qur'anic style of reading was the discipline applied by 'Abd Allāh ibn Masʿūd (d. 39 A.H./ 659 A.D.).¹⁶ This discipline of Qur'anic reading is equally important to the discipline of Qur'anic commentary or *tafsīr*. To interpret al-Qurʿān, a person needs to master the Arabic language, the history of Qur'anic revelation (*asbāb al-muẓāl*), grammar and philology; all these skills combined in such a person, as Ibn Qutaybah, and enabled him to writ

(i) *Kitāb Taʿwīl al-Qurʿān* and

(ii) *Kitāb Tafsīr Gharīb al-Qurʿān*.¹⁷

¹⁵ *Wafayyat*, 3: 43; *Fihris*, 1: 170.
¹⁶ *Taʿwīl*, 288; *Le Traité*, 319.
¹⁷ *Wafayyat*, 3: 42.
Kitāb Ta’wil al-Qur’ān was published by Dār Iḥyā’ al-‘arbīyyah, Bayrūt, 1958. It discussed various rhetorical interpretations of Qur’ānic verses. This book seems to be an influential reference to readers for it was written in an abridged form by Ibn Muṭṭarrij under the title: Kitāb al-Qurtayn, published by Dār Maʿārif, al-Qāhirah, 1356. Kitāb Tafsīr Gharib al-Qur’ān, known as al-Maʿānī al-Qur’ān, was edited by Ahmad Muḥammad Ḥāfiz and published by ‘Īsā al-Ḥalabī, Cairo in 1958. This book discusses, among other things, the derivatives attributed to God (al-nāʾ al-ḥusnā), an explanation of some of the important literary language used in the Qur’ānic exegeses and the review of the order of sūrah of al-Qur’ān. This book is said to have been an important reference for Ibn Muṭṭarrij’s Kitāb al-Qurtayn as mentioned earlier.

Another aspect of Arabic language that was shaped by Qur’ānic injunctions can be observed from Ibn Qutaybah’s writings. They were classified as follows:

(i) Kitāb al-‘Ilm,
(ii) ‘Uyūn al-Akhbār,
(iii) Kitāb al-Shi’r wa al-Shu‘arā’,
(iv) Kitāb al-Marātib wa al-Manāqib min ‘Uyūn al-Shi’r,
(v) Kitāb Farā’id al-Durr,
(vi) Kitāb al-Maʿānī al-Kabīr,

_Lisān al-‘Arab_, 3: 358.
_Ibn Qutayba_, 135.
(vii) *Kitāb al-Ashribah*,

(viii) *Kitāb Adab al-Kātib*,

(ix) *Dīwān al-Kātib*,

(x) *Kitāb al-Anwā‘*,

(xi) *Kitāb al-Ma‘ārif*.\(^{20}\)

The above mentioned books, as can be seen from their titles, emphasize the importance of *adab* or literary works in the eyes of Ibn Qutaybah and the high esteem of *adab* as part of the culture of the society during his lifetime. *Adab*, as it is known, appears in relation to literature, mainly in the form of poetry, proverbs and speeches. However, the term *adīb* to Ibn Qutaybah as indicated in his *Uyūn al-Akhbār* differs from the term *ālim*, for the latter signifies a person who specializes in a single branch of knowledge, while the term *adīb* is a person who masters various branches of knowledge.\(^{21}\) *Uyūn al-Akhbār* was published in four volumes by Dār al-Kitāb al-Miṣrīyyah, Cairo, 1349. Although this book appears to discuss general issues current during Ibn Qutaybah’s time, it also highlighted his concepts of *ummah* through the meaning of *adab*, that is, applying the literary tools to explain his ideas dealing not only with social and ethical notions but also with practical matters and moving eventually into intellectual spheres.\(^{22}\) Hence, *adab* according to Ibn Qutaybah, was more than a literary genre. It is also a tool for educating the society at large. It is unfortunate that *Kitāb al-‘Ilm* is not available to readers or else they might understand better Ibn Qutaybah’s view, as implied in the title of the work, of knowledge and its relation to *adab* as a

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\(^{20}\) *Fihrist*, 1: 170f.

\(^{21}\) *Uyūn*, 2: 129.

\(^{22}\) Lecomte says that *Uyūn al-Akhbār* is a continuity of Ibn Qutaybah’s thought as indicated in his *Adab al-Kātib* see Ibn Qutaybah, 145.
ole. This shortcoming, nevertheless, has been overcome with the
availability of Kitāb al-Shi‘r wa al-Shu‘arā‘, which was published in
three volumes by Dār al-Ma‘ārif, Cairo, undated. This book presents
a Qutaybah’s canon of poetry in which he distinguishes "good"
poetry from "bad" applying the classification as a mean of educating
society and at the same time refuting the conventional view which
considered poetry purely on the basis of the period in which its author
lived. Ibn Qutaybah then asserted: "He who studies adab but does
not act on it and fails to control his passion is no adīb." This book
is of great influence to readers and was translated into Dutch by
F. Ershausen, published in Leiden, 1875; translated into German with
notations by Noldeke: Beiträge zur Kenntnis der Poesie der alten
Arab., in 1864 and into French: Introduction au Livre de la Poesie

Kitāb al-Marāṭib wa al-Manāqib min ‘Uyūn al-Shi‘r which
unfortunately not available to readers in any form, is possibly a
continuation of Kitāb al-Shi‘r wa al-Shu‘arā‘. This is because the
earlier work deals with both poets and poems, whereas the earlier work
singles out the grades and virtues from the best poems. As for Kitāb
‘id al-Durr, it is no longer available but from the title of the
work which means “the germs of the pearl,” we can assume that this
work was an anthology of the best poems according to Ibn
Qutaybah’s classification as denoted in other books of his Kitāb al-Shi‘r
wa al-Shu‘arā‘.

Kitāb al-Ma‘ānī al-Kabīr, known also as Ma‘ānī al-Shi‘r, is
there piece of Ibn Qutaybah’s work, which indicates that he was as
extremely prolific writer. This book is available to readers and was published in two volumes by Dā'irat al-Ma'ārif al-'Uthmāniyyah Hyderabad, 1949. The content of this book shows Ibn Qutaybah's continuation of the critical assessment of poetic literature indicated in his previous two major books, i.e., ‘Uyūn al-Akhbār and Al-Shīr wa al-Shu'arā’.

Looking at its title, Kitāb Ashribah or "Book of Drinks" o Ibn Qutaybah, readers tend to associate the custom of wine-drinking with the Arabs of the past. Kitāb Ashribah was published by Dār al Kutub, Damascus, undated. It established Ibn Qutaybah's juridical opinion on fermented drinks and was written in literary style particularly Chapter 1. In general, the exposition of the comprehensive result of intoxicant or khamr and nabīdth consumption, which is associated with gambling or maysir, is accomplished based on Qur'ānic injunctions and Prophetic traditions. This book also contained an implicit criticism on the part of Ibn Qutaybah of the witty side of khamriyyāt (wine-poem) genre23 in vogue during the Abbāsid era with Abū Nuwās (d. 200 A.H. / 815 A.D.) as the great bacchic poet. Abū Nuwās writes: "In the way I exalt (wine) I am like qā'idī (stay at home) extolling the ithākim..."24 From this line of poetry, it is clear to the reader why Ibn Qutaybah criticized wine poems, intoxicant is forbidden in Islam.

Ibn Qutaybah's notion of adab is further clarified in his books Kitāb Adab al-Kātib and Dīwān al-Kātib. The latter book, as indicated by its title, is a register of secretaries but one is unable t

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24 Wine poetry, 227.
serve Ibn Qutaybah's method of registration of secretaries since
his book is nowhere to be found. Kitāb Adāb al-Kātib known also
Adāb al-Kuttāb consists of transcribed course-notes taken down by
students of philology and literature and was intended for specialists
and not for general readers. It was published by Dār al-Kutub al-
miyyah, Bayrūt, 1988. In this book, Ibn Qutaybah also asserted
that a writer or kātib should have moral and intellectual qualities
instead of only having purely linguistic training. Therefore, readers
will construe, despite its lexicographical information that this book
was written with a didactic purpose in mind. This is obvious
particularly in its introduction where Ibn Qutaybah mentioned that
secure or unintelligible vocabulary is unacceptable "...in the good
old days when adāb had not yet lost its freshness...."25 Here more is
plied by the term adāb than a mechanical set of rules and
idelines. This great piece of work has had a great impact on
Arab society for centuries. Commentary works like Sharḥ Adāb al-
Kātib al-Jawālīqī (d. 538 A.H./ 1144 A.D.), published in Cairo, 1350
also Kitāb al-Iqtiṣāb fī Sharḥ Adāb al-Kuttāb by al-Baṭalyūsī (d. 521
H. / 1127 A.D.), published in Bayrūt, 1901, demonstrate that Kitāb
'ah al-Kātib has been well-received by readers. Hence, apart from
commentary, this book was also being translated into French by
comte with the title: L'Introduction du Kitāb Adāb al-Kātib d'Ibn
Qutayba, published in Damas, 1957 and into English: An Extract
on I.Q.'s Adāb al-Kātib with Translation and Notes by Sproul,
blished in Leipzig, 1877.26

For more information, see Ibn Qutayba, 102 - 107.
From the foregoing discussion, we observe that one important aspect of the scholars of the past is that they specialized in many areas of study. In relation to Ibn Qutaybah, it is observed that many of his writings indicated varied subjects but were written in such a way that these varied subjects are closely related to each other. Many examples can be seen in his *Kitāb al-Anwāʾ* and *Kitāb al-Maʿārif*. *Kitāb al-Anwāʾ* known also as *Manāẓir al-Nujūm* by Ḍaʾūrūnī (d. 440 A.H./ 1048 A.D.) is a treatise on practical astronomy and meteorology. Although the discussion concentrated on astronomy and meteorology, Ibn Qutaybah successfully established the link between his subject matter with philology and lexicon and thesaurus works. In addition to this, he also cited poems to substantiate his statements in each related subject of his discussions particularly in Chapter One. Due to its remarkable nature, *Kitāb al-Anwāʾ* has become an important reference to readers and was edited by Pellat and Hamidullah, published in 1956 by Dāʾīrat al-Maʿārif at ‘Uthmāniyyah, Hyderabad. Pellat also wrote commentaries of *Kitāb al-Anwāʾ* rendered into French under the title: *Le Traité d’astronomie et de Meteorologie Populaire d’Ibn Qutayba*, published in Arabic, I, January, 1954 and *Dictions Rimes, Anwāʾ* et Mansions Lunaires Chez Les Arabs, published in Arabica, II, January, 1955. However, al-Bīrūnī in his *al-Āthār al-Baqiyah* criticized Ibn Qutaybah, as indicated in the latter’s *Kitāb al-Anwāʾ*, of his unending support of Persian merits in the field of astronomy.27 *Kitāb al-Maʿārif* is another example of Ibn Qutaybah’s scholarly work on very diverse subjects. Its title, *Things Known* denotes that it is a historical manuscript with encyclopedic appendices on various subjects. It discusses the history of the Prophet, his companions and contemporaries, th

nayyad caliphs, the 'Abbāsid caliphs, the people of ra'y, the
ple of the hadīth, lectures on al-Qur'ān, the transmission of
isms, pedagogy, government, the sects and the history of dynasties.
āb al-Māʾārif was published by Dār al-Kutub, Bayrūt, undated.
ere is also an interesting commentary on Kitāb al-Maʾārif which
s written by Pellat, entitled Ibn Qutaybah wa al-Thaqāfah al-
abīyyah. This commentary work is available in the edition of
anges of Tāhā Ḥusayn, published in Cairo, 1962.

Other adab works which Ibn Qutaybah, who belonged to the
ah school of grammar, was involved in were the writing of books
ated to a study of grammar, said to be a "dry" but, nevertheless, an
ortant discipline. This is evidenced by a small number of books
en by him in this field. The reported titles of his work related to
ield display how serious and sincere he is in appreciating the
ic language:

(i) Kitāb Jāmiʿ al-Nahw and

(ii) Kitāb Jāmiʿ al-Nahw al-Ṣaghīr.\textsuperscript{28}

Unfortunately, neither of these works has reached us in any
ce of else we would have been able to see the style of work
dered by one of the Kūfah grammarians and later compare this
the works of the Baṣrah grammarians. Nevertheless, Ibn
aybah's books of grammar, though not available to us today,
 as a proof that sheer hard work is a key to the mastery of any
uge particularly of the "boundless" philology inherent in

\textsuperscript{28} Fihrist, 1:170.
Arabic which was an important asset to Ibn Qutaybah in his future career as a qādi or a judge.

2. JURISPRUDENCE

Ibn Qutaybah was a qādi by profession and held this post for twenty years. With his experience as a judge for such a long period and with his great interest in writing, one would have expected him at least to write about his experiences with the juridical problems raised by the masses of his time. Indeed, Ibn Ḥajr reported that Ibn Qutaybah authored three books related to the juridical field, namely:

(i) *Kitāb Jāmi' al-Fiqh*,

(ii) *Kitāb al-Tafqīyyah*, and

(iii) *Kitāb al-Maysir wa al-Qidāh*.

Unfortunately, there is no trace of these books except for *Kitāb al-Maysir wa al-Qidāh* which was published by Dār al-Kutul al-Miṣriyyah, Cairo, undated. This book is a discussion of juridical-philological study on games and chance. In fact, looking at the titles of these three books it is apparent to the reader that Ibn Qutaybah, with his strong-grounding in Arabic and its related fields of study, was able to discuss the prevalent issues of his time adequately. These works particularly *Al-Tafqīyyah* and *Jāmi' al-Fiqh*, were probably related to the detailed aspects of Islamic Law rather than on the principles themselves. After all, earlier scholars had already systematized the four madhāhib. Abū Ḥanīfah (d. 150 A.H./ 767 A.H.) has established Ḥanafite School, Mālik ibn Anas (d. 180 A.H./ 796 A.D.) with Mālikite School, Ibn Ḥanbal (d. 241 A.H., 855 A.D.) with Ḥanbalite School, and al-Shāfi‘ī (d. 204 A.H./ 819

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D.) with Shafi’ite School. Comparatively, Ibn Qutaybah’s contribution to jurisprudence, apart from being a judge himself, is nor compared to his contribution to Arabic, exegesis and theology.

3. THEOLOGY

Ibn Qutaybah’s contribution to the field of theology was considerable he should be recognized not only as the great master of Arabic se but also as a theologian. In fact, it was in the theological field study that Ibn Qutaybah penned many of his words and ideas and s from these works that we can see his inclination to the view of majority on al-Qur’an and Sunnah of the Prophet as opposed to Mu’tazilites sympathy. Ibn Qutaybah, as stated, earlier lived in period before and after the mithnah and the central theological thession of that time was the createdness and the uncreatedness of Qur’an and other issues related to it. It might be expected then that Qutaybah, who was at an impressionable age of twenty years old,uld display his support for the rally made by the Mu’tazilite olars of his time at least in his writings. However, this sectation would be wrong. Ibn Qutaybah, in contrast, had much e natural doctrinal growth and an open theological mind, hence, suffered from no theological or spiritual complexes. A glance at reported titles of books related to Ibn Qutaybah’s overall eological activities will display how deeply he was involved in the oration of the Islamic doctrines which had been eroded by undless tradition and pretentious rationalism. The titles are as ows:

Ibn Qutayba, 884 - 847.
(i) Kitāb Khalq al-Insān,
(ii) Kitāb Dalā'il al-Nubuwwah,
(iii) Kitāb al-Ḥikāyah wa al-Maḥkā,
(iv) Kitāb al-Taswiyah Bayn al-'Arab wa al-'Ajam,
(v) Kitāb Gharīb al-Iḥadīth,
(vi) Kitāb Iṣlāḥ al-Ghalāt,
(vii) Kitāb al-Radd ‘alā al-Mushabbihah,
(viii) Kitāb al-Masā'il wa al-Jawābāt,
(ix) Kitāb al-Maʿārif, and
(x) Kitāb Taʿwil Mukhtalif al-Iḥadīth.\textsuperscript{31}

Of the first four books mentioned above, Khalq al-Insān Dalā'il al-Nubuwwah, Al-Ḥikāyah wa al-Maḥkā and Kitāb Taswiyah Bayn al-'Arab wa al-'Ajam, only the last one can be traced. This book, known also as Kitāb al-'Arab wa al-'Ajam,\textsuperscript{32} was published by Dār al-Kutub al-Miṣriyyah, Cairo, undated. It presents Ibr Qutaybah's concern with the anti-Shuʿūbi\textsuperscript{33} tradition on the relative merits of the Arabs, the Persians and the inhabitants of Khurāsān. Despite his Persian ancestry, one could not trace in this book any anti-Arab attitude though this attitude was prevalent among the Persian writers in the ‘Abbāsid era. Should the other three books be discovered someday, we will be able to correlate the ideas contained in them as implied in their titles, with Taswiyah Bayn al-'Arab wa al-

\textsuperscript{31} Ḫafṣ, 3: 42 - 43. There are more works, problematic ones said to be attributed to Ibn Qutaybah, see Ibn Qutayba, 102 - 178.
\textsuperscript{32} Lisān al-'Arab, 3: 435.
It seems certain that these works are all related to the concept ummah in particular and foundation of Islam in general.

Further readings reveal that the masses during Ibn Qutaybah's time, particularly after the miḥnah, to borrow Watt's ms, "...were heartily sick of the endless hair-splitting discussions of the createdness and uncreatedness of al-Qur'ān...." 34 These discussions of the createdness or uncreatedness of al-Qur'ān were presented in the light of the dry, rational approach of the Mu'tazilites. As a result of this kind of discussions not only led to various schisms among the Muslims but also degraded the value of the Islamic teachings. This "degradation" became especially pronounced with the official announcement of miḥnah by al-Ma'mūn who called for the irration of the createdness of al-Qur'ān by all Muslims scholars and laymen alike. Again, this event led to further discussions of al-Qur'ān, other issues related to it, and those discussions were reported resort to a method that was based both on the pure rationalist attitude and groundless traditions. The negative impact out of the necessary intellectual exercises, prompted Ibn Qutaybah to write ṭāb Gharib al-Ḥadīth. This book reveals the significant position of ḥadīth of the Prophet to Muslims. It presents the definition of principal terms of fiqh like: wudu', ṣalāt, zakāt, nikāh, buyū'. It explains in detail the meaning of ḳāfir, fāsiq, munāfiq and dhīhid. This is followed by the discussion of aḥādīth of the Prophet himself, Ibn Qutaybah applied, to explain the status of ahl al-ahwā' e Rāfiḍah, Murji'ah, Qadariyyah and Khawārij. This book, despite

Formative, 281.
its clear and explicit exposition of juridical matters, seems to invite criticism from Al-Iṣṣaḥānī (d. 356 A.H./ 967 A.D.). He criticized certain ideas brought forward by Ibn Qutaybah, found in a book under the title, Kitāb al-Radd ‘alā Ibn Qutaybah fi Gharīb al-Ḥadīth.\(^{35}\) If only Iṣṣaḥānī’s review of Ibn Qutaybah’s work were available, readers would be able to compare Ibn Qutaybah’s methodology with that of Iṣṣaḥānī’s and later could see the scope and the differences opinion that lie between them.

Kitāb Iṣlāḥ al-Ghalāt, known also as Iṣlāḥ al-Ghalāt Abī ‘Ubayd fi Gharīb al-Ḥadīth\(^{36}\) as indicated by its title, is another example of Ibn Qutaybah’s critical approach to the comprehension of the Prophetic aḥādīth, particularly that of detaching the ḥadīth from the elements of ‘faux pas’ and fault-finding. This book, however, is nowhere to be found. Therefore, readers are unable to probe the so-called mistakes in ḥadīth interpretations committed by Abū ‘Ubayd al-Qāsim ibn Sallām (d. 224 A.H./ 839 A.D.).

Kitāb al-Radd ‘alā al-Mushabbihah, known also as Al-Ikhtilāf fī al-Lafz wa al-Radd ‘alā al-Jahmiyyah wa al-Mushabbihah, or as Ibn Ḥajar names it, al-Radd ‘alā al-Qā‘il bi Khalq al-Qur‘ān, discusses Ibn Qutaybah’s refutation, firstly, on the Mushabbihah's attitude on the Attributes of God. Secondly, it explains the position of the Muʿtazilites and the Jahmiyyah on the issue of the pronunciation of al-Qur‘ān. This work was edited by Muḥammad Zāhid al-Kawtharī and was published in 1349 by Matba‘ah al-Saʿādah, Cairo.

\(^{35}\) Ibn Qutayba, 148.
\(^{36}\) Fihrist, 1: 190.
Kitāb Masā'il wa al-Jawābāt or Al-Masā'il wa al-Ajwibah al-Ḥadīth wa al-Lughah or according to al-Suyūṭī, Kitāb al-wābāt al-Ḥadīthtah was published in Cairo in 1349. This book addresses two main issues, current during Ibn Qutaybah's time. First, it discusses the philological aspect of ḥadīth and second, the commentaries of ḥadīth. According to Lecomte, this book was a supplement to Kitāb Ghārīb al-Ḥadīth and Ta'wil Mukhtalif al-ḥadīth.  

4. KITĀB TA'WĪL MUKHTALIF AL-ḤADĪTH

It is appropriate to end the discussion of Ibn Qutaybah's life and work with a short summary of his great theological work, Kitāb Ta'wil Mukhtalif al-Ḥadīth, which we are translating into English. The manuscript of Ta'wil Mukhtalif al-Ḥadīth was in the hand of Ḥamīd b. Ḥabīb al-As'adī. He has arduously edited and was first published 1326 A.H. This piece of work known also as Mukhtalif al-Ḥadīth Ikhtilāf Ta'wil al-Ḥadīth or Mushkal al-Ḥadīth was further edited, arranged according to proper paragraphs and precisely ordered the Qur'ānic verses and the citations of poems by Muhammad al-Zuhri al-Najjār. This then was published by Dār al-Jīl, šīrāz, 1393/1972. According to Al-Najjār, the manuscript owned by As'adī contains a lot of valuable information on the narrators of ḥadīth. Interestingly, it is also noted that Ibn Qutaybah has

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According to Ibn Kathīr, the term jawābāt here, does not tally with Arabic grammar and it should be replaced with ajwibah.

Ibn Qutayba, 127.
Le Traité, xix - xx.
Fihrist, 1: 171.
Wasfayat, 3: 42.
provided to readers three chains of narrators to ascertain that he has written *Tawil Mukhtalif al-Hadith*, as in the following:

1. "We were informed that Al-Shaykh al-Imam Abū al-Ḥasan, ‘Alī ibn Ibrāhîm al-Baghdaḏî al-Nuḥâs said Al-Shaykh al-Iḥâṣî Abū Bakr, Muḥammad ibn ‘Alī ibn Thâbit al-Baghdaḏî said: We were informed that Abū ‘Alī ibn al-Ḥasan ibn Shihâb al-Akbarî said: We were informed that Abū ‘Abd Allâh, ‘Ubayd Allâh ibn Muḥammad Shaykh Hamadân al-Faqîh said: Abî Bakr, Aḥmad ibn Ḥusayn ibn Ibrâhîm al-Dînawarî that Abū Muḥammad, ‘Abd Allâh ibn Muslim ibn Qutaybah said: [Praise to Allâh, Master of the universe and reward to those who fear Him. And may Allâh bless Muḥammad, seal of the Prophets as well as the members of his family, the good and the pure. May Allâh rejoice you...]."

2. Al-Shaykh Abū Jaʿfar Aḥmad ibn Muḥammad ibn ‘Abd al-‘Azîz has narrated from Abû ‘Ali, Ḥusayn ibn Muḥammad al-Ghassâni who said he was informed by Abû al-‘Ali, Ḥakîm ibn Muḥammad ibn al-Jazîmî who was also being informed by Abû Isḥâq, Ibrâhîm ibn ‘Alî ibn Muḥammad ibn Ghâlîk and the latter by Aḥmad ibn Marwân al-Malîkî who was then informed by Abû Muḥammad ibn Qutaybah:....

3. "We were informed by Shaykh Abû al-Ḥasan ibn Śâliḥ ibn Maymûn al-‘Aṣqalâni at the City of ‘Aṣqalân in the month of Jamâdî al-Ūlâ, the year of
430 said: We were informed that Abū ‘Abd Allāh, ‘Ubayd Allāh ibn Muḥammad al-‘Akbarī, known also as Ibn Baṭṭah had said: We were informed by Abū Bakr Aḥmad ibn Muḥammad al-Dīnawarī said that he has read with ‘Abd Allāh ibn Muslim ibn Qutaybah, who said: [Praise to Allāh...]

Apart from the manuscript of al-As‘ārdī, probably due to the existence of these chains of narrators, Al-Najjār informed that there are another three manuscripts on Ta‘wīl, namely:

1. The manuscript of al-Baghdādiyyah, edited by Maḥmūd al-Shukrī Afandī al-Ālūsī, available at Library of Marjāniyyah, Baghdād.⁴²


According to Al-Najjār, who has the privilege to study all manuscripts, there are numerous variations between those manuscripts, but are insignificant as they do not affect the comprehensive meaning of the text. For examples, in Ta‘wīl of al-‘ijjār, page 39, footnote 1, the term Ḳalīla is used, but in the

Today, this manuscript is probably non-existent due to the invasion of the Americans for they burned down many libraries including at Marjān.
manuscript of al-Asʿārdī it reads: المسمين الجنة. Similarly, on page 123, footnote 1, the term الرومī is applied but in the manuscript of al-Baghdādiyyah, al-Najjār observed that there is an erroneous application of the term التنفتي. This, however, does not affect the whole meaning of the sentence.

Taʿwīl Mukhtalif al-Ḥadīth was also translated and annotated into French by Lecomte: Le Traité Des Divergences Du Hadit D'Ibn Qutayba, published by D'Amerique et d'Orient in 1962. We believe that Lecomte has referred to the version rendered by Ismāʿīl al-Khaṭīb al-Asʿārdī for his work of translation in French. In this French version, Lecomte has coded each paragraph with numbers and hence separating one paragraph to the other. This facilitates the readers to differentiate the points. For our translation of Taʿwīl, we have referred to al-Najjār's version. While translating it into English, we followed numerals which were coded by Lecomte to assist our job in comparing the French version and Arabic text, should there be any discrepancies. We noted two places where Lecomte did not render his translation into French. This is probably due to error of oversight.

In terms of the content, Taʿwīl Mukhtalif al-Ḥadīth discusses, among other things, an exposition of the ill use of ḥadīth, kalām and the principles of ḥadīth criticism. Although this book deals with the exploitation of ḥadīth interpretations by the masses of Ibn Qutaybah's time, it actually indicates not his negative attitude to the science of kalām and the science of ḥadīth per se but his refutation of the method of taʿwīl (allegorical interpretation) as used by the people of kalām and the people of ḥadīth to present their ideas that focused on the issues related to the religion and at the same time expressed
se interpretations in the light of their denominations. According to Attas, *tafsir* means scientific interpretation while *ta‘wil* refers to intensive form of *tafsir*. In both *tafsir* and *ta‘wil* the process of interpretation is based on al-Qur‘ān and Prophetic traditions ported by knowledge of the semantic field that governs the conceptual structure of the Qur‘ānic vocabulary which project the mic vision of reality and truth. In other words, *tafsir* and *ta‘wil* based on established knowledge of terms derived from the Arabic language and as organized, applied in al-Qur‘ān, and reflected in the phetic traditions. Both *tafsir* and *ta‘wil* also emphasize the definitions of established knowledge of the given linguistic symbol their significations as determined by the semantic contexts. To corroborate his point further, al-Attas gave an example of *tafsir* and *ta‘wil* as interpreted based upon the established knowledge shown in the following. According to him, when God says that He brings forth living from the dead and we interpret it to mean that God brings, a the bird from the egg, this is *tafsir*. But when we interpret the passage to mean He brings forth the believer (*al-mu‘min*) from believer (*al-kāfir*) or that He brings forth the knower (*al-‘ālim*) or the ignorant (*al-jāhil*), then this is *ta‘wil*. This explains that *tafsir* refers to the discovery, detecting or revealing of what is meant in ambiguous expression. *Ta‘wil* refers to what the ambiguous expression actually means. The discovery, detecting or revealing of two ambiguous words as indicated in the above quoted Qur‘ānic

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Sūraḥ al-An‘ām, 6: 95.

Education, 5.
verses revolve around the living (al-ḥayy) and the dead (al-mayyīf). To show the process of ta’wīl, al-Attas quoted another verse of al-Qur’ān, translated as: "He sends down rain from the skies to revive an earth that is already dead."\(^{46}\) In another verse God says, translated as: "The skies contain rain."\(^{47}\) The word raj' (return) as stated in the verse and interpreted as rain, signifies something that return repeatedly. Thus, the rain brings good as “returns” repeatedly from the skies by which He brings forth the living plants from an earth that is dead. In fact, there is a close conceptual connection between the Qur’ānic concept of return or raj' and its concept of dīn (religion). It is a fact that one of the basic meanings of the term dīn is recurrent rain so that the term rain symbolizes the true religion. So Islam, the true religion, is like rain by which He gives life to man who is otherwise dead like the earth. Thus a believer, a man who saturates himself in true religion, is "living," and a misbeliever is "dead." Alluding to this, the Prophet said: "The similitude of one who remembers his Lord and one who does not remember his Lord is like the living and the dead." This is how tafsīr and ta’wīl work.

It should be noted that the way Ibn Qutaybah used the term ta’wīl is different from that of al-Attas. However, for the sake of discussion, the above explanation on ta’wīl is to illustrate its meaning. Historically speaking, at the time of Ibn Qutaybah, if the above process of ta’wīl was required of a person to follow before he could embark upon the work of interpreting the Qur’ānic verses or the Prophetic traditions, one can understand why Ibn Qutaybah, a

\(^{46}\) Sūrah al-Baqarah, 2: 164.

\(^{47}\) Sūrah al-Tāriq, 86: 11.
assir, a muhaddith and a qadi who knew the process of ta’wil, denounced the method of ta’wil forwarded by the people of 'im. In relation to this, we observed that the aim of Ibn Qutaybah writing Ta’wil Mukhtalif al-Hadith was to explain and clarify the nod of ta’wil on the apparent divergences found in the aḥādith related Prophet SAAS. The reason as to why Ibn Qutaybah focused on aḥādīth of the Prophet SAAS was that, those aḥādīth were ignored by the mutakallimūn of his time to uphold their denomination for personal use. At the same time, Ibn Qutaybah was reminding giving caution to the Muslim masses so that they would not be swayed by such wrong interpretations, which then would lead to erroneous opinions. The term mukhtalif as applied in the title of book, Ta’wil Mukhtalif al-Hadith, is a derivative of the Arabic ikhtilaf meaning "difference of opinion." In the study of hadith nature, the term ikhtilaf is used in connection with discussions ed to religious matters and is regarded as the beginning of nasism. To explain this, one could refer to some of the hetic traditions which say: "...those who were before you were voyed on account of asking questions and their ikhtilaf


Leonte maintains that the term mukhtalif should be used in the title of Ibn Qutaybah’s book, Ta’wil Mukhtalif al-Hadith, instead of mukhtalaf. This is because the latter term denotes diverse hadith, while the former means divergences in hadith and this term therefore, conveys the idea that Ibn Qutaybah intended the reader to understand. See Le Truille, vii.

his statement is made by Wensinck, see Creed, 112f. However, this opinion is not true for ‘aqil as a tool to understand Islam, begins to be used with its inception, see Introduction of this writing.
(differences) from their Prophets...⁵¹ "...I command you to fear (and to be obedient servants even to a Ḥabashi slave. For whome of you live long shall witness many ikhtilāf (dissensions) but bew you of novel things for they are errors. Whoever live to see should cling to my Sunnah and the Sunnah of the well-guided cali who walked in the right path."⁵² These two ḥadīth express the idea ikhtilāf in theological issues, which Prophet Muḥammad had war the Muslims to be aware of. Ibn Qutaybah applies this real mean of ikhtilāf in writing his Taʾwīl. In other words, Ibn Qutaybah correct in entitling his book Taʾwīl Mukhtalīf al-Ḥadīth to show ikhtilāf in theological issues should be cautiously approached. Thi because there are some aḥādīth of the Prophet whose maṭn seem contradict the teachings of al-Qurʾān or another ḥadīth or even: What Ibn Qutaybah did in his Taʾwīl among other things, was discuss this issue of mukhtalīf al-ḥadīth and he asserted that taʾwīl any conflicting issues derived from the Prophetic traditions should viewed from a proper perspective, so that it allows no con between those said issues and Shariʿah. Although Kitāb Ta Mukhtalīf al-Ḥadīth discusses significant topics on the ḥadīth of Prophet SAAS and issues related to kalām, this book was not gi due respect by the Muslim surveyors of Islamic Theology; nor its significance always recognized by the very followers of Qutaybah. There are three main reasons why Muslim theologians not duly notice Ibn Qutaybah’s Taʾwīl. The first reason is that, Qutaybah was better known in the field of literature. His o writings, particularly Kitāb Adab al-Kātib that was the main so

⁵¹ Sahīh Muslim, 4: Book 43, ḥadīth 130, 183.
reference in literature for centuries, has eclipsed Ibn Qutaybah's contribution in theology as inferred in his Ta'wil. Apart from that, Ta'wil is not free from citation of long poems. As a result, his theological ideas were surpassed by the ambiguous meanings inherent in the poems themselves, which certainly did not attract readers to read Ta'wil.

The second reason is that, the great and simplified writings proved the foundation or the principle of Islam which is free from ethical lyrics, propounded by his successors, like al-Ash'arî's Agâlât al-Islämîyyin and al-Nasafi's 'Agâ'id outshone Ibn Qutaybah's theological ideas, as implied in his Ta'wil. Thus, readers probably, saw no reason to read Ibn Qutaybah's Ta'wil, nor did they feel obligated to refer to him and indeed, why should they do so if their profound versions in its nature like al-Ash'arî's Maqâlât or al-Nasafi's 'Agâ'id were accessible to them? Most importantly, on this sis also, Ta'wil Mukhtalîf al-Hadîth is about a technical issue in sciences of hadîth by which al-Shâfi'i has already ironed out in Al-Risâlah.

Another reason why Ibn Qutaybah's Ta'wil was not well accepted by the readers, as compared to the work written by al-Nasafi al-Ash'arî, lies in the fact that, both al-Nasafi and al-Ash'arî had need to justify the supremacy of Islam over Christianity, anichaeism or other religious forms, which tended to threaten the unity of Islam. These kinds of threats, however, were prevalent ring Ibn Qutaybah's time. Hence, relatively Ibn Qutaybah in his

See for example Ta'wil, 62, 71; Le Traité, 69 - 70.
Ta’wil could not concentrate fully on theological questions, which were raised within the Muslim ummah because he had to also pay attention to the outside challenges, which tended to pose a threat and corrupt the Muslim mind. At the same time, Ibn Qutaybah had to prove his theological freedom from the unpopular labels of Jahmisn, Jabarism, Anthropomorphism, Qadarism and Mu‘tazilism. He also had to vindicate his arguments by means of his intellectual capacity and loyalty to the true teachings of Islam. All these prevent the readers from reading Kitāb Ta’wil Mukhtalif al-Ḥadīth.

To conclude, the contribution of Ibn Qutaybah can be observed from his writings. Ibn Qutaybah has authored thirty books in the areas of jurisprudence, Arabic language and Literature and theology. In the field of jurisprudence, he has written three books, two of which are not extant. While in the field of literary work which constituted Arabic language, Ibn Qutaybah has written eighteen books. However, only eight books of his are extant in manuscripts and published in book form and the rest unavailable. In the area of theology, Ibn Qutaybah has written nine books, four of which are not extant, and five of which are extant in manuscripts but one manuscript still remains to be edited.
TRANSLATION OF TA'WİL MUKHTALIF AL-ḤADĪTH

IN THE NAME OF ALLĀH THE COMPASSIONATE THE MERCIFUL

bū Muḥammad ʿAbd Allāh ibn Muslim, may Almighty Allāh bless him, said: "Praise be to Allāh, Master of the universe and reward to one who fear Him. And may Allāh bless Muḥammad, seal of the prophets and the members of his family, the good and the pure. May Ilāh rejoice you by your submission to Him and may He surround you with His solicitude. May He help you to come to the truth and attitude to His Mercy. May He place you in the rank of the elected ones."

"You wrote to me, informing me of the criticism of the people of ilām hurled against the people of hadīth and how they accused each her of spreading lies and transmitting contradicting narrations of udīth; so much so that disparity occurred and that denominations proliferated, that virtuousness has been derogated, that enmity among Muslims widen due to accusation made to others as infidels and each ction of opinion adhered to its own doctrines supported by hadīth."

"The Khawārij deduced their views from their (hadīth) narrations: 'take out your sword and put onto your shoulder and wreak havoc on em'; [One faction of my community will continuously hold to the...
(absolute) truth. They will not be affected by any controversy (created by others)), \(^2\) [Whoever is killed while defending his wealth (will die as) a martyr.]\(^3\)

3. "While the Qā'id (those who do not participate in the war) relies on their (hadith) narrations: [You are responsible for the solidarity o
community for the hand of Allah is on it); [Whoever moves from the jama'ah (community) within a short distance violates the guardianship of Islam]; [Listen and obey a leader, if he is an Abyssinian slave whose nose and ears were mutilated]; [Perform prayer behind any individual whether he is a d or an impudent man]; [You need a leader whether he is a teous or an impudent man. Stay at home, if they come searching you, retreat into your room. And if they force (to open) the door, to them: {Pay for my sin and yours!}; [Be the servant of Allah is killed and not the servant of Allah who kills].”

“The Murji’ites deduced their support from their (hadith) attions: [Whoever says that there is no other deity other than him, he is promised paradise. It is said (by an unknown person who ed the Prophet): [What (happens) if he commits fornication and ? The Prophet replied: [Even if he commits fornication and .] And [Whoever proclaims sincerely that there is no other y except Allah may enter paradise and will escape the fire of
hell.\textsuperscript{11} And [I have planned intercession in favor of the members of my community, guilty of grievous sins\textsuperscript{12}]

5. The opponents of (the Murji’ites) put forward their (hadīth) narrations: [The fornicator, at the moment he commits fornication no more a believer. The thief, at the moment he commits theft is more a believer\textsuperscript{13}]; [He is not a believer, one whose neighbour is protected from his evil\textsuperscript{14}]; [He is not a believer, one whose tongue and hands (power) do not spare the Muslims\textsuperscript{15}]; [He will come out the hell fire as if he is devoid of human form\textsuperscript{16}]; [He will come out the hell fire burned and (his skin will grow or develop) just like seeds that start to germinate due to the (rich silt) out of the mounts

\textsuperscript{11} Al-Mu’jam al-Kabīr, 5:197; Majma’ al-Zawā’id, 1:31 (No. 16); Kanz ‘Ummāl, 1:60 (No. 203); 1:61 (No. 205); 1:61 (No. 206); 1:295 (No. 141 1:418 (No. 1779).

\textsuperscript{12} Sulaymān ibn Dāwūd ibn al-Yārub (d. 204AH), Musnad al-Tayālīs (Hay: Ābād, Hind: Dār al-Kutāb al-Lubnānī wa Dār al-Tawfiq, 1321), 233 (1669); 270 (No. 2026), hereafter cited as Musnad al-Tayālīs.

\textsuperscript{13} Umdat al-Qāri, 23:421 (No. 6782); 23:448 (No. 6810); 13:35 (No. 247) Saḥīh Muslim, 1:76 (No. 100); 1:77 (No. 105); Sunan Abū Dāwūd, 4: (No. 4689); Sunan al-Tirmidhī, 5:15 (No. 2625); Sunan Ibn Mājah, 2:12 (No. 3936); Abū Bakr ’Abd al-Razzāq ibn al-Hamām al-Shārī (d. 211 A). Al-Musannaf, ed. Ḥabīb al-Rāhmi al-A’zamī (Bayrūt: Al-Maktab al-Islāmī 1983), 7:417 (No. 13688), hereafter cited as Al-Musannaf; Al-Sunan Kubrā, 10:314; Abū Muhammad ‘Abd Allāh ibn ’Abd al-Rahmān ibn F. ibn Bahram al-Dārīmī (d. 255 AH): Sunan al-Dārīmī (Dār iḥyā’ al-Sunnah al-Nabawiyah, nd), 2:115, hereafter cited as Sunan al-Dārīmī; Majma’ Zawā’id, 1:131, 132, and 133 (366-369, 371-374); Al-Mu’jam al-Kabīr 11:244, 12:346; ’Abd Allāh ibn Muḥammad ibn ’Abd al-Barr al-Qurtubi (463 AH), Al-Tamhīd li-ma’m al-Mawāṣṣa min Ma’ānī wa al-Maṣāḥīh. (Muḥammad ’Abd al-Qādir ‘Āṭī (Bayrūt: Dār al-Kutub al-’Imamiyyah, 1992) 2:376; 4:212; and 7:407, hereafter cited as Al-Tamhīd; Kanz ‘Ummāl, 1:261 (No. 1309); 1:261 (No. 1310); 1:262 (No. 1311); 1:262 (No. 132 1:264 (No. 1326); 4:406 (No. 1733); Al-Targhib, 3:248-9; Mīshkāt Maṣāḥīh, 1:22 (No. 53).

\textsuperscript{14} Umdat al-Qāri, 22:171 (No. 6016); Al-Musnad, 5:514 (No. 16372); 10:3 (No. 27232); 3:13 (No. 7883); Al-Mustadrak, 1:10 and 14: 55; Kanz ‘Ummāl, 9:50 (No. 24885) and 9:56 (No. 24922).

\textsuperscript{15} Umdat al-Qāri, 23:117 (No. 6484); Saḥīh Muslim, 1:65, (No. 65 and 6, Sunan al-Tirmidhī, 5:17 (No. 2627 and 2628); Sunan al-Nasā’ī, 8:105; Sun: Abū Dāwūd, 3:4 (No. 2481); Al-Musnad, 2:560 (No. 6525); 2:625 (No. 6820); 2:630 (No. 6850); 2:646 (No. 6906); Mīshkāt al-Maṣāḥīh, 1:10, 6 and 33; Al-Tamhīd, 9:244; Kanz ‘Ummāl, 1:149 (No. 738, 739, 740); Sunan al-Dārīmī, 2:300; Mawādīr, 1:38 (No. 26).

\textsuperscript{16} Umdat al-Qāri, 6:118 (No. 806); 25:187 (No. 7437).
ream or (his skin will grow or develop) just like a (small) palm tree about to grow.""

"As for the Qadarites, they based their ideology on their (hadith) narrations: [Every child is born according to (its) disposition (fitrah), is his parents who finally make him Jew or Christian.] The Almighty Allah said: {I have created all of my servants as true believers. It is the satan that stray them away from their religion.}"

"The Mustawid argued on their (hadith) narrations: [Work! The fate of man will be guided according to what he has been created for. And whoever is categorized as the blessed ones, he will (be inclined to) work for his happiness and whoever is categorized as the rejected ones, he will (be inclined to) work for his destruction]; [Allah watched the back of Adam and with two handfuls, he said to the one on His right: In paradise by My mercy, and He said to the one on His left: {To hell, I will not be bothered with it}; [The blessed one is lessened from the womb of his mother and the rejected ones, from the womb of his mother!"

"The Râfi'dites, who were known for their accusation of the companions of the Prophet as infidels, referred to their (hadith) narrations: [Some people will come and meet me at the water basin ut they are digressed elsewhere and will be separated from me and I will say to them: {O My Lord! My companions! My companions!} and it is said to him: {You will never know what they could have one after (your demise)! Upon that separation, they will
continuously renounce the religion and will be apostates!\textsuperscript{23}]; [And after me, there will be a group of infidels who will kill each other!\textsuperscript{24}]

And in relation to the idea of the prominence of ‘Ali, the (Rāfidites) argued based on their (hadīth) narrations: [You are adored by me as Harūn adored Mūsā and there will be no Prophet after me!\textsuperscript{25}]; [The one whose master is ‘Ali, is a master as well! Lord! Be a friend of his friends and be an enemy of his enemies!\textsuperscript{26}]; [You are the executor of my will!\textsuperscript{27}]

9. “The Opponents of (the Rāfidites) and the supporters of the prominence of the two shaykhs (leaders - Abū Bakr and ‘Umar) argued based on their (hadīth) narrations: [Take examples from those who will come after me (Abū Bakr and ‘Umar)!\textsuperscript{28}]; [Allah, His Prophet and the Muslims will only listen to Abū Bakr!\textsuperscript{29}]; [The best of his community after the Prophet is Abū Bakr.\textsuperscript{30}]

10. “The supporter of wealth based their argument on their (hadīth) narrations: [My Lord! I pray that You will give me and my master,
th and comfort! ]; [My Lord! I pray that You will keep me y from endless misery. ]

“The supporters of poverty based their argument on their (hadith) ations: [My Lord! Make my live miserable, make my death rable and resurrect me among the miserable ones! ]; [Poverty is x off for a believer than a long rope (that bridles) at the neck of a e! ]

“The partisans of the Badā’ based their argument on their ( narration: [(Warm) relationship prolongs the duration of life the practice of alms giving drives off fatal destiny! ] ‘Umar said: Lord, if you have registered me among the rejected ones inate my name and register me among the blessed ones! ”

“The (above) are among the various narrations related to prudence, in which the jurisprudents differed upon deciding its l decisions. (These differences) disunited the Hijazis and the is. And they differed on most chapters of jurisprudence and each up) edified its own principle in the (hadith) narrations.”

“They (the “pseudo” people of hadith have made many) mnies (statements) about Almighty Allāh and found arguments in seemingly anthropomorphic aḥādīth. Some examples are: the at of the horse; the hairy chest; the light of the two arms; the visit of angels, a document in the golden cage, evening of ‘Arafah; a

Al-Musnad, 5:343 (No. 15754); Majma’ al-Zawā’id, 10:173; Kanz al-’Ummāl, 2:186 (3673); 2:218 (3819).


Al-Mujjam al-Kabīr, 7:295; Kanz al-’Ummāl, 6:470 (No. 16594).

young and curly haired man wearing a golden mask; the uncover leg (sāq) of doom’s day which they were disputing each other; the creation of Ādam in His image;\textsuperscript{36} he placed his hand between my shoulders until I felt the coldness of his fingers between pectorals; and the heart of the believers is between two fingers of t hand of the Almighty Allāh.\textsuperscript{37}

15. They (the “pseudo” people of ḥadīth) narrated all kinds nonsense that created criticism against Islām, and made the unfaith mocked (their narrations), discouraged the apostates (who were in midst of) accepting (Islām) and reinforced the doubts among people. Other narrations of (the “pseudo” people of ḥadīth) were (related to the buttock of the a hūrā‘ stating that it measured one mile in each direction; whoever recited such and such a verse, or who does this that will be living in paradise 70,000 palaces. In every palace, contained 70,000 apartments and each apartment comprised 70,000 beds and each bed will have this or that and the likes.”

“Other (examples of their) traditions were the (pseudo) aḥādī stating that the mouse was a Jew and does not drink a camel’s milk; this was just like the Jew who does not drink a camel’s milk; crow was perverse; a cat was the product of the coughing of a lic and a pig was the product of the coughing of an elephant; a lobster was a tailor who stole the thread and was metamorphosed; that lizard was a Jew who stingily (treated) his parents and was metamorphosed; the Canopus was found in Yaman; Venus was prostitute who went up to heaven, taking along with her the super name of Allāh and was metamorphosed as a star; a gecko spat fi against Ibrāhīm while ‘izāyāh (a kind of lizard) was spreading wat on him but a lizard spat on him; a ghoul comes every night to the cell of Abū Ayyūb; ‘Umar was fighting body to body with a ger and (the former had) bitten him; the earth was leaning on the back of a fish; the people of paradise were the first to sample the liver of

\textsuperscript{36} ‘Umādat al-Qāri, 15: 345 (No. 6227).

a wolf entered paradise because it had eaten a tax collector; if a falls in a container one has to submerge it fully, because one of sg contains the poison while the other contains the antidote. The brings poison and remedy; a camel was created from demons the likes. It will be too lengthy if one were to mention all (of narrations).

"(The people of kalām) said weird things against (the people hadīth) such that (the latter) accused a shaykh as a liar but still assmitted (the hadīth) narrated from him for it was (unanimously eptable) by other muḥaddithān (plural form of muḥaddith) and the ykh's name will not be in the (hadīth). In addition, they even demned Yahyā ibn Maʿin, 'Alī al-Madīnī and their friends. They argued based on the hadīth narrated by Abū Hurayrah, which disputed by all companions of the Prophet. In fact, 'Umar, hmān and Ṭāʾishah confirmed that (Abū Hurayrah) was lying. art from that (the people of hadīth) also argued based on the ing of Fāṭimah bint Qays whose words 'Umar, 'Uthmān and ishah condemned saying: [We will not abandon the Book of our d and the Sunnah of our Prophet for (the nonsense in) that man's saying!"

"They ridiculed a man for his opinion on qadr (free will) and they refused to transmit (a narration of) names (like) Ghaylān, 'Amr 'Ubayd, Maʿbad al-Juhānī, 'Amr ibn Fāʾīd. However, they aligned the same narration which they narrated from their friends who possessed the same doctrine (on qadr) such as Qatādah, Ibn Abī Ṭābah, Ibn Abū Najīb, Muḥammad ibn al-Munkadīr and Ibn Abī Ṭā. They also condemned a shaykh who was ranked on the same el of 'Alī and 'Uthmān and were against those who held the idea he prominence of 'Alī over (Uthmān). However, they transmitted m Abū al-Ṭūfayl 'Āmir ibn Wāthilah, the flag carrier and Jābir al-

'Umādat al-Qāri, 10:66 (No. 3320), 14:756 (No. 5782); Al-Musnad, 3:7 (No. 7144); 3:82 (No. 7575); 3:449 (No. 9727); Al-Sunan al-Kubrā, 1:252; Mishkāt al-Maṣābīḥ, 2:431 (No. 4115); 2:436 (No. 4143); Mushkāl al-Āthār, 4:282-283, Kanz al-Umāl, 10:48 (No. 28301).
Kanz al-Umāl, 9:64 (No. 24967).
Ju‘fi (even though) both of them professed the idea of raj‘ah (return to the earthly life after death)."

18. "They also said that they (the people of hadith) were the people who barely understood things that they have narrated and we scarcely able to appreciate the treasures they were searching. In relation to that, they said:

[Camels loaded with poetry, barely understand what they carried.

Except that they are good in the knowledge of the camel

I affirm that the camel knew not what were loaded on its back when it went early in the morning,

And when it came at night, it knew not what were on its back.]

19. "In discussing (any) knowledge, (the people of hadith) were on concerned with the wordings and the name of a hadith. They were elated when somebody said to them that such and such a person was an authority in the area of the chain of narrators and an authority in the hadith narration. But at the same time (the people of hadith) renounced it when somebody said to them such and such understood what he wrote or practiced in conformity with what he understood.

"(The opponent of hadith also criticized the muhaddithin saying [What is your opinion of whom we have considered to be a master and of whom we have known for fifty years, and of whom we questioned on the mouse that fell in a well, but he replied, it was clean?]

Another person was asked on the saying of Almighty Allah [The wind which brings the nipping frost (sirrun) but he replied: it was a cricket (al-sursur)]. Another (criticism), when a person was speaking of seventy-seven (sab‘ah wa sab‘in), but he referred to it like Shu‘bah and Sufyan. And when a person said to them: [to put curtain at the praying place like an example on the back of a ma"
Translation of Ta'wil Mukhtalif al-Hadith

(ملع أجرة الرجل), but they replied: [the example of the back of the yoke (ملع أجرة الرجل)]. And another person was asked: [When did the duration end?] And the reply: [In two months (فترةين)] instead of [Until the two crescents (الليلة هلال)].] Another man said: [He placed his hand in his mouth and chewed it as if 'he was chewing adish (اللفظ) but they meant it as 'he was biting it like the stallion (الفحل)].] Another man said: [I only found (the term) the messenger (رسول الله) written in my Book but not (the term) Allâh! (الله), that is the term but al-mustamî replied: [Write it! But I doubt: in writing the terms (الله تعالى) together with رسول الله ALMighty Allâh) together with if associating a partner to Him.]

1. "The opponent of the people of hadîth said: [Most of the ummadîthîn are foolish and devious. Although they have committed any grammatical mistakes, the masses trusted them. And even if (a ummadîthî) is immoral, ill-tempered, inarticulate and weak narration (موديث, the masses are still fascinated with him!) As such al- 'mash used to flaunt the tablecloth before laying it on his shoulder. Then somebody asked him about its isnâd (the chain of the narrators), he grabbed the person by his neck and then pushed him to the wall and said: [Here! You got its isnâd!] He also said: [When I saw a shaykh who was not interested in fiqî I feel like slapping him.] despite this folly, he influenced the masses. However, we reckoned at he did that to attract their attention."

Abû Muḥammad said: "I reported here the attacks against the people of hadîth. I deplore those (attacks) because they continuously resist and nobody fights them neither do they give arguments in favor for those ahdâdîh nor try to (provide correct) interpretations (on those ahdâdîh). The masses are immune to those criticisms and lerated those insults passively since they refrained themselves from sponding. However, restraining from responding to (those criticisms) means that it is as if we are acknowledging them. You ight remember having read my book, Gharîb al-Hadîth in which I

It means a man who wore tattered garment probably showing his inclination towards asceticism.
have offered a few examples of those pseudo-contradictions and explained them."

22. "Here, you will find the arguments on the contradictions to be (slightly similar) to that mentioned in my first book. You asked me to take this work in view of the lucrative reward and I, therefore, undertook it within the limit of my knowledge and means. I will refer to those ḥādīth again, which I have mentioned in my other books, so that this book covers wholesome and exhaustive topics as well as the attacks on those ḥādīth. Before dealing with the quotations of the ḥādīth and the explanations related to them, I will explain a few clarifications on the people of kalām and of ḥadīth, saying that I know of each tendency. I hope the censorship authority will not find that there, on my part, a deliberate adulteration of partial words inspired by passion or attack against a personal enemy. I give myself to Allāh for my undertaking and I beg for His assistance."
CHAPTER ONE

THE PEOPLE OF KALĀM AND THE PEOPLE OF RA’Y

(Reproaches addressed against them)

Abū Muhammad said: “I have contemplated – May Allāh have mercy on you – on the sayings of the people of kalām and I have said that they were mudslinging Allāh with uncanny allegations thus, confusing the masses with their statements. They glanced smugly at others but are oblivious of their own (spiteful) beams their eyes. They also doubted (the ability) of others in the emission of hadīth except of their own. And they were satisfied in their own interpretations. They also claimed that the ideas contained in the Book and the hadīth (particularly) related to wisdom, examples of the magnificent language; its inimitability its complexity; the causation, the generation of acts and deeds; the substance and the quantity and quality are not perfectly eluded by anybody.”

Some of the (said) problems were to be referred to the scholars of them, they will (only) specify a method to be adopted to find an easy way to solve them. However, what prevented them from (solving the problems) was the quest for dominion of power, the e of nationality, the blind imitation and sense of brotherhood (giving) their opinions. Human beings are likened to the group of birds; they flock together and depend on each other strongly. If
someone among them claims to be a Prophet, even though they know well that the messenger of Allah is the seal of the Prophets, or even an individual claims himself as the divine God, he will still himself many followers.”

24. “With their claim that they were knowledgeable in analogical conclusion and reasoning – it is hoped that they made contradiction, just like the mathematicians, the geometricians and engineers, who did not contradict since they depended on the same instruments which indicated the same numbers, figures and for. And it is hoped that there is not even a single disagreement just in that there is not even a single disagreement among the specialists who agreed upon the nature of water and the pulsation of the arteries as unanimously agreed by (the specialists) before them.”

“What is wrong with people’s thinking? They (continuous contradict each other and not even two of their leaders among them agree on any point related to religion. For (examples) there is disagreement between Abū al-Hudhayl al-‘Allāf and al-Nazzām al-Najjār disputed both of them, while Hishām ibn al-Ḥak disputed all of them. These contradictions also occurred among people like Thumāmah, Muways, Hāshim, al-Awqāṣ, ‘Ubayd al ibn Ḥasan, Bakr al-‘Ammī, Ḥafṣ, Qubbah and others. All of them have their own religious sects based on their own opinions and have commanded their own followers.”

25. Abū Muḥammad said: “If those contradictions were dealing with issues on furūʿ and sunan, they could be forgiven. However should not be as an excuse (to allow) them to hold onto their claim that are based on (wrong) presumptions. And so do the people of fiqh, for (it should not be as an excuse to allow them) to have th
aims that are based on (wrong) presumptions since they set the precedent. Their disputes (are not forgiven, especially those that are stated) to issues on Oneness of Allah, His Attributes, His Power, the light of barzakh, the preserved Tablet and the likes, of which the prophet can only apprehend through the Divine Revelation. People ist also refute the principles that are based (solely) on istihsan gal preference) or submit them through reason (only) or analogical reasoning for (these opinions) will lead to disagreement among people because they differ in the levels of thinking, ability (to concern) and choices (to made). Indeed, you will never find two persons having a similar view in everything, for example (A) chooses the same thing) which (B) has rejected. However, there is (an exception) in the case of taqlid (blind imitation).

“A person differs from others in perception, environment, skin or, language, voice, (usage of words), steps and traces, action and ture to the point that one can be differentiated from another by the ps (one makes) and steps (can be differentiated) between a man a woman. Man is distinguished from others by opinions. But a n, who has different opinion from others, stands to be a victim of se differences. And certainly the wisdom and the power (of Allah) not be perfected if there are no contradictory creations. Thus, thegs are defined by their opposites. Light is defined by darkness, knowledge by ignorance, good by evil, usefulness by harmfulness, l sweetness by bitterness. This is in conformity with the saying of mighty Allah: [Glory to Allah, Who created in pairs all things that earth produces, as well as their own humankind and other things which they have no knowledge.] And by couples we mean it as

Sūrah Yāsin, 36:36.
opposite, for (examples) in gender, male and female, and betweendry and humid. And Almighty Allāh said: [That He did createpairs, male and female.\(^2\)]"

27. “If it is possible – May Allāh has mercy on you – we would like to dismiss (both) the people of ḥadīth and the people of kalām else we will live in disunity over unity, anarchy over order segregation over integration and disagreement over agreement. That is because the people of ḥadīth hold on to the idea if Allāh wishes to be, it will be, and if Allāh ordains it otherwise, nothing will be! On the other hand, He is the Creator of good and evil, al-Qur‘ān is the uncreated word of Allāh, Allāh will be visible on the Day of Resurrection, the prominence of the two shaykhs and the belief in the chastisement of the grave. And they do not dispute those fundamental principles but whoever differs on some of those principles; he will be rejected, disregarded, prosecuted and secluded. However, (the people of kalām) differed on the pronunciation in al-Qur‘ān and inimitability. All of them also agreed that al-Qur‘ān in any form, its recitation, written form, hearing and memorization, is uncreated and this is indeed, unanimously accepted (in Islam).”

28. “The masses should adopt the role-model of the eminent scholars, the early jurists and the mujtahidūn of whom nobody thought of rivaling and whose authority are uncontested, such as Sufyān al-Thawrī, Mālik ibn Anas, al-Awzā‘ī, Shu‘bah and Layth ibn Sa‘d. And also the great scholars like Ibrāhīm ibn Adham, Mūsā al-Khawwās, al-Fu’adī ibn ‘Iyād, Dāwūd al-Tā‘ī, Muḥammad ibn Naḍr al-Ḥārithī, Aḥmad ibn Ḥanbal, Bishr al-Ḥāfī and the likes, who are our contemporaries. The names of (other) early scholars include:

\(^2\) Sūrah Al-Nāfīn, 53:45.
The People of Kālām and the People of Ra'y

...leaders of all cities and of all times could not be mentioned here, or it will be too lengthy."

"Indeed, the names as mentioned above, will be recognized, accepted and supported by all. If anybody upholds the opinions of the ople of the ḥadīth and advocates it in their assemblies or markets, we have said earlier on this subject, nobody will reject or renounce it. However, if someone propagates one of the doctrines of the ople of kālām, which contradicts the opinion of (the people of dīth), not only will the person be rejected, but also metaphorically) murdered by the glimpse of the eyes."

SCHOLARS OF THE PEOPLE OF KALĀM

IBRĀHĪM SAYYĀR AL-NAZZĀM

"Let us move on to the people of kālām, who claimed that they are knowledgeable in analogical conclusion, able to have wise reasoning and (intellectually) able men - we have to stick to some matters pertain to) their doctrines and try to convince ourselves of me of their sectarian pretexts. We found that al-Nazzām is one of the coman who 'nourished' himself with intoxicated drinks, often took pleasure in immoral activities and guilty of shameful and sinful acts. He said:

[I cease not taking the spirit of wine without regret

The blood that comes not from the wound

Until I feel double in myself and I have two souls in my body

While the bottle lies next to me, it is a body without a soul.]

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31. "We observed that his supporters cited his errors found in his own statement: [The Almighty Allah has created the world and what is within it, at every moment without destroying it.] They said that this statement means that Allah creates the existence, and if it is possible (for Him) to create whatever existed, He is indeed able to destroy whatever is non-existent. This opinion shows a false and absurd opinion out of bad discernment. They also reported that he had said: [Indeed, it is possible for all Muslims to agree on one wrong (idea)] and added: [In this way the consensus agreed that the Prophet is sent to the whole mankind unlike other Prophets. And this is wrong for Allah sent all Prophets to His creatures as a whole. Indeed, the signs of Prophethood are widely known for they are being conveyed to all parts of the world and it is obliged upon the receive (of the Prophetic message) to confirm it and to follow it.] He also disputed the narrative from the Prophet that says: [I (as a Rasul) was sent to the whole of mankind, I was sent to (the Arabs) and to (not Arabs)] although in the early part of the hadith (says): [The Nabī was sent to his people.] How could he refute the hadith tradition when the consensus and the istihāsān accept it?"

32. "(Al-Nazzām) says that figurative expressions on divorce such as: [you are free!]; [you are disowned!]; [you have the bridle on the neck!]; [you are let loose!] and the likes are baseless. According to him, divorce is invalid whether a man has the intention or not. He therefore, contradicts the consensus, tradition and istihāsān. He ofte

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3 Majma' al-Zawā'id, 8:259, 261; Al-Mu'jam al-Kabīr, 12:413; Kanz a l'Ummāl, 11:426 (No. 32004).

It is discretion in a legal decision.
rs: [If one pronounces the pledge of zihār (using) words like al-
im (abdomen or womb) and al-farīj (pudendum of the female va), the swearing is invalid. If one swears in the name other than mighty Allāh, the swearing is invalid, for the word īlā' is derived m the derivative of the name of Almighty Allāh.]

"(Al-Nazzām) says: [When a man sleeps in the state of ablution throughout the night and until morning, whether lying on his back, ing or lying on his side; his ablution remains valid, for the (act of) spitting does not invalidate the ablution.] He also says: [If (the slims) agreed on the necessity of ablution after sleeping (on their k), it means that they are still following their ancestor's method of using themselves after their night sleep. Indeed, it is human to defecate and urinate in the morning, to wake up but with spi eyes and with bad odor from the mouth or even at times when y are fully awake. Therefore, people take their baths due to urity and disease and not due to the sleeping. And the same lies to the opinions that impose bathing on Friday. This is because ple work in the morning at the orchard and used to have their bath n their return.] The above statements contradict with the hadīth ition and the consensus. In fact, the Prophet said: [My community never agree on a wrong (judgment).]"

"(Al-Nazzām) commented on 'Umar ibn al-Khaṭṭāb's expression, ng: [If the religion is amenable to analogical reasoning, it is er (for us) to clean inside the shoes rather than rubbing outside of shoes.] He added: [That is (the reason as to why) 'Umar has tly pronounced (his judgment) based on the precepts of

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It is an aspect of pre-Islamic form of divorce.

'Āridat al-Ahwadhi, 4:466 (No. 2167); Sunan Ibn Mājah, 2:1303 (No. 3950).
(Shari'ah). Hence, it is not strange to find in the expression of 'Umar when he was asked on several judgments on the case of grandfather: {Indeed hell fire will impose upon them a strict evaluation.} But 'Umar has given a hundred different judgments the legal status of the grandfather."

35. "(Al-Nazzām) also commented on the expressions of Abū Bakr when (the latter) was asked on a verse from the Book of Almig Allah the Almighty: [Which heaven will shelter me? Which ear will carry me? Where should I go? What should I do if I have wrongly attributed a verse from the Book of Allāh, when Allah I meant otherwise?] Then (Abū Bakr) was asked on al-kalālah and replied: [I will tell you about it based on my mind! If it is right it comes from Allāh and if it is wrong then it comes from me; it is something that nobody should intervene, neither the father nor son!] (Al-Nazzām) said: [This (opinion) contradicts the previous expressions: [Whoever is presumptuous in giving a personal opinion is committing presumptuous act! Whoever has no courage express a personal opinion, should not take a risk of expressing other opinion unless enforcement could be done!]"

36. "He also commented on the expressions of 'Ali when (the latter) was asked on a cow that killed a donkey and he replied: [I will decide based on my thought. If it is in conformity with the decision of the Prophet, it is good or else, my decision will be null and void.] 'Ali added: [Whoever wants to be thrown into the bottom part

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7 Kalālah means uterine brother or sister, i.e., a brother or sister by the same mother but not by the same father, while brothers and sisters by the same father but different mother, it is known as full brothers and sisters. Refer Sūrah al-Nisā', 4:12.
se hell, only needs to speak of the legal status of the grandfather.] He then pronounced diverging judgments on it.”

7. “(Al-Nazzām) also commented on the expression of Ibn Mas‘ūd in a hadīth related to Birwa‘ bint Wāshiq: [I will give my personal opinion, if I am wrong it comes from me and if I am right it comes from Almighty Allāh.] (Al-Nazzām) then said: [This judgment is based on a conjecture and it is obscure. If a testimony is testified by a conjecture, it is illicit! And if a judgment pronounced based on a conjecture it is even worse than that.] He added: [If only Ibn Mas‘ūd had (focused) his intellectual assumption (nazar) to pronounce judgments on (issues) such as: the cleft – how can it become divided? or happiness – how can one be happy? It would be better for him else it would lead him to say scandalous words against Almighty Allāh that tantamount to error.]”

‘a. “(Al-Nazzām) commented: [(Ibn Mas‘ūd) claimed that moon as cleft asunder and he had witnessed it.”] It is an obvious lie, for mighty Allāh will neither cleave the moon asunder for (Ibn as‘ūd) alone or for others who were with him. He will only cleave asunder in order to manifest His sign for the whole world as the idence for the Prophets. (This sign also serves) as a reminder to His servants. It also serves as a proof to all (people in the) cities. Why does the whole world not notice it? Why does the new calendar establish during that year? Why do the poets not speak about it? Why does the infidel not become Muslim after that incident? Why do Muslims not quote it in their arguments against the atheists?”

‘Um达尔 al-Qāri, 11: 370 (No. 3636).
37b. "(Al-Nazzām) also commented: "(Ibn Mas‘ūd) has denied the sūratayn of the Book of Almighty Allah. Indeed, he was absent when the Prophet recited them. Why does he not realize that the sūratayn are of the same style as the remaining verses found in a Qur’ān? Is he not the best scribe of al-Qur’ān? Is he not the one who arranges the order of the verses and perfects its composition?"

37c. "(Al-Nazzām) commented: [He always practices al-taḥbī during rukū’ until his death. It is as if he is not praying in the company of the Prophet or as if he is absent.] (Al-Nazzām) also hurled the worst insult against Zayd ibn Thābit, because Muslim have chosen and adopted (Zayd’s) method of Qur’ānic recitation but (al-Nazzām’s) preference was of somebody else.”

37d. "(Al-Nazzām) censured ‘Uthmān when he was informed that ‘Uthmān had performed a four rakā‘āt prayer tagaddum (in advance) at Minā. It was the first event of performing a prayer of four rakā‘āt. Someone remarked about it and (al-Nazzām) replied: [The disparity is evil and discrimination is evil.] And indeed (al-Nazzām) often involved in many disagreements, and he continuously criticize ‘Uthmān since the latter has adopted Zayd’s method of Qur’ānic recitation.”

37e. "(Ibn Mas‘ūd) saw a troupe of Zu‘ūt and said: [I have never seen anybody who resembled most the genius that appeared during the night of genie.] This statement was reported by Sulaymān al-Tayn who narrated from Abū ‘Uthmān al-Nahdāt. And Dāwūd reported from al-Sha‘bī and the latter from ‘Alqamah, who asked Ibn Mas‘ūd

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⁹ ‘Umdat al-Qāri, 3: 37 (No. 3356).
¹⁰ ‘Umdat al-Qāri, 18: 2, (No 1).
ere you with the Prophet during the night of genie?] He replied: nobody among us witnessed it."

"Discussing Ḥudhayfah ibn al-Yaman, (al-Nazzām) mentioned: [One day he swears in the name of Almighty Allāh before Uthmān that he does not say about something but some people have heard him saying that. It is said that somebody said to Ḥudhayfah) but he replied: [I buy some part of my religion with others, fearing that it might disappear completely.] — This was rated by Mis'ar ibn Kadām who heard it from 'Abd al-Malik ibn Ysarah and the latter from al-Nazzāl ibn Sabrah."

"Discussing Abū Hurayrah, (al-Nazzām) criticized: [He was a greater liar than 'Umar, 'Uthmān, 'Alī and 'Ā'ishah.] He used to report a hadīth by walking with only one shoe and this was relayed to 'Ā'ishah. She then started to walk with one shoe only and said: [I want to be different from Abū Hurayrah.]"

1. "(Abū Hurayrah) reported that a dog, a woman and a donkey should nullify a prayer. And 'Ā'ishah said: [The Prophet performed a prayer in the middle of (our) bed while I was lying on (the same) bed, reciting) himself from the Qiblah."

2. "(Al-Nazzām) said: ['Alī was informed that Abū Hurayrah cancelled his ablution with the right side. ('Alī) in the same clothing took some water and started to take ablution beginning with his side and then said: [I want to be different from Abū Hurayrah.]"

3. "(Abū Hurayrah) used to say: [My dear friend told me...my friend said...I saw my dear friend...!] and 'Alī said to him:
[Since when did the Prophet become your dear friend, O Abu Hurayrah?]

39d. "(Al-Nazzām) said that Abu Hurayrah has reported [Whoever was in the state of jarabah (major impurity) by (the ear part of) day time should not fast.\textsuperscript{14}] On this matter, Marwân sent messenger to ask 'A’ishah and Hafṣah, they replied: [The Prophet was in the state of jarabah by (the early part of) day time and was also in the state of ihtilām (wet dream) but he performed fasting.\textsuperscript{15}] (Marwân) then said to the messenger: [Go and tell Abu Hurayrah of this information!] Abu Hurayrah replied: [Indeed, I have narrated this hadith and so did al-Faḍl ibn al-‘Abbās, the martyr.] Because the masses doubted that (Abu Hurayrah) has heard this (information from the Prophet]."

40. Abu Muḥammad said: "Those statements of (al-Nazzām) that insulted the companions of the Prophet (indicate) that he has never heard the saying of the Almighty Allāh (as mentioned) in Glorious Book: [Muḥammad is the messenger of Allāh, and those who are with him are strong against unbelievers but compassionate among themselves.\textsuperscript{16}] (It also means that) he has never heard the saying of Almighty Allāh: [Allāh’s good pleasure was on the believers, when they swore loyalty to you in the face. He knew who was in their hearts and he sends down tranquility to them.\textsuperscript{17}]"

"Even if what they have said about the companions of the Prophet was true, it is, an ill-mannered act! And if there is no other interpretation than that given by (the companions), it would have been better for..."
to mention it and to leave it as it is. And even if it is petty and
gible (on the part of the companions), their qualities, virtues,
attachment to the Prophet, their devotion and their (sacrifices in
of) wealth, soul and body to the service of the Almighty Allāh
incomparable (to us)."

Abū Muḥammad said: “Nothing is more absurd than those
ments that were flung against ‘Umar ibn al-Khaṭṭāb such that he
be a hundred different judgments over the status of the grandfather
that he was one of the supporters of the people of speculation
and the people of analogical reasoning (qiyyās).”

examining and considering this case, how could one say that it is
sible for ‘Umar to make a decision on a case, by giving a hundred
ent judgments and (if it is so) where are the results of those
ments? Where is the tenth judgment and where is the twentieth
gment? Isn’t there anyone among the hadīth narrators who
orized the fifth or the sixth judgment? Even if a mujtahid tries to
ent the jurisdiction related to the case of the grandfather, be it
dal decision or maneuver (hilah), he will not be able to furnish
) twenty judgments."

ow could (al-Nazzām) rely upon this absurd hadīth and then
end it by saying that it is narrated by trustworthy narrators? There
ething (behind) using that (absurd hadīth) except (to show) his
ity against ‘Umar.”

Abū Muḥammad said: “In relation to (al-Nazzām’s)
asation against Abū Bakr that (the latter) was asked about a verse
alālah from the Book of Almighty Allāh, he has presumptuously
ented it based on his personal opinion. Indeed, Abū Bakr was
asked on the mutashābih passage of the noble Qurʾān, of which nobody knows of its interpretation, except Allāh and the knowledgeable ones. (Abū Bakr) refrained from commenting on verse fearing that he might wrongly interpret it and contradict the intended meaning of Almighty Allāh. (Abū Bakr) had to give his opinion concerning kalālah based on his personal understanding; this was for the immediate (need) and interest of the Muslims in solving the problem of inheritance. And indeed, it was legitimate for him to make a decision based on his personal opinion since it had been transmitted from the Prophet or mentioned by the Book. Being the leader of the Muslims and as the source of reference for (the masses) at that time, (Abū Bakr) had no alternative except to make the decision and clarify the matter (based on his personal opinion).

"It is by virtue of the same principle that 'Umar, 'Uthmān, 'Āli, I Mas'ūd and Zayd (were guided to make) decision when they were asked. They were the leaders and the source of reference for problem solving. Thus, it is not (their prerogative) to do as such, that is, apply or reject the application of personal opinion on kalālah a (the status of) the grandfather. And this was the issue by which (Nazzām) and his associates discussed from the angle of kalām."

40c. (See also 37a). "Let us refer to the accusation made against I Mas'ūd claiming that he was a liar because he said the moon was cleft asunder and he had witnessed the event. Indeed, (in reality) that accusation of lying is not meant for Ibn Mas'ūd but for (al-Nazzām himself) due to his denial of the sign of Prophethood and his den of the Glorious Qurʾān, because Almighty Allāh said: [The hour near and the moon is cleft asunder. 18 ] If the moon has not been cleft asunder as mentioned in the Qurʾān then it is obvious that Ibn Mas'ūd (may Allah be pleased with him) was a liar."

under at that time, it means that in future the moon will be cleft under. If otherwise, what is the meaning of His saying: [But if they see a sign, they turn away and say, this is (but) transient magic!]? Is this not the evidence that people have seen the moon being cleft under, and that they said: [this is a transient magic]? This is one of any tricks (of al-Nazzām) just like the people (mentioned above) who have commented about the distinctive signs of (Prophethood).

Al-Nazzām also queried as to) how could one of the miraculous signs of the Prophet be seen only by one, two or several people but not to others? Or is it not possible for one, two or several people to spread news just like an individual who mentioned that a wolf had been seen to him? Or such that a person announced that he had received a complaint from a camel? Or such that a person declared the dead as been spat out by the earth?"
of Allāh. And (Ibn Mas‘ūd) assumed that the sūratān consisted not part of al-Qur‘ān and he, therefore, did not register them in his text. And it is on this similar basis that Ubayy ibn Ka‘b (has applied) in registering the invocation of iftītāh and qunūṭ in his text. (Ubay) referred to them as the sūratān since he saw the Prophet reading them constantly in the prayer. So, he assumed that they consist part of al-Qur‘ān."

40e. (See also 37c) “In relation to al-taḥbīq, it is not an obligatory act in the prayer. But what is obligatory is the act of bowing and prostration as Almighty Allāh said: [...] bow down and prostrate yourselves.” However, whoever practices taḥbīq it means that he is doing the (same) act of bowing. Similarly, whoever places his hands on his knees he is at the (same) time doing an act of bowing. Some people are mistaken about the manners of prayer. Some of them practice al-iq‘ā’, some practice al-tistrash and some practice al-tawarruk. All of these practices do not invalidate prayer but indicate the differences in (man’s thinking).”

40f. (See also 7) “With regard to the accusation made against (Ibn Mas‘ūd) for lying while reporting a ḥadīth of the Prophet: [The rejected one was rejected from the womb of his mother and the blessed one was blessed from the womb of his mother] How could (al-Nazzām) accuse him of lying in narrating the important and famous ḥadīth of the Prophet? (This ḥadīth) was narrated by sincere and trustworthy narrators and companions of the Prophet and its (sanad) reached the Prophet and nobody among them argued its

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21 Sunan Ibn Mājah, 2:1165 (No. 3525); Tahdhib Tārīkh, 5:100; Kanz al-Ummāl, 2:141 (No. 3508, 3505, and 3504).  
22 Sūrah al-Ḥajj. 22:77.  
nticity.] What is the purpose of (al-Nazzām) accusing (Ibn ūd) of lying in a matter that is related to the Prophet for which former) could neither expect any gain nor spare him from any veniences or bring him closer to the ruler, the people and not to amass more wealth, in addition to what he has already ssed?"

could he accuse (Ibn Masʿūd) of lying in (the ḥadīth narration) gh the scholars of ḥadīth have agreed upon it? One of them Abū Umāmah who narrated from the Prophet saying: [The ledge is pre-existing, the ink dries out, the event is pronounced, ste is accomplished with the confirmation of the Book and the t's affirmation of happiness with those who believe, those who d fearing and misfortune to those who are deceitful and elful.] Almighty Allāh said: [Son of Ādam! What you become My will but it is you, who worked out for the thing you wished. t is by My will that you become what you are, but it is you who yed the act of evil for the thing that you wanted. And it is by rance and My Mercy that you fulfilled your duties to Me. And it My Favour that you resisted the desire of disobeying Me.]"

ʿādīl ibn ʿAbbās ibn ʿAbd al-Muṭṭalib narrated a ḥadīth from the set, who said: [O young boy! Remember Allāh, He will nber you, entrust confidence in Him, you will find Him in front u; recall yourself to Him in your happy period, He will recall n difficult times. Be mindful that whatever strikes you is not ise to spare you and whatever spares you, is not suppose to
strike you! And indeed the pen (and the ink) is dried; it is just another creation, until the day of resurrection.\(^{24}\)]

“How could (al-Nazzām) accuse Ibn Mas‘ūd of lying in an is: which accords to the Book. Almighty Allāh said: [For such He] written faith in their hearts and strengthened them with a spirit fr Himself\(^{25}\)], meaning that He laid the faith in their hearts. This similar to His saying on ‘mercy’: [That (mercy) I shall ordain those who do right, and practice regular charity.\(^{26}\)] Whoever Al has created faith in Him in his heart is indeed being decreed happiness by Him.”

“ Almighty Allāh said to His Prophet: [Indeed you will not be able guide whoever you love but Allāh Guides whom He will.\(^{27}\)] Thus it is not possible for you to call to the good path, that you love me indeed it is Allāh who calls anybody He wants to the good path. said: [Allāh leaves astray whom He wills and guides whom He wills\(^{28}\)] and He added: [Fir‘awn led his people astray instead leading them aright.\(^{29}\)] In this case, it is not possible to say that Fir‘awn has called his people towards wrongdoing and at the same time it is not possible to say that his people were the rightly guided. He said: [Those whom Allāh wills to guide, He opens their hearts to Islam; those whom He wills to straying, He makes their hearts close and constricted as if they have to climb up to the skies.\(^{30}\)] He said: [If We had so willed, We could certainly have brought guidance]

\(^{24}\) Al-Mustadrak, 3:541; Al-Mujām al-Kabīr, 11:123, 178, 223. Kunz ‘Ummāl, 1:132 (No. 630); ‘Arḍat al-Āhwadhi, 4:667 (No. 2516);
Munad, 1:628 (No. 2669), 1:659 (No. 2804).

\(^{25}\) Sūrah al-Mujādilah, 58: 22.

\(^{26}\) Sūrah al-‘Arḍ, 7: 156.

\(^{27}\) Sūrah al-Quṣās, 28: 56.

\(^{28}\) Sūrah Fāṭr, 35: 8.

\(^{29}\) Sūrah Tāḥā, 20: 79.

\(^{30}\) Sūrah al-An‘ām, 6: 125.
every soul, but the word from Me will come true, I will fill the
Il with Jinns and men all together.\footnote{31} There are numerous passages
al-Qur'\={a}n and in the \textit{had\={i}th} which are in consonant to its
meanings) and it will be too long (for us) to mention all of them.
Our purpose here is not to produce arguments contradictory to the
darites, but we mentioned them here for the purpose of countering
ir false and absurd interpretations. I have also mentioned this issue
der different topic in my other books.”

Now could (al-Nazz\={a}m) accuse Ibn Mas\={u}d of lying in the case
ich is in consonant with (the thinking) of the Arabs of the
\textit{hil\={i}yyah} and (the teaching) of Islam? Some poets said:

\begin{quote}
[O You! Who develop worries, do not worry!

If fate wants you to have fever, you will have it.

Even if you go up high in the mountain,

How could it protect you since the ink is dried?]
\end{quote}

One other poet said:

\begin{quote}
[This is the decree of fate, blame me or leave me,

If I make mistakes, fate does not make mistake.]
\end{quote}

\={u}d said:

\begin{quote}
[The fear to our Lord is the best of all of the graces,

It is by the order of All\={a}h, I am early or late,

Anyone whom He guides on the right path,
\end{quote}

\textit{S\={u}rah al-Saj\={a}dah}, 32: 13.

59
He is on the right path (with a) contented heart,
But He leads astray whom He wants.]

Al-Farazdaq said:

[I felt the remorse the same as al-Kušā'ī suffered from,
When Nawār left me,
She was my paradise and I came out of it,
As Ādam, when he came out, constraint and force,
If my hand and my heart had wanted to keep her,
The destiny would have given me, to choose.]

Al-Nābihghah said:

[No man gets anything that he wants,
If this has not been written.]"""

""How could (al-Nazzām) accuse Ibn Mas'ūd in the matter which is in accord to (the teachings of) the Revealed Books? Wahb Munabbih said: [I have read seventy-two Revealed Books of Almighty Allāh in which twenty of them were ambiguous (in internal nature and fifty of them were unambiguous in its nature.

al-Tawrāh, Almighty Allāh said to Mūsā: [Go and see Fir'awn! ; then say to him: {Let the sons of Bakrī come out to me, the sons Isrā'īl from the land of Kana'ān to the holy land, so that they praise Me, they may glorify Me and satisfy Me! Go and see him convey to him My message that I will harden his heart so he will understand!}^{32}"

\footnote{Exodus, 3: 10; 7: 3.}
ū Muḥammad said: “Bakrī (my elder son) means that he is as if a first son for a man, and the expression ‘huwa li’ (he is my elder) means that he is the first one, whom I have chosen.”

Muḥammad narrated from Muqāṭil and the latter from ‘Amm ībn Fā’id o said to (Abū Muḥammad): [Allāh ordains a thing without nting it to be!] And (Abū Muḥammad) replied: [Yes! He ordains āhīm to slaughter his son but He does not want him to do it!] Then ‘Amm ībn Fā’id o said: [Indeed, that was a dream!] (Abū Muḥammad) replied: don’t you hear him says: [O My father! Do what is commanded for n!] And this has been affirmed by the ‘Ajam community and the ndus, as mentioned it in Katīlah wa Dimnah, which was one of ir best ancient books. The firm belief in destiny will not prevent strong-minded individual to keep away from danger. Nobody uld speculate on the hidden fate, but he has to work with ermination (ḥazm). Abū Muḥammad said: [We hold onto faith and e together and act with determination.]”

ū Muḥammad said: “I have read in ‘Ajam’s book that Hurmuz was ed about the reason which urged Fairūz to attack al-Hiyātalah eptalites) and later, cheated them. (Hurmuz) replied: [Indeed, n acts in the things where, there is no other act possible, by the e of our Lord. They have neither the power to delay the will nor to ance it.]”

soever asked a question related to the final cause, while he self was perplexed by the knowledge, (of what we have said licer), it is meaningless for him. It will be better for him to think ut the matter, which has happened (and destined) for him. The

apparent cause, which is in the area of sensible experience, follow the habit of the saying of the men: [What does so and so do?] then they intended to ask: [What has happened to him?] or [What was the outcome of his treachery?]

"The same pattern applies when they said: [So and so has died] [So and so is still alive] but in actual fact they wanted to say: [He has endured passively (dead or alive).] This was the purpose of the question. Whoever wants to know more would do better to ignore it?"

"We do not elucidate these responsibilities as mentioned in history (of Hurmuz), with the intention of giving justification to anyone to deny the act fulfilled by man was by decree of fate. The reason is that man can never avoid those that are reprehensible and neither can he choose the good ones for himself. And this is the reason why fate is hidden from us, particularly that of His reward and His punishment, which then necessitates justice of the Creator to creatures."

40g. (See also 37e). "As for the other hadith, which (al-Nazzār) accused Ibn Mas'ūd of lying that when (the latter) saw the troop Zutt and said: [I have never seen anybody who resembled most to a genie that appeared during the night of genie.] Then somebody asked (Ibn Mas'ūd): [Were you with the Prophet during the night of genius?] He replied: [Nobody among us took part in it.] (Ibn Mas'ūd) claimed that he had seen them, as in the first hadith, but denied it in the second hadith. How could one clarify the authenticity of these two narrations, because they seem to contradict each other? How can

\[34\] According to Lecomte, the doctrine mentioned by Ibn Qutaybah seems to announce his tendency towards the doctrine of kashf propounded by Ash'arites. Refer to Lecomte, Le Traité, 36.
The People of Kalam and the People of Ra'y

accusation of lying be true, when Ibn Mas'ūd was known for his diligence, his knowledge, his authority on hadīth as compared to successors, with his closeness to the Prophet SAAS and the ours, which he had enjoyed with the Prophet SAAS? How could it possible for (Ibn Mas'ūd) to confess that he lied, saying: [Today I it and tomorrow, I do not!] (Ibn Mas'ūd’s) opponents may strive d to influence him to confess but (this would be unnecessary) for could have done it himself. The enemy could not do it albeit Ibn s'ūd suffered from mental disability or amnesia or any infirmity, he will not add anything to what he has scrutinized.”

addition, the people of hadīth do not verify the authenticity of the līth of Zuṭt. And nothing was mentioned that (Ibn Mas'ūd) was sent and was with the Prophet during the night of the genie. however,) we acknowledge and accept the method of (the people of līth) because they know the differences between the saḥīḥ and the narration since they are the authority on hadīth and they have oted themselves to it. Hence, (it goes without saying that) the ducer is more skillful and competent in his production.”

it, we do not doubt that one of the hadīthān (two hadīth) in sion is false. And it is impossible for ‘Abd Allāh ibn Mas'ūd to lare himself to the masses that he had lied. (This act) will pards his reputation. Even if he had lied, he can be questioned: hy don’t you tell us that you had seen it yesterday?] If that is the e, (the opinion) of the people of hadīth is right – that the first līth should be omitted. And if the hadīth ān are (to be considered saḥīḥ, the narrator of the second hadīth has to omit the word ayīr (except me). Thus, this proves that (we are right), for when
(Ibn Mas'ūd) was asked: [Were you with the Prophet during the night of the genie?] He replied: [Nobody took part except me.]”

“The (other possibility is that the) narrator has probably omitted words - 'except me' either because he did not hear it or if he heard it, he had forgotten it or the next narrator who narrated from him would (definitely) omit it. Such possibilities or anything similar to that could have occurred, for nothing is protected from being stat As such this proves that, if Ibn Mas'ūd was asked: [Were you with the Prophet during the night of the genie], he replied: [Nobody among us took part in it]. This indeed, is not the answer to the question: [Where were you?] but the correct answer to the question: [Were you with the Prophet on the night of genie?]”

“If the sentence of the questioner (being said this way): [Were you with the Prophet on the night of the genie?] and the correct answer should be: [Nobody among us took part except me], this affirms (Ibn Mas'ūd’s) statement as found in the earlier part.

41. (See also 38) “As for the issue that (al-Nazzām) report concerning Ḥudhayfah who swore before 'Uthmān for not saying certain things, but some people heard him said so - they asked (Ḥudhayfah) and he replied: [I buy some part of my religion with others, fearing that it might completely disappear!] How could (al-Nazzām) report this hadīth in its most distorted version, without trying to find its defect or its phonetic elements? And he direct reported: [I buy some part of my religion with others.] is he trying to understand the meaning and reflect on its word? In fact, his hostility towards the companions of the Prophet prevented him from critical scrutinizing the words. Indeed, hostility and hatred make a person
blind and deaf. And so does passion, it makes a person blind and deaf.

now that—(may Allah have His Mercy on you) lying and insulting some circumstances are preferable to man. But the most pleasant tion to Allah is a person who is truthful in his saying and virtuous his doings. Don't you see that if a man notices a cruel leader, who powerful but domineering and intends to shed blood of a good Muslim or his acquaintances unjustly? Or to destroy what is most or to burn down his house, and this man invented lies or swore false pledge, will Allah reward him or will he be the object of attitude of others?

A man swears that he will not honour relationships with others and II not pay zakat, then asks the opinion of fiqah on this issue, ay will positively say that he should not keep to his pledge. And mighty Allah said: [And make not Allah's name an excuse in your edges against doing good or acting rightly or making peace twee persons.] This means that you should not make any edges in the name of Allah as the obstacle preventing you from ing good deed. If you have sworn, annul it. However, you can nul the pledge by paying kaffarah and it is the best for you.”

ikewise, in the saying of the Prophet: [Whoever pledges on mething, then decides that it is best for him to act otherwise, let n annul it by kaffarah and it is the best (act) for him.] In addition, s permissible to lie in warring period for it is the most treacherous

Sūrah al-Baqarah, 2: 224.
‘Umdat al-Qāri, 15: 726 (No. 6680); ‘Āridat al-Ahwadhi, 4:107 (No. 1530); Sunan Ibn Majah, 1:681 (No. 2108); Sunan Al-Dārimi, 2:186; Majma‘ al- Zawā‘id, 4:236-7; Kanz al-‘Ummāl, 16:700 (No. 46408), 16:701 (No. 46412).
time, or for (the purpose of) restoring peace among people or for reuniting a man with his family. It is allowable to practice dissimulation, which is related to a pledge over something if one falls victim to injustice or one fear for his life.”

“Dissimulation means to have a different intention (internally) from the imposter of the pledge. An example of dissimulation is that a debtor, who is in difficulties and is forced to make a pledge in front of a judge by his creditor and is afraid of being imprisoned, can say that the Almighty Allah prescribes deferment (of the payment.) The debtor could also say: [By Allah, I have no debt to this man and imagining it himself that it is only for today] or he could say: [Wa l-Lahi - واللہ] which omits the word ‘ي’, (as if) a derivative of lakw (to amuse) thus, conserving the kasrah. This can be proven by studying the sayings of Almighty Allah:

[O you! My servants who believe]37

[The day the caller will call]38

[The day the caller will call]39

“(Apart from that) one can say: [Everything that he owns is for charity] but he actually means it to be: [Everything that he owns not] This actually means he owns nothing at present. If a man is asked to swear not to pass by the door of his house or he will be victimized and then (he) pretends that the door is a wall and he goes through it. Although he knows that the intention of the imposter of the pledge or him not to go out from the house in whatever way, but he interprets that he goes out (through the wall) and not through the door.

37 Sûrah al-Zumar, 39: 10.
38 Sûrah al-Qamar, 54: 6
39 Sûrah Qâf, 50: 41.
ve examples and the likes are known as *al-tawriyah* simulation).

However, there are some concessions in certain cases. Somebody: [Indeed, in that (concession) there is a loophole for a liar]. One example is the saying of Ibrāhīm, the 'friend' of Allāh, while assuring his wife, said: [She is my sister], but he intended to say all believers are brethren.] And this statement is mentioned in al-‘ān: [This was done by that idol, the greatest among them, ask n if they can speak intelligently!40] But he intended it to be: [This done by that idol, the greatest among them, if only your idol can ak] for in his mind, the condition for an act is to be able to speak. I he knows very well that the idol can neither speak nor act."

Another statement by him: [Indeed, I am sick (at heart)41] but he ned it to be: [I could be sick] for everybody is fated to die and sh and it is inevitable for man to feel sick at heart."

mighty Allāh said to His Prophet: [You are dead and they are d.42] This verse does not mean that the Prophet is dead at that icular moment. However, Allāh intended it to mean that truly (day) you shall die and they will die too. Does (al-Nazzām) try to up at the phonetic (aspect of the *hadīth*) as discussed above? ed, in the statements of (Hudhayfah): [I buy some part of my gion with others] and thus, (Hudhayfah) has explained the netic, (as his way out)."

fact, I would love to teach you how to look out for the loopholes, examples will be shown to you. Among them are: a Khārijite met

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*Sūrah al-Ṣaffāt,* 37: 89.
*Sūrah al-Zumar,* 39: 30.

67
a Rāfiḍite and said: [In the name of Allāh, I will not leave you unless you have acquitted ‘Uthmān and ‘Alī or I will kill you!] And (the Rāfiḍite) replied: [In the name of Allāh, I have acquitted ‘Alī a ‘Uthmān and I am free from (the blame).] However, (the Rāfiḍi) actually intended to say: [I am acquitted from blaming ‘Alī], meaning he never acquitted ‘Alī but in the following statement: [...] a I have acquitted ‘Uthmān]. In this statement, he meant to say that has acquitted ‘Uthmān only and hence, managed to find his way out from the issue.”

“Another example is that, a comrade of a king has interrogated a (the comrade): [The light, by Allāh, is in the dar and (the comrade) was satisfied with the answer. However, the individual intended to say that the light of the eyes is in the black pupil of the eyeball. So, there is no offence or a sinner in this issue.’

“Another example: ‘Alī said: [Indeed, nobody will enter paradise except he has assassinated ‘Uthmān! No I will not enter it. Nobody will enter the hell except he has assassinated ‘Uthmān! No I will not enter it]. It was said to him: [What are you doing, O Leader of believers? You are disuniting the masses.] He replied: [Indeed, you have reproached me a lot on the issue of the assassination of ‘Uthmān, is it not that Allāh, who assassinated him? And I was with him.] The masses misconstrued that ‘Alī has assassinated ‘Uthmān due to the statement: [...] I was with him.] However, ‘Alī intended

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43 As a Rāfiḍite, one can never expect him to censure ‘Alī.
44 The example of dissimulation mentioned here, is one of the specialties of the Arabic language. Ibn Qutayba has intelligently applied this specialty to vindicate his idea.
that it is only Allah who assassinated 'Uthmān and He will (one day) assassinate him as well."

Another example, Shurayḥ has visited Ziyād when he was sick and the latter died. When he came out, Masrūq sent someone to ask him: [What was the condition of the leader? He responded: [I heard him giving orders and forbidding acts.] (Masrūq said: [Indeed, Shurayḥ (speaks) in puzzle, asks him again!] (Shurayḥ) then said: [I heard him saying his last will and forbidding people from crying.]"

Shurayḥ was asked by somebody about (the latter's) dead son: [How is your patient now, O! Abū Umayyah?] And he replied: [Now his ment has ended and his families are hoping that he be rewarded in hereafter.] There are more examples (to be mentioned here) but (that I have stated) need to be fully understood."

We do not mean to evade discussing the statement which Hudhayfah has said to 'Uthmān and of his act of tawriyah in his edge but in fact, his statement reached us in an abridged version it is not reported to us to be interpreted. However, we will plain it, as if (in a situation which) Hudhayfah would have said: [If will say the worst thing they know when they lose their temper they will say the nicest words they know, when they are happy.]

For example, it is said that 'Uthmān was in disagreement with his friends, and he decided to take actions which were not proper cause he did not consult his friends; he then, granted subsidy to deserved people. Someone (came to Hudhayfah) slandering thmān and in the worst and uncouth words (one can imagine), ying: [It was said to me that you have proclaimed, I am a tyrant and

Ibn Qutaybah was a great mind reader.
The term sāhibayhī refers to 'Umar and Abū Bakr.
traitor and the like.] Then, Ḥudhayfah swore in the name of Almigłh Allāh that he had never said all of those words. To prove his sincerity, he swore that he only wanted to release his anger and (the same time) he wanted 'Uthmān not to harbour any (bad feeling against him. The anger of the leader against his people is similar to the anger of a father against his son or a master against his slave or the husband against his wife. In fact, the anger of the leader is more serious than that offence. Therefore, to bargain for the (true Hudhayfah was compelled) to say: [I buy part of my religion with the other part.]"

42. (See also 39) "And as for the accusation made by ‘Uma‘ ‘Uthmān, and ‘Alī against Abū Hurayrah as a liar (let us discuss: Indeed, Abū Hurayrah was the companion of the Prophet for about three years and the greatest bulk of the hadīth (quotations) we through his narration. He was also the companion of ‘Umar for about fifteen years and he died in the year of fifty-nine Hijrī (59 A.H. Umm Salamah, the spouse of the Prophet, also died in the same year while ‘Ā’ishah died a year before it (i.e. in 58 A.H.). When he was transmitting a hadīth of the Prophet, not known by most of the famous companions and their followers (the companions of the firān level): the people suspected and rejected him by saying: [How can it be that you are the only person who had heard it?] Or [Is there anybody with you when you heard it?] ‘Ā’ishah was the most abrasive among those (companions) who rejected him and this ill-will continued until the end of their lives. And so did ‘Umar, who was abrasive against whoever transmitted numerous ahādīth or reported information related to judicial judgment without any witness. He used to order (the narrators) to reduce the number of narrations so that the masses will not be confused or be corrupted by falsehoods.
fed with deceit invented by the hypocrites, the libertines and the
liars. That was why most of the famous companions and the
se friends of the Prophet such as Abū Bakr, al-Zubayr, Abū
ayyadah and ‘Abbās ibn ‘Abd al-Muṭṭalib used to reduce the
abers of hadīth, which they have narrated from the Prophet.
ced, some of them did not narrate any hadīth at all such as Sa‘īd
Zayd ibn ‘Amr ibn Nufayl even though he is one of the ten
sons promised entrance into paradise.”

Ali said: [When I hear the hadīth of the Prophet SAAS, Allāh
kes me derive benefit from it, as much as He wanted it to be. And
narrate a hadīth from a narrator, I adjure him to make a pledge,
if he swear I will trust him.] Abū Bakr used to practice this
thod and then he will narrate the hadīth.”

Don’t you ever realize that how devout people can be, in preserving
hadīth from being distorted or words being added or omitted in
transmission? This is because they have heard the Prophet said:
hoever reports a lie and attributes it to me, he reserves his place in
fire.] Likewise, it was narrated al-Zubayr, but he said: [I know
people who added to this hadīth the word ‘intentionally’
nta’ammidan) and (I swear) by Allāh, I did not hear the Prophet
1 “intentionally”.]

utarrif ibn ‘Abd Allāh reported that ‘Imrān ibn Ḥusayn said: [By
āh! I know I am able to narrate at will the narration from the

‘Umdat al-Qārī, 2:227 (No. 107); Sunan Ibn Majah, 1:13 (No. 30, 32, 33),
1:14 (No. 35, 36, and 37); Sunan Abū Dāwūd, 3:320 (No. 3651); ‘Aqidat al-
Awadhi, 4:524 (No. 2257); Al-Musnad, 4:80 (No. 11350), 5:274 (No.
15482); Sunan al-Dārīmī, 1:76 and 77; Al-Āl-Sunan al-Kubrā, 3:390, 4:120,
10:374; Al-Musnad, 4:80 (No. 11350), 5:274 (No. 15482); Sunan al-Dārīmī, 1:76 and 77; Al-Āl-Sunan al-Kubrā, 3:390, 4:120,
10:374; Al-Musnad, 4:80 (No. 11350), 5:274 (No. 15482); Sunan al-Dārīmī, 1:76 and 77; Al-Āl-Sunan al-Kubrā, 3:390, 4:120,
10:374; Al-Musnad, 4:80 (No. 11350), 5:274 (No. 15482).
Prophet, (even for) two days consecutively I will do it! But we prevents me from so doing is (the fear of making mistakes). One the companions has heard just what I have seen, saw what I ha seen and reported the *ahādīth* verbatim. And if I fear myself the will be suspected for it, just as (the companions) will be suspected it. Indeed, I am telling you that they have made mistakes t unintentionally did so.]

“When they were informed that Abū Hurayrah was the most devout person to the Prophet as compared to others, in particular, worked for him and served him food. Although (Abū Hurayrah) was a territ poor man, nothing could distract him from his service to the Prophet—not even planting trees (near the oasis) or bargaining marketplaces. Somebody insinuated that others were too busy in the trade and overwhelmed by that activities most of the time. But with (Abū Hurayrah) who was inseparable from the Prophet, hen he knew and memorized things, which they knew not or ever memorized. They, therefore, remained aloof from him. (Despite tl reticence) Abū Hurayrah continued to say: [The Prophet said this, or that…] even of a narration narrated by an untrustworthy narrator.

“Likewise, Ibn ‘Abbās also remained aloof from (Abū Hurayrah) b with the exception that he had never affirmed the deceit or confir the truth in the sayings of (Abū Hurayrah)—Praise be to Allāh! —is probably that) a person who listened to (Abū Hurayrah’ narration misconstrued the narration and — by the grace of Allāh may he be protected!”

42a. (See also 39). “As for the sayings of (Abū Hurayrah): [My close friend said….] or [I heard my close friend…], he is referring to th Prophet SAAS and ‘Alī rebutted him, saying: [Since when did h
come your close friend?] In fact, (the term) al-khullah means friendship or affection. And al-khullah is of two degrees. (The first is affectionate) and the other meaning is more affectionate than the her. This is similar to the term al-suhibah (companionship). It is so of two degrees, one being more affectionate than the other. Don't realize that when a person says: [Abū Bakr is a companion of the ophet SAAS], it means that the person is not comparing between (Abū Bakr’s) relationship to the Prophet SAAS with other companions, since they are also his companions? Then, where is the erit attributed to Abū Bakr (as found) in that statement? Indeed, the meaning which the person intends to say is that Abū Bakr is the most social person to the Prophet.”

ikewise, (the above understanding) applies to the idea of otherhood which the Prophet instills among his companions. The ationships between them are more affectionate than (the feeling of) otherhood that, Allāh instills among the believers: [Indeed the islims are but a single brotherhood. 48]”

The same analogy is applicable to the term al-khullah. Among the ample of the closest (relationship) is found in the saying of mighty Allāh: [For Allāh did take Ibrāhīm for a friend 49] and in the ing of the Prophet: [If I am at the disposal to choose a close friend ong this Ummah, I will choose Abū Bakr.50] This means that the ophet will choose (Abū Bakr) for his close friend just as Allāh has sen Ibrāhīm as His close friend.”

“As for the general meaning of the term al-khullah, it refers to the close friend (brotherhood) which Almighty Allāh has instituted among the believers, for He said: [Friends on that day will be enemies, one to another except for the righteous.\textsuperscript{51}] When ‘Alī who harboured bad feeling against Abū Hurayrah, heard the latter saying: [My close friend said....] or [I heard my close friend said....] rebutted him, saying: [Since when did he becomes your close friend?]. (‘Alī, however,) thought that al-khullah refers to the ‘close friend’ as indicated (in the hadīth) that the Prophet SAAS, from one angle, does not choose any close friend. And if he were to choose, he would have chosen Abū Bakr. On the other hand, Abū Hurayrah understood al-khullah in its general meaning that is, a close friend (brotherhood) that Almighty Allāh instituted among the believers. In addition, the term ‘al-wilāyāh’ (sovereign power or friendship), in relation to the Prophet SAAS, from this angle, refers to a close friend of all believers and at the same time he is their ‘wali’ (legal leader).”

“The idea of al-wilāyāh is also found in the saying of the Prophet SAAS: [To anyone of whom I am the mawlā, ‘Alī is also his mawlā\textsuperscript{52}] which means that the friendship between the Prophet and the believers is more affectionate than the friendship that binds the believers together. It is in (this context of) meaning of friendship that is being associated with ‘Alī. If the (meaning) is not in consistent with the meaning of the hadīth, ‘Alī would have not benefited any eminent (position), and the hadīth itself would have been rendered

\textsuperscript{51} Surah al-Zukhruf, 43: 67.
ngless. After all, the believers are friends, each other. The
st is the leader of all believers and there is no distinction
in wali and mawla.”
	her examples) is the saying of Almighty Allāh: [That is, Allāh is the protector of those who believe] and the saying
Prophet: [Any woman who is married, without the consent of
wla, her marriage is null and void.]”

“Such were the doctrines of al-Nazzām that we have
red and replied. His doctrines comprised some aḥādīth of
he claimed to be incompatible with (the teaching of) the Book
ounced them by invoking logical reasoning. He also
ned that tradition could be abrogated through logical
ing. He added that there existed internal contradictions
en the aḥādīth. We will discuss this in due course, if Allāh
s.”

ū AL-HUDHAYL AL-‘ALLĀF

Abū Muḥammad said: “Let us move to the doctrine of Abū
hayl al-‘Allāf and we observed that he was a liar and a
er. A man who adopted the doctrine of Abū al-Hudhayl
that while he was present at the place of Muḥammad ibn al-
Abū al-Hudhayl) was asked: [O Abū Ja’far! My hand is skilful
ing but foolish in spending. How many hundred thousands of
is I have distributed amongst my brothers – such and such
know about it. And I will ask you, by Allāh! Do you know it?]

Sūrah Muhammad, 47: 1.
(Abū Ja‘far) replied: [O Abū al-Hudhayl! I do not doubt your word.]
(Then Abū Ja‘far) said: [He does not feel happy of my presence except asking for my affirmation and even demanding me to swear.

45. “(Abū Ja‘far) said again that Abū al-Hudhayl has given a gift to Muways ibn ‘Imrān. Then he started (to inform others) of details of his gift, saying: [I did such and such a thing], [he having given that hen] or [It was after that (event), I have given you a hen.] And when he saw a fat camel he will say: [By Allāh! No! it is not comparable to the hen that I have given you.] (The al examples) should not be the manner of a person who distributed cents to his brothers and not to mention (if he has given) two hundred thousand dirhams.”

46. “In discussing his mistake related to al-istiţā‘ah (power capability), a person reported that (Abū al-Hudhayl) used to say: [The agent at the moment of his action, does not have any power to perform other action.] And (the Muʿtazilites) adhered to the idea that power necessitated action. They also said that everybody agreed to the idea that an agent was powerful at the moment he performed an action because power necessitated action. However, they diverge on the point of knowing whether the power existed before the act. For us, we profess the doctrine on which there is a unanimous agreement. To those who claim that power exists before an action is performed, provide them the evidence.”

“When (Abū al-Hudhayl) was questioned about the non-existence of the sense of perception at the moment the discernment existed about the non-existence of life whether it was an accident or the moment knowledge existed, he neither refuted nor referred back to his first opinion. He, however, claimed that it
sible for the agent to act at the moment of attainment of power by the agent can act in the following stage (of the action).

hen somebody asked him: [When does the agent act? Does it pen, in the stage where he does not reach the attainment (of ver)?] Or [Does it happen during the attainment of (power)?] and e action, according to you, comprises various stages. Indeed, the on takes place not in any stage except in the stage upon the inment of power.] In other instances, he said several loathsome ements, which were related to the non-eternity of the pleasure of people of paradise and the non-eternity of the torment of the ple of the hellfire.”

‘UBAYD ALLĀH IBN AL-ḤASAN

“Let us move to ‘Ubayd ibn al-Ḥasan who at that time was qādi of Baṣrah. He was censured because of his mean statements his sect and his extreme arguments on issues which were either eptable or refutable to him. He used to say: [Al-Qur’ān presented argences in itself.] On the issue of qadr (predestination), he said it was true for it has its foundation in the Book and so was the e of ijbār (free will). It was true since it has foundation in the ok. Whoever affirmed (the above ideas) was right. This was ause one verse (of al-Qur’ān) provided two different facets of mings. One day he was asked on ahl al-qadr (the people of free l) and ahl al-ijbār (the people of predestination) and replied that h of them were right. The reason was that one of the groups
proclaimed the sovereignty of Allāh and the other proclaimed impartiality of Allāh (deanthropomorphism)."

48. "He said: [One can apply the same method in narrating: Whoever calls an adulterer a believer, he is right, and if he calls adulterer an infidel, he is also right.] (And) [Whoever says the adulterer is fāsiq (perverse), and is neither a believer nor an infidel, he is right.] Or [Whoever says that an adulterer is a mu't (hypocrite), not a believer neither an infidel, is also right.] [Whoever says that an adulterer is an infidel but does not associate partnership with Allāh, he is right.] Or [Whoever says that adulterer is an infidel and associate partnership with Allāh, he is right, for al-Qur'ān proves all those ideas.]"

49. "He also said that the same mode (of analogy) could be applied on the differences of sunan (traditions). For example, traditions related to qar'ah (knock, rap) and its disparities; slay and its disparities; the murder of a believer due to his infidelity one does not kill a believer due to his infidelity and related to traditions which the jurists have decided on, all of them are correct."

50. "He also added: [If a man said that the murderer goes to Paradise, he is right or that the murderer goes to paradise, he is right.] [Whoever suspends his judgment and postpones the case, he is right], for he understands that Almighty Allāh created man to worship Him and that man is deprived of the transcendent knowledge.)] He also said that the dispute between ʿAlī, ʿAlī b. ʿAbd al-Rahmān Zubayr was the outcome of the obedience to Almighty Allāh.] For the sayings of (ʿUbayd) one clearly observes the inconsistencies.

55 'Umdat al-Qāri, 16: 191 (No. 6915).
ortcomings (of his thoughts). It is doubtless that he is a supporter of the people of kalām, qiṣāṣ and naẓar.”

1. BAKR AL-‘AMMĪ

Abū Muhammad said: “Let us move to Bakr, the leader of kriyyah and who was one of the most pious people. We found that has said: [Whoever steals a seed of mustard and then died without scent he is destined to hellfire forever with the Jews and the Christians.] And [Indeed, Almighty Allāh accommodates the Muslims to use some properties of his friend without the knowledge the owner. And He accommodates (them) to enter an orchard and then to eat the fruits therein, without taking them out. He also accommodates the Muslims) especially among the thirsty traveler to pass by a flock of sheep to drink its milk.]”

Abū Muhammad said: “How could He punish a person who took a seed of mustard, without assessing but eternally condemns him to Hell? What kind of a crime is there – in taking a seed of mustard to a point that one needs to repent? Is it harmful? In fact, a man who plays firewood from his brother’s property, clods of clay from its serve and drink some water from its water basin; these actions are more serious than the stealing of a mustard seed.”

“(Bakr) also said: [Infants do not have the sensation of pain.] When he was asked: [Why does the infant cry when he was pinched, slapped?] He replied: [That was the punishment for the mistake of parents and Almighty Allāh is full of justice to inflict pain on the re, sinless infant.] When he was questioned on the suffering of the less animals, he replied: [Almighty Allāh allows the animals to
suffer for the benefits of man; for irrigation – to halt or to move, deemed necessary.]"

“This is justice! – According to (Bakr), Allāh allows (animals suffering for the benefit of others. At times, he said somethin contradicts to what is said earlier. The masses will be confused they were to narrate any tradition from him.”

53. “He used to say: [To drink strong wine from the ferment palm is part of the Sunnah and so also (the act of) eating of a young goat and the practice of wiping off (the dirt on the top part of) the shoes.] However, (for Abū Muḥammad) the Sunnah discusses more on religious matters rather than on food or drinks. If a man refuses eat melon with fresh dates although the Prophet eats them if ū man refuses to eat pumpkin although the Prophet loves it so much, cannot be said that the man has neglected the Sunnah.”

V. HISHĀM IBN AL-HAKAM

54. Abū Muḥammad said: “Let us move to Hishām ibn Ḥakam. We observed that he was an extreme Ṭāfṣīṣite and he used discuss Almighty Allāh in terms of forms, signs, limits, measures at all kind of things, which make one feels uneasy to mention. However, the people of kalām were aware of this (issue). He used profess with strict determinism, even stricter than the Sunni determinist. He was asked: [Do you think that Almighty Allāh – wi His Kindness, Mercy, Wisdom and Justice – imposes on something then allows us to strive on our own resources accomplish it and later on punishes us for it.] He replied: [Indeed, l

56. Umdat al-Qārī, 14: 448 (No. 5447); Al-Sunan al-Kubrā, 7: 281.
[āh! This can be! But we are unable to talk about it.] “A man asked Ishām): [O Abū Muḥammad! Do you know that ‘Ali has a agreement with al-‘Abbās on the issue of Fadak (Wādī Oasis Ḥak) in the presence of Abū Bakr?] He replied: [Yes.] Then he was asked: [Between the two of them, who is wrong?] He replied: [Nobody is wrong!] He was asked again: [Praised be to Allāh! How it be like that?] He answered: [They are like the two angels who stood in front of Dawūd, both are not wrong but they want him to understand his own error and unfairness.57] Similarly, these two sons in question,58 they intended Abū Bakr to realize his own error and unfairness.”

The people of kalām reckoned that (Ishām’s) idea as incorrect, and he said: [Allāh changes pebble (stone) into a heavy, high and mountain. Then He covers the layers on the soil until it becomes firmly grounded. When He completed (the process), He (remains of). He neither increases nor decreases the soil and matter of that which is between them.]”

THUMĀMAH

Abū Muḥammad said: “Let us move to Thumāmah and we served that he was an irreligious person for he degraded Islam by ruling it. The way he said was unbelievable for anyone who knew believed in Almighty Allāh would never said as such! Among famous satirical remark that reminded others of him was that,

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It seems that Ishām al-Ḥakam has referred to al-Qur’ān - Sūrah Sād, 38: 21-22 or Bible - Samuel, 1: 11-17 for his analogy. However, he has contradicted the Qur’ānic verses and Bible’s information, that Dawūd commits mistakes and is an unjust man.

‘Ali and Ibn ‘Abbās.
when he saw people rushing to the mosque on Friday fearing they might miss the prayer; he (mocked them) saying: [Look at the cows! Look at those donkeys!] Then he said to one of his frier [Look at what the Arab\(^{59}\) has made out of those people.]

VII. MUḤAMMAD IBN AL-JAHM AL-BARMĀKĪ

56. Abū Muḥammad said: “Let us move to Muḥammad ibn Jahm al-Barmākī. We found that he possessed books on Aristotle and discussed the existent, corruption, essence and limitations of logic. He spent most of his time on those books and did not fast in the month of Ramadān under the pretext that he was physically unfit.”

57. “He said: [Nobody deserves to be offered gratitude for a gesture done or any good action which he has rendered to others. This is (necessary) for him to do so because there should not be other motives except to seek the reward from Almighty Allāh. Otherwise he is just seeking his own interest or to get his stipend or to get lucrative gain or to be famous or to strive for personal fortune and profit. He might also act out of pity for the beneficiary of the act out of compassion from his heart just to appease his own tormenter. These opinions, however, contradicted the saying of the Prophet: [who does not express his gratitude to man, does not express his gratitude to Allāh.\(^{60}\)]”

“A member of the people of kalām informed that (Muḥammad ibn Jahm) upon his deathbed has said: [Indeed the Prophet has said th

\(^{59}\) Thumāmah was referring to the Prophet SAAS.

\(^{60}\) Al-Musnad, 3: 152 (No. 7944), 3: 167 (No. 8020), 3: 337 (9044); Sunan A职员 Dāwūd, 4:255 (No. 4811); Al-Sunan al-Kubrā, 6:302; Al-Mu’jam al-Kalīl 1:195.
one-third is still a lot. And (Abū Muhammad) said: [One-third is still a lot, the poor have their right in the public treasure, and if they seek (for it) they will get it. If they keep away from it, it will (remain) just like the women, they will have nothing. And Allah will have no mercy on those who supported them."

3. Abū Muhammad said: "I reported from a man, whose horse suddenly bolted, and he informed that the Prophet has said: [Hit your horse) when it rebels but do not hit it, if it stumbles.] But I think one should not hit it even if he rebels or stumbles."

Abū Muhammad said: "I am not sure whether the Prophet has said is, but obviously somebody has wrongly attributed to him. The first saying is correct for a horse snorts when it comes close to a well or it es something, which the rider notices not. Then (the horse) starts plunge in and this proves to be fatal. (The Prophet) discourages he from hitting the animal when it stumbles. On the contrary, he advises to hit the animal when it rebels so that it ceases to rebel for bellion results in the laziness of the animal itself."

Ibn Qutaybah’s analogy of women — فصول النساء — is not particularly applicable in today’s sense for women work outside or from their home. If we refer to history — Khadijah, the wife of the Prophet, is a successful business woman. However, he may be correct if he refers to the ideas of postponing pregnancy although the lady is capable of doing so just for the sake of being a career woman.
VIII. ĀSHĀB AL-RA’Ā (THE PEOPLE OF PERSONAL OPINION)

59. Ābu Muḥammad said: “Let us move to the people of al-ra’ā. We also found that they differed and diverged in deducing analogical reasoning. They practiced qiyās (analogical reasoning) and istiḥlās. Then they will advocate (the finding) and announce the judgment. They, however, subsequently revert to (another opinion).”

“Sahl ibn Muḥammad has narrated from al-Āṣma’ī and the late from Ḥammād ibn Zayd that he heard Yaḥyā ibn Mīkhnaf said: A man from the east came over to study under Ābū Ḥanīfah’s guidance for the first time in Makkah. After a year he returned and studied (again) under Ābū Ḥanīfah’s guidance. He asked (Ābū Ḥanīfah) some questions which he has previously asked but (Ābū Ḥanīfah) gave different answers for the same questions. Then the man put some dirt on his head and say: [O People who are present! I met this man last year and he gave me a legal opinion as contained in this book. I followed it and I shed blood and I married to it, but he reverted another opinion this year.] Sahl ibn Muḥammad has narrated from Āmīr ibn Mukhtār who informed that a man has asked (Ābū Ḥanīfah): [How could this (event) occur?] (Ābū Ḥanīfah) replied: [This opinion was given last year, but I have changed my opinion this year.] The man asked again: [Can you assure me that you will not change your opinion again in the near future?] (Ābū Ḥanīfah) replied: [I don’t know what it will be (in the future).] The man replied: [What you know is that Allāh’s curse will be upon you!]”

“Al-Awzā’ī said: [We bear no grudges against Ābū Ḥanīfah if applying personal opinion, after all we also apply it, but we dete
in for narrating the hadīth from the Prophet and later on narrating it opposing other (narrations).]

Sahl ibn Muḥammad has said that al-ʿAsmaʾī has narrated from Zayd, saying: [I have witnessed that Abū Ḥanīfah was asked on the position of muhrim 63 who lost his izār 64 (or ihram sheets) and he put on the trousers. (Abū ʿĀsim) Hanifah) replied: [He is obliged to pay indemnity (fidyah)].]

Abū Muḥammad) said: "Praised be to Allāh! Ṭālū ibn Dinār has narrated from Jābir ibn Zayd and the latter from Ibn ʿAbbās, saying: have heard the Prophet SAAS said something related to muhrim. If he fails to find izār, he can put on trousers. If he fails to find any upper, he can wear shoes." 65 Then (Abū ʿḤanīfah) replied: [Leave us one to deal with it.] And (Abū ʿHanifah) has narrated from Hammād d the latter from Ibrāhīm that the Prophet has said: [He has to pay indemnity (kaffārah)!]

Abū ʿĀsim has reported that Abū ʿAwānāh said: [I was sitting) before Abū Ḥanīfah and he was asked on the position of a man who has stolen a small date tree or palm shoot (wadi).] Abū ʿHanīfah replied: [His (hand) has to be amputated.] Then (Abū ʿĀsim) d him that Yahyā ibn Saʿīd has narrated from Muḥammad ibn Ṭālū ibn Ḥibbān and the latter from Rāfiʿ ibn Khudayj, who said at the Prophet SAAS has said: [There is no amputation for the theft

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Muḥrim is a person who is in the state of ihram during ḥajj in Makkah. In this state a man needs to wear 2 seamless white woven or linen sheets and he must not comb or shave his hairs and must observe sexual continence.

Ibn Qutaybah uses the term izār — meaning sheet or shawl, which for us today refers to ihram sheets.

Umdat al-Qāri, 7: 532 (No. 1841), 7: 533 (No 1843); Sunan Al-Nasāʾī, 5:135 (No. 2679); Al-Musnad, 1:462 (No. 1848); Al-Muʿjam al-Kabīr, 12:39, 12:177-178; Kanz al-ʿAmmāl, 5:34 (No. 11931).
of fruits or palm shoot.\(^{66}\) (Abū Ḥanīfah) said: [I have no knowledge of this ḥadīth.] (Abū ‘Āṣim) said to him: [Inform the man to whom you have given the verdict.] Abū Ḥanīfah replied: [Leave him! I will go with the gray mule.] Abū ‘Āṣim said: [I fear they will take away his flesh and blood.]

62. "Alī ibn ‘Āṣim said Abū Ḥanīfah has narrated a ḥadīth which ‘Abd Allāh heard a man saying: [Whoever slaughter a she for everybody, I will allow him to marry my first-born baby girl. Then a man takes the offer. And Ibn Mas’ūd declares that the girl legitimately his wife and she has the right to the same dowry just like other women have received. Abū Ḥanīfah replied: [This is judgment of a devil.]"

63. "I have never met anybody who has the most sharp-tongue (like) Ishāq ibn Ibrāhīm al-Ḥanẓalī, also known as Ibn Rāhawayh, who insulted the people of raʾy. He is ready to condemn, warn, and criticize against their pernicious speeches. He used to say: [They renounced the Book of Almighty Allāh and the Sunan of the Prophet. They practiced incessantly analogical reasoning]. He enumerates some examples as: [If a man falls into a deep sleep and he sitting (from the very beginning of his sleep), he is not obliged to take the ablution] and [(the people of raʾy) unanimously agreed that when a person fainted, he ceased to be in the state of ablution.] (Ibn Rāhawayh) said: [There is no (connection) between (faint and ablution) in (that) decision. This is because there is no legal proof that (issue) for one to conclude the nullity of an ablution. As for the

\(^{66}\) Sunan Abū Dāwūd, 4:137 (No. 4388); ‘Aridat al-Ahwadhi, 6: 181 (No 1449); Sunan Ibn Mājah, 2:865 (No. 2593), 2:865 (No. 2594); Sunan, Dārīmī, 2:174; Al-Sunan al-Kubrā, 8:463, 8:457; Al-Muṣjam al-Kabīr, 260-262.
ep, on the contrary, there are several *ahādīth* as evidences. Some of them – the Prophet said: [The eye muscles control the eyes and the eyes are close, the muscles will relax]. In other *hadith*: [Whoever neglects to sleep he is to take ablution.](68) Ibn Rāhawayh said: [(The people of *ra‘y*) obliges a person who intends to sleep to have an ablution, but neglected to oblige a person who falls into a deep sleep, in the state of kneeling or prostrating!] and [those two positions, risk causing impurity more than in reclining position. They, therefore, are neither following the precedent nor adhering to logical reasoning.]

"(Ibn Rāhawayh) said: [(The people of *ra‘y*) said that if ever guffaws after the *tashahhud*, his prayer is valid but he has to make another ablution for another prayer.] He added: [This is the most glaring mistake that anyone can observe for they mock at the yer even before they begin!]

"(Ibn Rāhawayh) said: [(The people of *ra‘y*) said that the wealth of a dead man should be bequeathed to his paternal grandfather and his granddaughter. The wealth however, should only be distributed to the grandfather and nothing (should be given to) the granddaughter. This is how things are done – among them – in numerous (cases) among their kinship. (Ibn Rāhawayh) said: [There is no dreadful mistake more than this one – the maternal grandfather is the role of the mother! How can he overrule the right of his granddaughter? Probably (the people of *ra‘y*) assimilated the
maternal grandfather with the paternal grandfather. After all they bore the same name!"

66. Abū Muḥammad said that Ishāq known also as Ibn Rāhawayh has narrated from Wāḥīd that Abū Ḥanīfah said: [What is wrong with him? He raises his hand when he stands up and bows down! Does he want to fly?] ‘Abd Allāh ibn al-Mubāarak replied [Yes! He wants to fly when he recites the iftītāh and also wants to fly when he stands up and bows down!]"

67. (Abū Muḥammad) said: "This is your judgment in the area of religion, as in the saying: [I amputate (the hand) in the case of theft of a bunch of dates but not in the case of theft of firewood and wood I amputate for the theft of flowers but not for the theft of earthenware and glassware. This judgment implies that earthenware and glassware are not parts of wealth, nor is ebony a kind of wood.]"

"Ishāq ibn Rāhawayh also said that Abū Ḥanīfah when asked about the position of a person drinking from a silver container and (the latter) replied: [It does not matter! It is a similar situation to a person who wears a ring on his finger, then plunges his hand (wearing the ring) in water and uses it to drink.] There are numerous examples that are similar to the above cases, but it will be too long to be mentioned here."

68. "In addition to the (above), one of the grievous (examples) is the one that contradicted the Book of Allāh. It is as if they had never read the (Book)! Abū Ḥanīfah does not grant blood money to the victim of the intentional homicide but (said) either to forgive or to get revenge." He also said that the person must not take the blood money

69 *Umdat al-Qārī*, 16: 150 (No. 6880).
nightly Allāh says: [The law of equality is prescribed to you. In
e of murder, a free man for a free man, a slave for a slave, a
man for a woman. But if any remission is made by our brother (of
in) then grant any reasonable demand and compensate him
adsome gratitude. This is a concession and a mercy from your
'] This verse means that whoever has forgiven the act of
ng of the blood, should concur with the price of blood money
oper manner that is, to make a reasonable demand without
sing the guilty party and has to pay in goodwill without any
Allāh also said: [This is a concession and a mercy from your
which means a concession for the Muslim in comparison to
as been practiced by the Isrā‘ilites people that the relatives of
:tim have no option except to retaliate or to forgive. (The
ng verse says): [After this whoever exceeds the limits] means
king the blood money and killing the guilty party, [shall be in
enalty." Some opinions said that the guilty party in this verse
killed and the blood money will not be accepted from him
his transgression].”

he Prophet SAAS said: [I will never forgive anybody who
ed (the guilty party) after he has accepted the blood money.]\n
h, this case and other related cases do not contradict the
g of al-Qur‘ān. There is no excuse for this contradiction, and
use to contradict the Prophet SAAS after his words have been
ed to all.”

“As for the application of personal opinion on furū‘
dary) matters, the effect is less serious. Even if the solutions

īrāk al-Baqarah, 2: 178.
īrāk al-Baqarah, 2: 178.
offered are based on the fundamental legislation, but related to obligatory matters and the Sunan, (it is less severe) for it is a matter of differences in using analogical reasoning and the capacity of the mind."

"Al-Ziyādī reported that ʻĪsá ibn Yūnus has narrated from al-Aʻmar and the latter from Abū Ishaq that ʻAbd Khayr has informed it saying of ʻAlī ibn Abū ʻAlī : [I have never thought that it was more important to rub the ankle of the leg than the sole of the foot, until I saw the Prophet rubbed his ankle.]"

"I heard that Abū Ḥātim has narrated from al-Adhāma'ī that Zafr ibn Hudhayl has informed a man who bequeathed his wealth to another man between ten to twenty (items). He said: [He must bequest nine items for he has no right to this contract or that contract.] This means as if you are saying: [For him (the amount is what existed) between the two columns and not (all from) the two columns themselves.] We asked him: [For a man, who is fortunate to have a son, it is said to him: how old is your son?] He replied: [Between sixty to sixty-two! this is how – according to your analogical reasoning, would mean, it is one year old.] He said again: [On this point, istihkām applicable!]

"We have narrated from Mālik as in the Muwatta' who then narrates from Rabī'ah ibn Abū ʻAbd al-Rahmān informing that he has asked Sa'īd ibn al-Musayyab:

[How much is the reward for a finger of a lady?]

He said: [Ten camels.]

(Rabī'ah) asked: [How much is it for two fingers?]"

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72 Sunan Abū Dāwūd, 1:42 (No. 163).
He replied: [Twenty camels.]

(Rabīʿah) asked again: [How much is it for three fingers?]

He replied: [Thirty camels.]

(Rabīʿah) asked: [How much is it for four fingers?]

He replied: [Twenty camels.]

Then Rabīʿah said: [When the injury is so painful and the misfortune is so grievous why must the blood money be decreased?]

He replied: [This is Sunnah! O! Son of my brother!]

Abū Muḥammad said: “The strictest adherent to personal and analogical reasoning among the ‘Irāqians is al-Shaʿbī the most lenient one is Mujāhid. Abū al-Khaṭṭāb has narrated Mālik ibn Saʿīd who then narrated from al-Aʿmash and the from Mujāhid, saying: [The best kind of veneration is the usage and personal opinion.]”

Muḥammad ibn Khalid Muḥammad ibn Khidāsh has narrated from him ibn Qutaybah who also narrated from Mālik ibn Mighwal the latter from al-Shaʿbī, saying: [Looking at the people of al—what did those people transmit from the companions of ammad to you to be remembered? What did those people tell of their personal opinion, so that you can throw it away? (Al-bī) replied: [Be aware of their analogical reasoning for if you adopted it, it will forbid you what is licit and it will permit you is illicit!”]

Muḥammad said: “I narrated from al-Riyāshī, who then narrated al-ʿAṣmaʿī and the latter from ‘Umar ibn Abī Zāʿidah, who said
to al-Sha'bī: [This does not conform to analogical reasoning!] H then shouted: [To the devil with the analogical reasoning.] A Riyāshī has narrated from Abū Ya'qūb al-Khaṭṭābī, who the narrated from his uncle and the latter from al-Zuhrī, saying: [The hadīth is a male (species) and it loves the masculine (gender) but dislikes the feminine (gender).]

71. Abū Muḥammad said: “How could one reject the application of analogical reasoning on furūṭ matter? It is doubtless that (the furūṭ matter) is not of the same nature as the uṣūl (fundamental) matter. Is it not that the furūṭ matter complies with the uṣūl matter? How could the application of analogical reasoning lead to the amputation of the hand for whoever steals ten dārāhim but spares the one who extorts one hundred thousand dīrāms? How could (the application of analogical reasoning) lead to flogging the one who accuses a free man to live licentiously, but forgive the one who accused wrongfully the honest slave? How could analogical reasoning lead one to decide that the female slave can remarry when her period of menstruation has ended but not for a free woman (widow), who has to remarried only after her three (consecutive) periods of menstruation has ended? How could the application of analogical reasoning lead to the decision that a man is muḥṣan when he fornicated with an old, ugly and black lady but he is not categorized as muḥṣan if he has fornicated even with one hundred beautiful slaves? How could the application of analogical reasoning lead to obliging the woman who has menstruation to qadā (accomplish) the fasting but, it does not impose on the woman to qadā the prayer? How could (the application of analogical reasoning) lead to more flogging anyone who accuses other man as a fornicator than anyone who accuses other man as an infidel? How could (the application
alogical reasoning) lead to giving judgment of homicide based on testimonies but not to give judgment of fornication, except based on four testimonies?"

**. AL-JĀḤIZ**

Abū Muḥammad said: "Let us move to al-Jāḥiz. He was one of the renowned *mutakallimūn* but refuted the *mutaqaddimūn*. He is the most eloquent person in discussion, persuasive in his speech. He makes the point that he may exaggerate the small issue to become a big one and vice-versa. He was able to make things appear different from usual nature and skilful to argue for the superiority of the blacks or the whites. Sometimes you notice that at times he defends the thmānites over the Rāfīḍite or at times he is in favor of the ydites over the 'Uthmānites and the Sunnite. At times, he glorified Li but in other circumstances, denounced ‘Ali saying that something came from the Prophet SAAS] and suddenly he said: [this according to al-Jammār] or [this is from Ismā‘īl ibn Ghazwān who d: {So and so is among the abominable persons!}]

He revered the Prophet SAAS and for him, one should not associate the Prophet with other individuals in the same book or even on the same sheet or in one or two lines of the sheet. He wrote a book claiming the argument of the Christians against the Muslims. In his refutation against the Christians, he gave an exaggerated argument it seems that he intended to remind the Muslims of what they do not know. But at the same time, he created doubt in the mind of the warm Muslims. One also finds in his book where he wrote a licentious joke, meant to attract youngsters and drinkers of *nabīd*h."
"He ridiculed *ahādīth* and this was known among the scholars. Some examples which he mentioned were: the liver of the fish, the horn of the demon, the black stone which to him was white, but was blackened by the polytheists and the Muslims were obliged to whiten it upon their acceptance of Islam (as their religion). He also mentioned about a leaflet which informed the revelation on suckling and it was placed under ‘Ā’ishah’s bed but was eaten by the sheep. Other examples were taken from the traditions of the people of the Book about the remorseful act of a cock, a crow, a hoopoe, which buried its mother on its head, the glorification of Allāh by a frog, necklace of a pigeon and other similar examples, which we will mention later, if it pleases Allāh.”

73. “(Al-Jāḥīz) – from the (foregoing discussion) – is one of the greatest liars of the *ummah*, one the worst *hadīth* fabricators and the confederate of evil acts. Be aware of this! – May Allāh have mercy on you! – His words are parts of his stratagem; he will only say things, which benefit him. Indeed, a confident man is responsible for what he has written and recorded. (But al-Jāḥīz) will not do anything that contradicts what he had said or exerted his effort in verifying falsehood, which later rebukes himself. And Al-Riyāshī wrote a poem for me:

[Do not write your error except something,
Which will bring you joy in the hereafter and;
You will see it.]”

73 ‘*Umādat al-Qārī*, 11: 658 (No. 3938).
TION ON THE PEOPLE OF KALĀM

Muḥammad said: “I was informed that some members of kalām said that wine was not forbidden for Allah has prevented it just to educate man. (Allah) said: ‘Let your hands tied (like a niggard’s) to your neck not stretch to its utmost reach, so that you become blameworthy and’. In another saying: [Admonish them first, next refuse to sit with them, and last beat them lightly.] There are also (among the people of kalām) who said that it is allowable for man to marry two wives as found in the saying of Almighty Allah: [Marry of your choice, two and three and four.] They said: [It is the Prophet himself has proven this for he died leaving nine behind him!] Allah does not restrain the Prophet (to have nine mentioned) in al-Qur’ān and thus He will not restrain us doing!]

The people (among ahl al-kalām) considered that the fat and of a pig are allowable (for them) for Almighty Allah only its meat. In al-Qur’ān, He said: [Forbidden to you from food animal, blood, the flesh of the pig.] He therefore, does not anything except for the flesh.

The people (among ahl al-kalām) also said that Almighty has nothing (of His creations) after they existed and He nothing even it if was recorded.”

1 al-Isrā’, 17:29.
2 al-Nisā’, 4:34.
3 al-Nisā’, 4:3.
4 al-Mā‘idah, 5:3.
77. (Abū Muḥammad asked): “Who among them are to be followed? And who will follow this kind of doctrine, this type of sayings, this type of disputes? How can one extract the truth from them? They—throughout (day and night) that passed by—were involved in drawing analogous conclusions and assumptions, which proved to be fruitless leading to astute differences and deviating others from the truth.”

“Abū Yūsūf said: [Whoever seeks religion (of Islām) through kalām, he will be an atheist; whoever seeks fortune through alchemy he will fall to misery and whoever seeks obscure hadīth, he will fall victim to lies.]”

78. Abū Muḥammad said: “When I was in the youthful age, while searching for knowledge, I loved to ascribe all knowledge through cause and effect and I took an active part in it. For example, in some of the intellectual meetings (of ahl al-kalām) that I had attended and (of which I am) a stranger to them, I always hoped to gain some benefits from them or to hear some good remarks or to be guided by them. However, I was a witness to their impudence and their lack of respect to Almighty Allāh. Their obsession (for power) led them to pursue analogical reasoning or to make conclusions and often, I came out of it feeling deprave and remorse.”

79. Muḥammad ibn Bashīr, a poet, described them, saying:

“Leave alone the person who professes kalām,
Whoever is God-fearing will not profess kalām,
All sects have their good beginning,
Then they changed from bad to worse,
Many have uttered about it,
He does not find in himself short of ideas."

bd Allāh ibn Mus‘ab said:

"You know that man has pride in his saying,
It is better for man if he does not say,
Hold yourself from the superfluity of kalām,
Indeed in all kalām, in it, the superfluity,
Do not associate yourself to any form of innovation,
Do not listen to the hearsay,
Indeed their speeches are like cloud,
Their shadows remain behind,
Indeed Allāh revealed the legal verses,
The Prophet is the living demonstration,

He enlightens the path for the Muslims,
Then do not follow any other path,
Those are the people, who have doubts within themselves,
Who have fear within themselves,
When they mentioned about the innovation in al-Qur’ān,
They act outrageously thinking that they are honest,
Leave them and their followers aside,
And oppose them with a definite silence."
Abū Muḥammad said: “I have heard the saying of ʿUmar ibn ʿAbd al-ʿAzīz - May Allāh have Mercy on him - that whoever makes his religion as an object of polemic will often be led to a dispute of ideas. And I often heard them said: [The truth can be attained through analogical reasoning and dialectical argument. This is necessary, for whoever has the intention to argue on a certain point needs to provide his arguments.] Then I saw them engrossed in a long dispute, and imposing on each other to accept their proofs several times and they were astute with their own ideas and never change.”

80. A follower of Hishām ibn al-Ḥakam (A) asked a Muʿtazilite (B):

A – “Tell me, is the world finite and has limit!

B – To my mind, finite is of two kinds – first, the finite of time that refers to moment to another moment. Second, al-attrāf (border or region) and al-jawānib (lateral portion or section) means the finite of the area. The world is therefore finite by these two qualities.

A – Tell me about Almighty Creator, is He finite?

B – Impossible!

A – Then are you claiming that it is possible for a finite being to be created by the infinite being?

B – Yes!

A – Why would it be not possible for a thing to be created by ‘other being’ (which is not a thing), just as, it is possible for finite being to be created by the infinite being?

B – This is because the other beings will be annihilated and become obsolete.
The People of Kullim and the People of Rayy

- The infinite being will not be annihilated and become obsolete.
- The non-entity is a negation.
- And the infinite is also a negation.
- Everybody agrees that the non-entity is a thing, except Jahm his disciples.
- And everybody agrees that he is finite.
- I found that every finite thing is muḥdathān (contingent) nūʿan (product) and ʿājīzān (powerless).
- I also found that every thing is muḥdathān, maṣnūʿan and ṣanān.
- Then, since you observed that things are being produced, you surely realize that the producer is a thing.
- And since you observed that those things are finite, you will surely realize that the producer is a thing.
- If he is finite, then he is contingent just as you have observed every thing is contingent.
- And if he is a 'thing', he will be contingent and powerless just as you have observed that anything is contingent is powerless. Then, what is the difference between them?
- (B) has no answer."

Another man (A) asked another Muʿtazilīte (B) on knowledge:
- "Do you think that samīʿan (the listener) is similar to ʿalīm (learned)?
- Yes!"
A - (A) replied by reciting a Qur’ānic verse, which means: [Indeed Allāh heard the taunt of those who say: “Truly, Allāh indigent….”78], does He hear (the taunt) the moment they said it?
B - Yes!

A - Does He hear (the taunt) before they say it?
B - No.

A - Does He know even before they say it?
B - Yes!

A - Then, I think that samī’ is similar to ‘Alīm’
B - (B) could not reply.”

Abū Muḥammad said: “I said to both of them: [Indeed both of you are persistently involved in debate, and don’t you ever change your belief throughout your debates?] One of them replied: [If we were to do that, we will change our ideas several times in a day. And it is enough! Things are quite baffling now!] I replied: [The truth is attained through analogy and debates. But you allowed yourself to be carried away in the criticisms on the issues (which are unanimously agreed upon); so, what is the use of it? Tadhkīr (imitation) of tradition is more beneficial for you and adhering to the examples set by the Prophet is better for you!]”

83. (Abū Muḥammad) said: “The people of kalām) disputed on the authenticity of al-khabar (hadīth narration). Some of them said: [It needs to be validated by a trustworthy person.] The other said: [It is to be validated by two persons because Almighty Allāh ordained certification to be done by two just people.] Another person said:

o be validated by three people because Almighty Allah said: {...If contingent from every expedition remained behind, (tā‘ifah) they should devote themselves to study the religion (in depth) and nonish the people when they return to them.}⁷⁹ They added that a group (tā‘ifah) composed of at the least, three people.”

Abū Muḥammad) commented that the opinion was incorrect. This because the term tā‘ifah or a group could comprise one person or or three or even more than that. Tā‘ifah also signifies a fraction of an individual could constitute a fraction of a group. Almighty Allah said: [...] And let a party (tā‘ifah) of the Believers witness their nisām which means one or two persons. The other man said: the tradition is to be validated by four persons.] This is based on the saying of Almighty Allah: [Why did they not bring four witnesses to see it?]⁸¹] Another man said: [The narration is to be validated by five people.] This is based on the saying of Almighty Allah: We appointed twelve captains among them.⁸²] And the other said: the narration is to be validated by twenty people]. This is based on the saying of Almighty Allah: [If there are twenty amongst you, patient and persevering, they will vanquish and overcome...⁸³] Another one said: [The narration is to be validated by twenty people]. This is based on the saying of Almighty Allah: ḥā chose seventy of his people for our place of meeting....⁸⁴]”

Abū Muḥammad) said: “(The people of kalām) quoted every number mentioned by al-Qur‘ān just to provide the evidence in

__Sūrah al-Tawbah, 9: 122.__
__Sūrah al-Nūr, 24: 2.__
__Sūrah al-Nūr, 24: 13.__
__Sūrah al-Mā‘idah, 5: 12.__
__Sūrah al-Anfāl, 8: 65.__
__Sūrah al-A‘rāf, 7: 155.__
validating the hadīth narration. And, even if someone were to tell them that the narration is to be validated by eight people, by virtue of the saying of the Almighty Allāh, related to ʾaṣḥāb al-kahf (companions of the cave) which debated by people of that time: [...] seven, the dog being the eighth...⁸⁵] they will accept it. (Abū Muḥammad replied that) it is impossible to count it to be eight unless one counts the dog (as human being) and hence, making it eight. Another opinion held that the narration is not valid unless it is narrated by nineteen people based on in the saying of Almighty Allāh that discusses the storage of hell fire: [over it are nineteen.⁸⁶]

84. “These options of number show that the divergences are due to the different levels of human mind, for every option of number made, it depends on the ability of man’s mind. If they correlate the above idea of numbers to the idea that Almighty Allāh sent only one Prophet to the whole mankind, they will understand. (Allāh) ordained them to follow and accept (the Prophet’s) teaching. Allāh does not send two Prophets neither four nor twenty and not even seventy at the same time. This idea proves that it takes only one trustworthy and honest man to verify the validity of the narration. Likewise, it needs only one Prophet to transmit the divine words of Almighty Allāh. However, this discussion is not part of this chapter; we therefore, will not prolong the discussion.”

⁸⁵ ṣūrah al-Kahf, 18: 22.
⁸⁶ ṣūrah al-Muddaththir, 74: 30.
THE EXEGESIS OF THE PEOPLE OF KALĀM AND THE PEOPLE OF RAʿY

Abū Muḥammad said: “They interpreted al-Qurʾān in a remarkable manner, intending to reflect their madhāhib (interpretations) by applying taʿwīl (interpretation) which accords to ideology. Some of them quoted the saying of Almighty Allāh: kursī (throne) extent over the heavens and the earth” and the person means His knowledge that nobody knows. A poet says: [No creature knows the knowledge of Allāh]. This poem means the knowledge of Allāh is beyond human’s grasp. However, the kursī (كرسي) is not suffixed with hamzah (known also as ghayr mūz). And the verb yukarsī (يكسى) is suffixed with hamzah (known also as mahmūz). Hence, they felt reluctant to attribute such a thing to Allāh to kursī or sarīr (bed). They resorted to use the term sarīr (sarīr) as something different (so as to avoid attributing anything to Allāh). The Arabs understand sarīr but do not apply it (for it does not mean the frames of the roofs or the wells). Sayyid ibn Abū al-Ṣalt said: [And he raised his parents high on the throne (of ty)] which means (he raised his parents) on the sarīr (bed).”

Sayyid ibn Abū al-Ṣalt said:

“They glorified Allāh, Who is worthy of glory,
Our Lord is exalted in the heaven.
By the supreme building that preceded men,
He places the massive throne above the heaven,
So majestic that the eyes cannot see,

Surah al-Baqarah, 2: 255.
Surah Yūsuf, 12: 100.
86. “Some of them quoted the saying of Almighty Allah: [And (with passion) did she desire him and he would have desired her....⁸⁷] (and they interpreted the verse) that the (wife of the ‘Aziz) desired to fornicate (Yūsuf) but he desired to flee from her or spank her. Almighty Allah said: [...] but that he saw the evidence of his Lord....⁹⁰] (which means they doubted), can one really imagine that Yūsuf wants to flee from her or to strike her and that when he sees the sign, he stands before her?”

(Abū Muhammad said): “In a proper language, it is incorrect to say [He sought for so and so and I doubted him], meaning that the two thoughts are not of the same nature. You are thinking of accusing him but he is thinking of honouring you; such expressions can be justified if the two thoughts are of the same nature.”

“Some (people of kalām) said, in reference to the saying of Almighty Allah: [Thus Ādam disobeys his Lord and allows himself to be seduced (ghawā)⁹¹] which expressed that Ādam suffered from indigestion out of eating the fruit from the tree. And they correlated to the sayings of Arabs, the terms – ghawiya, yaghwā and ghawa could be the effect of excessive drinking of milk leading to indigestion (basham). And similarly the terms such as: ghawā (seduced, misled), yaghwi⁹³ (astray) and ghayan⁹⁴ (destruction) as one of the forms of basham (ghawiya, yaghwā, ghawan).”

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⁸⁷ Sūrah Yūsuf, 12: 24.
⁹⁰ Sūrah Yūsuf, 12: 24.
⁹¹ Sūrah Tāhā, 20: 121.
⁹² Sūrah Tāhā, 20: 121.
⁹³ Al-Qur'ān does not use yaghwī (as Ibn Qutaybah has stated) but Yughī which means astray, see Sūrah Hūd, 11: 34.
⁹⁴ Sūrah Maryam, 19: 59.
“Some of them said that (the term *dhara’nā*) found in the saying
the Almighty Allāh: [Many of the jinns and men We have made
*harā’nā* for hell...95] that is, to discard them in it. (They)
related the term (*dhara’nā*) to ordinary usage – *darat-hu al-rīḥ
own by the wind
do Muḥammad said): “It is impossible to compare *dhara’nā* with
*darat-hu al-rīḥ* because in the term *dhara’nā* (ذَرَأَنَا), it is suffixed
th hamzah (known also as) *mahmūz*. *Darat-hu* (ذَرَتْهُ), on the other
hand, is not suffixed with *hamzah* (known also as) *ghayr mahmūz*. It
also impossible to construct the term *adharathu* from the statement:
was thrown off (adharathu) from the horse back), which means
own off (to be similar to *dhara’nā*). This is because *dhara’at* is
dived from the form *fu’alat* (فعلت), which is without *hamzah*. As for
term – ‘*adhrayta*’ it is derived from the form *af’alat* (فعلت). They
d this can be supported by the saying of al-Mathaqqīb al-‘Abdī:

[She said that when I rushed on her (درأت) I was strapped,

Is this his habit or is this mine?

bū Muḥammad said that) this is an incorrect derivative for (al-
athaqqīb) said: [When I – *dara’tu* (rushed)], he is using the term
(ذَرَأْتْ and not *dhāl ڑ*)” which means I rushed or rejected.”

They said that the saying of Almighty Allāh: “And remember
ū al-Nūn, when he departed in wrath, he imagined that we had no
ver over him96” and this referred to Dhū al-Nūn who left his
ple in anger but his people thought that he was protected from

*Sūrah al-A’rāf*, 7: 179.
human anger. They also said that (Dhū al-Nūn) was not angry with his people but rather with his Lord.”

(Abū Muḥammad questioned): “How could (Dhū al-Nūn) leave his people in the state of anger when they are still believers? Is this his mission or the divine order? What is the difference between him and the enemies of Allāh? He could not be angry at the conversion of faith (in Allāh) by one hundred thousand people or even more. Indeed, he is not angry with his Lord and with his people.”

(Abū Muḥammad said): “This is clearly explained in my book Mushkil al-Qur‘ān. And I do not have the intention to discuss the letters (ḥurūf) and its similarities, in the present book. My objective in writing this book is to inform (readers) of their ignorance and impudence against Almighty Allāh. They distorted the meaning of the Book according to their interest and tuned the line of the interpretation according to their heresies.”

90. “They interpreted the saying of Almighty Allāh: [For Allāh did take Ibrāhīm for a friend] as (Ibrāhīm) is lacking or in need of His mercy. And they used the term khallah (need, lack) to oppose the idea that Almighty Allāh has an intimate friend among His Own creations. They based the argument on the statement of Zuhayr:

[And if khallī comes to him one day in need
He says: my wealth is neither hidden nor forbidden.]

(This statement) means that a needy person came to him. (Abū Muḥammad questioned): [What is the benefit of hurling this statement against Ibrāhīm? Don’t you know that all human beings are poor in the sight of Almighty Allāh? What is the difference among

statements: [Ibrāhīm is an intimate friend of Allāh] and the ment that [Mūsā is the spokesman of Allāh] and that of [‘Īsā is spirit of Allāh]?

They said that the saying of Almighty Allāh: [The Jews say: n’s hand is tied up] refers to the hand. This hand means the fit just as the Arabs used to say: [I am obliged to so and so for avour] that is to say, in the sense of benefit and favour. (Abū ammad said): [It is impossible to refer the term “hand” here, as fit for (al-Qur‘ān says): {Be their hands tied up! and it radicts to what (the Jews) mean to say. (Allāh) further says: t, both hands are widely outstretched. Indeed, it is impossible fer the term “hand” in (the sentences like) {their hands are tied; both hands are widely outstretched as the benefit. This is use (the concept of) ‘benefit’ cannot be correlated to ‘hand’ er ‘favour’ or ‘kindness’. It also should not be connected to the phorical meanings of ‘two hands.’ Or, perhaps, in the case when refers to two kinds of ‘kindness,’ then one may say: {I am ful for his two hands} (which means I am grateful for his ess). However, the benefits (or bounty) of Almighty Allāh are nd measure.”

HE EXEGESIS OF THE RĀFĪDĪTES

Abū Muḥammad said: “I am astonished with the Rāfīdites esis of al-Qur‘ān, particularly of their claim on the intrinsic lledge (‘ilm al-bā‘in) acquired by them through magic. This

‘ūrah al-Mā‘īdah, 5: 64.
‘ūrah al-Mā‘īdah, 5: 64.
‘ūrah al-Mā‘īdah, 5: 64.
(information) was mentioned by Hārūn ibn Sa'd al-'Ijlī, the fori
Zaydites leader, who said:

Don’t you see that the Rāfiḍites are divided?

All of them said horrible things against Ja'far,

Some said that he is a leader,

Others called him the purified Prophet,

Small wonder, I do not comply with their esoteric idea!

I resort to the Most Merciful from those who are involved in esote
I resort to the Most Merciful from all Rāfiḍite,

Clairvoyant in infidelity but shortsighted in religion,

If the people of truth abstain from bid'ah, the Rāfiḍites adopt it,
If the people of truth accept it, the Rāfiḍites neglect it,

Even if somebody said the elephant is a lizard, they will certify it,
If somebody said a black man turns to be a fair man, they will cer it,

This is more disgusting than the camel’s urine for,
It prefers to discharge its urine in front rather than from the back
It is disgusting for those who slander (Prophet) as false,
Just as the Christians who slander ‘Īsā as false.]

Abū Muḥammad said: [This is related to an esoteric document
they claimed that the leader has written it, informing them of
they need to know about his esoteric knowledge and (the informa
on) events that will take place until the day of resurrection.]"
“They also quoted the saying of Almighty Allāh: [And Sulaymān (Dā’ūd’s heir) that (Sulaymān) was the leader and the Prophet his heir) inherited the knowledge from him. Likewise, they added to the saying of the Almighty Allāh: [Indeed Allāh mandates you to sacrifice a heifer] and (the Rāfiḍites alluded this rite) to ‘Ā’ishah. As for the saying of Almighty Allāh: [Strike body with a piece of the (heifer)] (the Rāfiḍites alluded) to Ḥār and Zubayr. And the verse on wine and gambling, (the Rāfiḍites alluded) to Abu Bakr and ‘Umar; while the verse on sorcery evil (the Rāfiḍites alluded) to Mu‘āwiyah and ‘Amr ibn al-‘Āṣ. There are many strange ideas that I dislike to mention and those who I this book would detest hearing them.”

“Some members among the people of adab used to say: [How liar is the exegesis work of the Rāfiḍites to the interpretation of poem of the people of Makkah! One day they said: [I never d a more incorrigible liar than Banū Tamīm!] They also claimed:

[The house of Zurārah is surrounded by its ruin,

And Mujāshī’, Abū Fawāris and Nahshal]

names mentioned above are among the members of their tribe. If body asked: [What is your opinion of that poem?] He replied:
: house is the house of Allāh and Zurārah is the black stone.]
body asked again: [And who is Mujāshī’?] He replied: [He is well of Zamzam which is brimming with water!] He was asked n: [And who is al-Fawāris?] He replied: [He is Abū Qubays (the

Sūrah al-Baqarah, 2: 73.
mountain)! Another question was asked: [And who is Nahshal?] replied: [Nahshal is the most farsighted man! Then he said: [Nahshal is the lamp of the Ka'bah for he is a tall and dark man – tha Nahshal!]

95. "(The Rāfiḍites) were the most schismatic group and formed most sects. Among them was a group that called themselves as Bayāniyyah, which correlated with bayān. Somebody said Almighty Allāh referred to him when He said: [Here is a plain statement (bayān) to men, a guidance and an instruction to those who are pious.105] This group was the first to highlight the issue of createdness of al-Qur'ān.

"There was another group (among the Rāfiḍites) who called themselves as al-Manṣūriyyah, the disciples of Abū Manṣūr al-Kātib. He said to his disciples: [Were they to see a piece (kisfūn) of the wood falling on them;107 – that verse is referring to me!] Among this group there were several of them, renowned to be the most quarrelsome and the destroyer. Al-Ghurabīyyah was another member of the Rāfiḍī. They claimed that 'Alī resembled most the Prophet SAAS more than the crow to another crow. (They also said that) Jibrīl who was sent to 'Alī had mistakenly gone to the Prophet because of their evil resemblance."

96. Abū Muḥammad said: "Among the various sects and factions, only know the Rāfiḍites who claimed human beings as divine. 'Aīshah bint Abī Hafṣ al-'Ala'īn claimed that 'Alī was a divine being. 'Alī tl scorched him and his disciples with fire saying:
[When I saw the detestable act,

I lighted my stick and I called it qanbar.]

I know that the Rāḍīḍites were the only group who claimed (being inferred) Prophethood. Al-Mukhtār ibn Abū ‘Ubayd claimed to be a prophet and said that: [Indeed, Jibrīl and Mīkā’il came to (meet) n.] Some people verified his claim and followed him and they are known as al-Kaysāniyyah.”
CHAPTER TWO

THE PEOPLE OF ḤADĪTH

ḤADĪTH CRITICISM

Abū Muḥammad said: “The people of ḥadīth will always search for the truth from their perspectives, follow their own positions and try to be close to Almighty Allāh by the obeying the sayan of the Prophet, as well as seeking the traditions – āthār, ṣbār every where – on land, sea, the east and west. Some of them walked on foot, searching for a ḥadīth narration or Sunnah related by transmitter and upon meeting the transmitter, he will record the ḥadīth orally from him. The people of ḥadīth will never ceased from mining the narration and discussing it until they comprehended it 1 – its authenticity, its defect and (whether it being) abrogated or not, so that they were able to understand from the perspectives of knowledge and reason. With this (diligence), it enabled them to seek the ḥadīth when it was hidden, to compile (the ḥadīth) when it was scattered, to criticize the persons who refuted the Sunnah, to inform those who know not and to judge the validity of the sayings of the Prophet upon the judgments made by (narrators) should there be any discrepancies in those sayings.”

“The adversaries of ḥadīth reproached them for examining weak and obscure ḥadīth under the pretext of unedited ḥadīth. Nevertheless, they will never transmit the weak and obscure ḥadīth for they...
intended to search for the truth. In fact, they compiled the reports that were disordered, authentic and defect so that they can differentiate them. Then only were they able to prove the authenticity of the reports – true (or false.) They applied the same method in verifying *al-hadith al-marfu‘.*[1] [to drink water on an empty stomach will cause coagulation] and found that the (so called) hadith was intentional fabricated by ‘Āṣim al-Kawzi. (Similarly), the hadith of Ibn ‘Abb which reported that he used to spit in the ink pot before writing, was found to be also intentionally fabricated by ‘Āsim al-Kawzi. They said that the hadith from al-Hasan which reported that the Prophet SAAS never accepted a divorce pronounced by a sick person, was found to be intentionally fabricated by Sahl al-Sarraj.” “They said that Sahl narrated that he saw al-Hasan performed prayer between the walls of the grave. This hadith was found to be unintentional fabricated for al-Hasan (also) narrated that the Prophet SAAS forbade anyone to perform prayer between the walls of the grave. They also said the hadith of Anas, which reported that the Prophet SAAS said: [Man is mounted as long as he keeps his shoes on!] was found to be unintentionally fabricated by Ayyūb ibn Khawt.”

“The hadith of ‘Amr ibn Ḥarīth (which said): [I saw the Prophet SAAS demonstrating with a spear between his hands on the day ‘īd (celebration)] was found to be unintentionally fabricated by Mundhir ibn Ziyād. The hadith of Ibn Abū Awfā (which said): [I saw the Prophet SAAS touched his beard during his prayer[2]] was fabricated by al-Mundhir ibn Ziyād. The hadith which Yūn narrated from al-Hasan, saying: [The Prophet SAAS forbade

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[1] It refers to the isnād of a hadith that is traceable in ascending order to Prophet, though it might be broken somewhere.

nyā] was found to be intentionally fabricated by Abū ʿIṣmah, the ʿidr of Marw.”

They claimed that some of the aḥādīth memorized by the muṣlīmāt were baseless, for examples: [One of the happiness of a man to keep his beard]; [give them the names which they really like or re them the kunya which they love most]; [the best trade is cloth- ing and the best work is pottery]; [if a beggar is a trustworthy man and whoever does not respect him will be unsuccessful]; [all are contented except the weaver and the barber]. These types of called) aḥādīth were numerous and uncountable. And although y were transmitted, ultimately they were found to be fabricated.

Ibn al-Mubārak said that the aḥādīth narrated by Ubayy ibn ʿb: [whoever recites such sūrah deserves this or that] and hoever recites a certain sūrah deserves certain things - I think se (aḥādīth) are the fabricated works of the atheists! Likewise, e are (numerous) and horrid aḥādīth attributed to them. Some imples are: [the sweating of the horse]; [the hairy chest]; [the den cage] and [visits of the angels]. All of them were tionally fabricated, for they did not have a system and the rators. And we have no doubt that these works were fabricated by atheists.”

Abū Muḥammad said: “Indeed, there are authentic aḥādīth h as: [the heart of the believer is between the sfigers of the hand he Merciful One]; [Almighty Allāh created Ādam in His image]; [ two hands are of His right hand]; [Allāh carried the earth with

Kashf al-Khafāʾ, 1:467.
Kashf al-Khafāʾ, 1:161.
Tahdīḥ Tārikh, 6:65.
Al-Musnad, 3:193 (No. 8177); Kanz al-ʿUmmāl, 6:129 (No. 15129).
His finger and created things out of His finger; [do not insult the wind for it is from the breath of the Merciful One]; [the thickness of the infidel's skin in the hell fire is (the distance of) forty forearms of the Omnipotent One]."

102. Abū Muḥammad said: "Those ahādīth have their sources at which we will explain in this book, according to its topic, if it pleases Allāh. Indeed, it is possible for a man to forget a hadīth that he has transmitted in the past. Even if somebody reminds and mentions it to him, he might not be able to recall it. However, when he is informed that he is the first transmitter of the hadīth he will be able to confirm the source of the transmission of the hadīth as if it comes from himself or as if the source comes from the person who informed him. The reason for this (test) is for the purpose of assuring the conservation of the good hadīth and out of respect for the Sunnah."

"This method is applied in the transmission of hadīth by Rabiʿah ibn Abū ʿAbd al-Rahmān, who narrated from Suhayl ibn Abū Ṣalīḥ who narrated from his father. The latter then narrated it from Abū Hurayrah who declared that the Prophet while (giving the judgement over a case) requires the (suspect) to answer despite the presence of witnesses. Then, Rabiʿah readdressed the hadīth to Suhayl, but the latter could not remember it. Later on Suhayl transmitted it again with the same isnād — Suhayl narrated from Rabiʿah, his father and Abū Hurayrah. The same method is also applied in the transmission...
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hadith by Waki' and Abü Mu‘awiyyah who narrated from Ibn Ilayyah, as in the following two hadith."

13. “One of them is narrated from Ibn Abü Najīh, who then narrated it from Mujāhid saying that Muḥammad ibn Ḥarūn had narrated it from Ibrāhīm ibn Bashshār, Ibn ‘Ulayyah, Abū u‘awiyyah, Ibn Abū Najīh and Mujāhid who referred to the saying ‘Almighty Allāh: [On the day when the firmament will be in dreadful commotion.][11] (Mujāhid) said that the terms tadīr and wāran signified a similar meaning that is to rotate, revolve or set in motion.”

The second hadith is transmitted by ‘Amr and from ‘Ikrimah who referred to the saying of Almighty Allāh: [from their strongholds of defense][12] and (‘Ikrimah) said that it referred to the fortress (al-sūn). Interestingly, Ibn ‘Ulayyah was then asked about the two dīth but he could not remember them. Later on, Ibn ‘Ulayyah transmitted the hadith again, using the above chain of narrators.”

Another example (of verifying the validity of the hadith) is that, Ibn Ilayyah narrated a hadith from Ibn ‘Uyaynah who then narrated it ‘Amr ibn Dīnār and the latter from ‘Umar ibn ‘Abd al-‘Azīz so considered the divorce pronounced under aversion as null and void. Then Ibn ‘Uyaynah was asked by Ibn ‘Ulayyah on the above dīth but he could not remember it. Subsequently, Ibn ‘Uyaynah transmitted the hadith again, using the above chain of narrators.”

4. Abū Muḥammad said that Mu’tamir ibn Sulaymān said that has narrated from Munqidh and the latter narrated from Ayyūb al-Ḥasan, who said: ‘Waiha’ brings the meaning of the word of

mercy! In addition to that, they used to refer to the weak mo
(turuq)\textsuperscript{13} such as the hadīth narrated by ‘Amr ibn Sa‘īd, who th
narrated it from his father and the latter from his grandfather. Th
chain of narrators was taken from a book. (Due to this reason als
Mughirah paid no attention to a hadīth transmitted by Sālim ibn Al
al-Ja‘d or Khilās or (any hadīth taken from) the compilation of ‘Al
Allāh ibn ‘Amr. Mughirah also said: [‘Abd Allāh ibn ‘Amr has
book, known as al-Ṣādiqah (the truthful). I would not like to have
even for two cents!]] He added: [A hadīth of ‘Allī which w
transmitted by the companions of ‘Abd Allāh ibn Mas‘ūd was me
authentic than a hadīth transmitted by the companions of ‘A
himself.] Shu‘bāh said: [I would prefer to fornicate various tim
than to narrate a hadīth from Abān ibn Abī ‘Iyāsh.]”

105. “The adversaries of the people of hadīth accused (ti
muḥaddithūn)\textsuperscript{14} of not knowing what they had transmitted and (at t)
same time) committed many grammatical mistakes. The mass
would not have the ability to know the merits (of the hadīth). Aft
everybody is subject to error or defect! So, what difference does
make to them if al-Zuhrī, the most knowledgeable person in all kin
of knowledge, is to be referred to them? And not to mention names
the mutqīnūm (God fearing) like: Ḥammād ibn Salamah, Mālik il
Anas, Ibn ‘awn, Ayyūb, Yūnus ibn ‘Ubayd, Sulaymān al-Tayn
Sufyān al-Thawrī, Yaḥyā ibn Sa‘īd, Ibn Jurayj, Awzā‘ī, Shu‘bā
‘Abd Allāh ibn al-Mubārak and others, (they take no notice
them).”

\textsuperscript{13} Throughout this book, Ibn Qutaybah used the term turuq to refer to ism
(chain of narrators).

\textsuperscript{14} Plural form of muḥaddith - a person who excel in hadīth and areas related
it.
The People of Ḥadīth

Nevertheless the scholars in a specific field of knowledge could not
blamed for making mistakes in another field. As such, a
ḥadīth should not be penalized for committing errors in ʾirāb
tension in grammar), nor the jurists be censured for making
takes in poetry. Hence, it is incumbent on all scholars of all kinds
knowledge, to excel in the area of their specialization. If the
esses need their (opinions) they should be able to enlighten them.
ed, a man can acquire several kinds of knowledge as much as he
ld for Allāh will grant the favour to whom He wants.”

“It is said that Abū Ḥanīfah, the famous man of his time in
decisions and inclines to dialectical assumptions, is asked:
at is your opinion on a man who took a stone, flung it straight to
head of another man and killed him? Will you consider this case
murder?] He replied: [No! Even if he hit him with Abū Qubays
unt Qubays!)”

Abū al-Marūsī said to his audience: [Allāh decrees your needs in
best form which benefited you most.] And Qāsim al-Tammār
saw a group of (onlookers) laughing at a statement made by
, said that (Bishr’s) statement was similar to what the poet has
ed:

[Indeed Salma may Allāh protect her,
Stingy of something so that others will not take away from
her.]”

hr was the leader of the people of ra’y while Qāsim al-Tammār
an eminent disciple of the people of kalām. However, the
ment of Qāsim, which was in favour of Bishr, was more
king than the grammatical mistakes committed by Bishr.”
“Bilāl said to Shabīb ibn Shaybah, who was seeking justice for ‘A’al-A‘lā ibn ‘Abd Allāh ibn ‘Āmir: [Bring him to me!] Shabīb replied: [I have called him but he refused.] Then Bilāl said: [the mistakes could be attributed to everything (kulli).]”

107. (Abū Muḥammad said): “I do not know anybody among the people of knowledge and the people of adab, who does not make mistakes in their disciplines, like: al-Āṣima’ī, Abū Zayd, Abū ‘Ubaydah, Sībawayh, al-Akhfash, al-Kisā’ī, al-Farrā’ Abū ‘Amr Shaybānī and the likes. They were prominent (scholars) in Qur’ānic recitation and exegesis. In fact, during the Jahiliyyah era and with the advance of Islam, people still referred to the poets despite mistakes in their meaning and grammar. (Those mistakes) were committed by the poets and they were prominent in language and (not withstanding that) their poems were used to furnish (philological) arguments.”

II. THE MISUSE OF ḤADĪTH BY THE PEOPLE OF ḤADĪTH

108. “The people of ḥadīth were also subject to errors as other people. This, however, does not hinder us from criticizing them, our book. It is related to those who prevented others from occupying themselves in understanding of what they have written for (the purpose of) deepening their knowledge (of aḥadīth), which they have compiled and searched for the ḥadīth on [the necessity of searching knowledge] in ten or twenty modes (of transmission). Indeed, it is inadequate to search for one and two authentic modes, particularly anyone who considers that knowledge is the means to get closer...”

15 The editor of Ta’wil Mukhtalif al-Ḥadīth noted that the usage of the term (every, all) does not tally with the former statement.
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nighty Allāh. In fact, (searching for more than ten or twenty
des of transmission) is an exhaustive job for the seeker and it does
benefit the successor. People of this kind, to our mind, are
sting their time. They should occupy themselves with activities,
ich are more beneficial to them.”

3. “Some people nicknamed (the muḥaddithūn) al-Ḥashwiyyah,
Nābitah, al-Mujbirah or al-Jabariyyah. The other group called
in al-Ghuthā’ (scum) and al-Ghuthar (residue). All these
knames, however, do not appear in any tradition as reported from
Prophet. Likewise, (nickname) that attributed to the Qadarites,
not narrated from him. It is said that the Qadarites are the
gians of this ummah, if they fall sick, do not visit them and if they
do not participate in their funeral rite.”

describing the Rāfiḍites there was a hadith reported by Maymūn
Mihrān and the latter from Ibn ‘Abbās saying: [I heard the
phet said that there will be a time, a group of people will exist and
known as al-rāfīḍah. They reject Islām; kill them because they
polytheists!”

describe the Murji‘ites, there was a hadith which said: [There are
categories of people in my ummah who have no right to my
qā‘ah (intercession), and they are cursed by seventy Prophets.
ese are al-Murji‘ah and al-Qadariyyah.” As for the Khawārij,
e was a hadith which said: [They deviated from the true religion

Sunan Abū Dāwūd, 4:222 (No. 4692); Al-Musnad, 2:389 (No. 5588);
Majma‘ Al-Zawā‘id 7:301 (No. 11890); Kanz al-Ummāl, 1:118 (No. 554,
555), 1:137 (No.647).
Al-Mu‘jam al-Kabīr, 12:243 (No. 12997); Kanz al-Ummāl, 1:223 (No.
1128)
Majma‘ Al-Zawā‘id, 7:301 (No.11886-11888); Al-Mu‘jam al-Kabīr, 8:281
(No. 8079); Al-Targhib, 3:185; Kanz al-Ummāl, 1:118 (No. 559).
just as the arrow deviated from the target and they are the dogs of the hell."

110. "These names were not referred to by the Prophet SAW and were invented by people. The anger led some people to say that Jabarites were similar to the Qadarites. However, if this name applied to them, then the name, Jabarites was meaningless. If it was allowed for the Qadarites (to do so) then it was allowed for others like Râfîdites, the Khârijites and the Murji'îtes to do so. And each of these sects will call the people of hadîth by a similar name. Just a Qadarite has done. In fact, those names should not be used in any way one fancies it to be. It should be applied in its proper position and perspective. Likewise, it is impossible to say that a shoe is similar to a shoemaker or a carpenter is similar to a blacksmith. The fitrah (instinct) is the innate nature of man but through assumption, it will refute this innate nature."

111. "As for (the explanation of) fitrah — if a man enters a street asking for a Qadarite or a Murji'îte of the city, anyone can show him a small child and the elderly, young and old woman, the layman, the elite, the man of the street and even the criminal. If he asks to the people of Sunnah they will show him the people of hadîth. If a group of people comprising the Qadarite, Sunnite, Râfîdite, Murji and Khârijite pass by and somebody insults a Qadarite, this insult will be hurled against the people of hadîth by the masses. Nobody can deny or reject this idea."

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19 'Umdat al-Qârî, 11:354 (No. 3611), 13:594 (No. 5047), 16:207-8 (6930); Sunan Abî Dâwûd, 4:244 (No. 4767); Al-Mu'jam al-Kabîr, 1: (No. 13349).

20 Sûrah al-Râm, 30:30.
2. “As for the explanation of nazār, it is the Qadarites who
plied the limit (qadar) to themselves but others resort it to the
nightly Allāh. And a man who claims himself to be part of a thing
better off than something said to be connected to him. This means
something is made for him and not he who made it himself.”

The hadith as mentioned earlier refers to the (actual meaning of)
giants of the ummah. They resemble the Magians for they
fessed dualism, which is affirmed in the saying of Allāh: [Take
for (worship) two Gods for He is just One Allāh.21] The Qadarites
1: [We do things which Allāh does not want (us to do) and we are
: to do whatever He does not want to do.]”

“Someone told me that a disciple of the people of kalām
ed a man of ahl al-dhimmah:22 [O man! Don’t you want to accept
m?] He replied: [As long as Almighty Allāh wants it (to be I
]) The man said to him again: [Indeed, Allāh wants it but Iblīs
not want to call you that!] He replied: [In that case, I remain
the strongest one!”

“İşhāq Ibn İbrāhîm ibn Ḥabīb al-Shāhîd reported that
aysh ibn Anas heard that ‘Amr ibn ‘Ubayd said: [On the day of
rection, I will be standing face to face with Allāh Who will ask
{Why did you say that the murderer is destine to hell?} And I
answer: {It is You, Who said it!} and then I will recite the verse:
man kills a believer intentionally, his recompensation is hell, to
therein, forever.23}] Quraysh ibn Anas said to someone: [I am
youngest in the assembly – do you think that He could answer if

Sūrah al-Naḥl, 16:51.
This refers to non-Muslims living in Muslim country.
you say: [Indeed, Allāh forgives not (the sin of) joining other (with Him but He forgives whom He pleases other sins than that and (from the verse) how could you know that I refuse to forgive murderer?)] ‘Amr ibn ‘Ubayd replied: [I am unable to anything!]

115.  Abū al-Khaṭṭāb narrated from Dāwūd ibn al-Mufaddal Muḥammad ibn Sulaymān narrated from al-ʿAṣbāḥ ibn Jāmī and the latter from his father, saying: “I was performing the ṣalāḥ (circumambulation) with ‘Umar ibn al-Khaṭṭāb at the Kaʿbah when he reached al-Multazam, which is situated between the wall and the blackstone, (‘Umar) put his stomach to the wall and say: Allāh! Forgive me of what You have decreed for me and do forgive me of what you do not decree for me.”

116.  Sahl ibn Muḥammad narrated from al-ʿAṣmaʿī and the latter from Muʿādh ibn Muʿādh who informed that Al-Faḍl al-Riqāʾ heard a man saying: “O Allāh! Set me to be a Muslim!” (Al-Riqāʾ said: “it is not possible”, and the man said: “Our Lord make of Muslims, bowing to Your (will) and our progeny a people, Muslims bowing to Your (will.)”

117.  Sahl narrated from al-ʿAṣmaʿī that Abū Maʿshar al-Madānī that according to Muḥammad ibn Kaʿb al-Qurāzī: “Man is too small to be disposed to the kingdom of Almighty Allāh and to other things which He does not want to exist.”

118.  Sahl narrated from al-ʿAṣmaʿī that Abū ‘Amr said: “I test that Allāh leads astray whom He wants, and leads to the right whom He wants and to Allāh Alone is the final decision and what

[Come and argue with me!] I will reply: [You can do without

Abū al-Khaṭṭāb has narrated from Abū Dāwūd and the latter
al-Ḥasan ibn Abū al-Ḥasan, saying that (Abū al-Ḥasan) heard
ajjāj who was with Wāsīt, who while giving the sermon said: “O
Show me the right path to follow, show me the error for me to
and do not hide from me the right path, so that I will not be
stray.” Abū Muḥammad said that (the event) was related to the
aughter of the Almighty Allāh: [And We should certainly have caused
a confusion in a matter which they have already covered with
fusion.26]

‘Amr ibn ‘Awān al-Qaysī, one of the bakkā’in (those who
ently weep until he lose their sight) heard the saying of Sa‘īd ibn
Arūbah: “I do not know of any verse in al-Qur‘ān most forceful
than the word of Mūsā: […]this is no more than Your trial, by it
cause whom You will to stray and You lead whom You will into
ight path….27] and (Abū Muḥammad) said to him: [Is al-Qur‘ān
ful on you? By Allāh! I will never speak to you forever and I do
speak to him until he died.]

Ishāq ibn Ibrāhīm al-Shahīd narrated from Yahyā ibn
ayd al-Tawīl and the latter from ‘Amr ibn al-Naḍr saying: “I
aking side by side with ‘Amr ibn ‘Ubayd. Then, I sat beside
he told me something. I replied: [That is not the way our
ions said it.] He asked: [And who are your companions?] I
: [Ayyūb, Ibn ‘Awān, Yūnūs and al-Taymī.] He said: [Those
re the filthiest among the filthy people and they are lifeless.]
Abū Muḥammad said: [Those four names mentioned earlier were prominent men of their time, particularly in knowledge, fiqh and they struggled (to perform) the ḥibādah and (they ensured) the cleanliness of food. They followed closely the ways of the people of the pre (especially) from the companions of the Prophet and their successors (Can this) certify that those four names (as mentioned earlier) were the filthiest among the filthy people?]

“Some people claimed that those who followed closely the ways the companions and their successors did not profess the same doctrine as the companions and the successors. They also claimed that (the companions) accepted the same ideas as (held by the people of kalām) on predestination. We said to them: [Why do you adhere (the group) of al-Ḥasan, ‘Amr ibn ‘Ubayd and Ghaylān? And why do you not adhere to (the group) of ‘Ali, Ibn Mas‘ūd, Abū ‘Ubayda Mu‘ādh, Sa‘īd ibn al-Musayyab and the likes. Indeed, these people are better models and more credible in giving evidence for arguments as compared to Qatādah, al-Ḥasan and Ibn ‘Arūbah?]”

122. “As for their saying that they recorded the ḥadīth from the people with whom they disputed such as Qatādah, Ibn Abu Najīḥ al-Ibn Abū Dhi‘b, they prevented others from recording (the ḥadīth in book) as has been done by ‘Amr ibn ‘Ubayd, ‘Amr ibn Fā‘id, Ma‘ba al-Juhanī. Indeed, they recorded the ḥadīth, which they narrated from knowledgeable persons, authority and trustworthy individuals in the ḥadīth narration. It is inevitable for those who are in position, record the traditions from the (trustworthy narrators) and to practice those traditions or else (people) will rely on passion. Equally, it is the same principal that when a just and trustworthy person accepts other’s testimony, it is not for his own favour, his son or his father.
also not for other fringe benefits or even to prevent him from difficulties. It is forbidden to accept the words of a sincere person if a word agrees with his sectarian opinion or conforms to his passion he is convinced of the truth in his creed. And to get closer to the mighty Allah, he has to be certain of his conviction at all cost and therefore, will not believe any grammatical mistakes, any addition or any omission in it."

3. "They said that each group of various doctrines always imed that the truth is found in their doctrines while their versaries are in error, led astray by their passion and so also are theople of hadith (deviated by passion). How do they know that they absolutely on the right path? One could reply to that question by sing that the supporters of various doctrines, when they are in agreement with other groups, will always agree on one point. (It ans) whomever hold fast to the Book of Almighty Allah and the nnah of the Prophet, that person will be enlightened by the ivine) light and guided to the truth."

he (above explanation) will never benefit the people of hadith ept in using abusive language for they will never discuss religious itters from other (perspectives like) istihsan (discretion), analogy, zur, books of the eminent philosophers or the latest (opinions) of people of kalam."

4. "It is said people accused the (people of hadith) for mitting mistakes through transmitting false and contradicting dith. Indeed, they are (to be blamed) for drawing others' attention lies, errors and weak hadith. And we have informed you earlier, this (matter). As for the contradiction, we will give you the
explanation; its way out and its latest apprise incapacitate you reasoning. And let's rely on Allāh for He is the best support.”
CHAPTER THREE

ALLEGATION OF ĀḤĀDĪTH SAID TO CONTRADICT AL-QUR'ĀN; ĀḤĀDĪTH INVALIDATED BY NAZR, HUJJAH AL-IQL (REASON), 'ĪYĀN (EXPERIENCE), KHABAR, IJMĀ' (CONSENSUS) AND QIYĀS (ANALOGY)

EXAMPLE OF ĦADĪTH SAID TO CONTRADICT AL-R'ĀN

They said: "You have narrated that Almighty Allâh slid His (b) behind Ādam's back and brought out of it his descendants and next) progeny until the Day of Judgment, and they were asked to fy: [Am I not your Lord? They replied: {Yes indeed!}¹] This ment is in contradiction with the saying of Almighty Allâh: hen Your Lord drew forth from the children of Ādam from their s, their descendants and made them testify concerning themselves ng: {Am I not Your Lord (who cherishes and sustains you)?} y said: {Yes, indeed, we do testify...}²]. The (above) ħadîth lains that the descendants of Ādam were drawn from his back,

¹ Sûrah al-'A'râf, 7: 172; Sunan al-Tirmidhî, 5: 111 (No. 3075); Sunan Abû Dâwûd, 4: 222 (No. 4693); Al-Musnad, 1: 102 (No. 311); Al-Mustadrâk, 1: 27 and 2: 544; Kanz al-‘Ummâl, 1: 113 (No. 529).
² Sûrah al-‘A’râf, 7: 172.
while al-Qur'ān informs us that Ādam's progeny were drawn from his descendants."

126. Abū Muḥammad said: "It is not as they imagined it to be. The two texts in fact, complement each other. Praise be to Allah. Both texts are correct. Al-Qur'ān provides the general information and the hadīth explains it further or even summarizes it by giving evidence from the Sunnah (of the Prophet SAAS)." Don't you see that when Almighty Allāh slides His hand on the back of Ādam as the hadīth says, He (actually) draws out of him his descendants and (the next) progeny until the Day of Judgment. It means that the descendants comprise the sons, their sons and their progeny until the Day of Judgment. If He were to place all of them together and as them to testify to (the Oneness of Allāh) themselves, (it is nothing new for) He has asked all the descendants of Ādam to testify to themselves."

126a. "As for the saying of Almighty Allāh in His Book: [It is W who created you and give you shape; then We bade the angels to bow down to Ādam and they bowed down...](One has to observe the arrangement of the verse) in His saying to the angels: [bow down to Ādam] (is placed) after (the terms) [We Who created them] and [W Who shaped them]." By (arranging) the terms [We Who created] an followed by the terms [We Who shaped you], it means that Almighty

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3 Refer to Lecomte - no. 126, page 100, line 2 and 3 from the top of the page. He translated as - "Al-Qur'ān provides the (information of the) development of the hadīth is silence and even summarizes the stages of it development of Sunnah." This part of translation is incorrect for it. Qtaybah says something else. Refer to no. 126 of this text.

4 Sūrah al-A'raf, 7: 11.

5 Refer to Lecomte, no. 126a, page 100, line 14 from the top of the page. It does not provide the translation to sentences after the citation of the Qur'ān verse - (and (the arrangement of the verse in) His saying to the angels: [bow down to Ādam] (is placed) after (the terms) [We created them] and [W shaped them]) See no. 126a of this text.
ih intends to (inform us that upon the completion of the process Ādam’s creation (and not before it) the angels were summoned to Ādam. And this is perfectly acceptable, for when He created Ādam He created all of us from his sulb (backbone, loin). Then He vests us as He wishes. When He created Ādam He therefore, vested us (also) since we come from him.”

b. “Another example is that, a man who received something you say, two sheep – a male and a female. And you say to him: giving you many sheep.] Here, you mean to say that by giving man the two sheep, a female and male, you will also be giving more (sheep, which will be born later.”

c. “‘Umar ibn ‘Abd al-‘Azīz has given one thousand dirhams to Āyn, a poem composer. With that money Dukayn bought a few els and with the blessing of Almighty Allāh, the number of the els increased as time passed by. Then Dukayn said: [This grant om ‘Umar ibn ‘Abd al-‘Azīz.] Here, it does mean that ‘Umar has in the whole herd of camels. What he has given were the two els – male and female. (Dukayn) however, attributed all (of his els) to ‘Umar for they were the product of what (‘Umar) has in to him.”

d. “Another example is seen in the expression of al-‘Abbās ibn d al-Muṭṭalib about the Prophet:

[Before it, you are blessed in the shadow and resided]
In a safe place where the leaves are sewn together.] e. he means to say that (the Prophet) is blessed in the shade of dic. And he resides in the safe place in paradise. As for the es sewn together, it refers to the leaves from paradise of which
Adam and Hawa' sewed together, to cover themselves. This statement, therefore, explains that during that time the Prophet blessed in the loin of Adam. Al-'Abbās continued to say:

[Then you came down to the earth, not as a man;
You are neither flesh nor blood.]

The expression means that Adam came down to the earth and so did the Prophet who came down (but) in Adam's loins. As such (that state) he is not a man is neither flesh nor blood. He continued:

[Then you became the sperm that climbed aboard the ship;
When the Nasr and his followers were drowned.]

The sentence says that (at that time) the Prophet was in the stage sperm in the loins of Nūḥ when he went aboard the ship. He continued, saying:

[Then you were passed from the loins to the womb;
When the world revolved, the new generation appeared.]

This poem means to say that the Prophet was passed from loins or wombs. The poet further explains (the various stages of) the Prophet blessed, then descended to the earth and went aboard the ship before he was finally created. This is a simple allusion that the people of the past who virtually carried the Prophet in their loins."

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6 Nasr is the name given to one of the idols of the People of Nūḥ.
EXAMPLE OF TWO CONTRADICTORY HADİTH

27. They said: “You have reported that the Prophet said: [Do not face towards the Qiblah while you are defecating or urinating.] They so reported a (hadith) which was narrated by ‘İsā ibn Yûnûs, who en narrated from Abû ‘Uwânah, and the latter from Khālid al-adhdhâ’, who then narrated from ‘Irâk ibn Mâlik and the latter from Kishâh, saying that the Prophet was informed of a group of people who loath to face themselves towards the Qiblah while they were defecating or urinating and the Prophet asked someone to bring him a dicket and he faced towards the Qiblah. They said that there were contradictions (between the two reports).”

28. Abû Muḥammad said: “We affirm that one of the hadîth has been abrogated. This is because it deals with ordain and prohibition. Why don’t they think that one of the two hadîth is abrogated while the other is the abrogator? It is as if the true meaning has escaped them! However, for us this issue is not (related) to abrogated xt or the abrogator, but each of (the text) has its own condition that he can apply. As for the condition that makes it possible for a person to face towards Qiblah while defecating or urinating is, when it is at the desert or in vast empty lands. In fact, during a stopover of journey to perform their prayer, some of (the companions of the prophet) faced towards the Qiblah while defecating and urinating.

(The Prophet) then, forbade them to do so out of respect for the Qiblah and to avoid impurities that may affect the validity of their prayers."

"However, some people assume that this rule (of facing towards the Qiblah while urinating and defecating) is applicable to them (as well when they are at their house with attached bathrooms. So, the Prophet took his own bucket and faced himself towards the Qiblah. The reason for this action is that he wants to demonstrate that this action (of facing towards the Qiblah while urinating and defecating is not a reprehensible act done in their houses with attached bathrooms or wells dug deep in the ground to accumulate human excrement and which is also not a suitable place to perform prayer."

III. EXAMPLE OF TWO CONTRADICTORY HADITH

129. They said: "You have reported that Waki' narrated from A'mash, who then narrated from Abū Sāliḥ and the latter from Ab Hurayrah informing that the Prophet SAAS said: [When the lace of one of the slipper breaks, do not walk with one slipper only.] Yo also said that Mindal narrated from Layth, who also narrated from 'Abd al-Rahmān ibn Qāsim and the latter from his father, who heard 'Ā'ishah said: [When the lace of one of the Prophet's slippers, he walked with one slipper only while waiting for the other one to be mended.] Thus, there is a contradiction (between the two hadith)."

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8 Al-Musnad, 9:177 (No. 23764); Kanz al-‘Ummāl, 7:511 (No. 27202).
9 Sunan Abū Dāwūd, 4:70 (No. 4137); Al-Musnad, 3:410 (No. 9488), 3:44 (No. 9721), 3:623 (No. 10840), 3:524 (No. 10225), 3:518 (No. 10192); Al-Musannaf, 11:166 (No. 20216); Al-Muj’jam Al-Kabīr, 7:280 (No. 7137); Kanz al-‘Ummāl, 15:409 (No. 41601).
Abū Muḥammad said: "We affirm that there is no tradition here. Praised be to Almighty Allāh! It could happen to man, and when the lace of his slippers has broken, he can hold it in his hand and walk with one slipper searching for another piece of lace. This behavior is, however, (with the exception of the broken lace) indecent particularly related to shoes, slippers or any apparel which are in pairs; wearing one piece and leaving the other one dangling by itself). Likewise, it is indecent if one puts it on a cloth putting on one side of the shoulder and leaving the other side dangling by its side. As for the case of a broken lace, the owner may look for one, two or three steps to mend it. This action is neither a reprehensible act nor an indecent one. The judgment of an action is different, pending on the action done in a single or numerous actions."

a. "Don't you see that it is possible for a man to take a step or steps or several steps so as to occupy a space in his left or right in the state of bowing while praying? However, it is impossible for him, in the state of bowing, to walk a distance of one hundred or hundred arm's length. It is also allowable for him (while he is praying) to put on again his coat on his shoulder if it slips off, it is not allowable to roll cloth or to do other actions, which sume a long period of time. Smiling does not invalidate the prayer of laughter does."

The term dhirā' refers to forearm or arm. In Egypt: dhirā' baladi = 0.58m; dhirā' hindāzah = 0.656m and in Iraq: dhirā' halabi = 0.68m, dhirā' baladi = 0.80. See Hans Wehr, A Dictionary of Modern Written Arabic, 1994, Otto Harrassowitz: Wiesbaden, 356.
IV. EXAMPLE OF TWO CONTRADICTORY HADĪTH

131. They said: “You have narrated from ‘Ā’ishah who said: [The Prophet never urinates while standing.] In other narration, Ḥudhayfah said: [The Prophet urinates while standing.] Thus, there contradiction (between the two reports.)”

132. Abū Muḥammad said: “We affirm that there is contradiction in it. Praised be to Almighty Allāh. He never urinates while standing in his house where ‘Ā’ishah also resides in, but where he used to urinate while standing in uncomfortable places that are muddy, murky and filthy. As for the report made by Ḥudhayfah that the Prophet urinated while standing, the Prophet made it at a garbage area that prevented him from squatting or deriving comfort from it. Thus, judgment on an emergency action is different from action out of free choice.”

132a. Abū Muḥammad said that Muḥammad ibn Ziyād al-Ziyā narrated from Ḥudhayfah, informing that he narrated from A’mash, who then narrated from Abū Wā’il and the later from Ḥudhayfah who said: [I saw the Prophet SAAS going to the garbage area and he urinated while standing. I moved away but the Prophet detained me, saying: {Come close to me and I went to him until I found myself standing behind him. He then, took his ablution and rubbed his shoes.}] The term al-subābah (garbage area) is synonymous with al-mazbalah, al-kusāḥah and al-gumāmah.”
EXAMPLE OF HADĪTH THAT CONTRADICTS THE OK OF ALMIGHTY ALLĀH

They said: "You have reported that Sufyān ibn ‘Uyaynah has related from al-Zuhārī who then narrated from ‘Ubayd Allāh ibn d Allāh ibn ‘Utbah who also narrated from Abū Hurayrah and the r from Zayd ibn Khālid and Shibl that a man went to the Prophet said to him: [O Messenger of Allāh! We request you, by Allāh, make a decision between us, which should be in conformity with Book of the Almighty Allāh.] Then (Shibl’s) opponent, who was e knowledgeable in fiqh than him, stood up and said: [He is right, e our business in conformity with the Book of Allāh and allow to speak.] The Prophet then allowed him to speak and he said: son is a laborer and he has fornicated with (another man’s) wife, I have paid the fine of one hundred sheep and a servant. Then, I d the knowledgeable people and they told me that my son is to ‘hipped for one hundred lashes and to be exiled for a year. As for wife, she is to be stoned.] The Prophet SAAS said: [By the One holds my soul in His hand; I will judge your case in conformity the Book of Allāh – one hundred sheep and the servant will be a back to you. Your son will be whipped one hundred lashes and be exiled for a year and the wife will be stoned. Go! O! Unays to wife of the man, if she confesses, stone her!1 The man ediately goes to see her and she confesses and is stoned.]"

‘Umdat al-Qārī, 16:490 (No. 7260), 9:622 (No. 2725 and 2724); Sunan Abū Dāwūd, 4:153 (No. 4445); Sunan Ibn Mājah 2:852 (No. 2549); Al-Musnad, 6:60 (No. 17035), 6:61 (No. 17039); Sunan Al-Dārīmi, 2:177; Al-Mu‘jam al-Kabīr, 5:234 (No. 5189), 5:238 (No. 5199); Kunz al-‘Ummāl, 5:334 (No. 13102), 5:425 (No. 13503).
Abū Muḥammad said: "This was what was reported to me by Muḥammad ibn 'Ubayd who narrated it from 'Uyaynāh. They reported that this ḥadīth also contradicted the Book of Almighty Allāh for he asked the Prophet to pronounce the judgment for the case based on the Book of Allāh. And the Prophet (adjudicated) saying: [By the One who holds my soul in His hand, I will judge your case in conformity with the Book of Allāh.] Then, he ordered the stoning and the exile. Indeed, stoning and exile (as they claimed) is not stipulated in the Book of Almighty Allāh. And the status of the cited ḥadīth is uncertain, it could be true or false."

(Abū Muḥammad said:) "Indeed, stoning and exile are informed the Book of Almighty Allāh."

(Abū Muḥammad said:) "We affirm that the Prophet does not reject the Qurʾān as in his saying: [I will judge your case in conformity with the Book of Allāh], which means al-Qurʾān. And he intends it to mean: [I will judge your case with the judgment of Almighty Allāh] and the term al-kitāb (الكتب) can be interpreted in various ways. Among them, it could mean decree or obligation (fard) as in his saying of Almighty Allāh: [...] thus Allāh has ordained (kitāb) prohibitions against you and except for these, all others are lawful. The term kitāba in the verse means obligation."

In another example, He said: [the law of equality is prescribed (kutiba) for you...] the term kutiba here means compulsory upon you. Elsewhere, He said: [...] Our Lord! Why have you ordered (katabta) us to fight? [...] The term katabta here means you have prescribed. Likewise, He said: [We have ordained (katabnā) their
hem, life for life.... [15], katabnā here refers to – we have decreed[dained. Al-Nābighah al-Ja‘dīf said:

[The strength of friendship rebounds on our nobleness;

But this is not what Allāh meant it to be with what He wants to prescribe (yaktubu).]

poem refers to the strength of family relationship which affects ancestral nobility but this is not what Allāh has imposed by His see.

EXAMPLE OF HADĪTH INVALIDATED BY CONSENSUS

They said: “You have reported from al-Zuhri who narrated a th from ‘Urwah and the latter from ‘Ā’ishah who said that a lady owed some jewels from a family and sold them. The Prophet was med of this and he ordained the lady’s hand to be amputated. [16] said that the consensus agreed that there is no amputation on sorrower for he is considered as trustworthy (mu’taman).”

Abū Muḥammad said: “We affirm that this hadīth is sahīh, ever, it does not convey any obligation to perform it for the th does not specify (with clarity) whether the amputation is really executed or not. Indeed, (this hadīth) does not specify whether needs to (amputate the hand) or not. It is meant as a warning or it but without implying the execution of the amputation.”

“Likewise, other (warnings) can be seen in the hadīth cited by al-Ḥasan and the latter narrated from Samurah ibn

Sūrah al-Mā‘idah, 5: 45.
Sunan Abū Dāwūd, 4:139 (No. 4395 and 4396).
Jundub that the Prophet said: [We will execute anyone who mords his servant. We will mutilate anyone who mutilates his servant. The masses agreed that (the Prophet) would not execute a man murdering his servant, nor would he retaliate for the murder of servant. The Prophet intends to instill fear (in the heart) of the servant and at the same time to warn the master not to kill his servant or do any other action similar to that. (In this hadith) the Prophet does intend to execute the sentence."

136b. “Execution will be obligatory if (the Prophet) were to say: [The Prophet executed a man for murdering his servant] or [The Prophet retaliated for the injury of his servant.] However, in saying of the Prophet: [We will execute the one who murders servant], this means that he intends it to be a warning and a threat. "Likewise, in another saying he said: [Whoever drinks wine he be lashed and if he repeats it he will be lashed. And if he repeats the third time) he will be lashed. If he repeats another time he will executed."

This hadith is a warning to a drunkard so that he will repeat the act. This (hadith) also proves that the drunkard repeats the act for the fourth time will be lashed but not to executed."
is what we can say on all issues of threat – whether it can be
executed or not, is by virtue of the hadīth reported by Abū Hurayrah
the Prophet said: [If Allāh promises a reward for an act to
someone, He will fulfill His promise, but if He threatens to punish
someone He has the privilege to do it or not.]

EXAMPLE OF HADĪTH SAID TO BE INVALIDATED BY
ZAR (ASSUMPTION) AND REASON (HUJJAH AL-’AQL)

They said: “You have reported that al-Zuhri narrated a hadīth
from Abū Salmah and the latter from Abū Hurayrah that the Prophet
said: [I have a greater reason to doubt than my father, Ibrāhīm and
Allāh has Mercy on Lūṭ for finding refuge in the powerful
port. If I have been solicited as Yūsuf was, I would have given
]” They said that this (hadīth) was an attack against Ibrāhīm, Lūṭ,
yuf and the Prophet SAAS himself.”

Abū Muḥammad said: “We affirm that this (hadīth) has
ing to do with their claim. Praise be to Almighty Allāh and His
el! As for the saying of (the Prophet): [I have a greater reason to
t than my father, Ibrāhīm], it is uttered upon the revelation of the
e: [Behold! Ibrāhīm said: My Lord! Show me how You give life
dead. He said: Do you not believe? He said: yes! But to satisfy
own understanding.] Upon hearing this verse, they said:
phet Ibrāhīm doubted (the transformation from life to dead) but
ur Prophet! When the Prophet said: [I have a greater doubt than
father, Ibrāhīm] (it means an indication of) his respect for

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Majma’ al-Zawā’id, 10: 256 (No. 17602); Kanz al-’Ummāl, 4: 255 (No.
0416).
‘Umdat al-Qārī, 11: 88 (3372); Al-Musnad, 3:217 (No. 8336); Sunan Ibn
Majah, 2:1336 (No. 4026).
Ibrāhīm as well as his awe by the eminent position of Ibrāhīm compared to himself. He also intends to say: [We do not doubt it, we are worthless without him, how could we doubt him?] 22 An interpretation of the saying of Ibrāhīm: [...] but to satisfy my own understanding] means to reassure his certainty through observation:

"There are two kinds of certainty, one of them is certainty due to hearing and the other is due to vision (insight). And the certainty due to vision is better than the first one. That is why the Prophet said: [The fact reported by other means is not as worthy as the one reported through observation.]"

"In discussing the issue of the people of Mūsā, who engaged (choosing) the calf, (Abū Muḥammad) said: [Almighty Allāh informed Mūsā that his people were worshiping the calf, he did not throw down the tablets (alwāḥ) yet, but when he saw them with his own eyes, he was infuriated and threw down the tablet until it broke to pieces. Similarly, the believers who believe in doomsday resurrection, paradise and hellfire will have the certainty that all these beliefs are true. And on the doomsday – they will observe with their own eyes and the certainty will be heightened. And this is why Ibrāhīm would like to satisfy his heart through observation, which is the greatest level of certainty."

138b. "As for the saying: [May Allāh has Mercy on Lūṭ for finding refuge in the powerful support], the Prophet is referring to saying of Lūṭ to his people: [Would that I had power to suppress] [...]

22 Ḥanāfī: Mawārid, 2:923 (No. 2088); Mustadrak, 2:321. 23 Ḥanāfī: Mawārid, 2:923 (No. 2088); Mustadrak, 2:321; 'Umdat al-Qāfī, 12:92 (No. 3375), 13:74 (4694); Al-Mustadrak, 2:561; Al-Durr al-Manfūz, 3:341.
[betake myself to some powerful support\textsuperscript{24}] for at that time, Lūṭ annoyed, despaired and worried of his people, leading him to say: finding refuge in the powerful support]. In fact (Lūṭ) is seeking refuge from Almighty Allāh, the Most Powerful Support. They say: [That is why Allāh does not send any Prophet after Lūṭ except he midst of his own people.]”

..: “And the saying: [If I have been solicited as Yusuf was, I would have given in], the Prophet was referring to the day when Yusuf was freed from a long imprisonment, who then said to his messenger: [Go back to your master and ask him, why the women are cutting their hands?\textsuperscript{25}] Yusuf, however, does not come out of prison even though he was a free man; this proved his great patience and resilience. The Prophet said: [If I were to be in his place and were freed from imprisonment, I would have accepted it without iteration.] Again, here it proves that Yusuf is a humble person. If Yusuf had rushed out of prison immediately with the messenger, just the Prophet admitted that he would have done if he were to be in Yusuf’s place; there will be no evidence of crime against him. The Prophet also intends to explain that Yusuf does not feel disheartened the ordeal (mithnāh) inflicted on him by Almighty Allāh; and stood of rushing out from the prison, he remained resigned and fident of the divine reward.”

\textit{Sūrah Hād, 11: 80.} 
Refer to \textit{Sūrah Yusuf, 12: 31.}
VIII. EXAMPLE OF HADĪTH SAID TO BE INVALID BY EXPERIENCE ('IYĀN)

139. They said: “You have reported that Abū Sa‘īd al-Khāliq narrated from Jābir ibn ‘Abd Allāh and the latter from Anas Mālik, who reported that the Prophet said, while discussing in year one hundred: [There will not be any living soul on earth on that day.]

They said: [This hadīth is visibly false for they are now in year three hundred (third century) and the number of people is more than what it was supposed to be (as stated in the hadīth).]

140. Abū Muḥammad said: “We affirm that the narrators of hadīth have omitted a word. Or they have forgotten it or the Prophet did not express it explicitly, hence, they did not hear it. To our mind we do not doubt that the Prophet intends to say: [There will be no living soul among you (minkum) on earth on that day] which means that the narrators have omitted (the term) ‘among you’ (minkum) that is among those who are present in the meeting or among companions of the Prophet in general.”

140a. “Likewise, there is another hadīth reported by Ibn Mas‘ūd on the night of the genie: [Nobody among us took part in it except in which the narrators have omitted (the term) ‘except me’.]

prove what I have said, I will report a narration according to Kudaynah who narrated from Muṯarrif, who then narrated from Minhāl ibn ‘Amr and the latter from ‘Alī who has asked Ibn Mas‘ūd [Do you give legal opinion to the masses?]. He replied: [Yes, I tell them that what comes last is bad.] (‘Alī asked him again): [Tell

26 Al-Musnad, 5:75 (No. 14500).
27 See Paragraph 37e, 40g.
you hear it from (the Prophet)? (Ibn Mas'ūd replied: [I heard him saying that the people will not see year one hundred and they will appear from the earth at a blink of the eyes.28] 'Alī shouted: [You are wrong and you miss the point! The Prophet only said to the people who are present on that day. Why would there be nothing for us to hope for after year one hundred?]"

0. "In relation to the ḥadīth cited above, there is an error. Another example could be seen in a ḥadīth narrated by Muḥammad ibn Khālid ibn Khidāsh, who narrated from his father, who then narrated from Ḥammād ibn Zayd and who then narrated from Ayyūb ibn al-Ḥasan and the latter from Saqr ibn Qudāmah al-‘Uqaylī. He said that the Prophet said: [No baby will be born in year one hundred; in Allāh, one seeks for his needs.29] Ayyūb said: [I met Saqr ibn Qudāmah and asked him about the ḥadīth and he replied that he knew nothing.] Abū Muḥammad said: [This is an example of a stake found in a ḥadīth and there are diverse opinions on its ration.]"

EXAMPLE OF HADĪTH INVALIDATED BY NAZR AND REASON (ḤUJJAH AL-‘AQL)

1. They said: "You have reported that ‘Abd al-‘Azīz al-Mukhtar Anṣārī narrated from ‘Abd Allāh al-Dānāj who said that he saw Abū Salamah ibn ‘Abd al-Rahmān in the mosque of Basrah and al-san came in and sat down beside him. Then (Abū Salamah) said that Abū Hurayrah narrated from the Prophet saying: [The sun and

- Al-Musnad, 1:200 (No. 714); 1:296 (No. 1187); Al-Mu'jam al-Saghīr, 1:31; Majma’ al-Zawā'īd, 1:270-1 (No. 963); Kanz al-‘Ummāl, 14:195 (No. 38334).
- Al-Mu'jam al-Kabīr, 8:27 (No. 7283).
the moon will look as if they are two bulls envelop with fire, or day of the doomsday.\textsuperscript{30} Al-Ḥasan then asked: [What crime have committed?] (Abū Hurayrah) replied: [I only report it to you from Prophet] and al-Ḥasan kept quiet. They said: [Al-Ḥasan has the to ask – what crime has they committed?] These words of al-Ḥ could be a refutation against the saying of the Prophet or against Hurayrah.

142. Abū Muḥammad said: "We affirm that the sun and the n are not tortured by the fire as a punishment for any crime they committed. In fact, they had created from fire and they will returned back to their origin. The Prophet also said that upon su: one sees the burning fire of Allāh: [If it is not for the wil Almighty Allāh in curbing the fire, everything that is on earth wi destroyed.\textsuperscript{31}] The Prophet added: [As the sun rises up a degree it sky, a door of the hellfire is open and when the noon appear doors of the hellfire are open.] This shows that the intense heat as observes during noon is absorbed from the hellfire. And this is reason why the Prophet said: [Perform your (zuhr) prayer in the hours for the intense heat is emitted from the hellfire.\textsuperscript{32}] If somet originated from the fire and later it returned to its (original so that is,) fire, hence one cannot say that it suffers punishn Something which has a limited function like the fire or the star revolves on its orbit,\textsuperscript{33} the ocean filled with swell\textsuperscript{34} and the lik

\textsuperscript{30} Kanz al-‘Ummāl, 14:533 (No. 39533).
\textsuperscript{31} Al-Musnad, 2:6565 (No. 6901).
\textsuperscript{32} ‘Umdat al-Qāri, 10:616 (No. 3259); Sunan Ibn Mājah, 1:223 (No. 680); Musnad, 6:338 (No. 18209); Sunan al-Kubrā, 1:645; Al-Muāṭith al-‘Alī 1:63 (No. 223); Mawārid, 1:139 (No. 269); Kanz al-‘Ummāl, 9:378 19373, 19374, 19375).
\textsuperscript{33} Sūrah Yāsīn, 36: 40.
\textsuperscript{34} Sūrah al-Ṭūr, 52: 6.
e cannot say that all of them are being tortured or rewarded."

other similar example is that a man who, upon hearing the saying
Almighty Allāh: [...then fear the fire whose fuel is man and ones...\textsuperscript{35}] may ask what kind of crime does the stone commit?"

EXAMPLE OF TWO-CONTRADICTORY ḤADĪTH

3. They said: "You have narrated that the Prophet said: [There is
ither an infection nor an evil\textsuperscript{36}] then they said to him: [When the
st sign of mange\textsuperscript{37} appears on the nose of the camel, then the whole
op of camels will be infected.] He replied: [Which one will be the
st to be infected?] He said: [This one or its meaning?\textsuperscript{38}] Then they
ated other aḥādīth, which contradict the former: [Do not place a
k person in contact with a healthy person\textsuperscript{39}] and [Flee from leprosy
you flee away from a lion.\textsuperscript{40}] And a man who suffers from leprosy
nts to make a pledge adhering to Islam and he sends a messenger
ake his pledge on his behalf but is rejected. He said: [A woman,
ouse and animals are evil omens.\textsuperscript{41}] They said that all of the above
ations) are incoherent and incongruent to each other."

\textit{Sūrah al-Baqarah, 2: 24}
\textit{‘Umdat al-Qāri, 14: 751 (No. 5772); Al-Musnad, 1: 577 (No. 2425), 2: 252
(No. 4775), 2: 532 (No. 6414), 3: 402 (No. 9445), 3: 579 (No. 10587); Al-
Sunan al-Kubrā, 7: 351, 8: 240; Majma’ al-Zawā’id, 5: 120 (No. 8390), 5: 121
(No. 8392), 5: 121 (No. 8395); Al-Majālī al-‘Alīyah, 2: 352 (No. 2450),
2: 352 (No. 2452), 2: 353 (No. 2454); Mishkāt al-Maṣāḥīb, 2: 520 (No. 4577);
Kanz al-‘Ummāl, 15: 119 (No. 28600), 15: 120 (No. 28611), 15: 121 (No.
28612), 15: 122 (No. 28623); Sunan Abū Dāwūd, 4: 17 (No. 3911 and 3912).
Skin disease in hairy and wooly animals caused by an arachnid parasite.
Kanz al-‘Ummāl, 10: 124 (No. 28629); Tūrīkh Baḥrād, 11: 169.
‘Umdat al-Qāri, 14: 751 (No. 5774), 14: 479 (No. 5771); Sunan Abū
Dāwūd, 4: 17 (39110); Sunan ibn Mājah, 2: 1171 (No. 35410); Al-Musnad,
3: 373 (No. 92740), 3: 431 (No. 9618); Kanz al-‘Ummāl, 10: 124 (No. 28628).
Al-Musnad, 3: 449 (No. 9728).
‘Umdat al-Qāri, 14: 36 (No. 5093); Sunan Abū Dāwūd, 4: 19 (No. 3922);
Al-Musnad, 3: 449 (No. 3567 and 3568).
Abū Muḥammad said: “We affirm that there is no contradiction those āḥādīth for each of them has its meaning and applicable according to its time and place. If they are placed in their proper position there will be no contradiction. There are two kinds contagious disease. The first one is leprosy. It emits an unpleasant smell, which proves to be contagious to anyone who is in close contact with him or anyone who is his table companion. Likewise his wife who, sleeps with him and sharing the same linen will infected and eventually suffers from leprosy. And so would children for the possibility to be infected is great.”

“Another example of disease, which is contagious, is tuberculosis. The medical doctors are advised not to stay in the company anyone who suffers from leprosy and tuberculosis. They do not mean to refer to the contagiousness of the disease but they are referring the unpleasant odor emitted by the patient, which can transmit germs to those who remain in close contact with the patient for a long period of time. In fact, the medical doctors are less likely to believe in superstition – good or bad!”

“Similarly, when a camel suffers from mange it secretes pus mucus. When it mixes with the rest of the troop and they scrape against each other, the germs will be transmitted out of the mucus and pus. (Eventually) other camels will be infected with the disease. And this is the meaning of the Prophet’s saying: [Do not place sick person with the healthy person] meaning that he fears that healthy person will be infected with the disease through spittle saliva while talking or touching.”
ome people thought that the Prophet, by saying as such, intended not to believe or consider the owner of the affected camels as guilty. (Abū Muḥammad) said: [To my mind this idea of guilt is founded, for what we have explained earlier about the contagious case could be visually observed.]”

4a. “The other kind of contagious disease is plague which has affected the people of the country and they moved out of the country fearing that they will be infected with it. Abū Muḥammad said: [Sahl b. Muḥammad narrated from al-ʿAṣmaʿī and the latter from some šiʿians that a man had ran away from being infected with the plague, rode a donkey and met his family at Safawan. He heard a cameleer sang a song:

[One will never outdistance Allah on a donkey,  
Neither on the fastest horse,  
Death comes at the prescribed moment,  
Indeed Allah is in front of the night traveler.]  

The Prophet also said: [When plague infects people of a country and you are there, do not come out of the country.] He also said: [If you are near the country do not enter it.] In the first hadīth, the Prophet ⌂ means to say that it is useless to run away from the decree of mighty Allah for one can never escape from the power of Allah. for the second hadīth: [If you are near the country, enter not!] means that one will feel more pleasant in a place, which is free from plague.”

Cameleer means the caravan leader who urges the camel to move forward by singing.  
Al-Muṣnad, 1:393 (No. 1615).  
Al-Muṣnad, 6:186 (No. 17607).
“Thus, from the above explanation you will know the evil omens associated with a woman or a horse that may lead man to disaster destruction. He said: [She is affecting me with her evil omen] refer to the infection, which the Prophet said earlier: [No infection....]”

144b. “As for the hadith which Abū Hurayrah narrated from the Prophet saying: [Woman, house and animals signify evil omen] suspected to be erroneously transmitted by him. Although he may hear the Prophet (said it), he does not understand it.”

Abū Muḥammad said: “Muḥammad ibn Yahyā al-Qatṭī, has narrated from ‘Abd al-A‘lā who then narrated from Sa‘īd and he then narrated from Qatādah and the latter from Abū al-Ḥasan al-A‘rāj who said that two men met ‘Ā’ishah and they said to her that Abū Hurayrah has narrated from the Prophet: [Indeed woman, animals and horse signify evil omen.] She jumped and explained: [Liar – by the One who reveals al-Qur‘ān to Abū Qāsim! The one who narrated this hadith from the Prophet is lying!] Indeed, the Prophet said: [The Jāhiliyyah people used to say that animals, woman and horse signify bad omen.] Then (‘Ā’ishah) recited: [No misfortune can happen to the earth or in your souls but is recorded in a decree before We bring it into existence....] to explain the situation.”

144c. (Abū Muḥammad added): “I narrated from Aḥmad ibn Khādir who said that he narrated it from Mūsā ibn Mas‘ūd al-Nahdī, who narrated from ‘Ikrimah ibn ‘Ammār, who narrated from Ishāq, who then narrated from Ibn ‘Abd Allāh ibn Abū Ṭalḥah and the latter from Anas ibn Mālik who said that one of us met the Prophet sayin

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45 Majma’ al-Zawā’id, 5: 124 (No. 8404).
46 Al-Mustadrak, 2: 479; Kanz al-Ummāl, 10: 11 (No. 28557), 10: 116 (No. 28585); Al-Sunan al-Kubrā, 1: 124; Majma’ al-Zawā’id, 5: 124 (No. 8405).
47 Sūrah al-Ḥadid, 57: 22.
Allegation of Ajadith Said to Contradict

Messenger of Allâh! We settle down in a house and we prosper massing wealth. Then we move to a new house, our wealth piled up and so did our business opportunity.] The Prophet said: ye out and abandon that house for it signifies bad omen."

d. Abû Muḥammad said: "This hadîth does not contradict the other one, nor the former contradicts the latter. Indeed the Prophet ﷺ advised them to move out from that house because of its unsuitability being in harsh weather and their incessant misfortune led to depression. Allâh has created the natural instinct and perance that is innate in man and the latter will hate the place were he (was afflicted with) suffering even though there is no tionship between the place of effect and the man. He will also close and attach to the one who does well to him, even if it is e involuntarily. And simultaneously, he will hate whoever does by to him, even if it is done involuntarily. Thus, how could the phet be superstitious for superstition comes from magic? Indeed, ny people among the Jâhilî reviled magic but praised those who ied it. In praising a man, a poet writes:

[He has no apprehension in the difficulties of the journey,

He says: I brave the hostility of the day, the woodpecker and the crow,

He goes on with confidence,

It is only the superstitious man who keeps away from the signs.]

Majma' al-Zawâ'id, 5:125 (No. 8409).
Abū Muḥammad said: [The word *al-khuṭḥārim* means a superstitious man, *al-wāq* means woodpecker and *al-ḥātim* means crow.]

Muraqqish said:

[I left but I will never leave if I see a woodpecker and a crow.

The bad signs are like the good signs and

The good signs are like the bad signs,

And similarly, good or evil will never last.]"
: [Have you heard about a lone (al-fāriq) camel?] He replied: or there is a group of Bedouins, look!] And we met them and d our camel has delivered its newborn and then we took both the el and the newborn with us.] Abū Muḥammad said: [The term al-
refers to a pregnant camel, which left its troop.]

1. ‘Ikrimah said: “We were sitting together with Ibn ‘Abbās, a bird flew by and is chirping. Some of the people who were ant exclaimed: [Good thing! Good thing! Ibn ‘Abbās replied: ere is neither good nor evil for the Prophet SAAS prefers good es and favourable signs.]”

1. “(Abū Muḥammad) said that al-Raqāshī narrated from al-
a’ī who asked Ibn ‘Awn about al-fa’il (favourable sign) and he [He is sick but then others hear that he is healthy] or [somebody search of something but then others hear that he discovered it.]”

1. Abū Muḥammad said: “There is yet another instinct imbued an such as love and appreciation of things just as (Allāh created ) the tendency to greet others with salām (peace), to extol others safety and goodness. This is the reason why the Arab used to [You will be bestowed with safety] or [You will be bestowed happy morning.] Likewise, the Persians said: [May you live one sand years.] Thus, whoever hears that greeting knows that thing being laid accordingly and can never) forward it. One could er delay nor increase and not even decrease (its setup). ever, it is man’s nature to love what is good, to feel amaze with news, prefer to be seen elegant, love to look at a beautiful face ove to have a good name.”
“A man can pass through a garden full of flowers and feels rest but hardly taking anything from it. Or he may stand in front of a cl lake and marvel at its beauty without drinking from it or desiring drink from it. In some of the ahādīth there is information that Prophet used to love lemon,⁵⁰ red pigeon⁵¹ and henna flower.⁵² Th ere are some of the examples of the good names and favourable sig Likewise, he disliked bad names such as Banū al-Nār, Banū Ḥun Bantū Zinyah, Banū Ḥuzn and the likes.”

XI. EXAMPLE OF TWO CONTRADICTORY ḤĀDĪTH

145. They said: “You have reported that Khabbāb ibn al-A said: [We complained to the Prophet SAAS on the parchment of ground due to excessive heat but he does not listen to us.]¹ I complain is related to scorching heat and they asked the Pro whether they could perform prayer during the cooler part of the or not. The Prophet SAAS, however, does not take note of t query (which means that he does not permit them to delay prayer.) In another narration, they reported that the Prophet s: [Perform your prayer during the cooler part of the day for the inte heat is emitted from the hellfire.]¹⁴ They said that there existed obvious contradiction and divergence.”

⁵⁰ Majma’al-Zawā’id, 4: 78 (No. 6263); Al-Mu’jam al-Kabīr, 22:340 850).
⁵¹ Majma’ al-Zawā’id, 4: 78 (No. 6263); Kanz al-Ummāl, 14: 184 38312; Al-Mu’jam al-Kabīr, 22: 340 (No. 850).
⁵² Al-Musnad, 4: 306 (No. 12348).
⁵³ Majma’ al-Zawā’id, 2: 28 (No. 1691).
⁵⁴ ‘Umdat al-Qāri, 10:616 (No. 3259); Sunan Ibn Mājah, 1:223 (No. 680) Musnad, 6:338 (No. 18209); Al-Sunan al-Kubrā, 1:645; Al-Mustālīh ʿĀliyah, 1:63 (No. 223); Mawārid, 1:139 (No. 269); Kanz al-Ummāl, 9 (No. 19373-19375).
Abū Muḥammad said: “We affirm that there is neither urgency nor contradiction between them — by the grace of mighty Allāh! Indeed, the pleasure of Allāh resides in the early (of the prayer) and His forgiveness resides in the last part of the prayer. This concession is granted in the case of shortening the prayer surah. Indeed, performing prayer in the early part of the prayer is fully recommended and the latter part of it, is considered as concession. And it is unlikely for the Prophet to do away with the act which is recommended most and pleasant to the Almighty Allāh. I to prove to the masses that it is allowable for them to perform surah (prayer), the Prophet has done it several times.”

is preferable to abandon an action rather than performing it tinuously but diminishing in terms of its reward. This is the son, why the Prophet SAAS did not respond to the complaint he by the companions who were with him. They complained that he heat was too intense for them to perform the prayer and were ing to defer it to the cooler part of the day. However, he allowed companions who were not present (at that time) to perform the yer during the cooler period of the day so as to provide the ficient prove (of this concession) to the community as well as to se things easy for them. Likewise, this (concession) is applicable performing the fajr prayer. (The Prophet) said: [Get on the way to rise.55]

ually, it is observed that the Prophet performed his zuhr prayer ing the first hour and he does not defer it (to other time). This ormation is mentioned in a hadīth narrated by Ismā‘īl ibn ibn

'Ulayyah who narrated it from 'Awf who then narrated it from a Minhāl and the latter from Abū Barzah who said: [The Prophet performed the zuhr prayer in the midday known also as the first hour during which the sun reclined.]

XII. EXAMPLE OF TWO CONTRADICTORY HADĪTH

147. They said: "You have narrated that the Prophet SAAS said [The Prophet has never been accused of infidelity to Allāh. When I was a small boy, two angels were sent to him and they took a clot of blood from his heart, then they washed his heart and restored it in place.] In another narration, the Prophet was reported to have observed the religion of his tribe for forty years, and his daughter were married, respectively, to 'Utbah ibn Abī Lahab and Abū al-Ṣālīh ibn al-Rabi'. Both of them were unbelievers. They said that there is a contradiction and divergence in the reports, which undermined the Prophet."

148. Abū Muḥammad said: "We affirm, by the Grace of Allāh that the hadīth is not related to anybody in particular and there is nothing to say about it if we understand the meaning well. The Arabs in general, with the exception of the Yemenites are the descendants of Ismā'īl ibn ibn Ibrāhīm and they still follow the religion of their father, Ibrāhīm. Hence, the pilgrimage and the visits of (Bayt Allāh), circumcision, marriage, divorce under the condition that it pronounced three times is valid, the right to remarry if the divorce pronounced for the first time or the second times, the right to blood money, which is evaluated at one hundred camels in case of..."
nicide, major ablution after major impurity (sexual intercourse), evidence to the legal judgment on the position of the hermaphrodite through the urinary system, forbidden of marriage among close relatives (mahram), allied or genealogically related. These directives well known among the Arabs. Hence, with this explanation they believed in the two angels (Raqib and Asid). Al-Ashâ, a pre-Islamic poet said:

[Do not reckon me when I am ungrateful for Your Grace;

On my testimony, I testify in Allah, I testify that!]

The poet intends to say: [In my word, O Allah the Sovereign, I do not say what I have said!] Some of them believe in the day of resurrection and judgment. Zuhayr ibn Abu Salma, a pre-Islamic poet says 'the counting of seven' in his famous poem, though he rejects it, says:

[Your action will be recorded in a book but hidden from you,

Until the Day of Judgment, or hasten for reprisal (now).]

relation to baltiyah or a female camel that is tied to the tomb of master, left there without food and drink until it dies; the Arabs lain that on the day of resurrection, the master would ride the uhl. Upon his demise, his relatives must practice baltiyah or else, walks barefooted on the day of resurrection. Abu Zubayd said:

[Like the balayâ, its head is on the saddle,

Offer its cheek to the hot sandstorm.]

e term al-walayâ is synonymous with al-barrâdhi (saddle). The bs used to make a round hole in the saddle and dressed it to the iel's neck. Al-Nâbighah said:
[Their place is God's place and their religion is true, 
They only hope that the final ending will change.]

The poet means to say that their deeds will be rewarded and they prefer Syria as their dwelling."

148a. "The Prophet SAAS used to practice the religion of people – meaning that he believes in Allāh, respects and practices laws like circumcision, major ablution, pilgrimage, acknowledge day of resurrection, judgment and final rewards. Despite the similarities he never comes close to any idols or dishonors them. As he said: [I hate them!] although he knows nothing about the ritual; the legal obligations ordained by the Almighty Allāh on His servant except after he was bestowed with the divine revelation. This explained in the saying of Almighty Allāh: [Did He not find you orphan and give you shelter and care? And He found you wander and He gives you guidance.] This means that the Prophet SAAS was wondering on the details of belief, Islām and its shari‘ah. Almighty Allāh guided him."

148b. "Similarly, another saying of the Almighty Allāh: [...]. You not know (before) what revelation was and what faith was... means that formally the Prophet knows nothing, what al-Qur‘ān is and what the prerequisites of faith are. Here, it does not mean that faith the affirmation (as such) of his forefathers who died as unbelievers and polytheists did acknowledge Almighty Allāh, believed in Him, performed the pilgrimage, but associated other deities to Him, as intermediaries so that they would be closer to Him. They also for..."
mselves from injustice, conscious of His punishment and used to care among themselves not to be oppressors or unjust to anybody.”

Abd al-Muṭṭalib said to King of Abyssinia, who asked the former his needs: [Some of my camels have disappeared], the king was prised with (‘Abd al-Muṭṭalib), who instead of asking the king to leave away from the Ka‘bah, he asked something else. Then (‘Abd Muṭṭalib) said: [This house has its own owner to prevent others n entering into it].”

c. “Those people did acknowledge the existence of Almighty ih and they believed in Him. How could the good and the pious s not believe in Him before the revelation? This idea is obviously wn to everybody particularly as the saying of the Almighty Allāh: You know not (before) what the revelation was and what the faith .... ⁵⁹] that is the faith and prerequisites of faith.”

d. Abū Muḥammad said: “The meaning of the verse is that, the prophet SAAS used to practice the religion of Ibrāhīm, Ismā‘īl and tribe, but not of Abū Jahl and those unfaithful ones for Almighty ih has informed about Ibrāhīm who said: […he who follows mys is of me and he who disobeys me is not of me; You are indeed Most Forgiving and the Most Merciful.]⁶⁰ He also said to Nūh: is not of your family⁶¹] which means that his own son is an believer. As for the case of the Prophet who allowed his two ghters to be married to unbelievers; this permission was given ; before the Prophet received the legal prescriptions of Islam. If

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Sūrah al-Shūrā, 42: 52.
Sūrah Ibrāhīm, 14: 36.
Sūrah Ḥūd, 11: 46.
an act is a repulsive one, it will be prohibited and if it is a virtuous one, it will be authorized and declared as permissible."

"Even if the Prophet SAAS had allowed his two daughters to be married to the unbelievers, that was done before the prohibition of marriage between Muslims and unbelievers (was enacted) before the revelation took place. Thus, there is nothing on his part to be (accused of being) unfaithful to Almighty Allāh."

XIII. EXAMPLE OF A CONTRADICTORY HADĪTH

149. They said: "You have narrated that the Prophet SAAS [My community (ummah) is like the rain, nobody knows which of it) is the best, the beginning or the ending.] Elsewhere, narrated that Islam is obscure in the beginning and the ending. the Prophet had also said: [The best people among my community (reside) during the century when I was sent.] They said that in (ahādīth, one can see) the contradiction and divergence.

150. Abū Muḥammad said: "We affirm that there is no contradiction nor divergence. Indeed, when the Prophet SAAS that Islam is obscure in the beginning and the ending, he is referring to..."
the fact that in the beginning the number of people who accepted am was very small and in the end, the number will also be small, they are of the outstanding ones. This is shown in the hadīth narrated by Mu'āwiyah ibn 'Amr who narrated it from Abū Ishāq, then narrated from al-Awzā'ī, and the latter from Yahyā or Irwah ibn Ruwaym who told that the Prophet SAAS has said: [The st people among my community will come at the beginning and at the end of time and in between this two periods, there will be mediocre and decrepit people. They are not among you and you have thing to do with them.] The term ṭhabaj from the hadīth means mediocre."

Another example of hadīth that is of the same meaning (as above) is one that is related to the end of the time, (in which) the Prophet said: [The one who holds tight to his religion on this day, will be like old amber.] Another hadīth relates to the same idea is that one who testifies to the Oneness of Allah on that day is like the martyr of dr.] In another hadīth, when the Prophet was asked about the urabā' (obscured) he said: [They are the ones who enliven my ummah when other people have abandoned it]."

Ja. "As for the hadīth of the Prophet SAAS: [The best one of my ummunity' (resides) in the century when I was sent] means that it is possible for us to doubt that the companions of the Prophet are better than anyone who comes later, that is, at the end of time and body could have the same merits which are endowed the companions. In another hadīth: [My community is like the rain, body knows which part of it is the best, the beginning or the

Majma' al-Zawe'īd, 9: 547 (No. 16392); Kanz al-'Ummāl, 11: 527 (No. 32448).
Aridat al-Ahwadhi, 9: 37 (No. 2197); Al-Mustadrak, 4:439.
ending]. Here, the Prophet intends to place the companions parallel to the people at the end of time. Similarly, when he says: [I am unsure which one is more beautiful, the inner or the outer parts of this material], it means the outer part is more beautiful (than the inner). Here, he intends to put the outer and the inner parts of the materials in parallel. It is just the same, if you say: [I am unsure which is prettier: the face or the back of the woman?] Indeed, she is prettier by looking at her face, but it is a matter of putting it parallelly, the back with the face."

"Another example is the saying on tihāmah: [It resembles honey in the goatskin, I am not sure whether it is better in the beginning or the ending.] The term al-bādi' is synonymous to al-ziq (goatskin). While honey is in the goatskin, its quality does not change unlike milk in milk skin, it changes. Milk is better in the beginning than in the end but the quality of honey is just the same, whether in the beginning or the end. However, (what is important) is a matter of putting them parallelly, the beginning and the ending."

XIV. EXAMPLE OF TWO CONTRADICTORY HADITH

151. They said: "You have narrated from the Prophet who said [Do not prefer me over Yūnus ibn Mattā and do not make any preferences among the Prophets.] They added that the Prophet also said: [I am the chief among the sons of Ādam, what an honour! I am the first on earth to be resurrected, what an honour!68] They said [There is contradiction and divergence in it.]"

68 Āridat al-Ahwadhi, 13: 90 (No. 3615); Al-Mustadrak, 2: 465; 4: 6; Mishi al-Maṣūbih, 3: 123 (No. 5741), 3: 127 (No. 5761); Mawārid, 2: 948 (F)
Abū Muḥammad said: “We affirm that there is neither radition nor divergence (in those two hadith.) When the Prophet that he is the chief of the sons of Ādam on the Day of Judgment, refers to himself as the intercessor, the witness and the flagger advocating and praising (Allāh). He is also the first on earth to resurrected.⁶⁵

for the Prophet's saying: [Do not prefer me over Yūnus], it is an act of humbleness. Equally in the saying of Abū Bakr: [I be in charge but I am not the best among you], it shows an act of humbleness. The Prophet specified Yūnus over others, not by any means that he is inferior to other Prophets like Ibrāhīm, Mūsā and . In fact, the Prophet intends to say that he declined to be considered better off than Yūnus. And what is wrong with that? He is better off than Yūnus! Almighty Allāh said: [So wait with patience for the command of your Lord and be not like the companion of the fish, when he cried out in agony.]⁷⁰ These verses means that Yūnus was not as patient as other Prophets.”

1. “The verse proves that Prophet (Muḥammad) is better off than Yūnus and Almighty Allāh said to him not to behave like us. Hence, the saying of the Prophet: [Do not prefer me over us], reinforces his modesty trait. It is possible that he would like to say: [Do not prefer me to him in terms of deeds for he is better off than me in deeds, hardship and suffering. Indeed, he has covered a great deal than me.]”

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“Whatever merits granted to our Prophet on the Day of Judgment by Almighty Allah such as the authority and superiority over the other Prophets and Messengers are not because of the Prophet’s deed but because of the special preference granted to him and his community by the Almighty Allah. Similarly, the ordeal of his community is less severe than the people of the past. Almighty Allah has sent him to his community to teach them a simple and true religion and exempted his community the ordeal that befall Banū Isrāʾīl in their ritual obligations. And with this — [...] this community is the best of people evolved for mankind”\(^{71}\) is (an indication of) the special preference of Almighty Allah.”

XV. EXAMPLE OF TWO CONTRADICTORY HADĪTH

153. They said: You have narrated from the Prophet who said: [Paradise will not accept whoever has in his heart a little weight of the seed of pride and hell will not accept whoever has in his heart a little weight of the seed of faith.\(^{72}\) They also narrated: [Whoever said that there is no other deity (worthy of worship) except Allah, will enter paradise even if he is a fornicator or a thief.\(^{73}\) Theft and fornication, however, are of more severe sin than that of the seed of pride, in the eyes of Allah. They said: [There is divergence (between the two hadīths).]"

154. Abū Muhammad said: “We affirm that there is no divergence (between the two hadīths.) These statements can be explained from:

\(^{71}\) Sūrah Alī ‘Imrān, 3: 110.

\(^{72}\) Sunan Abī Dāwūd, 4: 59 (No. 4091); Aʾrāʼīdat al-Ahwādhi, 8: 124 (No. 1991); 8: 125 (No. 1999); Sunan Ibn Mājah, 1: 23 (No. 59), 2: 1397 (No. 4173); Muʾjam al-Kubīr, 10: 75 (No. 10000 -100001), 10:94 (No. 10066).

\(^{73}\) Kunz al-ʾUmmāl, 1: 61 (No. 208).
All the judgment. Here, it means that the Prophet is not making a judgment on whether [a person will not enter hellfire if he has in his heart a little faith the weight of the seed] or [a person will not enter paradise if he has in his heart a little pride the weight of the seed] but is emphasizing that Supremacy is meant only for Almighty Allah not others. If a person were to argue with Almighty Allah on the judgment that one will enter paradise or not, it serves no purpose for will do what He wants.”

a. “Similarly, it applies to your saying: [The house is small, no one will reside there in.] Actually you mean to say that in your estimation, the house is not proper to be the official residence of the leader; however, the possibility for the leader to reside there in is. Likewise, you say: [A free man will not stay in this country], are saying that in your estimation, a free man will not stay in this country; however, there is a possibility for the man to stay in this country.”

b. “Equally, it is seen in his saying: [whoever fast throughout day without break, he will be compressed by hell fire] for he has given the gift and offering. He, in turn, rejected the concession and range granted to him by Almighty Allah. A person who rejects concession is similar to a person who deliberately neglects the important deed. Both of them deserve to be punished if Almighty Allah intends them to be punished.”

c. “Another example: [If a man intentionally kills a believer, his compensation is hellfire.”] It means that the judgment of this verse

\[Al-Musnad, 7: 168 (No. 19733); Majma‘ al-Zawā'id, 3: 335 (No. 5163). Sūrah al-Nisā', 4: 93.\]
is that the murderer will be punished as such, however, Allah will do whatever He wants.”

154d. “This idea is in line with the hadith narrated by Abu Hurayrah that [If Almighty Allah promises to reward someone for his good deeds, would He grant it to him. And if He promises to punish someone for his wrongdoings, He has the privilege to do it or not.]”

154e. Ishâq ibn Ibrâhîm ibn Habîb al-Šahîdî reported that Quraysh ibn Anas heard that ‘Amrû ibn ‘Ubayd said: “On the day of resurrection, I will be standing face to face with Allah who will ask me: [Why did you say that the murderer is destined to hell?] And I will answer: [It is You Who said it!] and then I will recite the verse: [If a man kills a believer intentionally, his recompensation is hell, he abide therein, forever].”

(Quraysh ibn Anas) said to someone: “I am the youngest in the assembly – do you think that He could answer if you say: [Indeed Allah forgives not (the sin of) joining other Gods with Him but He forgives whom He pleases other sins than this]76 and (from the verse) how could you know that I refuse to forgive (the murderer?) (‘Amr ibn ‘Ubayd) said: I am not able to refute or say anything!”

XVI. EXAMPLE OF HADÎTH INVALIDATED BY AL QUR’ÂN

155. They said: “You have narrated that a man said to his son: [If I die burn my (body) and throw off my ashes into the sea so that I may mislead Allah!] And the son did as requested but Allah gathered his ashes and said to him: [What have you done?] El

Allegation of Ahadith Said to Contradict

alied: [Out of fear to You, O Lord!] and Allah forgave him. They
\text{d: [This is (an act of) unbeliever! And Allah will never forgive the \text{believer and this is stipulated in al-Qur'an]^{77}.}

5. Abu Muhammad said: “We affirm that the expression: أصل الله في لفظ الله أقول الله "أصل الله (I may escape from Allah)! You can apply the term in its (fourth form - افضل - af'ala)^{78} - In the saying of mighty Allah: [Duly recorded, my Lord neither errs nor He gets!]^{79} This means: [He will never escape from my Lord!]

the man (as mentioned above) believes in Allah, devotes himself to
n, fears Him but he knows not one of His Attributes. And he
aks that once his body is fully burned to ashes and being blown by
wind, he will escape from Almighty Allah. However, though the
is ignorant of His Attributes, Almighty Allah forgave him due to
knowledge of His reprimands and his fear for His severe
ishment. Indeed, some Muslims have committed mistakes on the
tributes of Almighty Allah but they are not being condemned to
fire and their actions and intentions are deferred to Him, Who
ows the best!”

II. EXAMPLE OF HADITH INVALIDATED BY AL-\text{JIR'ÂN}

7. They said: “You have reported that the Prophet has said:
\text{eoever refuses to kill snakes out of fear is indeed an unbeliever!}
t Almighty Allah said: [If you eschew the most heinous of the

For examples: Sūrah al-Nisā', 4: 168; Sūrah al-Mā'idah, 5:10; Sūrah al-
Anfāl, 8:36.
For further clarification on this form see Wehr Hans and Cowan J.M., A
Dictionary of Modern Written Arabic (3rd ed.), (Otto Harrassowitz,
Weisbaden, 1976). XII-XIV.
Sūrah Tāhā, 20: 52.
things that you are forbidden to do. We shall expel out of you all the evil in you."

If this is a sinful action, probably a minor one, how can Allāh expel it from him? And you also observed: [Whoever fornicates or steals and at that moment (of the actions) he said that there is no god worthy to be worshipped except Allāh, he is a believer and will enter paradise] but at the same time you became an unbeliever just because you had refused to kill snake? Indeed, there are contradiction and divergence (in the aḥādīth).

158. Abū Muḥammad said: "We affirm that there are no contradiction and divergence in it. It is not about the refusal of killing the snakes, nor is it about the grievous sin that tantamount to infidelity. The great sin is that if one refuses to kill the snakes out of fear of vengeance. This was one of the deeds of the Jāhilliyah. They believed that if a genie were killed the others would avenge against (the murderer). At times, (the genie) would kill the murderer or would befuddle the mind (of the murderer) or would kill the children (of the murderer). The Prophet came to inform them that this was fallacious and said: [Anyone who affirms this as true is indeed an unbeliever] which means one who believes in the fallacious deeds."

158a. "For us, infidelity is of two types. The first type relates to the disbelief in essential (aṣl) matters such as disbelief in Almighty Allāh, His Prophet, His Angels, His Book and Resurrection. These are the essentialities and whoever disbeliefs in one of the essentialities is indeed putting himself outside of Islam. If he dies none of his Muslim relatives can inherit from him and he merits no janāzah prayer."
The second type (of infidelity) relates to disbelief in one of the ordinary (far'ār) matters that is subject to interpretation such as disbelief in qadar, to denounce the practice of rubbing off (some) on the shoes or to denounce the validity of pronouncing the same three times and the likes. Such (disbeliefs), however, do not a person to be ousted out of the pail of Islam and whoever disbeliefs in one of (the far'ār) matters will not be treated as an evil, rather he is known as a hypocrite in a true sense and not as a ver (mu'min)."

II. EXAMPLE OF HADITH SAID TO BE INVALIDATED NAZAR, 'ITYĀN (EXPERIENCE), SUNNAH AND AL-TĀ'ĀN

They said: "You have narrated that the Prophet said: [My far'ār is located above one of the entries to paradise] and [Whatever lies) between my tomb and minbar is one of the gardens of Paradise, Allāh, The Exalted and Glory said: [Beyond the Lote-tree and which none may pass. Near it is the garden of abode.8] He said: [And for a garden whose width is that (of the whole) of the ens and of the earth prepared for the righteous.82] You also related in another hadith: [Paradise is located at the seventh en.] They said: [Here, there are contradiction and divergence."

Abū Muḥammad said: "We affirm that there are no contradiction and divergence in it. When (the Prophet) said: "Whatever (lies) between my tomb and minbar is one of the gardens of paradise]; he does not mean it as a garden in the real sense. He added to inform that (the acts of) performing the prayers and

Sūrah 'Alī 'Imrān, 3: 133
remembering (Allāh) here would lead to paradise, that is, part of paradise. While in the expression: [My minbar is located above of the entries (تَرعة) to paradise], the term ترعة refers to the entrance to the water hole. (This hadīth), therefore, means an entrance to paradise.”

160a. Abū Muḥammad said: “Abū al-Khaṭṭāb has narrated fi Bishr ibn al-Mufaddal and the latter from ‘Umar ‘Abd Allāh, ma of Ghufrah who narrated from Ayyūb ibn Khālid al-Anṣārī inform that Jābir ibn ‘Abd Allāh al-Anṣārī said that the Prophet SAAS cut out to meet them, saying: [Rejoice in the Abundance of the garden of paradise!] They asked: [Where is the garden of paradise O Prophet?] He said: [Majālis (sessions) for dhikr (God’s remembrance)]”

160b. “Similarly, in another hadīth: [Anyone who visits a patient on the path (path) to paradise.] The term مَنْخَفَ (مَنْخَفَة - its singular form) refers to طريق that means path or way. In the saying of ‘Umar ibn al-Khaṭṭāb: [I left you on the similar path (مَنْخَفَة) of enjoyment which also means the path. (The Prophet) in his expression: [Any who visits a patient are on the path to paradise] meant that (visiting the sick) is as if preparing one’s path to paradise. Similarly, sessions for dhikr would lead to the path of paradise. Likewise, in the say of ‘Ammār ibn Yāsir: [Paradise is below the bāriqah (gleam lightning)] which means the gleam of the sword and in another saying: [Paradise is under the shade of the sword]. Here, the (expressions) intend to say that jihād (endeavor or exertion) lead paradise, which also means that paradise depends on (jihād).”

160c. “Some people, however, held the opinion that the space located between (the Prophet’s) grave and minbar faced one of the angles

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83 This exertion or endeavor encompasses physical and spiritual aspects.
gardens of paradise. (They also said) that the minbar faced one entrance to paradise. This means that (the locations between) the two places were considered as parts of paradise because on a (in all direction) they faced towards the sky. For me — the first pretation is better — Allāh knows the best!"

. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

They said: “You have narrated that the Prophet said: [The ms are of the (descendent) of Quraysh!] You also said that Abū Ḥajjaj applied this hadīth in his support for the Anṣār on the day of the y of Banū Sā'īdah. You also narrated that ‘Umar, on his ebed said: [If Sālim, mawlā of Abū Ḥudhayfah was alive I will hesitate on this case!] In fact, Sālim was not the mawlā of Abū Ḥudhayfah but he was the mawlā of an Anṣārīte lady who had raised liberated him. And he was connected to Abū Ḥudhayfah by a ge of an alliance. You also considered that an imāmah ership) could be (nominated) among the mawlā of an Anṣār if person) has been the mawlā of Quraysh. And by this, (the m) could then be elected because he was the mawlā of (Quraysh) at the same time the mawlā of the tribe of his origin. They said: rein the hadīth the contradiction and divergence!"

Abū Muḥammad said: “We affirm that there is no radiction in the saying. There could be a contradiction if ‘Umar said: [If Sālim had been alive I do not have any doubt on his nation as your leader or amīr!] But he only said: [I do not have doubt about him!] this could have been (wrongly) interpreted and 1st what he has intended to mean. How could (people) assume
that 'Umar did not care for (the well-being of) the Muhājirūn whom the Prophet has affirmed (places) in paradise? Or that he did choose them although he had brought them (together) in consultation? Or that he doubted in the designation of Sālim as the chief? These (assumptions) are grievously wrong and (obviously) erroneous judgment. In fact, 'Umar had consulted (the Muhājirūn discuss) the issue of choosing (an imām) to lead the prayer. insisted they choose three (nominees) and ordered his son, 'Abd Allāh to make them carry out this order. It was then that he spoke about Sālim: [If only that he was alive I do not have any doubt about him!] In relation to al-Jārūd al-'Abdī, he said: [If only 'Uwaymish Banū 'Abd al-Qays was alive I would have chosen him!] And the term -إِلَيْهِ shows that he does not think anybody else except for Sālim and ('Uwaymish) to lead Muhājirūn) in the prayer. Later on, they (temporarily) agreed on choice of) Ṣuhayb al-Rūmī and ('Umar) requested him to lead prayer. (Ṣuhayb had to do so) until one of them, agreeable by all elected.”

XX. EXAMPLE OF HADĪTH INVALIDATED BY NAQI AND KHABAR

163. They said: You have narrated that the Prophet said: [The sun rises in the horizon between the two horns of satan. Let’s perform prayer upon sunrise!] They also said: [You attributed him to satan and that they reached the sky. And the sun, which was to the size of the earth, could move between its horns? With this you claimed that satan could move along the blood stream of Āda progeny and this contact (satan) was the smallest thing while in (former) contact (satan) was the biggest thing. You said that it
proper to perform prayer upon sunrise because at this time (the
1) was between the two horns of satan. What could be (the
sition of) a person to the Almighty Allah, when he performed the
yer during the sunrise and was between the two horns of satan?
d what prevented him from performing his prayer to Almighty
lah?"

4. Abu Muhammad said: "We affirm that whoever denounces this
\textit{dīth}, it means that the person does not believe in the creation of
an and genie. Indeed, Almighty Allah has created them with the
ility to change their state and able to disguise at times, as an old
or as a young man or as burning fire or as a dog or as genie and
ifesting itself in the heaven or reaching to a man's heart or
ming through the blood stream. (Satan) have been defeated and
 tioned by al-Qur'an, the traditions narrated from the Prophet, the
ious Prophets, ancient Books of Almighty Allah and the ancient
ple. Indeed, Almighty Allah has informed us in His Book that
occupied in the heaven to listen (or get information) but
ans) were driven away by the shooting stars.\textsuperscript{84} We were informed
 Almighty Allah that satan said: [I will mislead them and I will
ate in them false desire; I will order them to slit the ears of cattle
d to deface the (fair) nature created by Allah.\textsuperscript{85}] However, satans
es not appear before our (sight). How could it order us to do
ething if Almighty Allah has not given (satan) the power to reach
man's hearts, to create doubts in the mind, to adorn and instill
ce as stated by Allah the Exalted and Glory? Likewise, as
rated in the \textit{hadith} that satan was seen at times as an old \textit{Najid} man
as a frog or as a genie. In fact, Almighty Allah named some genie

as men just like (ordinary) men and women and the Almighty said: [True, there were among mankind who took shelter with persons among the genie] and in relation to the pure women of paradise: [restraining their glances, whom no man and genie before them have touched.] This proves that the genie menstruates just like women menstruated and the term لوطمة بالتدمية (menstruate) means (having intercourse followed by bleeding)

164a. Abū Muḥammad said: "We do not have the intention, in this book, to refute the Zindiq or the people who denied the manifestations of Allah, the Exalted and Glory as well as rejected His Prophet. What we intend to do is to refute those who erroneously claimed that there existed some contradictions, divergences and incoherencies in the hadith, committed by the Muslims. If there is a reason that leads a person to reject this hadith, it could only be due to his inability to perceive it or his inability to understand the reason for not performing prayer during sunrise for (at this stage) it lays between the horns of satan. We will show him the meaning so that he is able to comprehend — by the permission of Almighty Allah — and that it appears reasonable to him and worthy to be examined."

164b. "Indeed, (the Prophet) requested us not to perform prayer during sunrise because this is the time by which the sun worshipper prostrate to venerate the sun. There were many people of the pass who worshipped the sun by prostrating themselves. Almighty Allah has related to us the story of the kingdom of Saba' in which a hoopoe reported to Sulaymān, saying: [I found her and her people worshipping the sun besides Allah. Satan has made their deeds seen

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87  Sūrah al-Rahmān, 55: 56.
asing in their eyes. In fact, among the Arabs as well, there are people who worshipped the sun, venerated it and called it as goddess. And al-A‘shā said:

[I know not fear until kneel down before the goddess]

are he meant) it as the sun. And some (Qur’ānic) reciters read: ill you leave Mūsā and his people; to spread mischief in the land, to abandon you (bā‘rak) and the gods. The term بذرک means ndon you and the sun which you worship.”

c. “The Prophet dislikes us to perform prayer during the time an the sun worshippers are worshipping their god – the sun. And teaches us that during that time, satan or ʻiblīs is facing itself wards sunrise. By prostrating to the sun it means that they are also strating to satan and thus making satan the object of veneration.”

d. “As for term ‘horns’ here, they are not what (the image) they agioned them to be such as the horns of cow or sheep. The ‘horns’ e refer to the side of the head and it has two horns, meaning ning two sides. And I have never seen a horn grows from places er than this part (of the head) and the fact that it is known as um” is due to the place itself (of which it grows from). And that is y Arabs call a thing by the name of the place where it appears or erges due to certain reasons. When they said: [رفع عشيرته] (to raise legs]) they meant it as to raise his voice for when a man whose was being cut off, would raise his leg and scream for help. Since t time onwards, when it is intended for a man to raise his voice, it

Sūrah al-ʻrāf, 7; 127.
will be said to him: [Raise your leg!] And there are numerous examples of these types of sayings among the Arabs. As such this is the reason why sunrise (or the eastern part) is expressed as: [This is the point where the horns of satan rise up!] By this expression, also does not mean that it is referring to the horns of the cow that person imagines it to be, rather: [Here is the point where the head of satan rises up!]

164 e. "In relation to Dhū al-Qarnayn, Wahb ibn Munabbih said: [I is a man from Iskandariyyah, known also as al-Iskandarūs. He had dream that he came closer to the sun and was able to take off its two horns, one in the east and the other in the west! He told his dream to his people and (from that time onwards) they called him Dhū Qarnayn (the possessor of two horns). When it is said that a person has taken its two horns, it means that the person has taken both sides of (any object in discussion)."

164f. "The (term) "horn" also means locks of hair. Each lock of hair can be called a horn. And the Romans are called as [the horned people من ذات القرون] because they kept long hair."

"The Prophet SAAS also intends to inform us that during sunrise the sun worshippers venerated the sun. And satan will also move as the sun moves. The sun moves according to its head (orbit). Therefore, requested us not to perform prayer during this time whereby the sun worshippers are worshipping both the sun and satan. Indeed, this is (perplexing) information for us and we do not know except of what have been informed to us. The information that I have informed you, however, constitutes an acceptable and irreproachable interpretation – Allah knows best!"
4g. “The skeptics do not put forth this information and the likescept to reduce the unseen elements to the sensible ones byducing everything they know to those (sensible ones). It could beings) either among the dead or alive and applying the norms ofysical beings to the spiritual beings. When they hear (others eaking about) the angels who carry the throne on their shoulders th their feet (walking) on the lower heaven, they simply reject (the formation) for it contradicts what their eyes visualize — hence, king: [How could a spiritual being transverse through the heaven d what is located between them and the earth as well as the spaces dated above it, without us seeing any of their traces? How could aature be so huge? How could this (creation) be a spiritual being at has shoulders and feet?”

When they heard that Jibrail at times appeared before the Prophet as Bedouin or as Dihyay al-Kalbi or as a young man or as in real form ith wings that govern the eastern and western part of the heaven, ey started asking: [How could he change from one form to another? ow could he do it, at times so small and at other times so huge ithout adding anything to his volume, his body or attributes?] Here, means that they can only (accept things) which their eyes can receive.”

f they heard (the saying) that satan could reach the hearts of the rogeny of Adam and able to create doubts and bad thoughts (in their inds), they would ask: [Which entrance does it pass through?] Or t is possible for two spirits to coexist in the same body?] Or [How in it move through the blood stream?]”

54h. Abū Muḥammad said: “If they consider the unseen things in e light of the sensible manifestations of the omnipotence of Allāh,
the Exalted and Glory, they could understand that He is the One Who is able to cause all the water from the earth to flow into the sea since (the beginning) of His creation of the earth and what is (found) in it without adding and reducing anything from it. He is also able to digress (an abundant) flow of water through rivers such as the Dajlaj (Tigre), al-Furat (Euphrates) and al-Nil (Nile) snaking through cities, villages, and monuments and ruins for a month and (He is able to) dry it up leaving nothing except destruction. He is too able to do whatever they have denied. — Indeed, He is able to shake the earth despite its hugeness and thickness, its oceans, its mountains and its rivers, causing the mountains to hit each other, the (Abundance) water to recede, and the mountains to move from one place to another — He is Benevolence to the objects of His decree! He is the One Who widens the sight of human eyes and with its smallness and fragility, suffices (for a man) to perceive half of the horizon despite its immensity. (The man) is able to see the stars in the eastern and western (horizon) and whatever those exist between them. This (ability of sight) accomplishes a journey of five hundred years! (Allâh) also created angels whose earlobes and shoulders with a distance between them measuring five hundred years journey! What else could they refute, except the things that they know off? Could they see what their eyes do not show? Glory to Allâh! He is the Best Creator!"

XXI. EXAMPLES OF TWO CONTRADICTORY HADÎTH

165. They said: "You have narrated that the Prophet said: [Every child is born according to fitrah (natural disposition). It is the parents who make out of him a Jew or a Christian.] You also narrated that
miserable one is miserable since he is in the womb of his mother; the blessed one is blessed since he is in the womb of his mother; then a drop of sperm congealed, Allāh the Exalted and Glory sends it an angel to inscribe its lifespan, sustenance, happiness and sery] and that [(Allāh) rubbed off the back of Ādam and then took handfuls of clay and He said to it: {To paradise by My mercy!}, l the other: {To hell and I am not interested!} They said: [There contradiction and divergence. The people of qadr (free will) and pele of ithbāt (affirm the Attributes of God) use (these ahādīth) to port their argument that leads to schism among Muslims."

5. Abū Muḥammad said: "We affirm that by the grace of mighty Allāh, there is neither contradiction nor divergence. If the ṭazilītes comprehend well the meaning (of the ahādīth), they will differ from (the opinion of) the people of ithbāt (on the Existence Attribute of Allāh) and there will be no dispute (among Muslims). The term ‘fitrah’ here means beginning and creation and is based on the saying of His Almighty: [Praise be to Allāh Who created (out of nothing) the heavens and the earth], meaning its ginning and in another saying of His: [So set your face steadily and ly to the faith] which means the natural disposition by which He tioned man."

As for the expression: [Every child is born according to fitrah], (the ophet) was referring to the pact which man has been asked in the ns of their parents: […] and made them testify concerning
themselves, (saying): {Am I not your Lord?} They said: {Yea! We do testify!} 92]"

166a. "I do not know anybody who does not confess that he does not have a Creator and Protector even though he does not call Him by His name. Or worships other than Him so as to feel closer to Him or describes Him other than His attributes or relegates Him to a position that is incompatible to His Majestic position. And Almighty Allah said: [If you ask them, who created them, they will certainly say Allah! 93] Therefore, all newborn in this world, is inclined to the true religion (hanif) upon the pact and assertion made during the beginning of his creation and this runs through his spiritual reasoning. The Prophet said based on the saying of Allah the Almighty and Praised be to Him: [I created all of my servants to incline to hanif but it is satan that sways them away from the true religion and a Jew will teach his children to be Jews and a Magian will teach his children to be Magians.] This means that the parents will teach their children accordingly. It does not mean that by the first profession of faith, a person is legally responsible to it or deserves any reward. Don’t you see that when the children of unbelievers are among their parents, they are legally bound to their parents’ religion and have no merit to (the janāzah prayer) if they die? But if they came out from their family and be with the Muslims ruler, they will be legally bound to the religion of the ruler’s religion and have merit to (the janāzah prayer) if they die. With all this, it rests on the Omniscience of Almighty Allah."

166b. "In relation to the above ḥadīth, the dispute that lies between the people of qadr and ikhbat is (only) about (the meaning of) fitrah

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92 Sūrah al-ʿĀrāf, 7: 172.
93 Sūrah al-Zukhrūf, 43: 87.
Allegation of Ahadith Said to Contradict

According to the people of qadr, (the term fitrah) is synonymous to
and for them there is contradiction in the (above-mentioned)
hadith, while the people of ithbāt believe that fitrah means the
which man has professed upon his creation. If only each of the
ith is applied according to its perspective, there will be no
ences, or divergence between them.”

I. EXAMPLE OF HADĪTH WHICH CONTRADICTS ITS
HINNING AND ENDING

They said: “You have narrated from the Prophet that he had
[If anybody among you wakes from his sleep, let him not dip
hands in a pot of water except he has washed his hand three
This is because he knows not where he puts his hand during
sleep (فِهِيْلَةُ لا يُدْرِي أَيْنَ بَاتُكْ بَيْدَهِ).] They said: [That hadīth is valid if he
not say: {…this is because he knows not during his sleep, where
uts his hands (فِهِيْلَةُ لا يُدْرِي آيْنَ بَاتُكْ بَيْدَهِ). While asleep man knows the
of his hands, his body, his legs, his nose and his other organs of
body. (But he knows not where he puts hands) and it is more
ous if he has touched his private parts in his sleep. If a man
hes his private parts while he is conscious, this will not invalidate
vudū’” (ablution). How could he touch it when he is unconscious?
Almighty Allāh does not inflict (pain) on man things he knows

While asleep, a man may in his dream repudiates (against
gs), says blasphemy or lies, thinks of the wife of his neighbour
fornicates in his sleep. There is no human law or divine law that
ishes these acts.”

Abū Muḥammad said: “We affirm that this is a mere
mpion, knowing something but ignoring other things. Indeed,
there are several *fiqah* among the people of *fiqh* who think that it is obligatory for people who have touched their private parts to have their *wudu* again, whether awake or (after) sleeping. (They derive from the (abovementioned) *hadith* and another hadith that said [Whoever touches his private parts, it is obligatory for him to take his *wudu*.] We, however, do not accept this thinking for we consider that the *wudu* that (they) obliged upon those who have touched the private parts, as an act of washing the hands. Indeed, the private parts are the exits for excrements and impurities. Similarly, the *wudu* that (they) imposed after touching the food cooked on fire, as an act of washing the hands from dirt or residues from cooking and roasting.

"We have explained this and we will again provide the evidence (here). Since the *wudu* imposed (by them) upon touching the private parts means washing the two hands, then it is obvious why the Prophet SAAS has commended a man who upon awaking from his sleep, has to wash his hands before dipping them in a pot of water for he knows not where has he put his hands in his sleep. This is to signify that during sleep, he may have touched his private parts or anus which, risking him to have in his hands a drop of urine or trace of sperms if he has had sexual intercourse before falling asleep. If he dips his hands in a pot of water before washing it, the water become dirty. Thus, (the Prophet SAAS) explained that a man during his sleep may have unconsciously placed his hands on the private part or his anus."

"As for a man who, while awake, touches any of those parts, his hands will be sullied - for which he must not forget - he needs t
sh his hands before dipping them in a pot of water or before eating shaking hands (with others).”

III. EXAMPLE OF HADITH SAID TO BE INVALID IN S BEGINNING AND ENDING

They said: “You have narrated from the Prophet that he has hidden performing of prayer near a camel’s den for camels are ated from satan. His prohibition from performing the prayer near a nel’s den should not be ignored for (prayer) is a necessary act of notion. However, when you add (to the expression that) camel is ated from satan (it is unacceptable) for we know that the Prophet pws well; camels breed camels just like the cows breed cows, ses breed horses, lions breed lions and flies breed flies.”

Abū Muḥammad said: “We affirm that the Prophet and others ow that camels breed camels and it is impossible that a female an has given birth to a camel or a camel breeds a satan. Indeed, he ended us to know that the origin of creations, camel was created m a species that originates from satan. This is proven and it is ted in another hadith: [It was created from the aʾnān of satan!] re he means to say that (aʾnān) refers to surrounding or vicinity t like we say: [So and so reaches the aʾnān of the sky], meaning surrounding or vicinity. If (the camels) have been created from h (sources), people will say: [It has been created from such urces) or wombs or loins and the likes.”

he Arabs used to link the camel as wild species and they said: e wild she-camel!] (This is to show that) this is of the type that is st rebellious and difficult. They also claimed that the genies have ne flocks of animals in a country of Ḥush and these animals
roamed with man’s animals, which then resulted in wild offsprings. Ru’bah said: [Our flocks (breed) from Hush.] It is possible that from this point of view, the camels might be the offspring of the genie’s camels and the a’nān of satan which also means from their surroundings. Anybody who denies this is the one who denies the existence of the genies and satan and he will only believe in what his eyes see and whatever his senses feel. These characteristics are related to the doctrines of the Zindīqs and the philosophers. It is said that these two groups are known as al-dahriyyah and has nothing to do with the doctrines of the Muslims.

XXIV. EXAMPLE OF HADĪTH SAID TO HAVE AN INTERNAL CONTRADICTION

171. They said: “You have narrated from the Prophet who said: [If dogs are not part of an ummah I will order it to be killed, however kill those dogs which are entirely black]” He added: [The black dog is demon.] They said: [The order of this killing is it due to its black color or is it due to its (origin from) demon? Although he suggested sparing dogs (of other colors) in general for they are part of an ummah, but this fact in itself is not a reason to impose or obliging others to kill (the black dogs).]”
They also said that you have narrated that the Prophet SAAS red the killing of the dogs,\(^6\) to the point that there is not even dog left in Madīnah. How could he give such orders since the are part of an ummah? And with this fact, why could it not be eason that prevents him from imposing others to kill (the black )? They also said that the reason for abandoning the killing is n out of the (similar) reason for implementing the killing.”

Abū Muhammad said: “We affirm that all species of animals ed by Almighty Allāh are part of an ummah of their own her they are dogs, lions, cows, sheep, ants, grasshoppers and the . It is just the same as human beings are part of an ummah. wise, genies are part of an ummah, as Almighty Allāh said: re is not an animal that lives on the earth, nor a being that flies wings, but forms part of communities like you\(^7\) which means the genies are just like us, searching for food from noon to night protection against danger. In addition, Allāh Almighty nunciates with them in the same way as He communicates with O You assembly of genies and men! Came there not unto you s from amongst you?\(^8\) } When the Prophet ordered the dogs to lled, in any circumstances, this would affect the proportion of omunity and cut off its lineage.”

s are useful for men in guarding their houses, watching and ing their belongings as well as useful for hunting. Indeed, the uins and the inhabitants of the desert would have no food of stence without the dog (helping them). Almighty Allāh said:

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\(^{6}\) Sunan Abū Dāwūd, 3:108 (No. 2846); Sunan Ibn Mājah, 2:1068 (No. 3200-3202); Sunan al-Dārmī, 2: 90; Al-Mu'jam al-Kabīr, 12: 384 (No. 13423), 12: 451 (No. 13639).

\(^{7}\) Surah al-An’ām, 6:38.

\(^{8}\) Surah al-An’ām, 6:130.
[Eat what they catch for you \(^99\)] and this proves that Almighty Allah has created them for our benefit.”

172a. “Abū ‘Ubaydah has mentioned that there were two travelers and one of them had a dog. While they were on their journey, robbers attacked them. One of them fought but he was seized and buried up to his neck. Then the crows and vultures came hovering over him intending to peck and tear out his eyes. Seeing those birds hovering over its master, the dog continuously dug the soil until he was able to come out of it. His friend, on the other hand, managed to flee without giving him any help. On this matter, a poet said:

[H]is neighbour and companion runs away from him,

But his dog dug the soil and saved him even though it was beaten before]

There is no other animal that defends its master like a dog and not as devoted as it is, ever though it has been chased or beaten. There are numerous and true information on dogs but we dislike it and are forced to mention it. Dogs are not only part of an ummah but also species among the animals as well as the genies. Ibn ‘Abbās said: [Dogs are one of the species of the ḥinn but are of the inferior kind of genie. If it comes to you while you are eating, throw it some food for it has a soul (nafs).] This means that (the dog) has eyes, with which they strike. The term nafs as in (Ibn ‘Abbās’ s statements) means eye.

[It is said that so and so is the victim of the nafs] meaning – the victim of the evil eyes. (Ibn ‘Abbās also) said: [The jānn are the metamorphosis of the genies, just as monkeys are the metamorphos

he Israelites. It is not impossible that dogs are of a similar
tion.]”

6. “This matter, however, could not be understood through eption, analogy or reasoning. Indeed, the issue rests in whatever Prophet has informed us and in whatever has been informed by e who have heard from those who have seen him. They do not e any judgment on this matter except based on what they have d from the Prophet or listened from those who have heard from or the authentic historical tradition appearing in the ancient cs. However, this issue is not related to religious duties or native traditions. And this issue has nothing to do with us, ther the dogs are wild animals or genies or the product of amorphosis. If the dogs are wild, the Prophet has ordered the ng of the black dogs, as he said that they are satans and they are most ferocious, dangerous and ugliest among the species of the s. (In addition), this type of dog is prone to rabies as compared to rs and it is useless for it is the worst watchdog, the worst dog for ding and the laziest one.”

hen (the Prophet) said: [It is satan!], he meant to say that it is the t malicious species. Likewise, (in a situation when) somebody : [So and so is satan!] or [He is really a rebellious satan!] or [He e real lion of ‘Äd!] or [He is the real wolf of ‘Äd!] he meant to that the person is akin to the (words used).”

en if the dogs are of the (offspring of) genie or metamorphosed n genie, the Prophet is only referring to the black dogs as satan, e, one has to kill them for they are harmful. Indeed, satan is the llious genie, the hinn is weak and inferior kind of genie.”
172c. “As for the Prophet’s order to kill the dogs in Madīnah, it order does not contradict his words in any way: [If dogs are not part of an ummah, I would have commanded them to be killed.] Indeed, his days, Madīnah was the place where the revelations came through the angel of Almighty Allāh and the angel will not enter a house when there is a dog or pictorial illustration.\(^{100}\) This was narrated from the Prophet.”

Muḥammad ibn Khālid ibn Khidas narrated from Muslim ibn Qutaybah who then narrated from Yūnus ibn Abū Ishāq who narrated from Mujāhid and the latter from Abū Hurayrah who heard from the Prophet saying that Jibrīl informed him: “What prevented me from coming to see you yesterday was that you have a curtain with pictorial illustrations hanging at the door of your house. There was a dog in your house, chase it away!”\(^{101}\) The dog belonged to Ḥasān a Ḥusayn but was resting under their bed (nādd). This proves that the angel disliked dogs whether in the houses or in the cities. Hence, the Prophet ordered the killing of the dogs or to reduce their numbers away from the places near to Madīnah but he did not order the killing of the dogs at places exterior to places where the angel revealed the revelation. Abū Muḥammad said: [The terms al-nādd means bed if one spreads the sheet on top of it.]”

\(^{100}\) ‘Undat al-Qārī, 10: 582 (No. 3225), 10: 669 (No. 3322), 12: 50 (No. 400) Al-Musnad, 5: 508 (No. 16346); Al-Mujām al-Kabīr, 5: 93 (No. 4685-4696) 5: 94 (No. 4691-4692), 5: 95 (No. 4695-4698); Al-Targhīb, 4: 45; Ke ‘Ummat, 15: 403 (No. 41570); Sunan Ibn Mājah, 2: 1203 (No. 3649).

V. EXAMPLE OF HADITH SAID TO BE INVALID IN ITS GINNING AND ENDING

They said: “You have narrated that the Prophet said: [There are] three perverse animals, which can be killed in sacred or non-sacred animals as like the crow, vulture, dog, snake, and mouse.] He also said: ‘Il those five animals and other five (animals) with them], and this is an irreligious practice. But to kill them for the reason of being perverse, is not possible since perversity and righteousness could not be attributed to these animals. Reptiles, wild animals and birds are the satans. genie nor man, to be attributed to perversity or righteousness.’

Abū Muḥammad said: “We affirm that whoever believes these things, wild animals and birds are not subject to rebellion or dience contradicts the Book of the Almighty Allāh, His Prophets His Messenger as well as the previous Books of Allāh. Indeed, mighty Allāh informed us that His Prophet Sulaymān used to take the bird, asking: [Why is it I see not the hoopoe? Or is he one of the absentees? I will certainly punish him with a severe ality or execute him, unless he brings me a clear reason.] This is a valid excuse and justification for its absence was sought. It is possible for him to punish (the hoopoe) except in the case that it sinful and disobedience. And sinful act and disobedience substitute perversion. If somebody is known as disobedient, he could be known as perverse.”

“The story of the hoopoe was further explained by Almighty Allāh (in the Qur’ān). After it has been forgiven by Sulaymān, it said: [I have compassed territory that you have not compassed, and I have come to you from Sabā’ with true tidings. I found there a woman ruling over them and provided with every requisite; and she has a magnificent throne. I found her and her people worshipping the sun besides Allāh. Satan has made their deeds seem pleasing to their eyes and has kept them away from the path, so they receive no guidance; kept them away from the path, that they should not worship Allāh Who brings to light what is hidden in the heavens and the earth and knows what you hide and you reveal.{{04}}]

“If these words came from a wise man or perhaps came from the Prophets, they were good statements – a motivation, an encouragement and a clear proof. Can it also possible that these statements were to come from a disobedient, perverse and immoral and (later be) rightly guided?”

“Almighty Allāh also explained about ants and what they have spoken, found in (the following verse): [And Sulaymān was Dāwūd’s heir. He said: O you people! We have been taught the speech of birds….{{05}}, which means that the birds are able to speak exactly like man is able to speak. The verse (continued): [At length, when they came to a lowly valley of ants, one of the ants said: O You Ants!{{06}} which means that the ants are able to speak just like man. (In other verse) He said: [There is not a thing but celebrates His praise and you understand not how they declare His glory.{{07}}] And elsewhere

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ou mountains! Sing you back the praises (awwibī) of Allāh with And you birds (also).... *108*] (The term awwibī means sabbiḥi
ted)."

Abū Muḥammad said: “I have read in al-Tawrāt and it said that on the fortieth day, had opened a small window which he made eark. Then, he set free a crow and it never came back even when water has receded from the surface of the earth. He then, sent a several times and it came back at night, having in its beak an leaf. He knew that the water has subsided from the surface of earth and he prayed to Almighty Allāh before putting a collar and the dove’s neck and painted its leg.*109*"

Muḥammad said: “I also have read in al-Tawrāt that Almighty 1, upon the creation of Ādam, has said to him: [*Eat whatever you e from the trees of the garden but do not eat anything from the of the knowledge of good and evil or you will die on the very you have eaten it.*] This also means that you will be formed to another situation after death.”

snake is the most cunning animal among the earthly animals it said to the woman: [*Both of you will not die even if you eat the tree. It is only that your eyes will be opened and you will be the goddess who knew the good and evil.*] The woman took the and ate it, then persuaded her spouse to eat it as well, thus their were opened. They realized that they were naked. Then, they the fig leaves, weaved them to cover themselves and they heard voice of Almighty Allah from paradise and hid among the trees of

*Sūrah Saba’:* 34:10.
*Genesis, VIII: 6-12.*
*Genesis, II: 16-17.*
the paradise. But He called them. Ādām said: [I heard your voice in the garden and I saw myself naked so I hid myself from your sight. Allāh said: [Who told you that you were naked, indeed you have eaten the fruit of the tree that I have forbidden you from eating. Adam replied: [It is the woman who persuaded me to eat.] And the woman replied: [It is the snake that persuaded me to eat.] Then Almighty Allāh said to the snake: [Since you have done this, you will be cursed and you will walk on your stomach. You will eat the soil and I will induce enmity between you and the woman as well as her children. They will crush your head and you will bite them at their heels.] He also said to the woman: [As for you, you will suffer a lot in your pregnancy, you will deliver your baby in pain and when you refer to your husband, he will dominate you.] He said to Adam [Cursed is the ground because of you. It will yield the thorns and you will get your food out of your sweat until the day you return to dust for you are created from the dust.111]

174c. Abū Muhammad said: “Don’t you see that the snake has exceeded its bound and cheated, and Almighty Allāh cursed it and changed its creation and made the dust to be its subsistence? Is it possible for us now, not to call this animal as perverse and disobedient just as the crow that disobeyed Nūh?”

“The people of nazar were of the opinion that the crow (deserved) to be called as the separator for it has abandoned Nūh and went away. That is why they saw in (the crows) a bad sign and its caw announced separation and banishment. They also derived the term ghurbah (absence) from its name (ghurāb) and they expanded further the meaning of absence as [threw him far away] or [here is the
Allegation of Hadith Said to Contradict

The term urāb (crow) because it abandoned Nūh and went away from him.”

Id. Abū Muḥammad said: “Another proof could be referred from hadīth narrated by Muḥammad ibn Sinān al-'Awfi who narrated in ‘Abd Allāh ibn al-Ḥārith ibn Abzā al-Makkī who also narrated in his mother Rā’iṭah bint Muslim and the latter from her father said: [I was with the Prophet at Hunayn and the Prophet asked of my name¹¹² and I answered: ghurāb. He then said to me my name as Muslim. The Prophet disliked him to be called Ghurāb because the crow (ghurāb) was perverse and disobedient and hence ‘urāb) was named as “Muslim” for the name Muslim was opposite Ghurāb that is, the crow disobeyed but ‘Muslim’ means submitted it was derived from the term al-istislām which means self-render and submission.”

The Prophet loved a beautiful name and disliked a bad name as we mentioned in this book. However, if we put aside this matter I concentrate on the term “muslim” which indicates one who bably obeys and disobeys just like the snake, the crow and the use and then relate (the discussion to) the language of the Arabs its vocabulary, we could possibly name those animals mentioned to be fāsiq (sinful) which is synonymous to kharūj (went ) from someone who hurt him.”

Is said that if the rind of the date peels off, the date will become worse. Everything that comes out from something can be called verse (fāsiq). And Almighty Allāh said: [...Except Iblīs. He was

Al-Mustadrak, 4: 275.
one of the genies and he broke (fasaga) the command of his Lord....[113] this means that (the Iblīs) escaped from the order of his Lord and the obedience which he owed to Him."

"As for the snake it came out from its hole to hurt man by spoiling their food, biting them, sipping their drinks and spitting venom into it. Likewise, the mouse came out from its hole spoiling man’s food, gnawing their clothes, and setting fire to a person’s house with the oil-lamp. There is no other animal on earth that is more harmful than the mouse. The crow perched on the wound of the camel and pecked at it until it dies. This is why the Arabs called the crow as “Ibrū Dāyah” for it does nothing good but only steals man’s food."

"The dog is a voracious and rapacious animal just like other wild beasts. Those animals as mentioned could be possibly known as perverse for they came out to harm man with their misdeeds. Thus, here is the solution for those who refused to apply the idea of obedience or disobedience to those animals. Perhaps, it is bad!"

XXVI. EXAMPLE OF HADĪTH INVALIDATED BY NAZAR

175. They said: “You have narrated that the Prophet (before he) died has pawned his coat to a Jew for a certain amount of barley.[114] Glory to Allāh! Is there not among the Muslims or noble people or a lender who could assist him? Indeed, Almighty Allāh has extended His bounties to them, enabling them towards the opening of many countries and they benefited from the tax collection that is, from Yaman to Bahrain and to Oman and not excluding the ‘white land’[115]

[115] White land here refers to the lands that are fully cultivated.
Allegation of Ajādīth Said to Contradict

īajd and Ḥijāz. In addition, there are several rich companions like mān, ‘Abd al-Rahmān and the likes, where are they?’

y said: “This is a sheer lie! And the one who spread this lie nds to praise the (practice of) asceticism and scarcities in the li of the Prophet. This is an incorrect way of praising the Prophet.”

ow could it possible for a person to be hungry if he (has the ity) to equip his armies, to sacrifice one hundred animals and to m Allāh has granted bounties such as Fadak and others? Mālik Anas reported from Abū al-Zubayr and the latter from Jābir who : [The Prophet slaughtered seventy camels at Ḥudaybiyyah. Each iel is meant for seven people.116 And during ‘umrah al-qadā’, the phet has slaughtered sixty camels in compensation of the ‘umrah, n which the polytheists have prevented him and others from ormning it.] How could the Prophet be hungry when he is able to seven orchards in ‘Āliyyah? And how could he fail to find ebody to lend him money to the point that he has to pawn his t just to get some barley?”

. Abū Muḥammad said: “We affirm that (the Prophet’s behavior) ot like what has been said; it is exaggerated and indeed is able! This is because with his wealth the Prophet gives erence to others over himself and distributes it to the deserving ple among his companions, the poor, the needy and the utunate ones, particularly during the difficult times of the slims. He never rejects a beggar or hesitates to give when he nd them, nor does he amass dirham after dirham. Umm Salamah 2d to him: [O Prophet of Allāh! I see that you are sad, are you

Al-Tamhid, 5:5.
sick?] He replied: [No! It is because of seven danānir, which received yesterday. I forgot and left them in the corner of the bed. I spent the night without distributing them.\(^{117}\)]

176a. "'Ā'ishah was crying when she spoke about the Prophet: my father! He never sleeps on the soft bed or satisfies himself (to fullest) with barley bread.\(^{118}\) This statement, however, is applicable to one of two events, as follows. First, (the Prophet) gives preference to others over himself, to the point that he left nothing for himself to eat. This is one of his qualities. And Almighty Allāh said: [But give them preference over themselves, even though poverty was their lot\(^{119}\)] or else he never eats to his content the barley bread and likes for he hated to eat something to his satisfaction. Indeed, my virtuous men and mujāhidūn hated to eat things to their satisfaction and the Prophet was the most dignified one among them as well as the most proper to be followed."

176b. "Abū al-Khaṭṭāb narrated from Abū 'Āsim 'Ubayd Allāh 'Abd Allāh who then narrated from al-Muḥābbar ibn Ḥārūn v narrated from Abū Yazīd al-Madānī and the latter from ‘Abd Raḥmān ibn al-Muraqqī’ that the Prophet said: [Almighty Allāh creates not any container which is full of evil more than the stomach hence it is inevitable for one to fill one-third of it with food, one-third with drink and one-third is (empty) for it to aerate.]"

“Mālik ibn Dīnār said: [The believer is likened to a sheep (ma‘būrah)?] which means a sheep that swallows a needle in its h. It is neither useful for the sheep nor for the hay. Somebody said Ibn 'Umar about jawārish (medicinal herbs for gastric) and

\(^{117}\) Al-Musnad, 10: 178 (No. 26576), 10:213 (No. 26734).

\(^{118}\) ‘Undat al-Qārī, 14: 420 (No. 5415).

All the Hadiths Said to Contradict

Al-Hasan was eating and a man came to visit him and he said: [Eat!] and the man replied: [I have eaten and I have no appetite for anything now!] (Al-Hasan) replied: [Glory to Allah, how can he eat a thing to the point that he has no appetite for other things?] Malik ibn Nadr or somebody else said: [I wish I can sustain myself by sucking polles, for I feel ashamed of Almighty Allah seeing me frequenting the toilet.] Bakr ibn 'Abd Allah said: [I do not find life in food unless I replace my full stomach with hunger, or (I do not find life) unless I stop wearing my clothes by using the clothes when I was a slave, or do not find life) unless I need neither eat nor wash my hands after eating.]

To relate the event of 'A'ishah's crying: [By my father! Whoever eats barley bread to his (fullest) satisfaction; (he needs to know) that the Prophet never eats the wheat bread or barley bread to his (fullest) satisfaction] for one or the other reason explained earlier. In addition, when she said (using the phrases) "the most tasteless kind of food" (ghassa ql-ta 'amayn), she intends to make clear that, if the Prophet ever eats them to his (fullest) satisfaction, then (it goes without saying that he did the same) to other kinds of food.

Jmar said: [If I want I can always have roasted meat brought to me, some sināb (as well as the cooked camel hump.] He added: [If I want, I can always have someone bring me a young animal to be slaughtered, (to be cooked and) mixed with some cereal, raisin and

_Sināb refers to a kind of spices made of mustard and dry raisin._
fat until it looks like the gazelle blood and the likes. Howe
abstain myself when) I heard Almighty Allāh said to some f
{You received your good things in the life of the world, and yo
your pleasure out of them; but today shall you be recompenes
penalty of humiliation.... \[121\]}

"Indeed, a rich but greedy man can be a victim of circums
whereby his wealth is not at his disposal even though he owns
furniture, and other treasures to be loaned or pawned. (C
contrary) how could a man who hardly owns a single dirh
fortune offer others charity and (needless to say) to prevent
from calamity – but thrive (for himself)?"

176c. "How could the wealthy Muslims among the compani
the Prophet know that he is in need of food since he never reve
informs it to them? Indeed, we also observe this phenene
ourselves and among our close ones. We also see a man who
dire need of something, hardly troubles his children, his famil
his neighbours to the point that he sells his precious thing
borrows from a stranger or person unknown to him."

176d. "Indeed, the Prophet pawned his coat to a Jew, becau
Jews in his era, engaged in food transaction. The Muslims di
gage in transaction with (the Jews) for the Prophet forbade
from involving in monopoly. \[122\] Why must they reproach the Pr
with this issue and express their (so called) amazement to the
that some heretics have accused al-A‘mash of lying on this issue

\[121\] Sūrah al-Ahqāf, 46: 20.
\[122\] Monopoly refers to a system of transaction whereby a small num
people who own a very large share in something, so preventing other
sharing it.
VII. EXAMPLE OF HADĪTH SAID TO BE INVALIDATED ANALOGICAL REASONING

They said: “You have reported that—the Prophet had commissioned 'Amr ibn al- 'Ās to make judgment among the people, 'Amr had said to him: [I will judge in your presence, O Prophet!] Prophet replied: [Do it! If you judge (properly), it will be counted for you, ten good actions but if you make a mistake, it will counted only one good action for you.]

They added that such a statement should not be attributed to mighty Allāh for the personal effort (Ijtihād) of 'Amr could be a rect judgement as well as a wrong judgement. He does not have to eavour for it but to try to do so. The work, the resolution, the real the hardship which he has to bear in giving a good judgement is not differ from anyone who had endured like him in reaching an onous judgement. What was the reason of crediting him with one id action in one case and ten good actions in the other case?”

Abū Muhammad said: “We affirm that the personal effort in ching a correct judgment is not identical to the personal effort in king an erroneous (judgment). If this principle, (as claimed by m) is valid, the Jews, Christians, Magians and Muslims will be of ilar (standing). The supporters of various doctrines will have the ants to the same rewards for their personal effort and those reportors as well as their doctrine will be of the same value. Thus, will lead them to think that they are on the true path and their versaries are on the wrong path.”

Saḥīḥ Muslim, 6, (No. 10); Sunan Abū Dāwūd, 3: 299 (No. 3574); Sunan ibn Mājah, 2:776 (No. 2314); Al-Munawwir, 6: 244 (No. 17837); Mishkāt al-Maṣūbihī, 2: 333 (No. 3732); Kanz al-Ummāl, 6:7 (No. 14597).
Abū Muḥammad said: "However, to our mind, (the end result) of the personal effort of each individual rests on the tawfiq (sucor) granted by Almighty Allāh. There will be a lot to discuss on this point as this is not the (suitable) place for it. A man has directed two persons to search for his missing animal and asked them to give their fullest effort to search for it by promising them a reward if they were successful. One of them had walked fifty kilometers to search for the animal and he troubled himself as well as having a sleepless night but returned empty-handed. The other man walked at a pleasant pace for about a kilometer but returned with the animal. Hence, the one who found the animal deserved the great reward and the valuable present even though the other one endured more difficulties and troubles than him. What will happen if both of them put in the same effort (for the search)? However, it happens that the act of a man is of the same worth with that of others and it is the Almighty Allāh Who decides to give His preference to anybody He wants. Indeed, He does not owe anything to anybody and nobody has any right over Him."

178a. Abū Muḥammad said: "I have read in the Gospel that I (Jesus) had said to the ḥawāriyyūn (disciples): [The kingdom of heaven is like a man who came out at dawn to hire the workers at his vineyard on the condition that he will pay each and everyone of them a dinār per day and then he sent them to his vineyard. Three hours later when he came out he saw some people sitting idle at the marketplace and said to them: {Go to my vineyard, I will give you what is fair} and so they went there. Later on, at the sixth hour, he came out and again at the ninth hour as well as at the eleventh hour. Then, the evening he said to his man: {Give the workers their wages starting from the last one until you reach the first one.} So the master gave the workers their wages equally. When they received the
yes they were upset with the owner of the vineyard and said: {The worker had worked for only one hour but received the same wages as us.} He replied: {I don't ill-treat you, I have given according to the condition and I have given my generosity to all of you, after all, the wealth belongs to me and I will do what I want with it, hence, the first shall be last and the last one shall be the first. 124]”

VIII. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

They said: “You have reported that the Prophet had said: whoever contemplates on doing any good action but does not accomplish it, will only accrue one good action but if he performs it, will accrue ten good actions. 125] You also reported that the intention (niyyah) of a man is worth more than his act. 125 Therefore, the first hadith, the intention is worth less than the act but in the second hadith, it is worth more than the action. There are traduction and divergence in the hadith.”

Abū Muḥammad said: “We affirm that there is no contradiction, because Almighty Allah. Anyone who contemplates on (doing a) good action but did not accomplish is different from the one who had accomplished it. This is because the person who contemplated did act, while the other has acted but without (giving much) thought to his action. As for the saying of the Prophet that a man's intention is worth more than his action, this means that Almighty Allah grants the ever the eternity of paradise for his intention and not for his act. If believer is rewarded for his act, the idea of eternity is not

Cf. Matthew, XX: 1-16.  
Al-Musnad, 3: 17 (No. 7200), 3: 384 (No. 9337), 3: 562 (No. 10471);  
Mawardi, 1: 40 (No. 31); Sahih Ibn Hibban, 14: 45-6 (No. 6171).  
Al-Mu`jam al-Kabir, 6: 185-6 (No. 5942).
applicable since he acted it for only a few specified years. Hence, the rewards accrued to him are according to that specified time and not which is twice as much of the time. Indeed, Almighty Allāh w. grant the eternity of paradise upon one’s intention. This is because the believer has intended to obey Almighty Allāh forever, and his obedience will persist no matter whether He extends his life forever (or not). When he dies, Allāh will reward him for his intention. Similarly, to the infidel, his intention is worse than his act. This is because the infidel has an intention to lead his life as an infidel. At his infidelity will persist no matter whether He extends his life forever or not. When he dies, (Allāh) will (reward) him for his intention.

XXIX. EXAMPLE OF HADĪTH SAID TO BE INVALIDATE BY THE BOOK AND NAZAR

181. They said: You have reported that the Prophet had stopped the well of Badr and said: [O ‘Utba ibn Rabī‘ah! O Shaybah ibn Rabī‘ah! and so and so, have you found that whatever your Lord h promised to be true? ] [Indeed we found that whatever our Lord h promised us is true. ] Somebody was asking him about this saying and he then replied: [By the One who holds my soul in His hand; truth they are listening just as you are listening. ] Almighty Allāh also said: [But you make those who are buried in graves to hear. ] He also said: [Truly you cannot make the dead to listen. ] The you also reported that the Prophet had said on the day of al-Ahz...
tions), thus [Allāh, the Lord of the decayed bodies and the 
hilated spirits]. When Ibn ‘Abbās asked the Prophet about the 
its: [Where do the spirits go when they are separated from the 
ies and where do the bodies go when they are decayed.] He 
ied: [Where does the light of the lamp go when it is extinguished 
where does the sight go when one is blind and where does the 
( of man) go when he is sick? Ibn ‘Abbās replied: [No where!] 
the Prophet answered: [So do the spirits, when they are 
ated from the bodies.] Those statements, however, do not 
mble the sayings of the Prophet: [They are listening just as you 
listening] and [You cannot see the torment of the grave.]”

Abū Muḥammad said: “We affirm that the idea that Almighty 
resurrects those who are in the grave even if their bodies had 
yed and the bones had decomposed and reduced to ashes 
forms to intellectual discernment and is authenticated by nazar, 
Books and the traditions. And certainly the idea that they will be 
eted upon their death in the barzakh, also conforms to 
lectual discernment and is authenticated by nazar, the Books and 
tractions.”

the Book, Almighty Allāh said: [In front of the fire will they be 
ght morning and evening and the sentence will be on the day that 
gement will be established, cast you the people of Fir‘aūn into the 
rest penalty.] This means that those who rejected (faith in 
h), upon death, they will be (brought) in front of the fire, 
ing and evening, before the day of judgement as well as on the 
of judgement and they will be severely tormented.”

Surah Ghafir, 40:46.
“Almighty Allah also said: [Think not of those who are slain in Allah’s way as dead. No, they live finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah and with regard to those left behind, who have not yet joined them (in their bliss) the martyrs glory in the fact that on them is no fear or cause to grieve.] This relates to the favour granted by Almighty Allah to the martyr of Badr; May Allah has mercy on them. When they were exhumed from the pit of the canal (even though they had died) they were sweating (raithan yatahannawn) somebody exclaimed (in amazement): [We will never refute anything again after this!]

182a. I heard Muhammad Ibn Ubayd had narrated from It ‘Uyaynah that Abu al-Zubayr narrated from Jabir. The latter reported that Mu’awiyah intended to canalize the water-source which he had dug. According to Sufyân, the water-source is known as At Ziyād. In Madīnah he invited the Madīnites who have had the relatives slain, to gather their remains. Jābir said that they came, exhumed the dead bodies but found sweating bodies and when the spade, accidentally hit a leg of one of the dead men, blood oozed out. Abū Sa‘īd al-Khudrī said: [Nobody can ever deny anything after this!] ‘Ā’ishah bint Taḥlah had seen her father in her dream and I said to her: [O my little daughter! Take me out from this place for I suffer from the humidity!] So (‘Ā’ishah) exhumed him (from the grave) after thirty years or so. She (found) that he was lying in watery place but looked very fresh and nothing had changed him. Then she buried (her father) in Hijriyyīn, Baṣrāh. This (work c

utation was entrusted to ‘Abd al-Rahmān ibn Salamah al-

ese facts are well-known and they are valued as visual (‘iyān) imony. If it is possible for those martyrs to be alive and be near to r Lord, who sustained them, it is also possible for them to be py and rejoice. Likewise, why will it not be possible for their mics, who waged war against (the martyrs) is alive but tormented he hell fire? If it is possible for the dead to be alive, why will it be possible for them not to listen? Indeed, the Prophet SAAS had armed us and he is certainly right.”

b. “As for the tradition stated by the Prophet on Ja‘far ibn Abī ib: [He is flying with the angels in the paradise and he had called n the man with two wings] as well as other traditions from the phet on Munkar and Nakīr on the torment of the grave and (the phet’s) invocation: [I seek refuge from (Allāh) against the upations of life and death. I seek refuge from You against the ent of the grave as well as from the temptations of al-Masīh and lajjāl. All those traditions are authentic and one should not t them. If such traditions are false then nothing is true in our gion and so are the traditions of our Prophet.”

c. “In relation to the saying of Almighty Allāh: [But you make se who are buried in graves to hear] and truly [You cannot

‘Umdat al-Qārī, 10: 133 (No. 2822) and 10: 134 (No. 2823), 15: 461 (No. 6367).
make the dead to listen\textsuperscript{137}, they have nothing to do with the abov
said matter, for the word \textit{al-mawtā} (dead) means the ignorant one
who are (alluded to be) the people of the grave. The real meanin
(from those two verses) is that, you are unable to make somebody t
understand (a thing) since Almighty Allāh had created him to be a
ignorant person. And you are unable to make anybody to hear yo
since Almighty Allāh had created him to be a deaf person and remot
from His guidance. Within those verses also, there are proofs of wh
we have mentioned earlier that the blind (\textit{al-a’mā}) and the seeing (\textit{a
baṣīr}) are not alike.\textsuperscript{138} The term \textit{al-a’mā} means the infidel and \textit{a
baṣīr} means the believer. (In the verse): [Nor are \textit{al-zulumāt} (th
depth of darkness) and \textit{al-nūr} (the light)\textsuperscript{139}], the term \textit{al-zulumā}
means the infidel while \textit{al-nūr} means the faithful. (In the verse): [No
are the \textit{zillu} (chilly shade) and the \textit{ḥarūr} (genial heat) of the sun\textsuperscript{140}
the term \textit{al-zillu} means the paradise and \textit{al-ḥarūr} means the hell-fire
(In another verse): [Nor are alike those that are \textit{al-ḥiyā’} (living) an
those that are \textit{al-amwāt} (dead)\textsuperscript{141}], the term \textit{al-ḥiyā’} (those that ar
living) refers to the intelligent ones while \textit{al-amwāt} refers to th
ignorant ones. (In the verse): [Allāh can make any that He wills t
hear, but you cannot make those to hear who are buried in graves\textsuperscript{142}
(the verse) gives the meaning that you are unable to make th
ignorant to understand since they are just like the dead in the graves
(In fact) there are numerous passages of similar (tone) in al-Qur’ān
Nonetheless, the dead ones (\textit{al-mawtā}) to whom (al-Qur’ān) referre
to as the ignorant ones, does not in any case relate to the martyr c

\textsuperscript{137} Sūrah Fāṭir, 35:25.
\textsuperscript{138} Sūrah Fāṭir, 35:14.
\textsuperscript{139} Sūrah Fāṭir, 35:20.
\textsuperscript{140} Sūrah Fāṭir, 35:21.
\textsuperscript{141} Sūrah Fāṭir, 35:22.
\textsuperscript{142} Sūrah Fāṭir, 35:22.
and (it is incorrect) for people to refer to this argument against this is because those martyrs are alive as affirmed by Almighty h.”

1. “As for the Prophet's saying: [Lord of the decayed bodies and annihilated spirits], he was referring to something which is wnt to all people and what is visible to them. But if something is they considered it invalid and annihilated. (In the sight of) Allāh, wows that (the martyrs), are not being annihilated. Don’t you see a healthy, big and fat man, can loose half or one third of his body ght when he falls sick for a day or two? We don’t know where the 1 has gone to, for us it has disappeared and only Almighty Allāh ws where it is and what happens to it. If one fills some water in a glass container and leaves it aside for a day, (one will observe ) some part of the water would have evaporated due to hot ther. The water will completely evaporate if one leaves it for a 3 period of time. It is not possible for the glass to absorb the water e permeated by the water. We are unsure where the content of the tainer goes but this is known only to Almighty Allāh. If we nguish the light of a lamp, it dies off and to us it just vanishes ny but we do not know where it goes. It is Almighty Allāh Who ws how and where it goes. And so do the souls; for us, they are ihilated. The Prophet informed that they are in the bladder of a en bird, located between the higher region of the heaven and valley of the hell, eddying within the air and the like.”

X. EXAMPLE OF TWO CONTRADICTORY HADITH

Kanz al-'Ummāl, 15: 676 (No. 42689).
183. They said: “You have narrated that the Prophet said: [Be agreement with the best ones among you, they will be your delegation to paradise. Prayer is your offering, do not put forward except the best among you.] You also reported: [Perform your prayer with anybody whether he is a good or bad man and it is allowable whether the imām is a good or bad man.144] Hence, there is divergence and contradiction in the aḥādīth.”

184. Abū Muḥammad said: “We affirm that there is neither divergence nor contradiction between them; by the grace of Allah. The first and the second hadīth must be applied in their proper perspective. If each of the hadīth is viewed from its own context there will be no contradiction. The saying: [Be in agreement with the best among you, they will be your delegation to paradise and do not put forward except the best among you], the Prophet was referring to the imām of the mosque among the tribes within the localities, so the best, the pious and the good reciter of al-Qur’ān among them will be selected and not the illiterate or the wicked one.”

“As for his saying: [Perform your prayer with anybody whether he is a good or bad man] and that [It is allowable whether the imām is a good or bad man], the Prophet was referring to the leader who unite and lead his people in the congregational prayer or the prayer the a’yād. (He also urged the Muslims) not to rebel against the leader or to disassociate oneself from the community of the Muslims even the leader is a perverse man (fājir). This is because the imām indispensable, whether he is a good or perverse man. Under th

Adoption, the smaller the number of people, the better it will be organized. This idea is in line with the saying of al-Hasan: [Man not do without wazā’ah (leader), which means that a leader who tests the people, would prevent them from committing evil acts, adding blood and confiscating the illegal property.]”

**XL EXAMPLE OF TWO CONTRADICTORY ḤADĪTH**

They said: You have reported that the Prophet said: [Whoever is led in defending his wealth, he is a martyr.] You also reported he said: [Stay at home, if they come, searching for you, stay in your room. And if they force the door, say to them: Pay for my sin your sin. Be the servant of Allāh who is killed and not the servant of Allāh who kills.] Indeed, Almighty Allāh has set the ample of the two sons of Ādam. He selected the best between n and left the bad one. This ḥadīth contradicts the former.”

Abū Muḥammad said: “We affirm that each ḥadīth (should be ed) from its own perspective and not from the other or else there be divergence (between them). The Prophet when he stated: whoever is killed in defending his wealth, is a martyr], intended to lain that whoever fights against the robbers to defend his teries and is killed in his house or during his journey, (is a tyr). And in another ḥadīth: [If you see a black man in your

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Umādat al-Qāri, 9: 248 (No. 2480); Sunan Abū Dāwūd, 4:246 (No. 4772); ‘Arıdat al-Ahwadhi, 6: 151 (No. 1418, 1419, and 1421); Sunan Ibn Mājah, 2:861 (No. 2580); Al-Sunan al-Kabīr, 3:377; 8:323; 8:582; Al-Musnadak 3:639; Al-Mu‘jam al-Kabīr, 1:153 (No. 353 and 534); Majma’ al-Zawā‘id, 6:264 (No. 10462), 6:265 (No. 10465), 6:265 (No. 10467); Kanz al-‘Ummāl, 4:416 (No.11180); 4:419 (No. 11197); 4:419 (No. 11239); Mishkāt al-Maṣābiḥ, 2: 274 (No. 3512); Al-Targhib, 2:340.

Umādat al-Qāri, 16: 347 (No. 7083).

Al-Musnad, 6:287 (No.18004).
house, do not be amazed with him] which means, fights against I with the weapon. This is the perspective of the first hadîth. But, wi the Prophet said: [Stay at home, if they come searching for you, e in your room. And if they force the door, say to them pay for my and your sin; be the servant of Allâh who is killed and not the s of Allâh who kills]. This action is to be done, during a chaotic pe and when there are differences of opinion in interpretation betwe people, or rivalry between two leaders in which, each leader seeks po and claims the right for such and such a reason. The Prophet urg people to stay in their houses during (a chaotic period), and not to d out their sword or to kill anybody. This is because nobody kn between the two factions, which is right and which is wrong and th important) in protecting one's religion. (And for this reason), the Pro also (warned) that during this chaotic period, the (victim of a murd and the murderer will be destined to hell. 148"

186a. "As for the saying of Almighty Allâh: [If two parties am the believers fall into a quarrel, make peace between them; but if of them transgresses beyond bounds against the other, then fight of you against the one that transgresses until it complies with command Allâh. 149] This order is still applicable to all even after period of reconciliation and injustice has ended. Indeed, it incipient upon one, two or three persons or the masses (as a who to reconcile the conflict between the two factions. However, if is (achievable yet), it is preferable for us to stay at home, to protect religion, our wealth and ourselves."

148 'Umdat al-Qâri, 16: 347 (No. 7083); 'Āridat al-Âliwadî, 8: 196 (No. 21)
XII. EXAMPLE OF HADĪTH SAID TO BE INVALIDATED NAZAR AND KHABAR

They said: "You have reported that al-A’mash has narrated from nr ibn Murrah that according to Abu al-Bukhturī, ‘Alī had said: [I s sent to Yaman to negotiate reconciliation among the people, but I said to him: {I have no experience in making judgment.] Then he patted my chest with his hand and said: {O Allāh! Guide his art and make his speech eloquent.} Since that time, I never sit in making a judgment, until the day I sat (with you) in that sion.] They also reported that (‘Alī) had rendered different gments on the case of ummahāt al-awlād (slave mothers). He has sided on the case but later on changed it. He had also rendered ferent judgments on the status of the grandfather. He said: hoever loves to enter the lowest part of the burning hell let him der little consideration of the status of the grandfather.] In another e, he regretted his judgment on the burning of the apostates after ng informed of the fatawā by Ibn ‘Abbās. Apart from that, ‘Alī lashed a man eighty times for drinking wine and the man died of the lashing. Then ‘Alī paid the blood-money and said: [I pay blood-money for this is the rule which we have established ween the Muslims.] But later on ‘Alī recommended ‘Umar to tion (the ruling of) eighty lashes for drinking wine. ‘Alī had alsoided to stone to death the liberated slave (mawlā) of a woodchant but he heard the saying of ‘Uthmān: [It is obligatory to recise the legal punishment (hadd) on an identically known butilty convict.] However, in this case she was not (identically) own to him and in fact she was a Persian lady, and finally ‘Alī

Sunan Ibn Mājah, 2:774 (No. 2310); Kanz al-‘Ummāl, 13:120 (No. 36386), 13:150 (No. 36467).
‘Umdat al-Qānī, 16:199 (No. 6922).
accepted ‘Uthmān’s advice and called off his intention (to stone her to death).”

“(In other instances) ‘Ali had a discussion with Abū ibn Thābit on the position of a slave who redeemed himself (mukātib), but Zayd managed to reduce him to silence. In relation to two arbitrators, he had said:

[Indeed, I have stumbled on the stumbling block
For which I shall not stand again
I shall be more skillful in future and I shall persevere
And I will combine various predominant opinions.]

187a. “Dāwūd ibn Abū Hind reported according to al-Sha’bī that ‘Ali had reverted to his opinion that, it is forbidden ‘to make three times’,\textsuperscript{152} amputate the hand at the knuckles of the fingers; chafe the finger of the children who were accused of stealing and accept the children’s testimony, one over the other, for Allāh had said: [Take for witness two persons from among you, imbued with justice\textsuperscript{153}] and [Such as you choose for witness.\textsuperscript{154}] Other examples of judgments by ‘Ali are: to raise his voice in reciting qunūt during Ṣubh prayer and to mention the names of particular persons,\textsuperscript{155} to impose half of the blood-money payment on the relatives of the murdered victim,\textsuperscript{156} to

\textsuperscript{152} The statement “make it three times” refers to the third (level) of divorce pronouncement but was pronounced on one occasion. For example: [You are from today onwards, forbidden to me!] This statement means that I have pronounced the divorce three times. This kind of divorce is unanimously repudiated for the maslahah of man.

\textsuperscript{153} Sūrah al-Ṭalāq, 65: 2.

\textsuperscript{154} Sūrah al-Baqarah: 282.

\textsuperscript{155} Cf. Sūrah Āl ‘Imrān: 121-124.

\textsuperscript{156} This case is related to a man who killed a woman and he has been charged to pay the blood-money. The price of the blood money of a woman is equivalent
se half of the blood-money payment in relation to a person
ng only one eye, and to unify the diverse opinions on the
ion of a man who performed 'id prayer with a (fEEble-mind)
 in the great mosque while the real imam performed it in the
illā.”

y said that all of (the judgments made by 'Ali) contradicted the
ions of the jurists, judges and government officers. (His ideas)
hardly in agreement with his words: [I have never hesitated in
iring the judgment, until the day I sat with you during that
on], nor were they in conformity with the invocation of the
het that Allah will make ('Ali's) speech eloquent and strengthen
eart. Indeed, whatever (‘Ali) has said has (virtually) contradicted
vocation of the Prophet.”

Abū Muḥammad said: “We affirm that when the Prophet prayed
llāh to make 'Ali's speech become eloquent and his heart
athed, the Prophet does not mean to say that 'Ali will be in
ate forever. Indeed, (actions such as) not omitting things, not
eting things or not committing mistakes on the various occasions
ot the qualities of human beings, but are only attributed to
ighty Creator. The Prophet knows the power of Almighty Allāh
nd (he knows very well his own limit in) what is possible or not
ble for him to pray. If he were to pray (to Allāh) so that He will
ake such and such person to die (it is impossible, for he knows
lmighty Allāh has decreed death to all of His creatures. Or if

to half the price of the blood-money of a man. Hence, the accrued payment
imposed on that man is half the price of the blood-money of a man.
This case is similar to the previous principles (see footnote 344). But in this
case, the person who was murdered had had only one eye. Hence the
ayment of the blood-money is adjustable to only half of the payment instead
of the whole amount.
he were to pray to Him so that He will not make such a person grow old (it is impossible, for he knows that) He made old age as part of human nature."

"How could he pray in his invocation to Allāh in favour of (‘Ali) so that (the latter) will have those (good and pure) qualities since he himself on some occasions has forgotten some verses of al-Qur’ān, the points, that Almighty Allāh said: [By degrees shall We teach you to declare the message so you shall not forget.] And (on on occasion), the Prophet accepted ransom (fīdyah) on the day of Bādī the following verse was revealed to him: [Had it not been for previous ordainment from Allāh, a severe penalty would have reached you for the (ransom) that you took.] and the Prophet added: [If the torment befall us, only ‘Umar will survive from it for it was ‘Umar who proposed to renounce the ransom but execute the captives only."

188a. "On the day of Ahzāb, the Prophet in his defense against the polytheists, wanted to give away some part of Madīnites’ harvest to them but some Anṣārites protested against this. And when the Prophet was on the verge of accepting the deal with the polytheists Almighty Allāh revealed the verse: [And had We not given you the strength you were nearly inclined to them a little. In that case, We should have made you taste an equal portion of punishment in this life and an equal portion in death; moreover, you will have found none to help you against us.] In fact, the previous Prophets were also subjected to negligence and forgetfulness; however, it will be

159 Sūrah al-Anfāl 8: 68.
160 Al-Durr al-Manthūr, 3: 203.
161 Sūrah al-Isrā', 17: 74-75.
long for one to mention all the facts and after all the knowledgeable people will have known them."

3b. "As for the Prophet's invocation in favour of 'Ali, the reason is to prevent him from making mistakes, avoiding them as best as he could, and to induce him to judge based on the truth in all cases. Other example can also be seen in the invocation made by the Prophet, which is in favour of Ibn 'Abbās so that Almighty Allāh will make him knowledgeable in (the Qur'ānic) interpretation and in gion. In spite of this invocation, Ibn Abbās does not understand whole (content) al-Qur'ān and (modestly) said that he does not know the meanings of ḥanān, al-awwāh, ghislīn and al-rūm. He also made some accounts of juridical statements but was accepted such as the mut'ah marriage, the ṣarf (derivatives) and marriage of two slave sisters."

Such, it was observed that not all invocations made by the Prophet were acceptable to Allāh. Indeed, our Prophet has made an invocation in favour of Abū Ṭalib so that the former was forgiven but following verse was revealed: [It is not fitting for the Prophet and those who believe, that they should pray for forgiveness for pagans, even though they be of kin after it is clear to them that they are pensioners of the fire.] He also said: [O Allāh! Guide my people, they know not] and Almighty Allāh revealed to him: [It is true,
you will not be able to guide every one whom you love; but Allā guides those whom He will.\textsuperscript{169]}

188c. "Finally, the opinions expressed by ‘Alī (as mentioned above are not to be repudiated but should be considered as incorrect. Among the worst case is the one that is related the sale of ummahāt al-awlād (slave mothers), rampant during the time of the Prophet when recurred in the time of caliphate of Abū Bakr due to (bad) debts and necessities (for survival). It was ‘Umar who forbade this practice out of consideration for the children so that they would not reprobate and feel humiliated due to many reasons that resulted from their slave mother. In general, the masses agreed that the slave mother could not be freed from her master except when sold, donated or liberated. The slave mother, therefore, would not suffer from any risks and the status of the slave mother would continue as long as her master was alive. In whatever circumstances, her child would be an obstacle for her to be sold. Hence, through isṭiḥsān (discretion) and consideration for (the well-being of) the children, ‘Umar prohibited the sale of slave mother. We, however, do not accept or believe in this reasoning. But we would like to draw the attention on the argumentations brought forth by ‘Alī and his predecessors on the unrestricted issue (of the slave-mother) as well as (the reasons for faltering in its prohibition)."

188d. "Where are the people who can give the remarkable judgment better than ‘Alī, so sharp in its complexity but subtle in his verdict that no other companions could render them? (This can be seen) in his judgment on the status of a person; if his eye is poked or become small (diminish) or suffers from the difficulty of seeing things due to

\textsuperscript{169} Sūrah al-Qaṣāṣ, 28: 56.
Damage of the cornea. Likewise, it is also found in his judgment a person whose tongue has been cut off which then diminishes the štim's ability to speak and 'Ali gave his judgment under the consideration of ruptured words. His (smart) judgment also (can be seen) in cases like the gāris (the pincher) the qāmisah (the jumper) and the wāqisah (the neck breaker). They were three little girls who were playing and the first, (A) climbed on the (shoulder) of her friend and the third girl (C) pinched (B) and (B) jumped, causing (A) to fall down, breaking her neck. 'Ali then ordered the price of the gold-money to be divided into three but then he dissolved the ointment for (A) only because she deserved the outcome of what she d done to herself."

Similarly, in another judgment of 'Ali; two men were arguing over a son of a woman. Both of them have a relationship with her and ring the same inter menstrual period, they claimed that the boy was her son. Then 'Ali decided that the boy will inherit from both men, the (real) heir will go to the one who lives longer between the two. Hammad narrated from Ibrāhīm and the latter from 'Umar saying that 'Umar has rendered the same judgment and agreed with 'Ali on this point."

8e. "'Umar used to give judgment adhering strictly to al-Qur'ān to a point that the smallest words uttered by him used to scare off an and the presence of divinity (sākinah) was shown through his speech. ‘Ā’ishah has mentioned about him: [By Allāh! He is a skilful in, unique in himself and has the ability to harmonize things!] This means that he is a skillful man (especially) in politics. And al-‘ighārah said: [By Allāh! He outsmarts the con man and too bright be cheated!] Al-Aḥnaf ibn Qays said: [By Allāh! He takes pleasure
in things and knows thing better than us even before things happen! This means that he has a good perception of things and is hardly wrong about them!"

"The Prophet also mentioned about him, saying: [Each community has its own inspired man or man of great perception. If there is anyone among us in this community, it will be ‘Umar!] 170 ‘Umar has alerted Sāriyah ibn Zunaym al-Du’ali, saying: [Sāriyah! The mountain! The mountain!] Sāriyah who was in the front line facing the enemies understood what ‘Umar meant, and retreated to the mountain and fought the enemies from one side only."

"Nevertheless, ‘Umar, in the context in which he has been advised by ‘Ali, said: [Had it not been for ‘Ali’s statement, ‘Umar would have perished!] He also said: [I seek refuge in Allāh from any difficulties which Abū Hasan (‘Ali) could not resolve.]"

"Al-Ziyādī narrated from ‘Abd al-Wārīth who then narrated from Yūnus and the latter from al-Ḥassan informing that a woman was brought to ‘Umar (for hearing). The woman had delivered in the sixth month of her pregnancy and the masses murmured something about her. ‘Ali said to ‘Umar: [This can happen! And Almighty Allāh has said: {The carrying of the child to his weaning is a period of thirty months} 171} and {The mother shall give breastfeed to their offspring for two whole years.} 172}]

170 ‘Umdat al-Qārī, 11: 420 (No. 3689); Al-Musnad, 9: 316 (No. 24339).
171 Sūrah al-Ḥṣāf, 46:15.
III. EXAMPLE OF TWO CONTRADICTORY HADITH

They said: “You have reported that the Prophet said: [Together a solitary traveler there is one satan and together with two elders there are two satans but three travelers formed a caravan.] also reported that the Prophet sent a courier alone and that the het had migrated with Abū Bakr. They asked: [How could a on be with a satan when he travels alone? Or how could he say the solitary traveler be similar to satan or become satan? This is ssible!”

Abū Muḥammad said: “We affirm that by saying: [Together a solitary traveler, there is one satan], (the Prophet) is referring the feeling of) desolation due to isolation and being companied. Satan will threaten an isolated person just like es and wild animals do. When an individual went out companied, he is exposing himself to satan’s action just like a m exposing itself to wild animals or thieves.”

Then the Prophet said: [Together with two travelers, there are two us] he means to say that each of them are exposed to danger that e expose themselves to two satans. And if the number is three, will be no more solitude, it forms a company and nothing could ten them.”

Arabic language is full of demonstration and allusion of parison. (For example), they say: [The long sword-belt man! in tawīl al-nijād), nijād means sword-belt and it is by no mean y that the person resembles a sword but they mean to say that the

Sunan Abū Dāwūd, 3: 36 (No. 2608-2609).
person is a tall man. A person’s height is measured by his sword-belt; if a short sword-belt does not fit a tall man.”

“When they say: [He has a great pile of ashes] even though there is no sign of ashes in his house or at his door, it means that the person is always hospitable to others and the fire (at his place) kindled continuously. If there is a lot of fuel for the fire, there will certainly be a lot of ashes. Almighty Allāh said in His book: [Al-Masīḥ the son of Maryam was no more than a Prophet; many were the Prophets who passed away before him. His mother was a woman of truth. The both had to eat their (daily) food.] The fact that both of them had to eat food proved that they (at time will be in the state of being unclean (hadath) for when a person eats food he will certainly (comes to the state of being) unclean.”

“Almighty Allāh informed that the polytheist in relation to the Prophet said: [What sort of Prophet is this, who eats food, and walks through the streets?] Here, they are referring to the Prophet who walks through the streets, indicating to people that man needs (to eat) daily necessities by going to the market place. (The polytheist assumed that the Prophet upon his Prophethood hardly needs others to favour their presence.”

190. “As for their saying: [the courier was alone], the courier was Prophet’s courier who sent his message from one town to another who scribed for him and who was also known as fayī. Others...

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174 Surah al-Mā‘dah, 5:75.
175 Tahārah is one of the important facets of life in Islam. To be in the state of having wudu’ at all is an action that is most commendable in the eyes of Allāh. However, this is not easy to be done for man needs to eat. On rare person eats, he or she will naturally need to wash out the unwanted remnants (call for nature). As such the person will be in the state of unclean (hadath). And this is what Ibn Quaybah is trying to say in this passage.
him (to sent their message) from one town to another on his own was advised to join with others in his journey so as to form a p with them. This is a normal practice at any time. Whoever ds to write a letter to be sent by a courier to a faraway town does ave to use the service of three men and by virtue of the saying of prophet: [Together with a man, there is one satan, together with nen, there are two satans but three men form a caravan.177] Here, necessary for the courier – when he leaves (for his assignment) sk companions and thus, avoids solitude.”

for the departure of the Prophet with Abū Bakr, during ation, in truth they feared for their lives due to the (threat) of the heists. They were forced to flee and to seek the company of a an just like a person who goes out of his house alone hoping to some companions on his way. As soon as they were able to look some companions, Abū Bakr paid for the service of a guide from . al-Dīl and they also have the companionship of ‘Āmir ibn yrah, the master of (the guide). The four or five of them entered nah together.”

**IV. EXAMPLE OF TWO CONTRADICTORY HADITH**

They said: “You have reported that the Prophet said: [May Allāh the thief, if he steals the egg, we will amputate his hand and if eals the rope we will amputate his hand.178] In another report, reported that the Prophet said: [No amputation for a theft less

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*Al-Targhib, 4: 71; Kanz al-‘Ummāl, 6: 722 (No. 17571); Sunan Abū Dāwūd, 3: 26 (No. 2608).*  
*Undat al-Qārī, 16: 62 (No. 6783); Sunan Ibn Mājah, 2: 862 (No. 2583); Al-Musnad, 3: 59 (No. 7440); Al-Mustadrak, 4: 378; Mishkāt al-Maṣābiḥ, 2: 297 (No.3592).*
than a quarter of dinār.\textsuperscript{179} With this, the first ḥadīth is used by
Kharijites in their argument for they said: [The amputation for the
valid either for a few or several (times).]\textsuperscript{180}

192. Abū Muḥammad said: "We affirm that Almighty Allāh
revealed this verse to His Prophet: [As for the thief, male of fer-
cut off her hands; a punishment by way of example from Allāh
their crime\textsuperscript{180}] and the Prophet added: [May Allāh curse the thief
he steals the egg, we will amputate his hand] is indeed in accord-
with the Practice (of people) at that time. Then Almighty A
informed him that amputation should not be exercised if the val-
the theft is less than a quarter of a dinār. The Prophet only knew
Almighty Allāh’s Ordinance when he was informed. Almighty A
does not teach him the entire (Ordinances) but revealed to him
piecemeal. Jibril used to bring forth to him the sunan (norma-
tradition) just like he brought forth al-Qur’ān to him. That is why
Prophet said: [The book is brought forth to me just like other th-
being brought forth to me]\textsuperscript{181}, (the other things’) means the suna.

"Don’t you see that in the early period of Islam, the hands and fe-
a man of al-‘Uraynah’s tribe was amputated, his eyes were got
and then he was left in the hot sun to die? Then, upon receiving
revelation, the Prophet prohibited this act of mutilation. And
Prophet also exercised on them a severe punishment for
 treachery and ungratefulness for not only had they executed
leader (of the tribe) but they also confiscated their car.

\textsuperscript{179} Umārah al-Qārī, 16: 71-73 (No. 6789-6791); Kanz al-‘Ummāl, 5: 384
13345).

\textsuperscript{180} Sūrah al-Mā‘idah, 5:38.

\textsuperscript{181} Sunan Abī Dāwūd, 4: 200 (No. 4604).
subsequently, when the ḥudūd was revealed, this type of mutilation and treachery was prohibited.”

12a. “There were some jurists who thought that the word al-ba‘dah (g g) in the (foregoing) hadith means the iron helmet which protects the head in fighting and the word al-habīl (cable) means the navy cables. They also added that each of those two items cost several dinār. This interpretation, however, is unacceptable to those who now the Arabic language well and the style of Arabic expression. It is pointless to insist on the value of the stolen item or to stress on the g that worth several dinār and (to discuss) the big cable, which the thief is unable to carry away.”

indeed, it is not the custom of the Arabs and the non-Arabs (Persian) to say: [May Allāh makes so and so ugly!] Or else he is posing himself to bashing for stealing a pearl necklace or risking himself to be shackled for a bag of musk. The style that they used to reply, in relation to this issue: [May Allāh curse him!] for risking himself to hand amputation for an old cable or for some wool or for ols. (Often times) the trivial things would be exaggerated so that they appeared to be important.”

XXV. EXAMPLE OF TWO CONTRADICTORY HADĪTH

3. They said: “You have reported that the Prophet sought refuge in Allāh from poverty for he said: [I beseech from You to give me wealth and to give wealth to my master.] You also reported that he id: [O Allāh! Make me live in misery, make me die in misery and

*Al-Musnad, 5: 343 (No. 15754); Kunz al-'Ummāl, 2: 213 (No. 819), and 2: 186 (No. 3673).
resurrect me among the miserable ones. 183] He also said: [Poverty for
the believers is better than a beautiful tether on the jaw of the horse.] They said: [There are contradictions and divergences (between the
ahādīth).]"

194. Abū Muḥammad said: "We affirm that there are no divergences in it! Praise be to Almighty Allāh! Indeed, they have made a mistake in their interpretation for they alluded poverty with misery and both terms are different (in meanings). If the Prophet were to say: [O Allāh! Make me live in poverty, make me die in poverty and resurrect me among the poor one] then, certainly there is a contradiction, as they have claimed. The meaning of maskanah as in his saying: [resurrect me among the miserable one] is humility and humbleness. It is as if the Prophet is asking Almighty Allāh not to groom him to be among the oppressors and the haughty ones and later to resurrect him to be among them. The term al-maskanah is derived from al-sukān (calm, kindness). When a person says: [Tamaskan al-rajul] he means to say that the man is gentle, modest, humble and submissive."

"It is in the same sense that when the Prophet said to a man who performed a prayer: [Submit yourself, be humble and bow your head] he means to show (the sense of) humility and modesty. The Arabs used to say that [bi al-miskīn] means [be on me the misery!] but upon the revelation, (miskīn) does not refer to being poor (faqīr), rather it refers to being submissive and humble (lowering oneself). Similarly, (in the case where) the Prophet said to Qaylah: [O

183 Ṭāriqat al-Ahwadhi, 9: 153 (No. 2352); Sunan Ibn Mājah, 2: 1381 (No. 4126); Al-Mustadrak, 4: 322; Kanz al-‘Ummāl, 6: 489 (No. 16668-16669), 6: 470 (No. 16592-16593).
inqua! (Miserable one),[184] he does not mean it to be: [O Poor] but his humbleness."

verify what I have said (the following) is the evidence. If the het were to ask Almighty Allāh (to make him to be in a state of) ry which (supposedly to mean) poverty, Almighty Allāh would refused for (the Prophet) has been granted (an abundance of) th and yet (in reality) he does not amass dirham (wealth)."

ewise, for those who abandoned their orchards as well as their th to migrate to Madīnah, like (in the case of) Fadak, one cannot that they died miserably, for Almighty Allah said: [Did He not you an orphan and give you shelter (and care)? And He found wandering and He gave you guidance. And He found you in and made you independent.][185] The term “ā'il al-faqīr” means and may or may not have independents. While the term al-ma'il is the breadwinner (of the family) who has dependants and may not possess property. Thus, in the context of the Prophet – the tion of his Prophethood and the situation upon his demise – ed, this has been substantiated in the words of Almighty Allāh, he started poor but died rich. This also proves that misery (kanah) as he has asked for was never meant to be poverty.”

... “As for the saying of the Prophet: [Poverty for the believers is r than a beautiful tether on the jaw of the horse], he means that orty is one of the greatest misfortunes in life as well as one of the ful ailments. A person who bears misfortune patiently and ant with whatever he has, Almighty Allāh will grant him entment in this worldly life and a great reward in the next world.

Majma' al-Zawā'id, 5: 450; Kanz al-Ummāl, 3: 225 (No. 6403).
Thus, poverty and richness resemble sickness and health. (In other words), the situation of a person whom Almighty Allāh tested with sickness but he endured it patiently resembles the situation of a person who endured poverty patiently. However, the reward that Almighty Allāh will grant those who bear the misfortune patiently does not deter us from asking Him for good health as well as to grant us safety."

"Nevertheless, some people prefer poverty over richness thinking that (the Prophet) asked Almighty Allāh to protect him from the dearth of the soul. They argued with the expression: [So and so is in the dearth of the soul!] even though that person is in good health. They also argued by saying: [So and so is rich in soul] even though that person is in a poor state. This opinion, however, is erroneous! We never know if Prophet or companions of the Prophet or the pious people or mujtahidūn, had ever asked: [O Allāh! Make me poor or make me fall sick!] And Almighty Allāh never demands human being to worship Him in this manner but rather to ask Him: [O Allāh! Grant me the sustenance and grant me good health!] And some added: [O Allāh! Do not afflict the test on us except with that which we can bear!] This means that (He) will not test us except with that which (brings) us goodness and not that (brings) us evil. Indeed, Almighty Allāh can afflict the test on His servants one-way or the other so as to appraise their gratitude and patience. (Allāh) said: [And We shall test you by evil and by good way of trial.] Here, it means

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185 Mujtahidūn (plural of) mujtahid refers to legists formulating independent decisions in legal or theological matters, based on the interpretation and application of the four usūl as opposed to muqallidūn.

187 Kanz al-‘Ummāl, 2: 200 (No. 7450).

ordeal. Muṣarrif said: [I prefer to be spared so that I can show my
titude rather than to be afflicted with test and endure patiently.]”
ū Muḥammad said: “I have given a lengthy explanation on this
se in my book Gharib al-Ḥadīth. And I think it is necessary to
eat the said subject in this book so that it provides a compilation
arious explanations.”

XVI. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

1. They said: “You have reported that the Prophet said: [The
icator at the moment he fornicates is no more a believer, and the
if, at the moment he steals, is no more a believer.] You also
orted that the Prophet said: [Whoever testifies that there is no
er deity (worthy to be worshipped) except Allāh, he will enter
adise even though he had committed adultery or theft.] Hence,
hese statements there are contradictions and divergences.”

2. Abū Muḥammad said: “We affirm that in the statements – by
crace of Allāh!, there is hardly any divergence or contradiction.
reason is that faith in Arabic means affirmation. Almighty Allāh
d: [...]but you will never believe us even though we tell the
th...[.]” which means that you are not convinced with what we

'Umdat al-Qāri', 9: 237 (No. 2475); Sahih Muslim, 1:70 (No. 100-101); 1:77
(No. 105); Sunan Abū Dāwūd, 4:221 (No. 4689); Sunan al-Tirmidhi, 5:15
(No. 2625); Sunan Ibn Mājah, 2:1299 (No. 3936); Al-Muṣannaf, 7:417 (No.
3688); Al-Sunan al-Kubra, 10:314; Sunan Al-Dārimi, 2:115; Majma' al-
Zawā'id, 1:131-133 (No. 366-368, 368-369, 371-372, 374); Al-Mu'jam al-
Kabīr, 11:244 (No. 11623); 12:346 (No. 13304); Al-Tirmidhi, 2:376; 4:212,
7:407; Kanz al-'Umarā', 1:126 (No. 1309-1311), 1:262 (No. 1325); 1:264
(No. 1326); 1:406 (No. 1733).
Al-Musnad, 8:94 (No. 21471); 8:99 (No. 21490); 8:108 (No. 21522); 8:340
(No. 22527).
Sūrah Yūsuf, 12:17.
said. From this, people said: [I have no faith in whatever you say], which means I am not convinced of it.”

196a. “Believers are characterised in three categories. First, a person who affirms (his faith) with his tongue (without internalizing it in) his heart. He resembles the hypocrites for they said: [Indeed we believe!] And Almighty Allāh said about the hypocrites: [That is because they believed, then they rejected faith....] He added: [Those who believe (in al-Qur‘ān) and those who follow the Jewish scripture and the Sabacns and the Christians....] and: [..such of them believe in Allāh and the last day....] The hypocrites do not believe in Allāh and the last day.”

“Here, if (Allāh) intends to refer to the Muslims, He would not have said: [Such of them who believe in Allāh and the Last day] for it is certain that (the hypocrites) will not believe in Allāh and the Last day. What (Allāh) intends to say is that the hypocrites will only confess with their tongue but practice Judaism and Christianity. The people of this category as well as the hypocrites are not believers, in our opinion, even though they said that they believed, for their faith does not result from their adhesion (to the religion) or their intention.”

“Likewise, we will say that those who disobey the Prophets – [‘aṣā (disobey) and ghawā (to stray away from the truth))] but we do not use (the terms) [‘āsin (disobedient) and ghāwin (enticer)], for his sin resulted not from his affirmation or his adhesion as in the case of the enemies of Almighty Allāh.”

192 Sūrah al-Munāfiqūn, 63:3.
194 Sūrah al-Baqarah, 2:126.
5b. Second, a person who affirms (his faith) with his tongue and internalizing it in his heart. Even though he defiles by sins and thus, submission (fluctuates) but discontinues from committing sin, we'll say: [Indeed he believes!], which means that he is a believer as long as he refrains from committing grievous sins. And, as long as he does not break that (limit) or indulge in that (grievous sin), he is still believer, but of an imperfect faith.”

Don't you realize that when the Prophet said: [The fornicator, at the moment he fornicates is no more a believer] he means to refer to the particular time (of the act) because before at the time he committed the sin, he was a believer and he became a rueful believer after he had committed the sin. Further clarification can be found in another dīth: [When the fornicator fornicates, he deprives himself from th but if he repents he becomes again as a believer.]

6c. Third, a person who affirms with his tongue, (internalizes it in) his heart and performs the obligatory injunctions as well as evades on grievous sins, he is a true believer. He, therefore, perfected the conditions of faith. Indeed, the Prophet said: [A person is not a true believer if his neighbour is not protected from his malice] and it means that the person is not a perfect believer. The Prophet also said: a person is not a believer if his tongue (sayings) and his hands (deeds) do not spare the Muslims which means he is not a perfect believer.

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195. 'Umdat al-Qāri', 16: 85 (No. 6810); 'Āridat al-Ahwādhi', 10: 67 (No. 2625); Kanz al-'Ummāl, 5: 314 (No. 12499).

196. 'Umdat al-Qāri', 22: 171 (No. 6016); Al-Musnad, 3: 13 (No. 7883), 5: 514 (No. 16372); 10: 332 (No. 27232); Al-Mustadrak, 1: 10, 14: 65; Kanz al-'Ummāl, 9: 50 (No. 24885), 9: 56 (No. 24922).

197. 'Umdat al-Qāri', 15: 180 (No. 6016), 23: 117 (No. 6484); Al-Musnad, 2: 560 (No. 6525), 2: 625 (No. 6820), 2: 630 (No. 6850), 2: 646 (No. 6906); 'Āridat al-Ahwādhi, 5: 17 (No. 2627-2628); Sunan Abū Dāwūd, 3: 4 (No. 2481); Al-Mustadrak, 1: 10, 3: 517; Mishkāt al-Mashhūr, 1: 10, (No. 6 and 33); Kanz al-'Ummāl, 1: 149 (No. 738, 739, and 740).
believer. In addition, he said: [A person is not a believer if he spends his night on a satiated stomach, while his neighbour spends his night on an empty stomach], which means that his faith is not perfect. Likewise, in another hadith: [The ablution is (valueless) if a person begins it not in the name of Almighty Allah. It means that the ablution is neither perfect nor excellent. Similarly, in the saying of 'Umar: [There is no faith for a person who does not perform the pilgrimage], he meant not a perfect faith. And when people said: [So and so is mindless!], they meant that the person is of a less perfect mind. Or [So and so has no religion!], they meant to say that the person is less religious."

196d. "As for the hadith of the Prophet which says: [Whoever testifies that there is no other God worthy of worship except Allah, he will enter paradise even if he had committed adultery or theft], one needs to view this from two perspectives. First, he might have said this (hadith) in consideration of the outcome, meaning that the outcome of man's action will lead him to paradise after he has been punished for (the sins of) adultery and theft."

"The other one is that the offender may benefit from the Mercy of Almighty Allah and secure the intercession of the Prophet. He thus, will enter paradise due to his testimony that there is no other God worthy of worship except Allah."

196c. "Ishāq ibn Ibrāhīm ibn Ḥabīb ibn al-Shāhid narrated from his father and the latter from his grandfather that al-Hasan mentioned the Prophet had said: [There is no other God worthy of worship except..."
Allegation of Ahadīth Said to Contradict

— is the price of paradise.] Muḥammad ibn Yahyā al-Qatʿī narrated from ‘Umar ibn ‘Alī who then narrated from Mūsā ibn al-
ayyab al-Thaqafi who informed him that he heard Ṣālim ibn Abū Ḥādīd narrated a hadīth from Al-Maʿrūr ibn Suwayd and the latter
Abū Dharr that the Prophet said: [Your Lord said to the son of
m: {If you come to Me (defile) of sins almost equal to the weight
of earth but you do not associate me with others, I will grant you
liveness almost equal to the weight of the earth and I will not pay
heed to the past sins.}]

ũ Masʿūd al-Dārimī, a descendant of Khirāsh said that his
dfather has narrated from Anas ibn Mālik who informed him that
Prophet said: [I was asked to choose between the right of
cession and the right of half of my community to enter paradise.
I have chosen the right of intercession, for it is more general and
ter in (scope). Perhaps you think that my intercession is reserved
the pious ones — Not at all! It is meant for those who have
aced themselves with sinful acts.]

⁷ XVII. EXAMPLE OF TWO CONTRADICTORY HADĪTH

They said: “You have reported that Ḥammād has narrated from
him and the latter from al-Aswad that ‘Āʾishah said: [I rubbed off
zka ⁸ traces of sperm from the garment of the Prophet and later
performed his prayer wearing that garment.] Hence, some

Al-Musnad, 8: 71 (No. 21369), 8: 72 (No. 21373), 8: 83 (No. 21418).
Al-Musnad, 2: 366 (No. 5453); Musnad al-Tayālīsī, 137 (No. 998).
Faraka means to rub something off. The Arabs used to rub something off
with dried wheat grains (used for cooking and stuffing fried poultry.)
Probably, in this context, ‘Āʾishah may use the dried wheat grains to rub off
the stain on the garment of the Prophet.
people deduced from your report that it was acceptable to rub off (the traces) of sperm from a garment and then wearing it to perform prayer. They also asserted that this act was the practice (of the Prophet). You also reported from 'Amrū ibn Maymūn ibn Mihr who narrated from Sulaymān ibn Yāsār saying that the latter had: 'Ā'ishah saying: [Indeed she used to wash the traces of sperm (found) on the garment of the Prophet], she added: [Then I saw him wearing it even though there were a few spots of sperm on it]. Some people refuted (the idea of) rubbing off the traces of sperm based on this tradition. For them, (this act) was not acceptable except through washing off the traces found on the garment if they intend to wear the same garment for praying. Hence, there are divergences and contradiction (between the two statements)."

198. Abū Muḥammad said: "We affirm that there is no divergence or contradiction in (those statements). Indeed, 'Ā'ishah used to rub the traces when they dried off. The action of rubbing off could not take place unless the thing has been dried off. It happens that the traces remain on one's underclothes until they dry off. (These traces dry off very fast in summer. And ('Ā'ishah) used to wash (her garment) when she noticed (the sperm) was still wet. It is not possible to take out something, by rubbing, when the thing is still wet. Therefore, there is no objection if a person who allows (the traces) dry off and then rubs it off. I learned from Ishāq ibn Ibrāhīm known as Ibn Rāhawayh, that the Sunnah confirmed the act of rubbing off traces of sperm."

\[201\] *Al-Musnad*, 9: 474 (No. 25152).
XVIII. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

They said: “You have reported that the Prophet said: [Any raw-becomes pure after being tanned]205 When the Prophet passed a dead sheep, he said: [Are you not taking the benefit from its ?]206 Based on this ḥadīth, some jurists have rendered their legal opinion (related to cleanliness). Elsewhere, you reported that (the hadīth) said: [Do not take the benefit from the carcass, neither its nor its nerves.]207 Some jurists have taken this (ḥadīth as their 3) to render their legal opinion. Hence, there are divergence and radiction (between the two ḥadīth).

Abū Muhammad said: “We affirm that there is no divergence or radiction – Praise be to Allāh! – The word ihāb (skin, hide), in basic means any (animal) skin that is yet to be tanned and once it is ed the name (ihāb) changed to another. There is a ḥadīth which that ‘Umar had entered the Prophet’s house, in which there was a dry raw skin, which also meant a nauseating and not tanned. shah, in relation to her father, said: [He held the animal’s head on rash (on the upper part of its back) and (this position) prevented blood from oozing into the skin] that is, to ooze into its body. She (the term ihāb) to refer to the body. If (the term) ihāb means a ed skin, she would not have used (the term ihāb) to refer to the Al-Nābighah al-Ja’di, described in his poem of a wild cow

205 Āridat al-Ahwādhi, 7: 170 (No. 1728); Sunan Ibn Mājah, 2: 1193 (No. 3609); Al-Musnad, 1: 471 (No. 1890), 1: 580 (No. 2435), 1: 735 (3198); Sunan Al-Dārūmi, 2: 85; Sunan Abū Dāwūd, 4: 66 (No. 4123).
206 Umdat al-Qarī, 14: 530 (No. 5531); Sunan Ibn Mājah, 2: 1193 (No. 3610); Sunan Abū Dāwūd, 4: 66 (No. 4121).
207 Sunan Abū Dāwūd, 4: 65-6 (No. 4120), Sunan Ibn Mājah, 2: 1194 (No. 3613); Al-Musnad, 6: 461 (No. 18803, 18805-18807); Al-Mujām al-Saghīr, 2: 101; Mishkāt al-Massābīḥ, 1: 158 (No. 508); Al-Tamhīd, 2: 330-332, 4: 71.
saying that it disappears from its cub but when it came back (only to find that) the cub had been devoured by a wolf:

[She found proof at the first sight;

Skin (ihāb) and debris of bloody entrails.]

When the Prophet said: [Any raw skin becomes pure after being tanned] and at the time he passed by a dead sheep, he said: [Is the owner not taking the benefit from its skin (ihāb)] he meant to ask whether (the owner) had tanned the skin (ihāb) and derived benefit from it? As for his saying: [Do not take benefit from the carcass neither its skin nor its nerves] he meant to remind them not to use raw skin (ihāb) until it has been tanned. The term—nerves (ʾaṣāb) as mentioned in the hadīth is an evidence that ihāb or raw skin (come together with) the nerves. The Prophet associated it with raw skin to indicate that (people) tan raw skin but not the nerves. This can be further clarified in a hadīth reported by Ibn ʿUyaynah who the narrated from al-Zuhri who also narrated from ʿUbayd al-Allāh ib ʿAbd Allāh and the latter from Ibn ʿAbbās saying that the Prophet passed by a sheep owned by the mawlat of Maymūnah and said [Don't they intend to take its skin (ihāb), tanned and derived benefit from it?]

XXXIX. EXAMPLE OF TWO CONTRADICTORY HADĪTH

201. They said: "You have reported from al-Asʿāth who narrate from Muḥammad ibn Sirīn who then narrated from ʿAbd Allāh Ib Shaqīq and the latter from ʿĀʾishah who said: [The Prophet does not perform prayer in our șiʿr (undergarment) or on our luḥūf (be
Elsewhere, you reported from Waki’ who narrated from Abū Īyān Yaḥyā who then narrated from ‘Ubayd Allāh ibn ‘Abd al-‘Utbah and the latter from ‘Ā’ishah who said: [The Prophet to perform his prayer at night beside me and I was in my misk (blanket), which at the same time, partly ring him.] Hence, there are contradiction and divergence seen the two statements.

Abū Muḥammad said: “We affirm that there is no divergence or addiction in the two hadiths for in the first hadith (it says) [He not perform the prayer in our shi’r] which is also the plural form i’ār. Al-shi’ār or undergarment can only be called shi’ār unless used and is in direct contact with the body. Another proof is the g of the Prophet to al-Anṣār: [You are to me like the shi’ār and ther are dīthār (blanket).] which means that you are closer to anybody else just like the shi’ār which is in direct contact the body. While the others, being the dīthār are not as close to s you are, just like the dīthār which is placed on top of the r. It is the shi’ār that carries the sperm, the sweat, the moisture props of urine. The user may accidentally be smeared with them. ore, (the Prophet) does not perform prayer using the rement of his wives, which might be stained with the rites due to coition or if they were pregnant or if they were g their menses.”

“As for the second hadith: [The Prophet performed his r at night beside me, and I was in my misk, covered by mīr,
which at the same time, partly covering him], the term mirf (blanket) is not similar to the shi’är just like izär (shawl) resembles shi’i which is perhaps, made of wool or hair or silk. (Mirf) is used on top of izär."

202b. Abū Muḥammad said: “For further clarification, (there is) hadīth narrated by ‘Abdah ibn ‘Abd Allāh who narrated from Muḥammad ibn Bishr al-‘Abdī, who heard (it), from Zakariyya ibn Abū Zā’idah. The latter narrated from Muṣ‘ab ibn Shaybah, who the narrated it from Ṣafiyyah bint Shaybah that ‘Ā’ishah had said: [The Prophet went out, one morning, with a mirf murahhal made of dark hair, draped (around his shoulder). Murahhal means embroidered piece of work called al-tarḥil. Umru’ al-Qays in describing his wife said:

[I stood up and walked beside her, trailing behind us

Over our footsteps, the hem of (her) mirf murahhal.]

This shows that the mirf is not similar to the shi’är which belongs to ‘Ā’ishah as mentioned in the hadīth, which was partly covering her and partly covering the Prophet while he was praying. If the mirf was also the shi’är she would have been uncovered for the shi’ăr is rather soft (light). It is not big enough to cover both ‘Ā’ishah and the Prophet (in the state of praying)."

XL. EXAMPLE OF HADĪTH SAID TO BE INVALIDATE BY REASON AND NAZR

203. They said: “You have reported that the Prophet was bewitches and the magical spell was thrown into the well of Dhū Arwān. The
i took it out and when each knot was untied, the Prophet regained energy. Finally, the Prophet stood up like someone who had just
freed from the shackle." It is not possible for this event to
ict the Prophet since witchcraft is an act of infidelity. The masses
ed it as one of the works of satan. How could satan have made his
rde him in His Name and by His Angels and at the same time
erved the revelation from satan? Almighty Allâh said in al-
pân: [No falsehood (al-bââtil) can approach it from before or
ind it....] You claimed that falsehood or al-bââtil here means the
of satan. Allâh also said: [He alone knows the unseen and does
make anyone acquainted with His mysteries except the Prophet,
He has chosen and then He makes a band of watchers march
ore and behind him] which means that (Allâh) placed before
behind (the Prophet) a band of angels to protect him as well as
serve the revelation from the foreign elements which satan might
duc into it."

a. "(The rationalists) believed that witchcraft was nothing more
a trick, leading man to disregard his brother or the husband to
id his wife just like the event of defamation and deceit. They said
this was magic, a kind of drug given to a man to keep him away
m the woman, to change his nature and to cause his hair and his
rd to fall. They also believed that Firâwn's magicians fantasized
sâ with imaginary schemes and they said: [The example is that,
when we take mercury and pour it into a container which has the shape of a snake, then expose it to the heat, it resembles the snake. They also derived their evidence from the saying of Almighty Allāh [Their ropes and their rods, so it seemed to him on account of their magic, began to be in lively motion.\textsuperscript{215}] Indeed for them, this is an illusion and unrealistic.”

“They also referred to the saying of the Almighty Allāh: [They followed what the evil ones gave out falsely against the power of Sulaymān but the evils were teaching man magic and such things as came down at Babylon to the angels Hārūt and Mārūt\textsuperscript{216}] (which according to them, mā unzila) means negation, that is, it was never being revealed as such! They also read al-malakayn (the two angels) as al-malikayn (the two kings) based on the report that al-Ḥasan had read the verse in that manner for it was related to the two white slaves of the people of Babylon.”

204. Abū Muḥammad said: “We affirm that those who believe in the (foregoing discussion) oppose the opinion of the Muslims, Jews, Christians and people of the Books as well as the opinion of all communities like the Hindus, who are staunch believers of magic, the Byzantines and the Arabs before and after Islam. They also oppose the teaching of al-Qur’ān and its interpretation, and resisted it stubbornly beyond reasoning. Indeed, Almighty Allāh said to His Prophet: [Say, I seek refuge with the Lord of the dawn from the mischief of the created things; from the mischief of darkness as it overspreads; from the mischief of those who practice secret arts and

\textsuperscript{215} Surah Ṭū Hā, 20:66.
\textsuperscript{216} Surah al-Baqarah, 2:102.
in the mischief of jealous persons who practice jealousy. Thus, know that the witches use to blow on knots, which they knotted as the magicians and the amulet makers had done. The Quraysh d to call witchcraft al-‘idah (defamation, slander, witchcraft). The phet SAAS cursed the ‘adihah (witch) and the musta‘dihah tch seeker) which means the witch and the one who seeks her. A poet said:

[I took refuge in my Lord against the blowers, On the knot of the untruth slanderer.] The poet is referring to the witches."

Ibn Numayr narrated from Hishâm ibn ‘Urwah who heard in his father that ‘A’ishah declared that (the chain of the narrators considered sahih (authentic) and that the Prophet said: [When I under the spell, two men came to me, one of them sat beside my d and the other one sat near my leg. One of them asked: {What the leg?} He said: {It was bewitched.} Then he asked: {Who witched it?} He answered: {Labid ibn al-A’şam.} He asked again: hat did he use?} He answered: {A comb, comb instruments and juff (membrane) of the male palm tree.} He asked: {Where is the arm)?} He answered: {In the well of Dhû Arwân.} There is hing in (this information) to attract the attention of people mselves or save them from harm, favour or praise the Prophet AS. The transmitters of this hadîth are not liars; nor are they picious or antagonistic against the Prophet.”

Sûrah al-Falaq, 113:1-4. Secret arts in its literal meaning are those who blow on knots; a kind of witchcraft practiced by perverted women.
“One could not deny the fact that (this work was attributed to a Jew for Labīd ibn al-Aṣam, a Jew, bewitched the Prophet. And before him, it was also Jews, who murdered Zakariyyā ibn Adhan by sawing the tree trunk, where (Zakariyyā) was hiding. Wahb ibn Munabbī and others have said that when the saw reached his chest he groaned and then Almighty Allāh revealed to him: [Either you stop you groan or I have the earth and its inhabitant perish.] And it was also Jews who killed Zakariyyā’s son, Yahyā, based on the statement of prostitute and her trick.²¹⁸ The Jews also claimed that they killed an crucified al-Masīh. If it is not for the fact that Almighty Allāh has said: [...]but they killed him not, nor crucified him, but it appeared so to them...²¹⁹], we will never know that the crucified man was in resemblance of (al-Masīh), for the Jews antagonized him and they claimed as such; while the Christians, being their comrades, affirmed that crucifixion.”

“In addition, (the Jews also) killed Prophets, boiled them and tormented them in all kinds of torture. If Allāh the Exalted and Sublime wishes He would have protected the Prophets from them.”

204b. “Indeed, the Prophet was poisoned by a Jewish woman, by serving him a roasted mutton and it tormented him continuously until he died.²²⁰ The Prophet also said: [The Khaybar meal continuously tormented me and (during) this time (I feel as if) the movement of my artery stopped.²²¹] Hence, Almighty Allāh allowed the wish of the Jewish woman to be true – to kill the Prophet. Before this event

²¹⁸ Cf. Mark, 6:17-29.
²²⁰ ‘Umudat at-Qārī’, 10: 518 (No. 3169).
²²¹ Kanz al-‘Ummāl, 11: 466 (No. 32189).
wever, Almighty Allāh allows them not any means to kill the prophets.”

"...s for casting the spell, it is an easier mean to kill (the Prophets) her than by scorching and torturing. However, if (the rationalists) list to deny that Almighty Allāh allows not any means for satan to teach the Prophet or Prophets (before him), they can read in the Book Almighty Allāh: [Never did We send a Prophet or a Messenger fore you, but when he framed a desire, satan threw some (vanity) o his desire.... 222] This means that when the Prophet was reciting, satan infused (vanities)”7 in his recitation – to console him. As for the infusion of satan while he was reciting in his prayer: [Those are sublime Goddesses and their intercession is desired.] Thus, it is possible for him to add or remove something from the revelation. “you hear not when He says: [But Allāh will cancel anything sin] that satan throws in and Allāh will confirm (and establish) His signs.... 223] This means that whatever vanity is thrown by satan into revelation will be nullified.”

hen, He added: [That He may make the suggestions thrown in by satan, but a trial for those in whose hearts is a disease.224] Likewise, s saying in al-Qur’ān: [No falsehood can approach if from before behind it.225] This signifies that satan can never add anything to it either at the beginning or at the end.”

4c. Abū Muḥammad said: “Abū al-Khaṭṭāb has narrated from shr al-Muṣafḍal who heard (it) from Yūnus. The latter had narrated om al-Ḥasan that the Prophet said Jibrīl came to him, saying: [The

**Sūrah al-Ḥajj, 22:52.**
Sūrah al-Ḥajj, 22:52.
Sūrah Fussilat, 41:42.
rebellious one (‘Iîrît) among the genies is watching you. When you
go to your bed (or go to sleep) recite: {Allâh, there is no god but He,
the Living, the Self-subsisting, Eternal...}226 till the end of âyat al-
kursî (the verse of the throne.)227 Almighty Allâh has informed about
Ayyûb, saying: [...]The evil one has afflicted me with distress and
suffering.228]"

204d. Abû Muhammed said: "As for their saying that the spell which
bewitched Mûsâ causes him to see things in fantasy and nothing is
real, we do not deny or admit it for we certainly know that, if each
creature were to be gathered to create a mosquito, they will never be
able to do so. We, however, could not be certain whether it was the
mercury which was poured into the snake-skin and then claimed that
they made it to crawl or it was something else that they used (to make
it crawl). It is the witch who knows the truth or whoever that was
informed by the witch."

204e. "As for their evidence that based on the saying of Almighty
Allâh: [They followed what the evil ones gave out falsely against the
power of Sulaymân]229 and [The evil ones, teaching men magic and
such things as they came down]230, and they interpreted this verse to
be: [Nothing was brought down to the two angels of Babylon.] this
interpretation is not only abominable but also illogical and the most
perverted kind of interpretation! If the revelation was not revealed to
the two angels, Hûrût and Mûrût at Babylon, the sentence would have
lost its meaning. (Such an interpretation) could be acceptable if
someone claimed that witchcraft was revealed to the two angels as

226 Surât al-Baqarah, 2:255.
227 Al-Durr al-Manthîr, 1:327.
228 Surât Sâd, 38:41.
229 Surât al-Baqarah, 2:102.
Allegation of Ahadith Said to Contradict

...tioned earlier, but then Almighty will have to say: [They allowed this,...] and continued with the following sentence; as suggested by them) but it was not revealed to the two angels."

Corresponding to the (above idea), if somebody says: [I had taught a man al-Qur'ān and what was revealed to Mūsā], the listener will doubt (the statement). But you meant to say that al-Qur'ān was revealed to Mūsā because nobody has been informed earlier that Qur'ān was revealed to Mūsā. But the listener will doubt you if you say that you have taught the man al-Qur'ān and al-Tawrāh. These interpretations for us will be clearer with the understanding of reports of the historical tradition."

4f. "In short, according to Ibn ʿAbbās, when Sulaymān was nished and satan dethroned him, his oratorical platform, his asures and the remaining satans in his kingdom were buried together through spell-casting, magic and charm. And when laymān died, satans approached the people and said: [Don't you nt us to show you the charm which make the wind and genies to omit to Sulaymān as well as (to make) man obey him?] The people swered: [Yes, indeed!] So, they went to (Sulayman's) oratorical ce and the place of his throne. (The satans) took it out from these ces. The Isra’ilite scholars said: [This was incompatible with the igion of Allāh, and Sulaymān was not a sorcerer.] The laypeople d: [Sulaymān was the most knowledgeable among us and we will as he had done!] Then, Almighty Allāh explained: [They allowed what the evil ones gave (falsely) against the power of
Sulaymān...\textsuperscript{231} which means that the Jews followed whatever was reported to them by the satans.”

“As for the (terms) al-tilāwah (recitation) and al-riwāyah (report, narrative), they are synonymous. Then (Allāh) said: [The blasphemers were not Sulaymān, but the evil ones, teaching men magic and such things as came down to the two angels.\textsuperscript{232}] These two angels were sent down to earth when Ādam’s descendants disobeyed, so as to render judgment to mankind. The desire for woman was infused into their hearts and they were ordered not to fornicate, kill or drink wine. Then, al-Zuhrah (Venus) came to argue with them and both found her attractive and desired her but she refused. (But they tried) and (promised) to inform her of the name, which gave them the power to ascend to heaven. They revealed it to her and at the same time desired her, but she refused. Then, they drank wine and persuaded her to drink and finally got what they wanted. Then they went out and they saw a man and, thinking that he might disclose their (activities), killed him. Later on, Venus pronounced that name and she ascended but declined for Allāh metamorphosised her into a star. Almighty Allāh was angry with the two angels and He called them, Hārūt and Mārūt. He also asked them to choose, whether to be tormented in this world or in the hereafter and they chose the torment in this worldly life. Both of them were the people who taught mankind the differences in them as well as differences between husband and the wife.”

“With regard to the (revelation) revealed by the Almighty Allāh to the two angels and of what the people of nazar (perception) believed – Allāh knows best. He is the supreme name (uttered) that enabled

\textsuperscript{231} \textit{Sūrah al-Baqarah}, 2:102.

\textsuperscript{232} \textit{Sūrah al-Baqarah}, 2:102.
us as well as the two angels to ascend to heaven, before Allāh asked them. She revealed to satans and her followers. She also taught them witchcraft. And it is said that when the witch pronounce certain word, it enables him to fly between the earth and heaven as well as to (walk) on water.”

1. Abū Muḥammad said: “Zayd ibn Akhzam al-Ṭā‘i narrated 1 ‘Abd al-Ṣamad, who said that he narrated from Yahyā ibn ‘Abd al-‘Azīz that the governor of ‘Ammān had written to ‘Umar ibn ‘Abd al-‘Azīz saying: [Someone brought us a witch and we threw her in water but she rose to the surface. And ‘Umar ibn ‘Abd al-‘Azīz said: [If the evidence is obvious, we have nothing to do with water except to set her free.]”

Yūsuf ibn Akhzam al-Ṭā‘i narrated from ‘Abd al-Ṣamad who said he narrated from Zayd ibn Abū Laylā and the latter from ‘Ayrah ibn Shakir saying: [We were (sitting) with Sinān ibn ‘Amr al-Bahrāyn and someone brought in a witch and he ordered to be thrown into the water but she rose to the surface. Then, he Prepared her to be crucified but she managed to (escape). Then, her band came along and he looked like a burnt skewer. (Sinān) then said him to command her to give up and the former did so but she vered: {Yes! Give me a door and a spun thread!} So she sat at the and murmured her spell into the spun thread and made a knot, then the door rose in the air. Then they tried to catch hold of her in the right and left, but failed.]”

‘Uūd Ḥātim had narrated from al-‘Aṣma‘ī that Muḥammad ibn Sulim al-Ṭāʿī had declared in a hadīth saying that satan cannot bring their physical creation but can change it through casting spell.
Abū Ḥāḣātim had also narrated from al-ʿAṣmaʿī that Abū ʿAmrū ibn al-ʿAlāʾ had said: “Al-ghowl is the witch of the genie.”

“Abū al-Khaṭṭāb had narrated from al-Muʿtamir ibn Sulaymān, who heard that Maḥṣūr had mentioned that according to Ribʿī ibn Khirāsh who then narrated from Ḥudhayfah who informed that the Prophet said: [I know very well (the events) upon the emergence of the Daʾījāl. He is accompanied with burning fire and river of cold water. Anyone among you, who sees him, may not perish, let’s urge him to close his eyes and jump into it! What seems to him like (the burning fire, in reality is a river of cold water.233]”

204i. “Abū Ḥāṫim had narrated from al-ʿAṣmaʿī who then narrated from Abū al-Zanād who said that a woman came (to see the Prophet for legal advice but the Prophet had passed away. She only met one of his wives, ‘Āʾishah, and said to her: {O mother of the believers! Somebody asked me: {Do you want me to help you so that the attention of your spouse will only be on you?} (In another narration the narrator added saying: {She brought two dogs, and she rode on one of the dogs, then on the other dog saying: {We continue with whatever Allāh wants it!} Then she asked: {Do you know that you are in Babylon?} The woman then entered a man’s house, or as reported, two men’s house, and they said to her: {Urinate on those ashes!} She said: {I went aside but I did not urinate, then I came back to them.} The two men asked me: {What have you seen? So I told them that I saw nothing.} They said again: {That depends on you! So I went inside and made some effort to urinate and I succeeded. Then something came out from me like a veiled horse and it then ascended to heaven. I went to see them and they asked me: {Wha

233 Al-Musnad, 9: 80 (No. 23339), 9: 95 (23398); Al-Durr al-Manhūr, 5: 354.
you see?) So I told them (about it) and they said: {That is your mother which abandoned you!} Then I went out to join the other men, saying: {By Allāh! They taught me nothing nor did they teach me what to do!} (A woman) asked: {what did you see?} I said: {Such and such!} Then she said: {You are the most talented among the Arabs, act and make your wish!} (The narrator had told) that the woman crossed the creek and said again: {Let it be a dīl!} Then the activity of cultivating started to vibrate. The woman again: {Let it be ripened and the (plants were ready to be reaped).} Then the woman took it, rubbed it and gave me some (Grind it, make a mush and urge your husband to drink it!) I did not do (as the women asked) and things remain as they were. Why must I repent?"

En she met a man from Khuzā‘ah who was living in Amaj and said: [O Mother of the believers! This man resembles Hārūt and Mūnāt most]. Abū Mu‘ammad said: [This story was reported by Ibn Abī Yajd from Ibn Abū Mulaykah who then narrated it from ʿĀʾishah.]” said Abū Mu‘ammad said: “This is something which we do not believe either by virtue of analogy or reasoning. We only believe in it when it was mentioned by the Books and the historical tradition related to the Prophet as well as the people of all times who believed and excluding those who believe in what their naked eyes had seen, supported by perception and analogy.”

for the saying of al-Hasan: [Indeed, they are the two white slaves to the people of Babylon] and his recitation al-malikayn with kasra, or as I know, this is something which is not in agreement with any of the gurār (experts in the recitation of al-Qur’ān) or with any of the interpreters (of al-Qur’ān). (The recitation) is the most
(unfavourable type) and is less likely to be (a form of) the makh (articulation of a sound). How could it be revealed to two who slaves enabled them to separate the husband and wife?"

XLI. EXAMPLE OF TWO CONTRADICTORY HADITH

205. They said: "You have reported that the Prophet said: [There is no Prophet after me and there is no other ummah after my ummah. The halāl (food) is whatever Almighty Allāh has made them licit for my tongue until the Day of Judgment and the harām (food) whatever Almighty Allāh has made them illicit for my tongue until the Day of Judgment.] You also reported that al-Masīḥ will come down; he will kill the pigs, break the cross and will increase the ha (things). [‘Ā’ishah said: [Say that the Prophet is the seal of the Prophet and do not say that there will not be a nabi after him.] Her there are contradictions (between those aḥādīths)."

206. Abū Muḥammad said: "We affirm that there is neither divergence nor contradiction for al-Masīḥ is a Prophet of the people whom Almighty Allāh has elected and who will be brought down with the signal of the ending of the time. Almighty Allāh said: [And (Masīḥ) shall be a sign (la’ilmun) for the coming of the hour of judgment. Therefore, have no doubt about the hour.] Some qur'ān was recited (la’ilmun as in the verse) as la’alamun. When al-Masīḥ comes down, nothing of what was revealed to the Prophet will be abrogated. The imām or leader of his ummah is not requested to step down}

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234 ‘Āridat al-Ahwādāh, 3: 141 (No. 3724); Al-Mu’jam al-Kabīr, 8: 115 (7535), 8: 136 (No. 7617), 8: 138 (No. 7622); Majma’ al-Zawā’id, 3: 450 (5647); Kanz al-‘Ummāl, 15: 947 (No. 43638).

235 Al-Musnad, 3: 29 (No. 7273); Al-Durr al-Manthūr, 2: 242.

236 Sūrah al-Zukhruf, 43:61.
is (honoured as it is) and (al-Masîh) will perform his prayer instead the imâm.”

for his expression: [He will increase the number of the halâl]gs], this could be related to the incidence of a man who said to Hurayrah: [Nothing will increase except the woman!] (Abû Hurayrah) said: [Is it?] Then he broke into laughter.”

a. Abû Muḥammad said: “The expression: [He will increase the number of the halâl things] does not mean that he will authorize man marry five or six wives. It means that al-Masîh is yet to marry an Almighty Allâh ascended him and when (Allâh) brings him on to the earth, he will marry a woman. This (action) adds the number of halâl things for him. (In other words) he will add nothing out of that (action.) And there is nobody among the people the Book who does not know that (al-Masîh) is a servant of mighty Allâh and nobody believes that he is not a human being.”

b. “As for the statement of ‘Ā’ishah: [Say that the Prophet is the ] of the Prophets and do not say that there will be no nabî after ,] means that she was thinking of the descent of ‘Isâ. Her statement does not mean to refute the saying of the Prophet: [There is nabî after him]. Indeed, what the Prophet intends to say is that: there is no nabî after me237 who will abrogate what was revealed to just like the previous Prophets who were sent to abrogate the vious texts. (‘Ā’ishah), in fact, means to say: [Do not say that al-sîh will not come after him.]”

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Al-Masnad, 1: 386 (No. 1583), 4: 64 (No. 11272), 8: 326 (No. 22458), 9: 100 (No. 23418).

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XLII. EXAMPLE OF TWO CONTRADICTORY HADITH

207. They said: “You reported that the Prophet SAAS does perform the burial prayers on the (dead) debtor who left nothing pay back his debt.”\(^{238}\) You also reported that he had said: [Whoever leaves some wealth, it is for his family but whoever leaves so debt, it is my responsibility.\(^{239}\)] In another hadith, (he said [Whoever leaves a kall (trustee), the responsibility goes to Allah and His Prophet.\(^{240}\] This means that somebody (needs to take) charge the poor people and children who are devoid of caretaker. If could the Prophet refuse to perform the burial prayer on the deceased debtor who was indebted for the sake of his son and his family. There is contradiction (in it).”

208. Abu Muhammad said: “We affirm that there is no contradict – Praise be to Almighty Allah! He refused to perform the burial prayer on the deceased debtor who left insufficient wealth to settle his debt. This event occurred at the beginning of Islam that is, before the futūh or opening (of other countries) started and wealth could be gathered. He also intended to teach people not to take the issues of debt lightly and not to borrow money unless they were able to pay back. However, when Allah, the Almighty granted him wealth through the futūh of other countries, he reserved part of accumulated wealth for the poor, their descendants and

\(^{238}\) Al-Musnad, 5: 14 (No. 14161); Al-Muṣannaf, 8: 290 (No. 15257); Kanz ‘Ummāl, 6: 244 (No. 15533).

\(^{239}\) Sunan Abu Dawūd, 3: 137 (No. 2954); ‘Ārādat al-‘Alwādī, 8: 182 (2090); Sunan Ibn Mājah, 1: 807 (No. 2416); Al-Musnad, 3: 135 (No. 7863); 6: 463 (No. 9821); Kanz ‘Ummāl, 11: 14 (No. 30418), Al-Al-Sunan Kubrā, 6: 331 (No. 12129), 6: 57 (No. 12999 - 13000).

\(^{240}\) Al-Musnad, 6: 92 (No.17175), 6: 96-7 (No.17204).
neficiaries so that they were able to pay the debt of the deceased islam from the fund."

III. EXAMPLE OF CONTRADICTORY HADITH

They said: “You have reported that the Prophet SAAS did not idate Mā‘īz until he confessed to him for the fourth time for nmitting adultery. Each time he confessed, the Prophet turned him ay but he lapidated him on the fourth confession. Some jurists e adopted this procedure and they said: [We do not lapidate a son unless his confessions are witnessed by a number of people in rge.] Such was the opinion of ‘Ali ibn Abī Ṭālib."

u also reported that two men met the Prophet. One of them said: y son was a servant to a man and (my son) fornicated with the n’s wife. So I paid him a compensation of one hundred sheep and ervant. Then we asked the knowledgeable people and they said: or son has to be lapidated for one hundred times and be exiled for rear. As for the woman, she has to be lapidated as well.] The phet replied: [By the One who holds my soul in His hand! I shall e the judgment to both of you according to the Book of Allāh; one hundred sheep and a servant will be given back to you, your son will lapidated for one hundred stripes and be exiled for a year. The man will also be lapidated. Then, the Prophet gave his

Al-Musnad, 1: 512 (No. 2129); Al-Mustadrak, 4: 361.
‘Umdat al-Qārī, 9: 622 (No. 2724-2725) 16: 490 (No. 7260); Sunan Abū Dāwūd, 4: 153 (No. 4445); Sunan Ibīn Mājah, 2: 852; Sunan al-Dārimī, 2: 177; Al-Sunan al-Kubrā, 8: 371 and 382; Al-Mu‘jam al-Kabīr, 5: 234 (No. 5189), 5: 238 (No. 5199); Kanz al-‘Ummāl, 5: 334 (No. 13102), 5: 425 (No. 13503).
judgment and said: [Go O Unays to the woman! Lapidate her if she confesses!] The woman confessed and she was lapidated."

"As for the report that [nobody had ever said that (the Prophet) he added four times on such and such occasions...] this contradicted the hadith related to Mā'īz."

210. Abū Muḥammad said: "We affirm that there is neither divergence nor contradiction between them – Praise be to Almigh Allah. Indeed, the Prophet had turned down Mā'īz four times in sequence because he disliked him accusing himself of fornication at revealing the veil243 which, Almighty Allah granted to him (and all). The Prophet also did not intend to make (Mā'īz) confess four times in sequence rather to appease (Mā'īz) in this situation as was to ensure him whether he was (saying) the truth or he was being possessed by the genie. However, it happens that the Prophet allowed him to appease himself four times. If that confession happened to twice or three times or five or six times, these would not show binding proof, but it only stressed that the Prophet disliked Mā'īz's self-confession of being a fornicator."

"There is a hadith reported by Mālik from Zayd ibn Aslam indicating the Prophet's dislike of confession of being guilty of fornication by man before him, then he ordered him to be lapidated and said: people! The time has come for you to conclude the legal punishment of Almighty Allah. Whoever perpetrate this sinful act, may he himself with the veil of Almighty Allah for if someone uncovers the veil in the statement means to disgrace or dishonor oneself informing others of one's weaknesses, except in permissible circumstances"
ge" to us, we will apply the punishment as in the Book of
mighty Allāh.\textsuperscript{244}"

a. "To prove that a confession could be intervened so that it can
made more than four times or less or should there be an element of
bt in the information – there is a hadīth narrated by Yahyā ibn
'd from Hishām al-Dustuwa'ī who then narrated it from Yahyā
Abū Kathīr who narrated from Abū Qilābah and the latter from
al-Muhallab that ‘Imrān ibn Ḥuṣayn said: [We were (sitting)
the Prophet when a women from Juhaynah came to see him. She
pregnant out of adultery and said: {O Prophet of Allāh, I deserve
legal punishment, perform it on me!} The Prophet then called her
itive and ordered him to treat her well and to bring her to him
n she had delivered her baby. She was brought to him after her
very and the Prophet ordered her to suckle her baby. When her
has been weaned from suckling, her relative brought her to see
 Prophet. Then the Prophet ‘replaced’ her clothing, lapidated and
ormed the burial prayer on her.\textsuperscript{245}"

obody says in the hadīth that she confessed four times. Therefore,
aforementioned hadīth proves that the Prophet only said: [Go!
sys to the woman! Lapidate her if she confesses!"

b. "Another proof is that, at the time when Mā'īz ibn Mālik was
aped, he was depressed and tried to run away. (However),
adidated him and reported to the Prophet of Mā'īz's depression
the Prophet said: [Why don’t you bring him to me, so that I can
mine his case?] If the act of confession of four times is the
ssary condition for the legal punishment, then the statement of

\textit{Muwāṣṣa' Mālik}, 41:12.
\textit{Al-Musnad}, 7: 215 (No. 19946).
the Prophet (should be): [Why didn’t you bring him to me...?] (would be meaningless), for he had already applied the punishment ordained by Almighty Allâh. It is not possible! — (Must it be) after the fourth confession that the Prophet has to admit the eventual retraction? On the other hand, if the confession did not fall during the appointed time (tawpût) it is possible for (Mā‘iz) to retract it, if I wanted it and the Prophet would have accepted it. (This, however, did not take place).

They said: “The (following three chapters) contained the compilation of examples of the legal judgment according to consensus but invalidated by al-Qur‘ân, however, they were applied by the Khârijites as their arguments.”

XLIV. EXAMPLE OF JUDGEMENT ON RAJM OR LAPIDATION REFUTED BY AL-QUR‘ÂN

211. They said: “You reported that the Prophet practiced lapidation and the nations after him followed this practice. Almighty Allâh relation to slave women said: [If they commit illegal sexu intercourse, their punishment is half that of free women. The permission is for those among you who fear sin. 246] Lapidation means to redress oneself and not to be shared with other. How could it be that the punishment on a slave woman is half of the free woman? You also said that al-muḥṣanah means a free and married woman. They said: “With this (idea), it proves that al-muḥṣanah (convicted), the punishment is jâld or flogging.”

Abū Muḥammad said: “We affirm that al-muḥṣanāt in the above
ic of discussion, are married, and thus the judgment (to be
ged) is correct, but here we mean the muḥṣanāt as free women.
also call muḥṣanāt as virgin women for (the term) al-iḥsān or to
chaste, is inherent in them and they will be protected but this
vilege) is not for slave women. The above verse is tactfully
ing: [their punishment is half that of a free woman], meaning (it
ares with) the virgin.”

general) the Arabs used to call a cow al-muthīrah (the cultivator)
Thee it is not used for cultivating land. Indeed, land cultivation is
the fate of other animals except for cows. The Arabs also used to
amels, which are in the grazing land as hady (offering) because
represent an offering, which guide (people) to the Ka‘bah. They
called by this name even though the camels are not meant for
ring.”

uther point which testifies our interpretation of al-muḥsanāt, on
topic – as the free and virgin women - is found in the saying of
ighty Allāh: [If any of you have not the means wherewith to wed
believing women, they may wed believing girls from among
whom you right hands possess.]²⁴⁷ Al-muḥsanāt here refers to a
woman or an unmarried woman for a man does not marry to
ried women.”

XLV. EXAMPLE OF THE JUDGMENT ON WASIYYAH OF WILL INJUNCTION REFUTED BY AL-QUR'ĀN

213. They said: “You reported that the Prophet SAAS had said [There is no wasiyyah in favour of the heir.]248 Almighty Allāh however, said: [It is prescribed for you, when death approaches an of you, if he leaves any goods, that he makes a bequest to parents an next of kin.]249 The parents in any circumstances will inherit th wealth and nobody could contest the right of the inheritance. Th narration, therefore, contradicts the Book of Almighty Allāh.”

214. Abū Muḥammad said: “We affirm that this verse is abrogated by other verse related to inheritance. If somebody said: [Which part (the other) verse on inheritance abrogates the (former) verse since is obvious for the parents to receive a part of the inheritance as we as to receive the benefits bequeathed to them? We shall reply: [Th is not possible for al-mirāth or the share of the heritage, while Almighty Allāh has meant for them, is in the quota of the wirāthah inheritance.]”

“Almighty Allāh said – the verses related to inheritance: [Those a limits set by Allāh, those who obey Allāh and His Prophet will admitted to gardens with rivers flowing beneath to abide there forever and that will be the supreme achievement. But those who disobey Allāh and His Prophet and transgress His limits will admitted to fire, to abide therein and they shall have a humiliati

248 Arīḍat al-Ahwādī, 8: 209-210 (No. 2120-2121); Sunan Ibn Mājah, 2: 9 906 (No. 2713-2714); Al-Munad, 6: 206 (No. 17679), 6: 207 (No. 17681) 313 (No. 18105); Kanz al-'Ummāl, 5: 870 (No. 14574), 5: 871 (No. 145 6: 105 (No. 15051), 12: 651 (No. 46062); Al-Muṣannaf, 4: 147 (No. 8277) Sūrah al-Baqarah, 2:180.

249
nishment. 

Thus, (Allāh) has promised a supreme reward to whoever respects the law of inheritance which He had meant it to be, at the same time He had threatened whoever disobeys the law with a grievous punishment. Nobody, therefore, can bequeath wealth to an heir more than what had been determined and ordained by mighty Allāh. Indeed, it is said: [The saying of the Prophet – here is no wasiyyah in favour of the heir] abrogated the (said) verse. We shall explain some cases of abrogation of verses of al-ni'ān by the Sunnah, if Almighty Allāh wills it!"

VI. EXAMPLE OF JUDGMENT ON MARRIAGE SAID TO BE REFUTED BY AL-QUR’ĀN

5. They said: “You reported that the Prophet SAAS said: [Do not marry a woman related either to one’s maternal or paternal aunt.] Also said: [The reason of prohibition of the milk-kinship is similar to the biological (blood) relationship.] Almighty Allāh said: prohibited to you (for marriage) are: your mothers, your mothers’ ustiers... to the end of the verse. The verse neither mentions a marriage between (man and) woman (either related to) his maternal or paternal aunt and nor prohibits marriage between people who are related through milk-kinship. The verse, however, prohibits (a man to marry to) the suckling mothers and the sisters out of suckling. In another verse Almighty Allāh said: [All others are... Thus, the woman can live together with her paternal and

Al-Musnad, 9: 401 (No. 24766); Kanz al-'Ummal, 6: 273 (No. 5668).
maternal aunt as well as relatives of suckling through milk-kinship whether the mother or the sister, whom Almighty Allah has made allowable.”

216. Abu Muhammad said: “We affirm that Almighty Allah will test His servants by means of obligations, to know the level of the level of obedience or disobedience as well as to reward the virtuous and punish the vicious among them. He also had determined (things which are acceptable and unacceptable as the causes liable to lawful and unlawful acts. All that is bad is always bad because Almighty Allah forbids it. What is good is always good because Almighty Allah recommends it.”

“However, there are exceptions which Allah had willed in their nature to be bad such as: a lie, sabotage, slander, stinginess, tyranny and the likes. Indeed, it is possible for Almighty Allah to send Prophet to reveal a Shari’ah which is to be respected for years to come and practiced by men (as the sign of their) obedience to Him. Later, He sends another Prophet to reveal another Shari’ah which is also practiced by men (as the sign of their) obedience to Almighty Allah and (thus) abrogating the earlier (Shari’ah). For example, the issue of the rest day on Saturday revealed to Musa (to be practiced was later abrogated (during the time of) ‘Isa al-Masih. (Another example is) the circumcision on the seventh day revealed to (Musa) but again was abrogated (during the time of) ‘Isa al-Masih. Hence, it is also possible for Allah to ordain something on His servant at a certain period of time and to abrogate it at another period of time on the same Prophet. Indeed, Almighty Allah had said: [None of Our revelations do we abrogate or cause to be forgotten, but We substitut
something better or similar..." which means better than before or
er than before."

a. "If it is acceptable for the Book to be abrogated by other Book,
amly it will also be acceptable for the Book to be abrogated by
Sunnah. This is because the Sunnah is revealed to the Prophet
through Jibril from Almighty Allah. In this way, the word of
mighty Allah, which is also al-Qur'an, can be abrogated by (other)
religion of Almighty Allah and hence, it is no more (known as) al-
Qur'an. As such the Prophet said: [The book was revealed to me as
as other similar things to it] which means that the similar
ng to the Book was the Sunnah, for Almighty Allah said: [So take
it the Prophet assigns to you and deny yourselves that which he
holds from you.] Indeed, Almighty Allah knew very well that
would accept easily whatever was informed to us by the Prophet,
the word of Allah. The Prophet also knew that Allah would
igate some parts of al-Qur'an through the revelation revealed to
. When this (abrogation) occurred, some hearts will object it and
ill affect some conscience. This is why Allah said to us: [So take
it the Prophet has assigned to you] which means whatever the
phet has brought to you, accept it even if it was not (mentioned)
al-Qur'an or it was abrogated by al-Qur'an."

b. Abu Muhammad said: "The Sunan to us comprises three parts,
ely the Sunnah transmitted to (Prophet Muhammed) through
il from Almighty Allah, for example: A woman cannot be
ried (to a man) because she is the paternal and maternal aunt (to
man); a cause of prohibition to the milk-kinship is similar to the

Suraah al-Baqarah, 2:106.
Al-Tanbih, 1: 460; Sunan Abu Dawud, 4: 200 (No. 4604).
biological (blood) relationship; one or two sips does not form a cause for prohibition;\textsuperscript{258} the price of blood money depends on the spouse ('\textit{aqilah})\textsuperscript{259} and the likes."

216c. "The second form of the Sunnah is the one which Allah allows the Prophet to establish (a concept) by authorizing him to exercise his own reasoning and he also had been empowered to be tolerant in favour of whom he wishes for a certain valid reason and motive like forbidding the wearing of silk to man but he permitted ‘Abd al-Rahmân ibn ‘Awf for a certain reason. (Another example) is his statement when he was in Makkah: [Do not cut the grass or the trees!\textsuperscript{260}] Then, Al-‘Abbâs ibn ‘Abd al-Mu‘tâlîb said: [O Prophet of Allah! (Is it with) exception so as to preserve some of them for our blacksmith?] And the Prophet replied: [Except to preserve (some of them)!] If Almighty Allah had forbidden all trees (to be grown) in Makkah, the Prophet would have not made any exception as Al-‘Abbâs wanted. However, Almighty Allah has given the Prophet the (judgment) ability (so as) to set aside what he considered useful, thus he made an exception (not to cut any tree or grass) except the \textit{idhkhi} due to the service it rendered.”

Somebody said: “There is no more migration after the faith (opening) of Makkah.”\textsuperscript{261} But Al-‘Abbâs interceded in favour of the brother of

\textsuperscript{258} Sunan Abu Dawêd, 2: 224 (No. 2063); ‘Aridat al-Ahwadhi, 5: 73 (No. 1150); Al-Musnad, 9: 388 (No. 24698); 10: 38 (No. 25870); Al-Mujâm al-Kabîr, 124 (No. 248); Mawahid, 1: 540 (No. 1251 and 1252); Al-Tamhid, 3: 62; Kanz al-’Ummal, 6: 273 (No. 15671-15672); Al-Sunan al-Kubrâ, 7: 749 (No. 15625); 7: 750 (No. 15629); 7: 752 (No. 15635).

\textsuperscript{259} Sunan Ibn Mâjah, 2: 879 (No. 2633).

\textsuperscript{260} Umdat al-Qârî, 6: 221 (No. 1349), 7: 142 (No. 1587), 8: 358 (No. 2090), 168 (No. 2433), 9: 514-515 (No. 1833-1834); Sunan Abu Dawêd, 2: 216 (No. 2035); Al-Musnad, 1: 544 (No. 2279).

\textsuperscript{261} Umdat al-Qârî, 10: 410 (No. 3077); Al-Mujâm al-Kabîr, 3: 273 (No. 3390); Majma’ al-Zawa‘id, 5: 324-325 (No. 9275-9279); Kanz al-’Ummal, 6: 109 (No. 15054), 16: 654 (No. 46250), 16: 660 (No. 46277).
Allegation of Aḥādīth Said to Contradict

Jaysh ibn Mas'ūd, (saying) that (the latter) will be considered as muhājir (migrant) after the fath. The Prophet SAAS said: [I ocate my uncle an exception for there is no more migration (after fath of Makkah).]

the judgment (made in this case) is the (topic related to) station, no intercession is needed and the Prophet would have said: [The ‘ādī (ancient) land belongs to Allāh and His Prophets and to all they belong to you through me. And whoever cultivates land, that land belongs to him!]

relation to ‘umrah, the Prophet said: [If I could change thing, I would do away with ‘umrah.] He also said concerning the ‘ishā’ yer: [If it is not difficult for my community to bear, I would have reed for it to be performed now.] (Apart from that) he forbade Muslims to keep the meat of the adāḥi (slaughtered animals for sacrifice on the 10 of Dhū al-Ḥijjah) more than three days, visit the graveyard, and drink nābidh on certain occasions by saying: [I forbid you to keep the meat of the adāḥi more than three days and I forbid that the people present it to their guests and keep it aside for those who are absent. Eat and keep the amount you want.] [I forbid you to visit the graveyard but you may visit them without saying any cence word, this will soften the hearts.]

nabīdīn in certain occasions, but you may drink a little but do not drink the intoxicated drink.)"

Abū Muḥammad said: "(The following hadīth) will enlighten tīf the case further. Muḥammad ibn Khālid ibn Khidāsh said that I narrated from Muslim ibn Qutaybah who narrated from Yūnūs ar the latter from Mudrik ibn ‘Imārah, saying that the Prophet SAA had entered the courtyard of an Anṣār and saw him carrying nabīdīn made from the trunk of a palm-tree, in a container. Then he asked (the Anṣār) to pour it to the ground. But the man asked: [Will you allow me to drink it and I will not repeat?] The Prophet replied: [Drink it! Do not repeat it (in future)!]"

"This shows that Almighty Allāh has empowered the Prophet tīf ability to forbid things as well as to grant tolerance to those Tīf wishes. If this is not possible, as in the above cases, he will abstain himself from doing so as he had done when was asked on kalāla, (The Prophet) said to a person who asked him: [This is what I have been given and I will not say anything unless I was informed about it.] Another example is that when a woman who was in disagreement with her husband, had asked (the Prophet) on zihār,268 but he did not really answer her, but said: [It is Almighty Allāh Who judged this matter this way.269]"

"A Bedouin came to see the Prophet who was in the state of muḥriṣ (sacrosanct) and was covered by a scented, long, woolen outer garment, asked him for a consultation. The Prophet did not answer him but covered himself with his garment (eventually went to sleep);

268 Zihār is the pre-Islamic form of divorce, consisting in the words of repudiation: [You are to me like my mother’s back!]

269 Al-Musnad, 5: 127 (No. 14804); Al-Mustadrak, 4: 334, 342; Sunan a Dāraqūṭni, 4: 78, (No. 34); Al-Al-Sunan al-Kubrā, 5: 376 (No. 12311)."
he snored like a horse. When he woke up he gave (the Bedouin) consultation.

5d. “The third form of Sunnah is the Sunnah that (the Prophet) ablished so as to teach us. If we take it into account we will have merit (fädilah) and if we leave it, it will do us no harm, if Allāh mitis. For example: encouraging (people) to wear a turban with its 1 beneath the chin or prohibiting eating the meat of al-jallālah²⁷⁰ practicing the kashb al-ḥajjah²⁷¹ and (eating) the meat of domestic 1keys. Likewise, (he prohibited eating) all kinds of beasts of prey well as all types of birds that pounce using the claws. This is in e with the saying of Almighty Allāh: [Say I find not in the ssage received by me by inspiration any meat forbidden to be en by one who wishes to eat it, unless it be dead meat, or blood ired forth or the flesh of swine for it is an abomination or what is pious (meat) on which a name has been invoked other than āh²⁷²] which means that he does not realize, upon the revelation of sūrah, there are more types of meat forbidden to man apart from ones mentioned in al-Qur'ān. Then, as revealed in Sūrah al- ʿiʿidah, whereby certain types of animal meat are forbidden such t being killed by strangling, killed by a violent blow, killed by a idlong fall, killed by being gored to death and which has been tly eaten by a wild animals unless one is able to slaughter it (in 1 form).²⁷³

The word jallālah means the animal that feeds itself by eating the dirt or rubbish.
An ancient kind of treatment to release back pain and headache by sucking out blood from a few small cuts made either on the patient’s back, waist or back part of the head. Then a cupper, which among the Malaya, was made of a buffalo’s horn, used to suck out the ‘dirty blood.’
Sūrah al-Anʿām, 6: 145.
"In addition we mention the forbidden animals as Almighty Allāh forbade in the Book, based on the saying of the Prophet like the ferocious animals, birds and domestic animals. Likewise we also will mention the event of shortening the (rakaʾāt) of prayer even during peaceful time, as in the saying of Almighty Allāh: [There is no blame on you if you shorten your prayers for fear the unbelievers may attack you.274] Hence, we were informed that there is no harm for us to shorten our prayer when we are in fear and were also informed by the Prophet that is also possible to shorten the prayer even during peaceful time. (Other example is) to wipe off the shoes as in the saying of Almighty Allāh: [Wash your faces and your hands and arms to the elbow and wash your feet to the ankles.275]

"'Īsā ibn Yūnus had narrated from al-Auzāʿī and the latter from Yahyā ibn Abū Kathīr saying: [The Sunnah justifies thing according the Book and not the Book which justifies thing according to the Sunnah] which means that the Sunnah explained the content of the Book as well as the source of information on whatever intended by Almighty Allāh."

XLVII. EXAMPLE OF TWO CONTRADICTORY HADITH ON THE JUDGMENT OF GHUSL ON FRIDAY

217. They said: "You reported that Mālik has narrated from Ṣafwān ibn Sālim who then narrated from 'Aṭā' ibn Yasār and the latter from Abū Saʿīd al-Khudrī that the Prophet had said: [Ghusl (bathing) of
ay is obligatory on all (sexually) mature person.\footnote{276} You also
ered from Hammām who narrated from Qatādah, who then
ered from al-Ḥasan and the latter had reported from Samurah
ng that the Prophet had said: [He who has his wuḍū’ (ablution) on
ay, is an excellent (act) but it would be better for him if he has
ghusl.\footnote{277} Thus, they said that the (second hadith) contradicted
irst one."

Abū Muḥammad said: "We affirm that his saying: [Ghusl on
ay is obligatory on all (sexually) mature person] does not signify
the Prophet had made it strictly obligatory (fard), but rather a
ice which he declared as obligatory for all Muslims just as it is
atory for them to have ghusl on the days of (‘id al-ṣār and ‘id
lāhā) on the (basis) of virtuous deeds and preferable acts in
enting oneself to society, with a clean body free from dirt and
ing smell. With this, it is ordained for the Muslims to adom
elves with good smelling perfumc, to wash their clothes meant
iday or for working. (From the foregoing discussion, the said
tice is an act of free-choice) according to one’s interest and the
gation (imposed) is by virtue of preference and not by virtue of
ual obligation (fard)."

\"Later, the Prophet was informed that there were people who
sick, who were busy and who lived in an extremely cold-
er country. They were able to have their ghusl but with severe
culty, then the Prophet said [Whoever have his wuḍū’, this is an

\footnote{\textit{Umdat al-Qārī,} 5: 12, (No. 879), 9: 538, (No. 880), 5: 47, (No. 895); \textit{Sahih Muslim,} 2: (No. 7); \textit{Sunan Abū Dāwūd,} 1: 94 (No. 341); \textit{Kanz al-‘Ummāl,} 7: 753 (No. 21240 and 21241), 7: 759 (No. 21281).
\textit{Sunan Abū Dāwūd,} 1: 97 (No. 354); \textit{Āridat al-‘Ahwādī,} 2: 240, (No. 497);
\textit{Sunan Ibn Mājah,} 1: 347 (No. 1091); \textit{Al-Musnad,} 7: 265 (No. 20197), 7: 279
(No. 20279); \textit{Al-Mu‘jam al-Kabīr,} 7: 199 (No. 6817-6920), 7: 223 (No. 6926); \textit{Al-Sunan al-Kubrā,} 3: 270 (No. 5668).}
excellent (act)] which means it is allowable (to have *wuḍū‘* instead of *ghusl*). Later, on he explained that whoever is able to have his *ghusl* it is a preferable act. This case is similar to the Prophet’s interdict on keeping the meat of *aḍāḥī* more than three days, to which later he said: [I noticed that the people presented it to their guests and kept it aside some for those who are absent] and the Prophet’s interdict on visiting the graveyard but later on he said: [I noticed that this was soften the hearts so, visit but do not say an obscene word!]

**XLVIII. EXAMPLE OF HADĪTH INVALIDATED BY ‘ṬYA (EXPERIENCE)**

219. They said: “You narrated from Ibn Luhay‘āh who narrated from Mishrāḥ ibn ‘Āhān and the latter from ‘Uqbah ibn ‘Āmīr w. said that he heard the Prophet saying: [If al-Qur‘ān is (written) on raw skin and then thrown into the fire, it will be left unburned ²] They said: [We do not doubt that this news is wrong for we had seen the *maṣāḥif* (copies of al-Qur‘ān) were burned and destroyed just like other objects and books.]”

220. Abū Muḥammad said: “We affirm that this is their interpretation but they do not know the truth and I will explain it, if Almighty All permits. Yazīd ibn ‘Amr asked Al-‘Asma‘ī about this *ḥadīth* and the latter said: [If al-Qur‘ān is memorized by a man and then thrown into the fire, he is safe from being burned.] Al-‘Asma‘ī intended to explain that whoever among the Muslims is inspired by Almighty Allāh to understand al-Qur‘ān (deeply) and memorized it

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278 Sunan al-Dārīmī, 2: 430; Mishkāt al-Maṣāḥīḥ, 1: 662 (No. 2140).
ses completely, he will not be burned by the hell fire on the Day of Judgment, even if he ‘is contaminated’ with sins. Abū Jāmah said: [Memorize al-Qur’ān or recite al-Qur’ān, these sū har will not beguile you.] Indeed, Almighty Allāh will not nent with hell-fire, the heart that is attentive to al-Qur’ān. The isc (human) body (jīsm) is created as the receptacle of al-Qur’ān like the ihāb, and ihāb means the skin (hide), which is yet to be ned. If ihāb is possible to be tanned, it is also possible to make it allusion to the physical body; as in the phrase of ‘Ā’ishah while was describing her father, saying: [He held the animal’s head on leash (on the upper part of its back) and (this position) prevented blood from oozing into the skin] that is, to ooze into its body, ch means the physical body.”

a. “In another saying, some of them said: [The sign of phethood during the time of the Prophet was proven by al-Qur’ān he Words of Almighty Allāh, which were revealed to the Prophet he eulogized Almighty Allāh with those verses at all times. spite the animosity shown by the polytheists against him, (al-’ān) is continuously eulogized even after (the demise) of the phhet. Similarly, the verses (were being eulogized) during the time he previous Prophets, (for examples), the resurrection of the dead s, the wolf talks, the complaint of a camel, dead bodies rejected he earth and later on disappeared.”

b. “In another saying that the expression: [the unburned verses of Qur’ān... ] until the expression) [...not referred to ihāb], it means if al-Qur’ān was written on the skin (hide) and then thrown into fire, the skin and the ink will be burned up but not al-Qur’ān
itself. It is as if Almighty Allāh has elevated it hence preserving it from the fire.”

220c. “For us, we do not doubt whatever that exists in the maṣāḥif; be it in its real sense (haqiqa) or in its figurative sense (mażāz). The people of kalām, however, held the opinion that whatever is contained in mushaf is the evidence (dalil) of al-Qur’ān and not in itself. Almighty Allāh said: [This is indeed al-Qur’ān, most honorable, in a Book well-guarded, which none shall touch but those who are clean.] The Prophet also said: [Do not bring al-Qur’ān if you are traveling to the enemies land.] Here, he means al-Qur’ān as the mushaf (text).”

XLIX. EXAMPLE OF ḤADĪTH INVALIDATED BY AL-QUR’ĀN

221. They said: “You reported that the Prophet said: [The respect of the strength of relationship among the next of kin will add to the zest of life] and Almighty Allāh said: [When their term is reached, not an hour can they cause delay or an hour can they advance it in anticipation.] Then they asked: “What respect of the strength of a relationship can change the time (ajal) which could neither be delayed nor advanced?”

222. Abū Muḥammad said: “We affirm that the expression of the enhancement or zest for life has two meanings. One of them means the abundance and enhancement of material resources (al-rizq) and healthy body. It is said that poverty is the supreme death. And as

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279 Surah al-Wāqi‘ah, 56:77-79.
280 Mushkil al-Hadith, 2: 369; Kanz al-Ummāl, 1: 521 (No. 2336), 1: 620 (No 2863); Sahih Muslim, 24 (No. 24).
281 Surah al-A‘rāf, 7:34
and in a hadith: [Indeed, Almighty Allah has taught Musa to kill enemies. Later on, he saw (the said enemies look like) scattered palm leaves]. He said: [O Lord! You promised me that I’d kill them.] His Lord said: [Indeed, I have made them poor.] poet said:

[It is not that death for a man is a restful time

Indeed, the death is the life for the dead.

poverty. If it is possible to call the poor as the that brings about the reduction in the (zest) for life, it is also able to call the rich as alive. This gives rise to the extension in

i. “The other meaning is: Almighty Allah has prescribed the time His slave to be one hundred years. He granted him with physical, composition and environment so as to administer his life for ty years. If he strengthens his relationship (to others), Almighty will extend more time in that physical built, composition and roment; thus he will lead his life for another twenty years until reaches one hundred. This (extension of time) is the meaning of ime where there is neither delay nor advances.”

EXAMPLE OF HADITH INVALIDATED BY AL-QUR’ÂN AND CONSENSUS

They said: “You have reported that sadaqah (charity) shoved ixed decrees and Almighty Allah said: [For to anything which have willed, We but say the word, ‘Be’ and it is.” 282] The

Sura al-Nahl, 16: 40.
consensus is that nothing can refute His decree or the outcome of His Judgment.”

224. Abū Muḥammad said: “We affirm that in the interpretation of the (above statements): [A man who committed sins, his decree is punishment and when he gave sadaqah, the punishment will be shoved off from himself. This is proven in the saying: [The unrevealed sadaqah will appease the wrath of the Lord.]283] Don’t you see that when Almighty Allāh is angry at a person, He will execute His punishment but when the person gives sadaqah, this anger is appeased and His (decree of) Punishment is removed?”

“In a similar case, a person has committed a grievous sin but (later) feared His immediate reprimand and he gave a gift (as a form of waiving off His (anger) and (the Prophet) said: [The gift removes the decree of punishment.]”

LI. EXAMPLE OF AN INCOMPATIBLE HADĪTH (IN ITS BEGINNING AND ENDING)

225. They said: “You have reported that there will be leaders among you; if you obey you will be misguided and if you disobey you will be deluded. This is illogical, how could we be misguided if we obey and be deluded if we disobey?”284

226. Abū Muḥammad said: “We affirm that the (meaning of) this hadīth does not contradict with its interpretation. Accordingly, those who obeyed them in the act of disobeying Almighty Allāh and

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ressed people as well as shed innocent blood would mean obeying (the leaders). As for those who disobeyed (the leaders) by rejecting from them and severing the relationship between the slims, like the Khārijites, this would mean disobeying (the leaders). Some interpreted this hadīth as neither doing anything nor selling against them. It is possible to resist what they have ordered to do even on the basis of virtuous deed. If (the leaders) are guided in performing the order, one will also be misguided by r misdeed. And by not performing what they have been ordered to this would mean disobeying them.”

EXAMPLE OF HADĪTH INVALIDATED BY AL-RĀʾĪN AND REASONING

They said: “You have reported that the Prophet said: [You will your Lord on the Day of Resurrection just as you are seeing the moon. You will not crowd together in seeing it.] And mighty Allāh said: [No vision can grasp Him, but His grasp is r all vision] and [There is nothing whatever like unto Him]. And they said: [Logically, it is impossible for the Creator to resemble His station in whatever Attributes of Him. Indeed, Mūsā said: [O my d! Show Yourself to me that I may look upon You! God said: By means can you see Me (direct).] They said: “If this hadīth is nentie, the meaning of vision is indeed, to know (on the basis of)

Umdat al-Qāri, 16: 63, (No. 7434); Sahīh Muslim, 37 (No. 221); Sunan Abū Dawūd, 4: 233, (No. 4729); Sunan Ibn Mājah, 1: 63, (No. 177); Al-Al-Mu'jam al-Kabīr, 2: 294 (No. 2224), 2: 295 (No. 2226, 2229), 2: 296 (No. 2232, 2233, 2234), 2: 297 (No. 2236). Sirah al-An'ām, 6: 103.
Sirah al-Shūrā, 42: 11.
Sirah al-'Arāf, 7: 143.
the saying of Almighty Allāh: [Have you not turned your vision to your Lord? How does He prolong the shadow?\textsuperscript{289}] and [I know that God has power over all things.\textsuperscript{290}]"

228. Abu Muḥammad said: "We affirm that the hadīth is authentic. It is not possible for it to be untrue. This is because it is narrated by trustworthy narrators but in various forms of narration. If there is a possibility for such hadīth to be untrue, it is lawful to be accused of untruth of all aspects of our religion such as tashahhud\textsuperscript{291} which we do not know except through (hadīth) narration, the legal alms on animals, the zakāh paid in cash, divorce, freeing of slaves and other related issues which we have learned through hadīth narration of which the Book does not explain."

228a. "As for the saying of Almighty Allāh: [No vision can grasp Him but His grasp is all vision] and the phrase of Mūsā: [O! My Lord! Show Yourself to me that I may look upon You] and He said: [By no means you can see Me (direct)]; these (two verses) do not invalidate the saying of the Prophet: [You will see your Lord on the Day of Resurrection]. This is because (Allāh) meant to say to (Mūsā) that the vision can never grasp Him on earth, for Almighty Allāh can never be seen by all earthly creatures but He will reveal Himself on the Day of Resurrection, the Day of Reward and Punishment. The believers will see Him just as they are seeing the moon at night when it is (at the stage of) full moon. They will not contradict each other on seeing the moon. The comparison, however, does not apply in

\textsuperscript{289} Sūrah al-Fūrqān, 25: 45.
\textsuperscript{290} Sūrah al-Baqarah, 2: 259.
\textsuperscript{291} It means to testify, to bear witness, to certify and to affirm that there is no other God worthy to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh, whole heartedly, affirmed by heart and tongue and practice as well as internalize in all aspect of life.
y circumstances to the moon, such as its roundness, its movement, boundary and the like. It only applies (in the action of seeing) that when we look at the Almighty, it is (similar to the action of us sing) the full moon. Nobody will disagree about Him just as body disagrees about the full moon.”

he Arabs used to state a parable related to the new moon (crescent) i its appearance, by saying: [This is clearer than the sun and the ybreak and renowned more than the moon].”

āl-Rummah said:

“Indeed it glittered and was not hidden from anybody

Except to anyone who knows not the moon.”

3b. “The expression of the hadīth: [You do not have to crowd gether to see Him] proves that people used to gather at the ginning of the month (the first quarter of the month) to see the scent and one of them will say: [Here it is!], [There it is!] The er will say: [Such is not the case when the moon is at its fullest e); everybody could see it wherever they are and need not crowd gether to see the moon.]”

3c. “The hadīth of the Prophet (in fact) acts upon and explains the lings stipulated) in the Book. For example, the saying of mighty Allah: [No vision can grasp Him] and its explanation s given by the authentic narration given by the Prophet that [You I see your Supreme Lord on the Day of Resurrection] which eans that the vision) will not escape any perceptive, reasonable l intelligent man and that this is the time he yearns for! — waqt za waqt (time without time).

Sūrah al-An‘ām, 6: 103.
228d. “And the saying of Mūsā: [O My Lord! Show Yourself to me so that I may look upon You] is the most obvious proof that (Allāh) will be seen on the Day of Resurrection. If Almighty Allāh could not be seen in any circumstances neither not be able to contemplate on, He will never manifest Himself to Mūsā which people know well about.”

“And for those who said that Almighty Allāh could be seen with their naked eyes on the Day of Resurrection, this means that they have delineated Him (to certain specification) and for those who believed that Almighty Allāh could be delineated to certain specifications have, indeed assimilated Him to His creations. And those who assimilated Him to His creations are indeed infidels.”

“In the event of what they have said and during the events of Mūsā upon which Almighty Allāh has explained to him of His Message, and spoken to him from (within the shrubs or) the trees up to the moment of which (Mūsā) said to his Lord: [O My Lord! Show Yourself to me so that I may look upon You!], can they concede that (Mūsā) has assimilated Allāh to certain specification? Certainly no! It is impossible for Mūsā to display such ignorance concerning Almighty Allāh. On the contrary, Mūsā knew that Almighty Allāh could only be seen on the Day of Resurrection. He has asked Almighty Allāh to realize it for him on this earth (though he knew Allāh) has postponed it to the Day of Resurrection for him, His Messengers and His sages. But (Allāh) said to him: [By no means you can see Me direct...] on this earth [But look upon the mount, if

293 Surah al-ʾAʿrāf, 7: 143.
294 Ibn Qutaybah is referring to the people of kalām.
295 Ibn Qutaybah is referring to the ideas propounded by the people of kalām, known also as the Muʾtazilites.
296 Surah al-ʾAʿrāf, 7: 143.
ides in its place, then you shall see Me.]²⁹⁷ (This event is indeed) make him understand that the mount is unable to resist His endor to the point that it crumbles to dust. If the mountain is ble to bear that demeanor, what more the progeny of Ādam! But the Day of Resurrection, Almighty Allāh will give them the ngth to bear the vision, and the veil which concealed the Vision Ilm (on this earthly life) will be revealed.”

e term tajallī means al-zuhūr (splendor) and from it one (derives) awtu al-‘arūs’ (I unveiled the bride) when she was presented (to husband) and ‘ jalawtu al-mir‘āh wa al-sayf’ (I revealed the or and the sword) when they were outshone off the rust.”

e. “As for their statement that al-ru‘yah as stated in the saying (of Prophet): [You will sees your Lord on the Day of Resurrection] uns to know as stated by Almighty Allāh: [Don’t you know (alam t) that Allāh has power over all things?]²⁹⁸ which means alam am (don’t you know?); (the meaning) is absurd for we also know n in this world – what is the benefit of this tradition, if events on Day of Resurrection and in this world are identical?”

f. “I have read in al-İnja‘l that al-Masīh has proclaimed the elation which says: [Blessed are the merciful ones and they shall ain mercy for themselves. Blessed are those who are sincere in r hearts and they shall see Almighty Allāh.]²⁹⁷ And Almighty ah says: [Some faces, on that day will beam (in brightness and

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Sūrah al-Ărāf, 7: 143.
Refer to Sūrah al-Baqara, 2: 106 – in this verse it reads – alam ta‘lam and not alam tara as found in Ta‘wil Mukhtalif al-Hadith, page 207, line 2, paragraph 1. This is purely a typing error.
beauty) looking towards their Lord.\(^{300}\) He also says to people who are embittered with themselves: [Verily from (the light of) their Lord on that day, will they be veiled further, they will enter the fires of hell.\(^{301}\)] Is it not that these verses ascertain the proof that the beaming faces, who shall look at their Lord, are devoid of any veil?\(^{228f}\) If they said to us: [How could this vision and the object of the vision take place?] We will say: [We do not claim that we have reached to (the height of) His Attribute – His Great Sublimity except to the point which the Prophet has acquired, nor do we reject the authenticated words of the Prophet because they are not conjectures though they are not accessible to our perceptible (nazarinā). Indeed, we (certainly) believe in them without questioning its mode or definition and without analogizing what it is and what is not! – We hope that tomorrow (and in future) this way of saying and believing will be the way of revival (najāl) and devoid of all caprices – if Almighty Allāh pleases!\(^{302}\)"

### LIII. EXAMPLE OF ANTHROPOMORPHIC HADĪTH INVALIDATED BY AL-QURʿĀN AND REASONING

229. They said: “You have narrated that the heart of a believer lies between the two fingers of Almighty Allāh. If you reinstate the (term) fingers here as grace (favour), then the hadīth is authentic and it is an ideology. But if you reinstate the fingers in its specific meaning, then it is absurd for one can never ascribe an organ (the body) to Almighty Allāh or assimilate Him with other creatures.”

\(^{300}\) **Surah al-Qiyāmah, 75: 22-23.**

\(^{301}\) **Surah al-Mutaaffifin, 84: 15-16.**

\(^{302}\) This affirmation is known as taking the position of bilā-kayfiyyah or bilā ka in eschatological issues. Ibn Qutaybah’s thought on this issue is in line with the Sunnite scholars.
they have also interpreted fingers as grace based on the saying of Arabs: [What a good finger so and so has on the wealth he earns!], which means the person's influence (on others). To describe a camel, al-Rā‘î said:

The skinny heel tendon, the plain veins, you will see,

It has a hand in it when people are starving.

The poem) means: [You will see it has good influence on others.]"

0. Abū Muḥammad said: "We affirm that this hadith is authentic; their interpretation on the fingers is incompatible to the spirit of this hadith. Indeed, the Prophet, in his invocation said: [O! You who are over the heart! Strengthen my heart (inclining) towards Your religion.] One of his wives said to him: [Do you fear for yourself, Prophet?] He said: [Indeed, the heart of a believer lies between the fingers of Almighty Allāh]. If the heart, as they suggested is between the two (kinds of) grace of Almighty Allāh and He (is ever) bestowing His grace, why would (the Prophet) have to ask (Allāh) to strengthen his heart (inclining towards His Religion)? And why did his wife need to ask him: [Do you fear for yourself?] By this, his statement affirmed that he has nothing to fear if the heart is arded by the two (kinds of) grace."

0a. "If they ask us: What is your opinion on the (term) finger, re? We shall reply by referring to another hadith (which said) that

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He carried the earth with His one finger and in another (hadīth), with His two fingers. It is not possible to accept the (term) fingers here a grace for in the saying of the Almighty: [No just estimate have they made of Allāh, such as is due to Him, on the Day of Judgment, the whole of the earth will be but His Handful and the heavens will be rolled up in His Right Hand.] Hence it is impossible (to accept the term finger as grace).”

“For us, the (term) finger does not mean it is like our fingers. And the hand does not look like our hands and similarly the handful does not look like our handful. This is because everything that is applicable to Him, the Almighty, does not resemble us at all.”

LIV. EXAMPLE OF ANTHROPOMORPHIC HADĪTH

231. They said: You have said: [Both of His hands are the right hand]. It is impossible if you conceive the two hands with other organs. How can you discern two hands be a right hand?”

232. Abū Muḥammad said: “We affirm that this hadīth is authentic and nothing is impossible (for Allāh). And (the Prophet) intended to express this (saying) to indicate the meaning of achievement and perfection, for in everything, the left side is inferior to the right side in the forms of strength, courage and perfection.”

“The Arabs love to begin work with the right hand and dislike to begin it with the left hand due to the inherent perfection in the right hand and inherent imperfection in the left hand. This led them to say [al-yumn (favourable sign) and al-shū’m (bad sign).] Al-yumn of the

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nd is derived from *al-yumnā* (the right side) while *al-shu’m* of the
nd is derived from *al-shu’mā* which means the left hand. So this is
clear explanation.\(^{306}\)

: is also possible that (the Prophet) intended to explain (the
pression of): [The gift from both of the hands] for the right hand is
a ‘giving’ hand. If the two hands were qualified as two right hands,
the reason is purely that both hands are the ‘giving’ hands.
indeed, in another *haddīth*, the Prophet said: [The Right (Hand of)
Lāh is the eternal giving one, nothing will diminish irrespective of
y and night.\(^{307}\) ] This means that (the act of) giving (from Allāh) is
ntinuous and never depletes. It is also in this sense that al-Marrār
id:

[Indeed al-Awānāh of ‘Aqīl

A youth, whose two hands are the right hand.]

V. EXAMPLE OF ANTHROPOMORPHIC *HADĪTH*

3. They said: “You have reported that the Prophet said: [Your
ord amazes in your mourn and despair and He will hasten to answer
ur prayer] and [He laughs due to this or that.] Indeed, a man will
amazed of something he does not know and when he knows that
ng he will be amazed of it and will laugh at it.”

4. Abū Muḥammad said: “We affirm that ‘amaze’ and ‘laugh’ do
r really mean as perceived. In fact, such and such a thing may
aze him or make him laugh, for one laugh at things, which amazes

\(^{306}\) Ibn Qutaybah is applying a semantic usage of *al-yad* (hand), *al-yumn* (the
right) and *al-shu’m* (the left).

\(^{307}\) ‘Āridat al-Āhwādī, 5:11 (No. 3045); Sunan Ibn Mājah, 1: 71 (No. 197);
Kanz al-‘Ummāl, 1: 232 (No. 1163).
him. That is the reason why the Prophet said to an Anṣārīte, who accommodated a guest but he himself did not have sufficient food for his (families). Then he asked his wife to turn off the light so that the guest will not notice that his host is not eating: [Indeed, Almighty Allāh was amazed with your action yesterday.] This means that the action will amaze people. And Almighty Allāh said to His Prophet: [If you marvel (at their want of faith) strange is their saying.]\(^{308}\) (In this verse Allāh) is not amaze (in what some people said) but He intended to inform that others would be amazed of what they had heard (those people said).”

**LVI. EXAMPLE OF ANTHROPOMORPHIC HADĪTH**

235. They said: “You have reported that the Prophet has said: [Do not call names to the wind for it is the breathing of the Merciful One.]\(^{309}\) This implies that the wind, in your opinion, is an uncreated creation. Nothing that comes from The Merciful One, the Great and Sublime, is created.”

236. Abū Muḥammad said: “We affirm that whatever (the Prophet) meant by the ‘breathing’, (it has nothing in common) with whatever they believed. He meant to say that the wind was the comfort and serenity of the Merciful One. Somebody said: [O! Lord! Put me away from the evil deed] and Allāh sent the wind to ease His Prophet on the day of al-Ahzāb. The Almighty Allāh also said: [We sent against them a hurricane and forces that you saw not]\(^{310}\) and the

\(^{308}\) Sūrah al-Raʾd, 13:5.

\(^{309}\) Al-Mustadrāk, 2:272.

\(^{310}\) Sūrah al-Ahzāb, 33:9.
ng of (the Prophet): [I found that the breathing of your Lord came from al-Yaman. 311]”

Muḥammad said: “This is a metaphor for (the Prophet) had said: as severely tortured and distressed by the people of Makkah Allāh comforted me with the Anṣārites, which means that he d comfort in (the support) of the Anṣārite tribe who came from yaman. Therefore, the wind is the emanation of comfort and tity from Almighty Allāh just like the Anṣārites are the (source) omfort from Almighty Allāh.”

Muḥammad said: “I have given a longer explanation on this er in my book, Gharīb al-Ḥadīth. And I find that it is necessary me to mention it again, here, so that the present book is a plete artistic work which it is intended to be.”

I. EXAMPLE OF ANTHROPOMORPHIC ḤADĪTH

They said: “You have reported that the Prophet has said to one sons of his daughter: [By Allāh! They will love you and will chip you. You are the perfume of Allāh and the last step that h (made on earth) is at Wajj. 312]”

Abū Muḥammad said: “We affirm that this ḥadīth comes from od source and is accepted by some people of speculation and p people of ḥadīth. They interpreted that Almighty Allāh had the last defeat on the polytheists at Ṭā’if and the last dition undertaken by the Prophet was at Wajj, a valley situated by Ṭā’if. Sufyān ibn ‘Uyaynah who believed in this opinion

Kashīṣ al-Khafīṣ, 1: 251.
Al-Musnad, 10: 370 (No. 27383).
said: [This event is similar to the Prophet’s invocation: {O! Lord! Reinforce Your oppression against Muḍar and sent them to the time just like that of Yūsuf!}313] Then, (the people have been) inflicted with famine for seven years, to the point that they had to eat the skin and bone of sheep. Some said: [The oppression of the leader on his people is so severe that he ‘treads heavily’ on them, as the treads of a shackle-man.”

The poet said:

“You tread on us, a tread of fury,
Like the tread of a shackle-man, firm al-harm.”

Indeed, the shackle-man has a great difficulty to take a step since his two feet are bound to his shackle. The term al-harm is a fragile plan and if it is stepped on, it will split into pieces.”

238 a. “This opinion seems pleasant for it flatters the heart but would not dare to state that (the interpretation) is in accord with what (the Prophet) had intended to say. I have read the authentic al-Injī that al-Masīḥ said to al-Ḥawāriyyīn: [Have you not heard that it is said to those of ancient times do not swear falsely in the name of Almighty Allah but they never tell the truth. But I said to you: {Do not swear at all, either by heaven for it is the Throne of Almighty Allah or by earth, for it is His footstool or by Jerusalem (Bait al-Maqdis), for it is the city of the great King. And do not swear by your head, for you cannot make one hair turn white or black. Let your word be yes; yes or no, no; anything more than this comes from satan.}314]”

313 Sunan Al-Darāqutnī, 2: 38, (No. 7); Mushkil al-Āthār, 1: 236.
b. Abū Muḥammad said: “This ḥadīth was also narrated by ʿAbd ibnʿAmr who narrated from ‘Abd Allāh ibn al-Zubayr al-kādi, who then narrated from ‘Abd Allāh ibn al-Ḥārith, who narrated from Abū Bakr ibn ‘Abd al-Rahmān and the latter from b who said: [Waṭṭ is a sacred (place), from which the Lord ends to heaven on the Day of Decree (Yaum al-Qadā’), the day which He created the earth.]”

III. EXAMPLE OF ANTHROPOMORPHIC ḤADĪTH

. They said: “You have reported that the Prophet had said: [The height of an unbeliever in hell is as big as Mount Uḥud and the kness of his skin is the span of forty outstretched arms.]”

. Abū Muḥammad said: “We affirm that this ḥadīth comes from a sound source. If the Prophet had intended to mean it, the word al-nār here would mean the king, for Almighty Allāh said: [And you not the one to overawe them by force] which means the ruling ʿālāʾ, while the term al-jabābirah means the kings. Likewise, some said: [This (area) measure so and so many outstretched arms of the king (dhīrāʾ al-mālik) which also means a big stretch of the ʿālāʾ. I believe that the measure is of the outstretched arms of the ian King, who was known for his long arms.”

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Majmaʿ al-Zawāʾid, 10: 519 (No. 18607); Al-Targhīb, 4:483; Kunz al-Ummāl, 14: 529 (No. 39520), 14: 530 (No. 29523); Sahīh Muslim, 13,(No. 44.)
Sūrah Qāf, 50: 45.
LIX. EXAMPLE OF ANTROPOMORPHIC HADITH

241. They said: “You have reported that Ibn ‘Abbās has said: [The black stone is the right hand of Almighty Allāh on earth, He glide His Hand (pardons) to anybody He wishes, among His creations.”

242. Abū Muḥammad: “We affirm that this (expression) is an allegory or a figurative language. Originally, there was a king who used to shake hands with a man and the man will kiss the hand of the king. It is as if that the black stone is the Hand of Allāh, like the king’s hand, which you touch and kiss. I was informed that ‘Ā’ishah said: [When Almighty Allāh drew forth the covenant from the progeny of Ādam and made them testify (saying): {Am I not your Lord?} They said: {Yea! We do testify!}’ He (glides His Hand on the black stone and said: [Don’t you hear that when they raise their hands saying: {We have faith in You and we honour You Pact}]. This means that we respect Your Pact because You are our Lord. Likewise, people of the Jāhiliyyah era also kissed (the black stone) even though they were polytheists. However, they kissed the stone, not the real cause since they were unbelievers.”

LX. EXAMPLE OF ANTHROPOMORPHIC HADITH

243. They said: “You have reported that the Prophet said: [I saw my Lord in the most magnificent figure and He laid His palm between...
two shoulder bones to the point that I felt (the numb of) coldness
his fingers in my chest.”319"

Abū Muhammad said: “We affirm that Allāh could never be
ped by any vision in earthly (life) but His grasp is over all vision.
the Day of Resurrection, the believers will see Him just as
ugh they are looking at the full moon. Indeed, Mūsā has asked:
My Lord! Show Yourself to me so that I may look upon You;
ch means to postpone the vision that Allāh has destined for him
the likes among His sages. But (Allāh) said: [By no means can
see Me (direct)]; this is the reason why some people said that our
phet never see Him except in his dream and (so also) during the
urrence of the divine revelation as well as during the night of
ision (laylat al-isrā’) in his spiritual form without his physical

Don’t you hear the saying of Almighty Allāh: [We granted the
on which We have shown you but as a trial for men – as also the
ed tree (mentioned) in al-Qur’ān.320] Al-ru’yāh means whatever
own to (the Prophet) on the night of ascension, but when (this
nt) was informed to the people, they rejected it and said: [How
ld he travel to Bayt al-Maqdis and then ascend to heaven and later
end back to earth in one night?] They also accused him of (the
dity) of the claim that the ascension was performed in physical
dy). However, Abū Bakr was among those who believed the
nt and (ardently) supported him. This is why he is known as the
ful one. They said: “Indeed, during the night of ascension, one of

Majma’ al-Zawā’id, 1: 328 (No. 1222); Kanz al-
‘Ummāl, 1: 228 (No. 1101); Mishkāt al-Maṣābīḥ, 1: 25 (No. 725); Al-Durr
Sūrah al-Isrā’, 17:60.
the wives of the Prophet said: [We were not bereaved of his physical body.]"

244a. Abū al-Khaṭṭāb had narrated from Mālik ibn Saʿīd who narrated from al-Aʿmash saying that he heard from al-Walid ibn al-ʿAyzār and the latter from Abū Al-Aḥwās that in the saying of Almighty Allāh: [And without doubt he saw him in the clear horizon.]321 The Prophet had said: "I have seen Jibrīl in his form and he has seven hundred wings."322

They said: "To proof the above event, there is also a ḥadīth narrated by ʿAbd Allāh who narrated from ʿAmr ibn al-Ḥārith, who narrated from Saʿīd ibn Abū Hilāl, who narrated from Marwān ibn ʿUthmān, who narrated from ʿImārah ibn ʿAmir and the latter from Umm al-Ṭufayl, the wife of Ubay ibn Kaʿb that she heard the Prophet said that in his dream, he saw his Lord in the form of a young man with thick hair (illuminated) by a green light, sitting on His golden bed and wearing golden sandals.323"

244b. Abū Muḥammad said: "We will not say that the (above) interpretation of the ḥadīth is correct. We only mentioned the interpretation to inform others that there are people who interpreted these aḥādīth this way and supported their argument using these aḥādīth. How can we accept that interpretation for Almighty Allāh says: "Glory to (Allāh) who did take His servant for a journey by night."324 Indeed, the interpretation should not be done in this manner and these aḥādīth cannot be applied to support their interpretations. We seek forgiveness from Allāh and we interpreted (that the

321 Surah al-Takwīr, 81: 23.
322 Al-Musnad, 2: 186 (No. 4396); Al-Durr al-Manthūr, 6: 123; Al-Al-Muʿjam al-Kabīr, 10: 190 (No. 10423).
323 Kanz al-ʿUmdāt, 1: 228 (No. 1152).
324 Surah al-Isrā', 17:1.
eralion is to sanctify) the virtue of Prophet Muhammad. We accept this hadīth and we convey the meaning of the Book in itsarent meaning.”

I. EXAMPLE OF ANTHROPOMORPHIC ḤADĪTH

. They said: “You have-narrated from the Prophet who said that mighty Allāh has created Ādam in His image. But Allāh the mighty, by His Majesty, could not have any image or the like.”

. Abū Muḥammad said: “We affirm what they have said: [Indeed mighty Allāh, Praise be to Him, by His Majesty, could not have image or the like. However, it is often that men tend to associate a Him something they know well but will be silenced or reject thing resembling Him. Don’t you realize that Almighty Allāh hascribed Himself in His saying: [There is nothing whatever that is : Him and He is the One that hears and sees all things.] From e it is apparent that whatever that (seems) similar to Him is (seem) not similar (at all). (The analogy) of a thing to another is t they are distinct from each other. Literally, it means that (Allāh) embles something. (In an analogy) if He stands therefore, He is ilar to something, but He stands by His Own Self. Somebody d: [A man like me will not say that word to him] or [A man like cannot refute him]. (In these statements) it does not mean to say t I myself do not say to him or I cannot refute him but (those entences) intend to say that I myself do not say such and such! wise, in the saying: [There is nothing whatever that is like Him]

Sūrah al-Shūrā, 42:11.
means that nothing resembles Him and this corresponds to the Arabic expression.”

“It is possible for one to consider an addition of al-kāf (like) in the expression: [He spoke to me like (kamithli) the sword] or [She has fingers like (kamithli) okra.] Al-Rājiz said: [Everything burned just like (kakuma)\textsuperscript{326} the stone tripod is burned (out of constant use).] Here, the terms al-kāf ‘alā al-kāf are synonymous to mithl (similar).”

246a. “People, however, are perplexed with the interpretation of the words of the Prophet which said: [He created Ādam in His image]. Some people of kalām said that (the Prophet) meant to say (that Allah) has created Ādam in the image of Ādam, and nothing else! — If this meaning is accepted then, it is meaningless for anyone to doubt that Almighty Allah has created man in his image, the ferocious animals in its image and the domestic animal in its image. Others said that Almighty Allah has created Ādam according to the image (as seen) in front of Him. This opinion is not acceptable because Almighty Allah has created Ādam in his image, which means that He created Ādam in the image of the face. [Do not disfigure the face. Indeed, Almighty Allah created Ādam in his image\textsuperscript{327}], which means that Allah – the Glory and Exalted, created Ādam in his own face. This interpretation like the first, is meaningless. (Generally) people know that Almighty Allah created Ādam in the same manner that He created his sons and his face is similar to their faces.”

\textsuperscript{326} Kakumā refers to the double usage of kamā, which means just like.
\textsuperscript{327} Al-Al-Mu‘jam al-Kabīr, 12: 430 (13580); Majma‘ al-Zawā‘id, 8: 135 (No. 13220); Kanz al-‘Ummāl, 1: 228 (No. 1148-1149); Al-Mustadrak, 2: 319; Al-Tamhīd, 7:147, 3: 353.
ic. Some people added to the (said) hadith saying that when the prophet was passing by a man who struck another man’s face, he said: [Do not strike him for Almighty Allâh has created Âdam in his image], referring to the image of the man who was struck by the er. This opinion contains the same flaw like the previous ones.”

the present of those awful interpretations and various disputes that had resulted from the (interpretations), some people have tiously forged something to the hadith. Then, they (offensively) d that Ibn ‘Umar had narrated from the Prophet who said: [Indeed mighty Allâh has created Âdam in the image (sûrat) of the rciful One (Inna Allâh ‘azza wa jallâ khalqa Âdam ‘alâ sûrat al-imân)]. (The reason is) they intended to suffix hâ’ to the term at, thus becoming sûratithi (His image). And by (virtue of) lacing the terms Allâh ‘azza wa jallâ, they will later on explain the sentence will be clearer by replacing the suffix hâ’ with (the n) al-Ra’îmân (the Merciful One). This then will be: [The rciful One created Âdam in His Image] which means they have omitted a hideous error.”

is equally impossible for us to say: [Indeed, Almighty Allâh ate the heaven by the wish of the Merciful One (Inna Allâh laqa al-samâ’ bi mashî‘ati al-ra’îmân)] and not on the will power the Merciful One. However, it is allowable (for us to develop a tence using) the second noun as an object which is distinct from first noun such as in the narration: [Do not make your face (look) y, for it was created in the image of the Merciful One (...innahu laqa ‘alâ sûrat al-ra’îmân.] In fact (in their hideous version, the ming of) the Merciful One (al-ra’îmân) is distinct from Almighty

Al-Musnad, 3: 210 (No. 8298).
Allah or Allah is not the Merciful One. If the version (said to be) narrated by Ibn ‘Umar is virtually corrected (as shown), then it will be as what the Prophet had intended to mean and hence, it needs neither interpretation nor dispute.”

246d. Abu Muḥammad said: “I have not seen any interpretation which more hideous and awful than the one interpreted by the people of nazār (speculation). They said: [Indeed, Almighty Allah intended to create Ādam in paradise in his own image on earth.]\(^{329}\) It seems that they meant to say that Ādam, while in paradise was such and such height, of such ornament, of such radiance and of such pleasant odor so as to distinguish between (Ādam’s) features in paradise and what he would be on earth.”

“The Prophet, however, said: [Indeed, Almighty Allah has created Ādam], he meant it in paradise and […] in His image] he meant it as what (Ādam) is on earth. I do not intend to impose this interpretation of the ḥadīth (on others) or proclaim that this is (the right meaning) meaning intended by the Prophet for I have read in al-Tawrah: [When Almighty Allah has created the heaven and earth, He said: {Let us make humankind in our image}, He then created Ādam from the innermost layer of the earth and He blew his face the breath of life.\(^{330}\)] Therefore, this will not authorize that particular interpretation.”

246c. “Likewise, the ḥadīth narrated by Ibn ‘Abbās that when Mūsā struck the stone for the Israelites and (water) gushed out from it\(^{331}\) and he then said: [Drink O Donkeys!] Almighty Allah revealed to him: [You intentionally (called men) of My creations whom I had

\(^{329}\) Sahih Muslih, 11 (No. 28), 32 (No. 115); Al-Musnad, 3: 210 (No. 8298).

\(^{330}\) Cf. Genesis, I: 26; II: 4-7.

\(^{331}\) Part of the story was quoted from Exodus, XVII: 2-7.
ated in My image but you assimilate them with donkeys. (Mūsā) never, continued (to call them with that name) until he was ished. Hence, this (expressions confirms the previous discussion) he ḥadīth.”

f. Abū Muḥammad said: “To my mind, Almighty Allāh knows t. The term surah (image) is nothing unusual for (it is just like er terms such as) the hands, the fingers or the eyes. Those terms familiar (to us) for they appear in al-Qur‘ān. For us, we believe in without questioning its nature or limit.”

II. EXAMPLE OF ANTHROPOMORPHIC ḤADĪTH

They said: “You have reported that a ḥadīth narrated by Abū Ḥān al-‘Aqīlī who narrated it from Ḥammād ibn Salamah who d the Prophet: [Where was our Lord before He created the eens and the earth?] He replied: [He was in the darkness nā‘), surrounded by air above and below Him.] They said: is is sheer delimitation and anthropomorphism.]

Abū Muḥammad said: “We affirm that the ḥadīth narrated Abū Razīn contradicts with other sources for its wording is 尔斯ive and the transmitter is a Bedouin. The name such as Wākī‘ Ḥudūs from whom Ḥammād ibn Salamah narrated from is nown. However, there is an interpretation of this ḥadīth by Abū ayaḍ al-Qāsim ibn Salām who narrated from Aḥmad ibn Sa‘īd al-yānī saying that al-‘amā‘- العّماء (the darkness) means the cloud. s is (the meaning) in Arabic language for it ends with alif

Āridat al-Aḥwāḍī, 11: 194-5 (No. 3109); Al-Musnad, 5: 469 (No. 16188); Al-
mamdūdah. If (the term عصاء) ends with alif maṣūrah, it forms ‘am, غ (blindness, blind, obscure), then the meaning is as if [he wa obscured by the knowledge of people]. This is also true if you ha said: [I was obscured (عصبت) by the matter] or [Indeed, I am terrib obscure of him (أعمى ، عصي)]. If you conjugate (the term) further, means: [You do not know him; you do not know his direction] an everything that is hidden from you means that you are obscure by it.

"As for the expression: [He was surrounded by air above and below Him] some people suffixed a negation (ما) to (the expression) an they said: [He was not surrounded by air above or below Him]. Obviously, He was in the midst of the air, as explained in the fi narration. The skeptical part is that (the meaning) will be unchange even with the suffix (ما) and below (تحت) will still remain (unclear). Allāh knows best."

**LXIII. EXAMPLE OF ANTHROPOMORPHIC HADĪTH**

249. They said: "You have reported that the Prophet said: [Do not insult the time (الدهر) for Almighty Allāh, Himself is the time."

Thus, with this narration you are in congruent with al-Dahrīyyah."

250. Abu Muḥammad said: "We affirm that during the Jāhiliyya era, the Arabs used to say: [The time has struck in my wealth wit such and such way!] Or [I am the victim of the calamity, punisher and the misfortune of time]. And the old man used to say: [The tim has mercy on me!]. This led (the Arabs) to correlate everything that occurred in (their life) to the decree of Almighty Allāh such as death.

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333. Sahih Muslim, 1: (No. 4, 5); Al-Musnad, 8: 366 (No. 22615), 8: 547 (No 10471); Majma' al-Zawā'id, 8: 86 (No. 12998); Kanz al-'Ummāl, 3: 60 (No. 8137).
kness, mourning over loss of loved ones and old age. They used say: [May Allāh curse the time!]. They also called it as al-manūn it summoned death. Al-manūn is synonymous to al-maniyyah e death)."

Abū Dhu`ayb said:

"Are you suffering from the death (manūn) and for its uncertainties

The time (dahr) appeases not who worries."

Abū Muḥammad said: "This is the form of anthem, which I have heard from al-Riyāshī who narrated from al-Asma`ī, who narrated it Ibn Abū Ṭarfaḥ al-Hudhali and the latter from Abū Dhu`ayb."

Some people transmitted it as: [And suffering from uncertainty] and placed al-manūn with al-maniyyah. This is an erroneous ructure) and is proven by the statement (which is in masculine ucture): [The destiny appeases not who worries]." And Almighty Allāh said: [we await for him some calamity (hatched) by al-

manūn], which means the uncertainty of death and its event. The abs also said: [Let the last calamity (akhir al-manūn) not meet u] which means the last time (akhir al-dahr). Almighty Allāh has mentioned about the Jāhiliyyah people who used to correlate the wer and the acts of Almighty Allāh to the time, saying: [And they d: What is there but our life in this world? We die and we live, thing but the time can destroy us. But of that they have no owledge, they merely conjecture. The Prophet said: [Do not sult the time when you are suffering from misfortunes, do not relate

Sūrah al-Tūr, 52: 30.
them to it for Almighty Allāh is the One Who inflicted them on you and not the time. If you insult the doer it is Almighty Allāh, Whom you have (insulted).] Don’t you realize that when one of them has been struck by calamity or misfortune related to wealth or children or he himself and later he insulted the doer because of that misfortune, then he is insulting Almighty Allāh, Who planned the time.”

250a. “I will give an example related to this word so that it will be more accessible to you of its interpretation and if it is (clear) – Praise be to Almighty Allāh. Suppose a man by the name of Zayd ordered a slave, named as Fath to murder somebody. He then murdered the person and people insulted and cursed Fath. Somebody said to them: [Do not insult Fath but Fath is Zayd!] which means that Zayd is the murderer since he is the one who ordered (the killing). It is as if that the person is saying: [The murderer is Zayd and not Fath]. Likewise, the decreed time or destiny of misfortune and calamity is by the will power of Almighty Allāh. A man who insults the decreed time or destiny of misfortune and calamity (is incorrect) since the time or destiny is not the doer. So, (there goes the saying:) [Do not insult the time for Allāh is the time!]”

LXIV. EXAMPLE OF ANTHROPOMORPHIC HADĪTH

251. They said: “You have narrated from Abū Dharr and Abū Hurayrah that according to the Prophet SAAS: [Whoever comes close to Me by a span of the hand, I will come closer to him by the forearm length. Whoever comes to Me by the forearm length, I will come closer to him by the span of the outstretched arms. Whoever comes to me walking, I will come to him running.]”
Abū Muḥammad said: “We affirm that this (expression) is an 
epigram or a figurative language. It is intended to mean that whoever 
says Me immediately; I will reward him more swiftly than his 
xt) move. This analogy can be alluded to the act of walking and 
sk walking. This is also true, when somebody says that so and so 
a state of ignorance. The term الإيضاع
means rapid movement 
he does not mean to say that (the person) is walking or moving 
ldly in the real sense rather (he meant it as) rushed into ignorance 
egorically). The term وضع
therefore, is alluded to إسراع (swift, 
id). Another example is in His saying: [But those who strive .inst Our Signs to frustrate them...336], the term السعي (the strive) is 
onymous to الإسراع في المشي (brisk or fast walking) and this does 
mean they are continuously walking but that they are active in 
ir intention and action. Allāh Knows best!”

V. EXAMPLE OF ḤADĪTH INVALIDATED BY NSENSUS AND THE BOOK

3. They said that you have narrated that Ibn Umm Maktūm sought 
permission (to meet) the Prophet when he was with his two wives 
that the Prophet requested them to put on their hijāb (veil). They 
lied: [O Prophet of Allāh, indeed he is blind!] He replied: [Are 
h of you blind?]337 Unanimously people agree that it is lawful for 
covered woman to look at man. Indeed, during the Prophet’s 
e they used to go to the mosque and performed their prayers with 
men. And you also said that in interpreting the saying of 
nightly Allāh: [...they should not display their beauty and

‘Ārīfāt al-Akhwādžā, 10: 170 (No. 2778); Sunan Abū Dāwūd, 4: 63 (No. 
4112); Al-Mawārid, 2: 876 (No. 1968); Kanz al-‘Ummāl, 5: 328 (No. 13066).
ornaments except what (must ordinarily) appear thereof...[338] it means al-kuhl (antimony used for darkening the edge of the eyelids) and the ring."

254. Abū Muḥammad said: "We affirm that Almighty Allāh has commanded the wives of the Prophet to put on their hijāb[339] and He imposed us not to talk to them except with their hijāb. (Allāh) said: [And when you ask (his ladies) for anything you want, ask them before a screen.] Hence, whether he is a blind man or a normal one who comes in (to visit them, and without a screen (to separate) between the man and the woman, (this means) both of them are disobeying (the order of) Almighty Allāh and also the Prophet since he allowed the man to visit the woman."

"This privilege is granted to the wives of the Prophet and they are forbidden to marry other Muslim man. If they went out of their house such as to perform hajj or any other ritual obligation or needs that compelled them to leave their house, the obligation to put on their hijāb is abated for nobody would come to see them. However, they are obliged to put on their hijāb if they were to travel (and expose themselves to others), as well as (when) they stopped (to rest) at (somebody’s) house."

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339 Hijāb means cover, screen, conceal, veil etc. Hijāb is also known as chador or buikha. In countries like, Saudi Arabia, Pakistan, Iran etc, this practice of covering, concealing of the whole body of ladies is still on going. However, in Malaysian contact, hijab is understood as tudung or headgear. Women in Malaysia, put on their tudung with their long dress, whereby their face, hands and feet are still visible.
VI. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

They said: "You have narrated that the Prophet has authorized tax as insurance." This means that a person had bought a slave and employed him for a certain period. Then he noticed that a slave had shown (a bad habit), then he sent the slave back due to bad habit. However, he gained (some) profit from this, (known as) the land tax for he is responsible for the slave, even if the slave died or lost his wealth out of this death. You also narrated that Prophet said: [Whoever buys (a piece of) land should keep the deed for three days. If he wishes he can return it and need not be in one ṣār' (a cubic measure of varying magnitude) of food.] said that this statement contradicts the first verdict for the milk from a farm and that the buyer is responsible for the land, if the sheep died there and he suffered loss out of that death. event is identical to the land tax as the insurance and as such is no difference between them."

Abū Muhammad said: "We affirm that between the two cases is a clear divergence. The grazing land for sheep or the land to mble sheep is the same thing. The sheep accumulate their milk in their udder and (the farmer) does not milk the sheep daily except in the udder grows big. (The farmer) will then milk the sheep. If anybody buys the land (and the sheep), then he milks the sheep in or two milking. When the milk ceases (from the udder of the sheep) the buyer notices that the land is meant for assembling the sheep, he returns the land back with a certain measure (ṣār') of food

Al-Musnad, 10: 25 (No. 25803).
Ṣahih Muslim, 7 (No. 25); Sunan Abū Dawūd, 3: 270 (No. 3444); Al-Musnad, 3: 105 (No. 7702), 3: 333 (9016); Mishkāt al-Maṣāḥīḥ, 2: 94 (No. 2847); Kunz al-Ummāl, 4: 53 (No. 9462).
for the milk he had gathered from the udder of the sheep, which is the property of the seller and not the buyer. He, therefore, needs to return anything (if he decides to return the slave back).”

LXVII. EXAMPLE OF TWO CONTRADICTORY HADITH

257. They said: You have narrated that 'Amr ibn al-Sharid hear from Abū Raﬁ’, who heard the Prophet said: [The neighbour has the right to the adjoining (properties).]

Another narration from Qatādah who narrated from al-Hasan and the latter from Samura that the Prophet has said: [The neighbour has the right on the house of (his) neighbour or the land.] You also narrated from al-Zuhri who narrated from Abū Salamah ibn 'Abd al-Rahmân who narrate from al-Jābir that the Prophet has the right to intercede on a undivided properties. If there exists a boundary, and the passegeway is accessible, there is no need for intercession. They said that this (statement) contradicts the first one.”

258. Abū Muhammad said that: “We affirm that there is nothing to prove that Jābir has heard from the Prophet, as mentioned in the second hadith. Don’t you realize that (Jābir) has said that the Prophet has the right to intercede on all undivided properties? Th may be his verdict, his perception or even the words that he has heard from others who narrated from (the Prophet).”

343 'Umdat al-Qārī, 16: 256 (No. 6977), 16: 258 (No. 6978), 16: 260 (No. 6980), 16: 261 (No. 6981); Al-Tamhid, 3: 275; Kanz al-'Ummāl, 7: 7 (No. 1770), 7: 9 (No. 17715); Al-Al-Mu'jam al-Kabîr, 1: 327 (No. 976), 1: 328 (No. 977), 1: 328 (No. 978); Sunan Ibn Mājah, 2: 833 (No. 2495), 2: 834 (No. 2496).

344 Sunan al-Dāraqutnī, 4: 223 (No. 70, 71, 72), 4: 324 (No. 74, 77); Kanz al-'Ummāl, 7: 6 (No. 17697).

345 Sunan Abū Dawād, 3: 286 (No. 3517); Kanz al-'Ummāl, 7: 6 (No. 17698); Sunan Ibn Mājah, 2: 834 (No. 2497), 2: 835 (No. 2499).
The first two hadith are inter-related for they have the same (basis) interpretation. The first relates to: [The neighbour has the right to adjoining land of his neighbour’s house. The term saqab means proximity due to the adjoin property. The poet said:

[A Kūfī lady and her faraway land.

Whose house is neither facing nor adjoining.]”

hen the poet) said: [whose house is neither facing], he meant it as near (to anything) and [nor adjoining], he meant it as lack of ximity.”

s for the second hadith, it relates to the right of the Prophet to ercede on all undivided properties. If there exists a boundary and passageway is accessible, there is no need for intercession. pose there are ten families and their houses are adjoined to each er. If one of them sells one part of the houses, all of them have right to intercede on it and each of them has the right of one-ninth the (sale). However, if the houses are divided (or allotted to its ner), and one of the owners sells it, the others have no right to ercede except the immediate neighbour who will have some nefits. The hadith aims to show that when allotment (of properties) have been done, the rule of joint tenancy ceased to ction.”

VIII. EXAMPLE OF HADĪTH INVALIDATED BY NAZAR

They said: “You have narrated that the Prophet SAAS said: [If housefly falls into a container drown it for one of its wings stains the poison and the other its antidote. And it (usually) spurts
the poison first and later its antidote.] They said: [How could it be, one is poison and the other antidote? How can the housefly know that it is poison and it spurts it and later on spurts the antidote?]

260. Abū Muhammad said: “We affirm that this hadith is authentic and it has also been narrated in other wordings. Abū al-Khaṭṭāb has narrated this hadith from Abū ʿItāb who narrated from ʿAbd Allāh ibn al-Muthannā and the latter from Thumāmah: [A housefly fell into a container, and Anas caught and placed it in the water, saying: {In the name of Allāh}. He did that action three times and then he said that the Prophet asked them to do as such and then he said: {In one of its wings, there is the poison and the other is the antidote}].

260a. Abū Muḥammad said: “We affirm that people who construe religious matter based on senses only and deny that animals can speak, deny the bird can swim, deny some patches of land complaint to its sister, deny that a housefly knows the ducts for its poison and antidote, refute what has been established by the hadith which they do not understand saying: [how could a mince (small pieces of thing) be equal to the other piece?], [how can Bayt al-Maqdis talks?], [how can Satan eat and drink using its left (hand)?], [where is its left side?], [how could Ādam meet Mūsā to the point that they are in dispute on predestination, even though many generations separate them?] And [where is the meeting place for that dispute?] Indeed, those skeptical about Islām will never missdrawing from the arson similar sentences related to controversies, foolish talk, and anecdotes but (at the same time) rejecting hadith narrations and traditions and opposing what the Prophet has taught and resisting the best course taken by his companions and their followers.”
b. "And whoever misleads some portions of what have been given by the Prophet is as if misleads the whole (teachings). Even if one wants to leave Islam and (intends to choose) another religion that mally) he does not believe or (to choose other) related religion, he not be able to (choose) for the Jews, Christians, Mageans, aens and Manicheans believe in it and is mentioned in their ptures."

now not anybody who denies this except some people among al-\textit{riyyah} and their followers are among the people of \textit{kalam} and al-\textit{miyyah}

c. "In short, all this does not prove that the housefly contains son and antidote even if we put aside the religious aspect and refer hilosophy. Where do we see the difference between the housefly the snake? Indeed, the medical practitioner said that the flesh (of itke) constitutes the antidote against its poison. If one (extracts n it), it becomes a great therapy and efficient against the bite of a pion, the bite of a dog affected with rabies, fever, facial semi-lysis, trembling and epilepsy."

cewise, (the medical practitioners) also said the same thing about scorpion: (if one were to dissect the stomach of a scorpion and e some bits out of it and) rub it onto the bitten part, the wound is. If one were to burn it to ashes and (put some water in it) and (the brew), it would have a soothing effect for a person (who ered from) gallstone. It is also effective for semi-paralyzed ple. We can also marinate it with fat for a moment and this ion) would help to reduce the swelling ulcer. The ancient lical practitioner also claimed that if a housefly is thrown into mony and crushes it to be (a mixture), it is useful to increase the
sharpness of the eyesight as well to strengthen the roots of the
eyebrow."

"It has been related by the scholar of logic (Aristotle) that there were
people who used to eat houseflies and they never suffered from
ayesore. They said: [when the crushed housefly is pasted on the pa
stung by the scorpion, the wound will heal.] They also said
[Whoever is bitten by a dog, he must cover his face, to prevent from
the reach of the housefly or the person will die of it.] All this proves
that the housefly is of a healing and venomous nature. 346"

260d. "Abū Muḥammad said: "Why should we deny that animals and
insects do have some intellectual acumen? Leaving aside religious
angle and looking from the philosophical perspective and with which
eyes can perceive, we see ants gathering grains during summer
prepare for winter. If they feel the grains rotting they will bring
them out to the surface of the ground and spread them in (the light of
the full moon. If the grains (are about to) germinate, the ants will
make a hole in the middle of the grains to prevent them from
sprouting."

Ibn ‘Uraynah said: "It is only man, ants and mice that stock up
provisions. The crow takes no interest in the palm tree loaded with
fruits. But when all of its branches are cut off, the crows will peck
the palm pith that is the part which has been cut off." The
philosopher said: "When a camel is bitten by a snake it eats crabs.
Ibn Māsawayh said: "This is why we think that the crabs are effective
against snake bite."

346 Lecompte in his translation – Le Traité, page 256, line 14 from top of the page said: [All this proves that housefly is of a pernicious healer and of venomous nature.]
y also said: “When a tortoise has eaten a viper it eats wild thyme. When a weasel has fought with a snake it eats rue (a kind of its). When a dog is affected with worms, it eats wheat.”

a. Abū Muḥammad said: “I observed that even the philosopher eved that animals have some intelligence and therapeutic acumen. I am amazed in the knowledge of the poison and antidote of the selfy found in its wings. And why are they not amazed by the that magnetic stone attracts iron from far and makes it move other from left to right? How can they believe in the word of stotence related to the sinffl stone, saying: [When it is tied to the aeh of a hydropic patient, it absorbs the water]? What proof is c that the weight of the stone has increased after it has been tied ne stomach of the patient? This (report) was informed to me by Ṭub or Ḩunayn, a medical practitioner. He told me that the stone mentioned in al-Tawrāt and other revealed books of Almighty ih.”

ow can they believe in the word of Aristotle that a stone swims ingar as if it is a fish? A stone, if it abides in the loin of a woman, rents her from conceiving; a stone, if it is placed by the side of an n, the whole furnace will fall; a stone, if it is pinched with the d by a person, it will make the person vomit everything in his nach; a stone, if it is placed on a sword and the sword is flashed, ending to cut, in front of an acacia tree, found in Egypt, the tree wilt.”

f. One of my masters has narrated to me that he has narrated it n ‘Alī ibn ‘Āṣim who also narrated it from Khālid al-Ḥadhdhā’ the latter from Muhammad ibn Sīrīn saying: “Two man were ring in front of Shurayḥ. One of them (A) said: [I entrusted a
sharpness of the eyesight as well to strengthen the roots of the eyebrow."

"It has been related by the scholar of logic (Aristotle) that there were people who used to eat houseflies and they never suffered from ayesore. They said: [when the crushed housefly is pasted on the part stung by the scorpion, the wound will heal.] They also said: [Whoever is bitten by a dog, he must cover his face, to prevent from the reach of the housefly or the person will die of it.] All this proves that the housefly is of a healing and venomous nature."

260d. "Abū Muḥammad said: 'Why should we deny that animals and insects do have some intellectual acumen? Leaving aside religious angle and looking from the philosophical perspective and with what the eyes can perceive, we see ants gathering grains during summer to prepare for winter. If they feels the grains rotting they will bring them out to the surface of the ground and spread them in (the light of the full moon. If the grains (are about to) germinate, the ants will make a hole in the middle of the grains to prevent them from sprouting."

Ibn 'Uyaynah said: "It is only man, ants and mice that stock (up provisions). The crow takes no interest in the palm tree loaded with fruits. But when all of its branches are cut off, the crows will peck at the palm pith that is the part which has been cut off." The philosopher said: "When a camel is bitten by a snake it eats crabs. Ibn Māsawayh said: "This is why we think that the crabs are effective against snake bite."

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346 Lecomte in his translation – *Le Traité*, page 256, line 14 from top of the page said: [All this proves that housefly is of a pernicious healer and of venomous in nature.]
y also said: “When a tortoise has eaten a viper it eats wild thyme. When a weasel has fought with a snake it eats rue (a kind of ts). When a dog is affected with worms, it eats wheat.”

2. Abū Muḥammad said: “I observed that even the philosopher eved that animals have some intelligence and therapeutic acumen. I am amazed in the knowledge of the poison and antidote of the sefly found in its wings. And why are they not amazed by the that magnetic stone attracts iron from far and makes it move other from left to right? How can they believe in the word of tople related to the sinfil stone, saying: [When it is tied to the nch of a hydropic patient, it absorbs the water]? What proof is e that the weight of the stone has increased after it has been tied he stomach of the patient? This (report) was informed to me by ṫūb or Ḥunayn, a medical practitioner. He told me that the stone mentioned in al-Tawrāt and other revealed books of Almighty ih.”

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f. One of my masters has narrated to me that he has narrated it n ‘Alī ibn ‘Āṣim who also narrated it from Khālid al-Ḥadhdhā the latter from Muḥammad ibn Sirīn saying: “Two man were uing in front of Shurayh. One of them (A) said: [I entrusted a
deposit to a man, but now he refused to return it to me]. Shurayḥ said to the other man (B): [Return the deposit to the (owner)!] And (B) said: [O! Abū Umayyah! It is a stone, if a conceiving woman sees it, she will lose her baby. If it falls into vinegar, it will boil and if it is placed in the oven, it cools off.] Shurayḥ was silenced by that (information) and both (A and B) left.”

“All this, May Allah bless you!, is not conceivable by the mind; they are unknown and unacceptable by analogy. If we were to enumerate all the wondrous things ever created, it will be too many and too long (for us).”

LXIX. EXAMPLE OF ḤADĪTH APPLIED BY THI RĀFĪDĪTES TO ACCUSE THE COMPANIONS OF MUḤAMMAD SAAS AS INFIDELS

261. They said: “You have narrated that the Prophet said: [In truth people will come with me to the pool, then they will go away from me and I said: {O! Lord! My companions! (اًصْبِحَابِي) My companions (اًصْبِحَابِي)} He replied: {Indeed, you do not know what they have invented after you? They will continue to denounce (Islam) after they leave you.}] They said: This is the evidence applied by the Rāfīdīte to accuse the companions of the Prophet of infidelity except ‘Alī Abū Dharr, al-Miqdād, Sulaymān, ‘Ammār ibn Yāsir and Ḥudhayfah.”

262. Abū Muḥammad said: We affirm that if they examine the ḥadīth and understand the wordings, they will find that he only referred to this (expression) to a small number of people. This is proven as (found) in his saying: [Some people will meet at the water basin], if he meant it to be for all, he would have said: [You will mee
at the water basin and then you will depart from me.] Don't you
:

that if a person says: [One day some people among Bani Tamîm
Kûfah came to see me!], he meant to say some people among
ani Tamîm of Kûfah)? If he meant to say that all of them came to
him, except for one, he will say: [The Bani Tamîm came to see
:] Or [People Kûfah came to see me!]. He will not use the term
swm' for this term means some people who came (to me).”

he other proof is as in his saying: [O Lord! My companions!
[أصيبة]] in diminutive form, which means that he is referring to a
tall group of people. Likewise, you will say: [I passed by various
ices of houses] or [I passed by an assembly (of people).]

we know that (the companions of the Prophet) witnessed the events
th the Prophet, participated with him in battles and were aware of
presence of hypocrites who sought the riches, the nominal
lievers), the opportunists and the skeptical ones. Indeed, some of
m have become apostates and they were ‘Uuyaynah ibn Hîṣn who
cepted and believed in Ṭulayhah ibn Khuwaylid. Ṭulayhah was
feated in battle and was captured by Khalid ibn al-Walid who sent
former in shackles to Abû Bakr. Then (Ṭulayhah) was sent to
adînah and the children spiked him with sharpened palm branches,
at and said to him: [Which one? O Enemy of Allâh! An infidel or
ur acceptance of faith?] And (Ṭulayhah) said: [By Allâh! I swear I
not an unbeliever!]. When he spoke with Abû Bakr he reaccepted
ëm and (the latter) accepted his confession and wrote it down as a
egard, but later he remained a nominal believer until the end of
life. He was also the person who attacked the camel of the
ophet at Ghâba. Al-Ḥârîth ibn ‘Aţîf said to him: [You are
grateful to Muḥammad! You fattened your flocks on his land, and
then you attacked him!] He replied: [This is what you see!]. On this event the Prophet said: [This is foolhardy obedience!]

262b. "During the rebellion of the Arabs, 'Uyaynah ibn Ḥiṣn and his followers became apostates. Some reconverted to Islām and became good Muslims. But some were obstinate in their hypocrisy. And Almighty Allāh said: [Certain desert Arabs around you are hypocrites, as well as the desert Arabs among the Madīnites folks, they are obstinate in hypocrisy, you know them not but We know them347], those were the people who would depart from (the Prophet)."348

"The other companions (of the Prophet) with the exceptions of six people, whom we have mentioned earlier, how could they be drawn elsewhere? Indeed, Almighty Allāh said about them: [Muḥammad is the Apostle of Allāh and those who are with him are strong against the unbelievers but compassionate of each other349] until the end of the sūrah. And Almighty Allāh also said: [God good’s pleasure was on the believers when they swore fealty to you under the tree.350]

262c. Abu Muḥammad said: "Zayd ibn Akhzam al-Ṭā‘i had narrated from Abū Dāwūd who narrated from Qurrah ibn Khālid who then narrated from Qatādah who asked Sa‘īd ibn Musayyab: [How many men participated in the Bay‘at al-Riḍwān?] He said: [1500 people]. (Qatādah) replied: [But Jābir ibn ‘Abd Allāh said that they were 1400 people.] The other person declared that (Jābir’s information) was incorrect – May Allāh has mercy on him, and then he said: [He was the one who told me that they were 1500 people.]"

348 As noted in the hadith, see no. 261.
w could Almighty Allāh be pleased with certain people that He se\nd them and mentioned them as exemplars in al-Tawrāt and al-\nwhile knowing that they were apostates after the era of the \nāhait? (To answer this) they said: He does not know! But this \nwer) is the worst kind of unfaithfulness!"

X. EXAMPLE OF HADĪTH ON PREDESTINATION

They said: “You have narrated that Mūsā was a Qadarite and he \nwas arguing with Ādam and (the former managed to spite \nm) and that Abū Bakr was a Qadarite and he was arguing with \nar and managed to spite ‘Umar.”

Abū Muḥammad said: “We affirm that this narration is sheer \nmny and a lie. We are not aware that this hadīth ever existed \nand neither Mūsā nor Abū Bakr was a Qadarite.”

I al-Khaṭṭāb said that he narrated from Bishr ibn al-Mufāḍdal who \nated from Dāwūd ibn Abū Hind who narrated from ‘Āmir and the \r from Abū Hurayrah that the Prophet said: “Mūsā met Ādam \nsaid: [Are you Ādam, father of humankind, a misfortune for \ple that you were pulled out from paradise?] (Ādam) : [Yes!] (Ādam) said: [Are you Mūsā whom Allāh elected among \nto transmit to them His Message and His words?] (Mūsā) said: \tend I am!] (Ādam) said: [Don’t you see in the revelation given to \hat He will bring me out of paradise even before bringing me \n(Mūsā) said: [Indeed I am!] (The Prophet) said: [Then Ādam smitten Mūsā.]

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264a. Abū Muḥammad said: "There is nothing in those words that indicate Mūsā was a Qadārī. We know well that everything takes place due to predestination and decreed by Allāh. However, this does not prevent us from attributing acts to the doer, to praise anyone who does good deed, to condemn anyone who does evil and to be hostile to the sinner due to his sinful acts. As for their saying: [Abū Bakr was a Qadārī], it is also an act of distortion of meaning and forgery to the ḥadīth. And the dispute (between Abū Bakr and ‘Umar) on predestination is because they do not know about it. When they learned the truth about it, they agreed upon the same doctrine. Likewise, in many religious issues, which they know not such as al-tawḥīd (oneness of God) until the Prophet had taught them, and (al-Qur’ān) was revealed and the Sunnah was established. Both of them know it after (these events).”

“And the ḥadīth said to be narrated by Abū Bakr and ‘Umar, according to the people of ḥadīth, is indeed ḍa’īf (weak),\(^{352}\) for it was narrated by Ismā‘īl ibn ‘Abd al-Salām who narrated from Zayd ibn ‘Abd al-Rahmān, who narrated from ‘Amr ibn Shu‘ayb, who then narrated from his father and the latter from his father. And (it was also) narrated by a person from Khurasān who then narrated it from Muqātil ibn Ḥayyān and the latter from ‘Amr ibn Shu‘ayb – most of the narrators were unknown (to the muḥaddithūn).”

\(^{352}\) The ḥadīth is weak in terms of its chain of narrators – either only a person who narrated it or many unknown narrators found in its chain.
XI. EXAMPLE OF \textit{HADITH INVALIDATED BY NAZAR}

They said: “You narrated that the Prophet said: [Modesty (\textit{wā’}) is part of faith (\textit{īmān}).\textsuperscript{353}]” They said: [\textit{īmān} is acquired but \textit{ā‘} is one’s innate character. How can innate character be required?]

Abū Muhammad said: “We affirm that a modest person keeps away from committing sinful acts just like his faith will prevent him from doing. Thus it is as if modesty is part of faith. The Arabs did apply metonymy (to verify) a word which has various but related meanings to cause and effect. Don’t you see that they used \textit{ruku‘} (bowing) and \textit{sujūd} (prostration) as positions found in \textit{ṣāḥi} (prayer) and that \textit{ṣalāh} is originally a form of \textit{du‘ā‘} (invocation)? They also called \textit{du‘ā‘} as \textit{ṣalāh}, as found in the saying Almighty Allāh: [And pray on their behalf\textsuperscript{354}] which means pray? And in another saying, Almighty Allāh said: [if you call not Him\textsuperscript{355}] meaning, without your prayer. Ibn ‘Umar said: [When the Prophet was invited to a marriage ceremony and if he was asking his fast he would eat, and if he were fasting he would form his prayer], which means an invocation. Thus the basis for \textit{ṣāḥi} is invocation and Almighty Allāh said: [And pray on their behalf. Verily your prayers are a source of security for them\textsuperscript{355}], \textit{īmān} means doing an invocation in their favour. And Almighty Allāh said: [God and His Angels send blessings on the Prophet. O all who believe! Send your blessings on him and salute him with all

\textsuperscript{353} \textit{Ṣalāh} Muslim, 12 (57,58); Suṣan Abū Dawūd, 4: 219 (No. 4676); Suṣan Ibn Mājah, 1: 22 (No. 57); Al-Musnad, 3: 447 (No. 9716); Al-Timāhī, 4: 204, 8; 474, 9: 8; Aṣīṣat al-Awādhi, 10: 63 (No. 2615).
respect\textsuperscript{357}, which means invoke to God in his favour – a lot of explanation about this have been said.”

266b. “When \textit{du’ā} is considered as part of \textit{ṣalāh}, it is called \textit{du’ā}. Likewise, the \textit{zakāt} is an act of purification as well as the growth of wealth. And if this growth (in terms of its size) connected to the act of \textit{sadaqah} (charity), it will be known as \textit{zakāt} – there are numerous examples on this fact.”

“Abū al-Khaṭṭāb has narrated from al-Muʿtamir ibn Sulaymān who heard from al-Layth ibn Abū Wāṣil ibn Ḥayyān who narrated from Abū Wā’il and the latter from Ibn Mas‘ūd who said that the last word that has been preserved for the term prophecy was: [If you have no modesty, do what you want\textsuperscript{358}] which means that whoever possesses no modesty is perverse and will commit any kinds of scandal and guilty of any kinds of sin for there is nothing to stop him, neither religion nor modesty. Don’t you see that modesty and faith have the same influence as if they are one and the same thing?”

\textbf{LXXII. EXAMPLES OF CONTRADICTORY \textit{AḤĀDĪTH} THAT ARE RELATED TO PRAYER}

267. They said: “You have narrated from Shu‘bah who also narrated from YA‘lā ibn ‘Aṭā’ and who narrated from Jābir ibn Yazīd ibn al-Aswad and the latter from his father informing that he was performing his prayer with the Prophet and then two men who did not perform their prayer but were merely standing nearby the mosque anxiously came in. The Prophet said to them: [What prevented both of you from performing the prayer with us?] They responded: [We

\textsuperscript{357} \textit{Surah al-Ahzāb}, 33: 56.

\textsuperscript{358} \textit{Kanz al-‘Ummāl}, 3: 122 (No. 5780).
I our prayer on our journey (here)!] The Prophet said: [Both of you
ed not perform (the prayer). However, while on the journey, if one
you have performed the prayer and later meets an imām who has
to perform his prayer and you join with him in the prayer, it is
sidered as a supererogatory (nāfilah) prayer for you.]

ou narrated from Ma‘n ibn ‘Īsā who narrated from Sa‘īd ibn al-
ib al-‘Āṣī who then narrated from Nūh ibn Sa‘ā‘ah and the
or from Yazīd ibn ‘Āmir saying that when he arrived (at a
urse), he saw the Prophet SAAS and others were performing their
ayer and I sat down without joining his group. Then the Prophet
ned and said: [Don’t you give your salām O Yazīd?] I said:
deed O Prophet!] He said: [What prevented you from joining us
form your prayer?] I said: [Indeed, I have performed the prayer
my house and I thought you have finished yours.] Then (the
phet SAAS) said: [If you come during prayer time and you saw a
oup of people praying, you should join them, even if you have
formed yours and it will be counted as supererogatory prayer for
and for (others) as the prescribed prayer.]

ou also narrated from Yazīd ibn Zuray‘, who narrated from
usayn who narrated from ‘Amr ibn Shu‘ayb and the latter from
laymān, the patron (mawla) of Maymūnah saying: [I was passing
bn ‘Umar who was standing on the pavement while others were
ying and I asked him: {Are you not praying with others?} He
id: {Indeed I have prayed and didn’t you hear the Prophet said that
should not perform a prayer twice on the same day?} They said:

Sunan Abū Dāwūd, 1: 157 (No. 575); ‘Āridat al-Ahwadhī, 2: 18 (No. 219);
-Musnad, 6: 154 (No. 17482); Al-Mustadrāk, 1: 244–245; Al-Mawārid, 1:
8 (No. 434); Al-Muṣannaf, 2: 421 (No. 3934); Sunan al-Dāraqūnī, 1: 413,
(No. 1), 1: 414, (No. 25); Musnad al-Ṭayālīrī, 175 (No. 1247).
Sunan Abū Dāwūd, 1: 157 (No. 57); Mishkāt al-Masābīh 1: 364 (No. 1155).
[These are contradiction and divergences. Each of the hadith refers to its own issue and not to others.]

268. Abū Muhammad said: "We affirm that all of the aḥādīth hard to contradict or diverge from each other. As for the first hadith which says [While on journey, if one of you have performed the prayer and later meets an imām who has yet to perform his prayer and you join him in the prayer, it is considered as supererogatory (nāfīlah) prayer for you]. Here it means that the prayer done with the imām will be considered as supererogatory prayer and it would be better (if you perform with the imām) the prescribed (al-fadilah) prayer. This is because the intention of performing a prayer is accomplished if it is completely performed. Thus, the intention is related to its action."

268a. "As for the second hadith which says: [If you come during prayer time and you see a group of people praying, you should join them, even if you have performed yours and it will be counted a supererogatory prayer for you and for (the other one) as the prescribed prayer]; it is as if the Prophet intended to say: [The prayer which you have accomplished with the imām is considered a supererogatory prayer and the other prayer which you performed at home is considered as the prescribed prayer]. If word هذة (this) or ذلك (that) was written (in the hadith), the meaning will be clearer and thus there will be a distinction between the two (kinds of prayer). It is probable that one of the narrators has omitted (the demonstrative term) هذة in the first sentence (of the hadith) and omitted (the demonstrative term) ذلك in the second part of the sentence. Indeed, I have mentioned to you the example where the narrators negligently have omitted the word, though this is simplistic, it (impacted a great deal by) changing the meaning."
As for the third ḥadīth which was narrated by Ibn ‘Umar, the Prophet SAAS said: [One should not perform a prayer twice in the same day], it is as if the Prophet SAAS is saying that you performed your Zuhr prayer at your house once and then performed it or performed the prayer with one imām and then performed it with another imām. 

such there is an incorrect application of the circumstances mentioned) in the said hadīth whereby the Prophet SAAS had uraged the man to repeat the prayer, but it is to be considered as supererogatory prayer. It is likely that (Ibn ‘Umar) does not hear this h or probably it did not reach (to his knowledge). If a man prays his obligatory prayer at home and repeats it with an imām, mosque) that prayer is considered as supererogatory prayer. It not mean that the man has performed the same prayer for twice the same day. This is because they are essentially different, one the obligatory prayer and the other the supererogatory prayer.”

III. EXAMPLE OF CONTRADICTORY AHĀDĪTH THAT RELATED TO ABLUTION

They said: “You have narrated from Sufyān who then narrated al-Zuhri, who narrated from Abū Salamah and the latter from hah who said that the Prophet was in the state of junub (major

The ḥadīth was narrated by Sulaymān and not Ibn ‘Umar as mentioned by Ibn Qutaybah.
Sunan Abī Dāwūd, 1: 158 (No. 579); Al-Musnad, 2: 239 (No. 4689); Sunan al-Dāraquṭnī, 1: 415 (No. 3); Al-Taḥād, 2: 382 and 384; Mishkāt al-Maṣābīḥ, 1: 364 (No.1157).
ritual impurity) and intended to sleep, but instead he took his *wuḍū’* (ablution) which was similar to the one meant for *salāh.*

They said: “You also narrated from Shu‘bah who then narrated fr. al-Ḥakam who narrated from Ibrāhīm and who narrated from Aswad and the latter from ‘Ā’ishah saying that when the Prop. SAAS intended to eat or sleep, though he was in the state of *junub* he would take his *wuḍū’.*

They also said: “You have narrated from Sufyān who narrated fr. Abū Ishāq who narrated from al-Aswad and the latter from ‘Ā’ishah who says: [The Prophet was sleeping though he was in the state *junub* and did not come in contact with water.]

270. Abū Muḥammad said: “We affirm that all of those behavi are lawful. (It is allowable) for anyone before his sleep upon hav sexual relationship, to have his *wuḍū’* for *salāh.* Or he may wash hands and penis before his sleep. Or he may sleep without coming contact with water, however, it is preferable for him to have *wuḍū’.* The Prophet had practiced this (act of having *wuḍū’*) several times to indicate that this action is preferable. And on of occasions, (he has chosen) another way so as to show that there exist concession (for not taking *wuḍū’* after *junub*). People can follow or the other method. That is, one is free to adopt the best method and one is also free to enjoy the concession.”

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363 *Ṣaḥih Muslim,* 6 (No. 21); *Sunan Abū Dāwūd,* 1: 57 (No. 222, 223); *Sunan Ibn Mājah,* 1: 193 (No. 584); *Majmu’ al-Zawā’id,* 1: 382 (No. 1490); *Sunan al-Dārāqūṭi,* 1: 126, (No. 2, 3); *Kanz al-‘Ummāl,* 7: 114 (No. 182 18239), 9: 564 (No. 27438, 27441).

364 *Sunan Abū Dāwūd,* 1: 575 (No. 224); *Sunan al-Nasā’ī,* 1: 166 (No. 255) 167 (No. 256, 258).

365 *Al-Muyarraf,* 1: 281 (No. 1084).
XXIV. EXAMPLE OF CONTRADICTORY ḤADĪTH

I. They said: “You have narrated from Suţyān who narrated from Zuhrī who narrated from Sa‘īd ibn al-Musayyab and the latter on Abū Hurayrah that a Bedouin has urinated in the mosque and the Prophet said: [Let someone pour on it a pail (سجل) of water] or me reported (using the term): [(Let someone clear) the misdeed (ذن) with water]”

They said: “You also reported from Jarîr ibn Ḥāzim who said that he heard from ‘Abd al-Malik ibn ‘Umayr who narrated from ‘Abd Allâh b. Ma‘qil ibn Muqarrin that (the Prophet SAAS) said on that occasion: [Let’s throw away the soil on which he urinated and pour me water in the (dug area)]365. They said that this ḥadīth contradict an earlier one.”

2. Abū Muḥammad said: We affirm that the contradiction is attributed to the narrators and the ḥadīth of Abū Hurayrah is more authentic for he was present there and was the witness. As for ‘Abd Allâh ibn Ma‘qil ibn Muqarrin, he was neither (one of) the companions and nor a contemporary of Prophet Muḥammad. We should not take his words as compared to eyewitness. Though his her Ma‘qil ibn Muqarrin or Abū ‘Amrah al-Muzanî had narrated in the Prophet SAAS (himself) but of his son, ‘Abd Allâh, we owe nothing.”

Sunan Abū Dāwūd, 1: 104 (No. 381); Sunan al-Dāraquṭnī, 1: 132, (No.4).
LXXV. EXAMPLE OF CONTRADICTORY HADITH ON FASTING

273. They said: “You have narrated a hadith in various narration that the Prophet when asked about fasting while traveling had said: [Fast if you want, eat if you want.] You also narrated from ‘A’ishah bint Mūsā who narrated from Usāmah ibn Zayd who narrated from Ibn Shihāb who narrated from Abū Salamah and the latter from his father saying that the Prophet SAAS had said: [Fasting in Ramaḍān while traveling is similar to daily eating.]”

274. Abū Muḥammad said: “We affirm that the saying of the Prophet SAAS is meant for people who dislike the concession from Almighty Allāh and the comfort extended during traveling for the used to impose on themselves the hardship and misery. The understood that they were as guilty to fast during traveling as to eat in daily life. As such, in context of the hadith, they were disobedient people for they refused to accept the concession and comfort granted by Almighty Allāh to them. Whoever rejects the comfort granted by Almighty Allāh is similar to the one who is indulgent in doing His Prescriptions. That is the reason why the Prophet, in relation to person who continuously fasts, is (indeed) neither fasting nor eating.” He also said: [Whoever continuously fasts, the burnin

367 Sahih Muslim, 17 (No.103); Sunan al-Nasā’i, 4: 189 (No. 2290-2293), 4: 19 (No. 2294-2298); ‘Aridat al-Ahwādī, 3: 185 (No.711); Sunan Ibn Mājah, 1 531 (No. 1662); Al-Musnad, 7: 299 (No. 24251), 9: 567 (No. 25664), 10: 1 (No. 25723); Sunan al-Dārīmī, 2: 9; Al-Al-Ḥijāj al-Kabīr, 2: 154 (No. 2968-2972), 3: 152 (No. 29662), 3: 153 (No. 2964-2966); Al-Musannaf, 2 571 (No. 4502, 4503); Al-Tahdīd, 4: 84, 9: 135, 136; Kanz al-‘Ummāl, 8 504 (No. 23849), 8: 609 (No. 24376), 8: 612 (No. 24387).

368 Sunan Al-Nasā’i, 4: 187 (No. 2281, 2282).

369 Sahih Muslim, 36 (No. 196, 197); Sunan Abū Dāwūd, 2: 321 (No. 2425); ‘Aridat al-Ahwādī, 3: 234 (No. 767); Sunan al-Nasā’i, T, 4: 213 (No. 2375 2377), 4: 213 (No. 2378-2379); Al-Musnad 5: 497 (No. 16304), 5: 498 (No. 16308), 5: 500 (No. 16308); Sunan al-Dārīmī, 2: 18; Al-Mustadrak, 1: 435.
As for a traveler who fasts during hotter time when the days are short or (fasting but resting at) a big ice with assistance provided for, his fasting is an easy task for him. As the Prophet has given the choice to (this type of people) either continue fasting or to eat."

XVI. EXAMPLE OF CONTRADICTORY HADITH ON STING

5. They said: "You have reported in more than one narration that Prophet SAAS had kissed his wife while he was fasting." You o narrated from Abū Nu‘aym who narrated from Isrā‘īl, who rated from Zayd ibn Jubayr, who narrated from Abū Yazīd al-Bīhī and the latter from Maymūnah bint Sa‘d, the patron of the prophet saying that the Prophet was asked by a man who used to kiss his wife while he was fasting, and the Prophet said: [Indeed, he alidated his fasting]"

5. Abū Muhammad said: "We affirm that kissing given by a ting man will invalidate his fasting for it excites the desire and ives ejaculation and similarly we agree with (the act of) idling. As for the Prophet SAAS, he is infallible and his act of sing of his wife while he was fasting is as if the kiss (that takes ce) between father and son or between brothers. The saying of

Al-Mawārid, 2: 408 (No. 937); Al-Al-Mu‘jam al-Kabīr, 8: 116 (No. 227), 8: 113 (No. 216-218); Kanz al-Ummāl, 8: 618 (No. 24414), 8: 624 (No. 24437), 8: 649 (No. 24565).
Al-Musnad, 7: 168 (No. 19733).
Saḥīḥ Muslim, 12 (No. 65-73); Sunan Ibn Mājah, 1: 538 (No. 1684, 1685); Al-Musnad, 10: 153 (No. 26452), 10: 165 (No. 26508, 26510); Kanz al-Ummāl, 7: 85 (No. 18082), 8: 616 (No. 24403); Sunan al-Dāraquṭnī, 1: 135, (No. 7), 1: 136, (9, 10).
Sunan Ibn Mājah, 1: 538 (No. 1686); Al-Musnad, 10: 448 (No. 27696); Sunan Abū Dāwūd, 2: 311 (No. 2382).
A’ishah proves this: [Who among us can control our desire as the Prophet who can control his?\(^{373}\)] Likewise, we affirm that (the act of sleeping of the Prophet, which requires him not to take his \textit{wudu} based on his saying: [My eyes did sleep but not my heart.\(^ {374}\)] Similarly, in another instance where so deep was his slumber that one could hear the Prophet \textit{SAAS} snoring, and when he woke up he performed his prayer without taking his \textit{wudu}'. The rules meant for the Prophet are different from the rules meant for his community.

LXXVII. EXAMPLE OF \textit{HADITH} INVALIDATED BY \textit{NAZAR}

277. They said: “You narrated that the Prophet \textit{SAAS} has recommended that the goat is a gentle animal for it comes from paradise. They said: [How could it be from paradise, for it breeds here within us? If the goat is from paradise, then paradise also consists of the cow, camel, donkey and horse.\(^ {375}\)]”

278. Abū Muḥammad said: “We affirm that (the Prophet \textit{SAAS}) does not mean that the goat of this world is from paradise. How could it be there for it is among us? Indeed, he intended to say that in paradise, there are goats. Allāh created it in this world with the same image. Similarly, with sheep, camel and horse, all of which exist in paradise with the exception of vicious animals like the monkey, pig, snake and scorpion. If it is possible to have meat in paradise, then it is also possible to have goat and sheep in it. And if it is possible for

\(^{373}\) \textit{Ṣaḥīh Muslim}, 1 (No. 64, 65, 68); \textit{Al-Musnad}, 9: 288 (No. 24185); \textit{Sunan Ibn Mājah}, 1: 538 (No. 1684).

\(^{374}\) \textit{Ṣaḥīh Muslim}, 17 (No. 125); \textit{Sunan al-Nasāʾī}, 3: 233 (No. 1693); \textit{Ārādāt al-Ahwādhi}, 2: 194 (No. 439); \textit{Al-Musnad}, 9: 405 (No. 24786); \textit{Al-Tuhfah}, 2: 563, 564, 3: 177.

\(^{375}\) \textit{Kanz al-‘Ummāl}, 12: 326 (No. 35235); \textit{Majma’ al-Zawā'id}, 4: 76 (No. 6257); \textit{Al-Al-Mu'jam al-Kabīr}, 11: 109 (No. 11201); \textit{Kashf al-Khaṭṭā',} 1: 132.
have birds meant for eating, then it is also possible to have cattle
at for eating there. Almighty Allāh said: [With flesh of bird with
h they desire]376"

Abū Muḥammad said: “Āḥmad ibn Khalīl has narrated from al-
a’ī who narrated from al-Abū Hilāl al-Rāsibī who narrated from
Allāh ibn Buraydah and the latter from his father, Buraydah al-
mī that the Prophet SAĀS said: [The best food for man in this
d and in the next world is meat and the best perfume for man in
world and in the next world is āghīyah (a type of scent known as
a blossom).377] The following hadīth proved what I have said is
[Wipe out the mucus from the nostril for it is one of the animals
paradise]378, here it means one of the animals created in
dise.”

[VIII. EXAMPLE OF HADĪTH INVALIDATED BY AL-
P’ĀN FROM TWO PERSPECTIVES

They said: “You have narrated that the Prophet SAAS had said:
dead will be tormented by the weeping of the living ones.”379 (statement) is invalidated from two perspectives. One of them is
do the saying of Almighty Allāh: [No soul will bear the burden
other soul.]380 And the other is also based on the saying of
ighty Allāh: [Say Allāh gives you life then He makes you lifeless

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Majma’ al-Zawā’id, 5: 29 (No. 7983); Kanz al-‘Ummāl, 15: 281 (No.
41000), 15: 282 (No. 41007).
Kanz al-‘Ummāl, 7: 340 (No. 19178).
Sahīḥ Muslim, 9 (No. 16-19, 22-24); Al-Muṣannaf, 3: 554 (No. 6675), 3:
560-1 (No. 6692); Al-Turğīth, 4: 349; Kanz al-‘Ummāl, 15: 610 (No. 42426),
15: 611 (No. 42428); Al-Mu’jam al-Kabīr, 12: 272 (No. 13087, 13088), 12:
304 (No. 13186), 12: 330 (No. 13262), 12: 344 (No. 13299).
Sūrah al-An’ām, 6: 164.
and then He gathers you for the Day of Resurrection. [The Almighty Allāh will mention the conditions of the creature since it was in the state of clay until the day of his resurrection: [We'd create man from a quintessence (of clay). Then We placed him as drop of) sperm in a place of rest firmly fixed. Then We made it sperm into a clot of congealed blood; then of that clot We made (fetus) lump; then We made out of that lump bones and clothed them with flesh; then We developed out of it another creature. blessed be God, the best to create. After that, at length you will die.]

Again, on the Day of Judgment, you will be raised up. They say [Almighty Allāh does not mention that He will revive (man’s life between the (duration of his) death and his resurrection nor did He mention that the man will be tormented or rewarded when he gathered (with others) or separated (from others).”

280. Abū Muḥammad said: “We affirm that the Book of Almighty Allāh (was revealed in various forms such as) metaphor, abbreviatio and indication. It also came (in the form of describing) the attribut of (things) in one topic but silence in another topic. This explains why (certain parts) are omitted in one place but appeared in anot
And the hadīth of the Prophet will explain (the contents of) the Book of what (the latter) indicated and intended to say. As for the omitted part in the Book of Almighty Allāh, in His saying: [Among you are sick or traveling, replace it on another days], the apparent meaning of this passage is that whoever is sick or on a journey should substitute the equal number of days of his fasting (which missed) on other days. What is intended (by this verse) is

382  Sūrah al-Mu‘minūn, 23: 12-16.
ryone among you who is sick or on a journey should not fast but he could substitute his fasting (which he missed) on other days. The term which has been omitted (in this verse) is 
فاطر (fast breaking)."

Likewise, in His saying: [And if any of you is ill or has an ailment in his scalp, (necessitating shaving, he should) in compensation either fast or feed the poor or sacrifice], the apparent meaning of this saying is that the sick person or one whose head is infested with lice is obliged to pay fidyah. What is intended (by this verse) is that whoever among you is sick or suffers from ailment affecting his head and had to shave his hair, is obliged to pay fidyah such as fasting or giving charity or ritual sacrifice and the likes; its similarities are numerous.”

30a. “(In this Qur’anic verse), it indicates the characteristics (of the illness and types of fidyah) and this is not mentioned in another verse), which thus proves that the earlier verse serves as the reference for the (second) verse. (Another example is in) His saying: And take for witness two person from among you ended with stice. and in another saying: [And get two witnesses out of our own men], (in the latter verse) the term (عذلين) is not mentioned but is described in brief in the former verse. In one instance, He says: [...should free a believing slave and in another instance, [...should free a slave before they touch each her], (in the second verse) the term is not mentioned.”

Sūrah al-Baqarah, 2: 196.
Fidyah is an act of redemption from the omission of certain religious duties, (in the context of this discussion, it is fasting) by a material donation such as staple food or cash money
Sūrah al-Mujādalah, 58: 3.

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280b. “As for the explanation of (the content of al-Qur’ān) by the ḥadīth of the Prophet SAAS (there are numerous examples, such as) the description of prayers, the nature of rukā’ (bowing), sujūd (prostration), iṭashahhād (attestation), the number and amount of wealth for charity, zakāt, the amount of theft leading to amputation, prohibitive acts (like marriage) related to suckling and the likes; it is numerous.”

280c. “Almighty Allāh has informed us in His Book that He will torment a group of people, before the Day of Resurrection by saying: [In front of the fire, they will be brought, morning and evening. And (the sentence will be) on the day that judgment will be established: {Cast you the people of Fir‘aūn into the severest penalty}.] It is impossible that these people will be exposed to fire in this world or the Day of Resurrection, day and night based on His saying: [On that day, judgment will be established: {Cast you the people of Fir‘aūn into the severest penalty}]. (The reason is) that during the Day of Resurrection, there is no day or night time except by metaphor, which is also based on His saying: [They will be there in their subsistence, morning and evening.] (This metaphor) is suitable for this (verse 19 of Sūrah Maryam) and not for (verse 46 of Sūrah Fāṭir). I have spoken about this issue in my book, Ta‘wil Mushkil al-Qur‘ān. (Allāh) said elsewhere on the torment during the Day of Resurrection: [And verily, for those who do wrong, there is another punishment besides this. But most of them understand not.]”

280d. “There are numerous narrations coming from the Prophet which were transmitted by trustworthy narrators that he used to seek

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390 Sūrah Fāṭir, 40: 46.
392 Sūrah al-Ṭūr, 52: 47.
Allegation of Aḥadīth Said to Contradict

gage from Allāh from the torment of the tomb. Among them is, a ḥadīth narrated by Mālik who narrated it from Abū al-Zubayr who narrated it from Tāwūs and the latter from Ibn ‘Abbās who reported the Prophet said: [O My Lord! I seek refuge from You against temptation of al-dajjāl (swindler, cheat or imposter), I seek refuge from You against the temptation of life and death and the nect of the grave.] Another example is a ḥadīth narrated by ‘Aḥmad who narrated from Badīl ibn Maysarah who then narrated it from Abī Ḥurayrah that Prophet SAAS had said: [O My Lord! I seek refuge from You against the temptation and the torment of the grave and the temptation of al-dajjāl.393] Another is a ḥadīth narrated by Hishām who narrated it from Qatādah and the latter from Anas that the Prophet SAAS had said: [O My Lord! I seek refuge from You against the temptation of life and against the temptation of death and the nect of the grave.]”

e. “There are various narrations on Munkar and Nakīr and their interrogations. One of the examples is a ḥadīth narrated by Ḥammād Salamah who narrated from ‘Āṣim who then narrated from Zīr r the latter from ‘Abd Allāh ibn ‘Abbās saying: “One of you will asked to sit in (your) grave and then it is said to (you): [Who are you?] (You) answered: [I am the slave of Allāh, alive and dead. I say that there is no God worthy to be worshipped except Allāh and testify that Muḥammad is His slave and His Messenger]. And it (to you): [You are right!] Then a space is extended before (you) your grave and with the Grace of Allāh, you are made to see your ce, meant for (you), in paradise. In a different (narration), it said

Sahih Muslim, 25 (No. 128-131); Sunan al-Nasā‘ī, 8: 279 (No. 5478), Al-Muṣannaf, 10: 438 (No. 1).
to (you): "[Who are you?] And (you) said: [I do not know!] And it is said to (you): [You will not know!] Then the space of the grave is made to shrink to the point that (your) chest ruptures. These are the things that only the Prophet is informed of (by Allāh). ‘Abd Allāh never knew the precise (events) except what he had heard from the Prophet SAAS (himself)."

280f. ‘Abbād ibn Rāshid had narrated from Dāwūd ibn Abū Hind who narrated from Abū Naḍrah who had it from Abū Sa‘īd al-Khudrī and the latter from the Prophet saying: "The angel will come to a servant (of Allāh) when he is placed in his grave. If he is an unbeliever or a hypocrite, the angel referring to Muḥammad, will say to him: [What do you think of this man?] The man said: [I know not! I heard people saying something about him and I reiterated (them).] The angel said: [You will not know! You are not concerned! You are not being better guided!] This narration proves that there is torment of the grave for the unbelievers."

"As for their saying: [The dead will be tormented by the weeping of the living ones] and the saying of Allāh: [No soul will bear the burden of another soul], we believe that (a dead) unbeliever will be tormented in his grave due to the weeping of the living members of his family. Similarly, the saying of Ibn ‘Abbās that he passed by the grave of a Jew and (the Prophet) informed (Ibn ‘Abbās) that (the dead Jew) will be tormented due to the weeping of the living members of his family. If this is way that thing goes, there is nothing unusual here for unbelievers will be tormented in all conditions. However, if this concerns the nominal Muslim, as mentioned by (the Prophet) that (the former) is punished for being calumnious and the way he urinated and also the saying of Almighty Allāh: [No soul will
the burden of another soul], the verdict is applicable in this idly (affair).”

g. “The people of Jāhiliyyah used to pursue their vengeance nst the murderer (of their family members) and they will murder of his brothers or his father or his other relatives. If they could murder (one of) his paternal relatives or his close relatives, they kill a man from his tribe. Thus, (in relation to this), Almighty h reveals: [No soul will bear the burden of another soul]. And were also informed that (this verse) was revealed to Ibrâhîm. this is why the Prophet said to a man and his son, whom he saw: nst you!]

1. “As for the punishment of Almighty Allâh, it will adversely good and bad. Almighty Allâh said: [And fear tumult or session that affected not in particular (only) those of you who do ng. And know that God is strict in punishment.] This means the oppression will affect the bad and the others. The Almighty said: [Mischief has appeared on land and sea because of (the l) that the hands of men have earned that (God) may give them a of some of their deeds.] And Umm Salamah said: [O senger of Allâh! Are we going to perish even if there are (many) eous people among us?] He said: [Yes! When evil ferates!] The Prophet has explained that Almighty Allâh has

Genesis, 41: 18-19.
Sunan Abû Dâwâd, 4: 86 (No. 4208); Sunan Ibn Mâjah, 2: 890 (No. 2671);
Al-Mu'jam al-Kabîr, 4: 217 (No. 4177).
Surah al-Anfâl, 8: 26.
Surah al-Rûm, 30: 41.
’Aridat al-Ahwâdhi, 9: 26-7 (No. 2186); Majma` al-Zawâ'id, 7: 376 (No. 12149); Al-Tamhid, 10: 507.
caused the people of Nūḥ to drown including children and anima due to the sins of the wrongdoers. Likewise, the people of ‘Ād were destroyed by the devastating wind, the people of Thamūd were destroyed by lightning, the people of Lūṭ were destroyed by tornadoes of stones and the people of Sabbath were transformed into monkeys and pigs, affecting the children with the same punishment. I was informed by a Kūfī man that he had read in one of the ancient revealed books and found a saying: [I am a jealous Lord. I take away children due to the sins of their fathers.] Ibn ‘Abbās reported that Dāniyāl said: [The people of Isrā’īlite deserved to be punished for their sins] and Anas ibn Mālik said: [The lizard in the hole dies of extinction due to the sins of the progeny of Ādam].

280i. “The Prophet SAAS has made a supplication on Muḍar saying [O Lord! Reinforce Your oppression against Muḍar and inflict on them (the difficult) years like the (difficult) years of Yūsuf.] The drought afflicted them continuously for seven years to the point that they have to eat skins, bones and ‘ilhiz. This starvation affected the Prophet and his companions who were punished due to his supplication. The Muslims had to tie stone on their stomach (to lessen the feeling) of hunger.”

280j. Abū Muḥammad said: “We have seen with our eyes and heard information about how many countries resided by the righteous, the virtuous and the children of all ages were affected by earthquake..."
where the virtuous and evil men perished, the sinners, the pious, children and the olds were not excluded. Likewise, (many perished) cities like Qūmas, Mihrījān, Qadḥaq, Rayy and other numerous ties in Syria and Yaman. This is the point in which all people who saw Almighty Allāh agreed upon and this includes people of other ligions with whatever differences they have.”

Ibn Abū Muḥammad said: “A historian narrated to me that, during a pleasant conversation, Al-Mansūr had mentioned about mayyad Caliphs and their way of life. They declared that they actuated the right path and as long as authority did not pass into the ends of their descendants corrupted by luxuries (they will be saved). However, the only ambitions of those people were to (hold) onto the royal greatness and majesty, laced themselves with pleasures and passion leading them to their downfall and thus they disobeyed mighty Allāh. They then were afflicted by the wrath of Almighty Allāh for ignoring (the warning) against their lost and believing that they were protected from His anger. They were deprived of their thority and His grace was taken away from them. (At this point of conversation) Ṣālīḥ ibn ‘Alī said to (Al-Mansūr): [O Leader of the dievers! When ‘Ubayd Allāh ibn Marwān, a runaway entered the ngdom’ of Nūbah, with his supporters, the King of Nūbah asked out them. When he was informed, he rode a horse and met ‘Ubayd lāh and said to him a few wonderful words. (Unfortunately) I uld not remember the words! Then (‘Ubayd Allāh) was asked to go ay from the kingdom. Then the Leader of the believers thought of viting (‘Ubayd Allāh) from the prison, in our presence, so as to ask n the story.”
“Al-Mansūr then ordered (‘Ubayd) to be brought to him and he was asked about the story. He said: [O Leader of the believers! I entered the Kingdom of Nūbah with some amenities that I have saved and I installed them and settled there for three days. Then the King of Nūbah came to see me and I informed him of our doing; Later on, a tall man with an aquiline nose and a handsome face came in to see me and he sat on the floor regardless of the dirt. I asked him: [Why don’t you sit on our (rug)?] He replied: [I am a king. It is proper for any king to be humble before the Supremacy of Almighty Allāh since it is Allāh Who exalts his (position).] Then he turned to me saying: [Why do you drink an alcoholic drink since your Book prohibited you from it?] I replied: [It is our slaves and foolish people among us who did that!] He said: [Why do you allow your horse to canter on the cultivated field since your Book prohibited you from evil deed?] I replied: [It is the ignorant ones among us who did that!] He said: [Why do you dress yourself with brocade and silk and wear gold and silver which are prohibited on you?] I replied: [Our authorities have abated. Our supporters have declined in numbers. Then we called upon the assistance from people abroad who (unwillingly) accepted our religion and they practiced (such evil deeds) despite our disapproval. Then the King bent his head (to the ground) and twisted his hand and started to write something on the ground and said: [Nothing that you have said to me is true! It is indeed you yourselves, who have considered as lawful the things that have been made unlawful to you. (It is you), who have committed reprehensible acts. (It is you), who were unjust on your possessions. Then Almighty Allāh wrested away from you the strength and engulfed you with humiliation due to your sins and He afflicted you His punishment which has yet (to begin.) I fear that this wrath will be afflicted on
while you are in my country and it will affect me as well. We end our hospitality to you for three days only and then equip yourself with your needs and leave my country!] Then I did (what was requested of me to do).”

1. “Indeed, Almighty Allāh has informed us in His Book that He protect the sons in consideration of their fathers. Almighty Allāh l: [As for the wall, it belonged to two youths, orphans in the town. There was beneath it, a buried treasure, to which they were entitled; their father had been a righteous man. So your Lord desired that they should attain their age and strength and get their treasure out, a mercy in your Lord.] And during the day he made a supplication for Abbās, ‘Umar in his sermon has said: [O Lord! Indeed, we get eer to You in the name of the uncle of Your Prophet and of his ancestors and companions and You said: {As for the wall, it belonged to two youths, orphans in the town. There was beneath it, a buried treasure, to which they were entitled; their father had been a righteous man. So your Lord desired that they should attain their age and strength and dig out the treasure} and since You protected them due to the virtuous deeds of their fathers, O Lord! Protect Your Prophet in the name of his uncle for we take him as a mediator with You, asking for intercession and forgiveness.] Since it is possible for Allāh to protect the children in consideration of their righteous parents, it is therefore possible for Him not to protect the children to their wicked fathers. He will do what He wishes.”

m. “‘Ā’ishah, however, rejected the (above) hadīth and she said: however accept it he is an insolent (person).] Indeed, this was the umption and interpretation made by ‘Ā’ishah. One should not

Sūrah al-Kahf, 18: 82.
reject the hadīth of the Prophet just because of her presumption.

she had narrated from the Prophet SAAS something that contradicted this hadīth we could have considered her words. Even if 'Abd Allāh ibn 'Umar were the only person who had narrated it we could have doubted it – as she claimed – but there was a mistake. (This hadīth, however,) has been transmitted by a whole series of companions such as 'Umar, 'Imrān ibn Ḥuṣayn, Ibn 'Umar, and Abū Mūsā a Ashʿarī. If they said: [This is unjust!] and (one should know that Almighty Allāh is free from being unjust for He said: [I do not set at least injustice.407] We will answer them by referring to the saying of Iyās ibn Mu‘āwiyah: [I said to a person: {What is (the meaning of injustice in Arabic?} He replied: {It means taking things which do not belong to you.} And I said to him: {But everything belongs to Almighty Allāh!}]

LXXIX. EXAMPLE OF HADĪTH INVALIDATED BY NAZR

281. They said: “You have narrated that Abū Zhar has asked the Prophet about the conduct of a man with his wife: [O Prophet! He takes the pleasure and will he be rewarded?] (The Prophet) replied: [In your opinion, if you accomplish an act in an unlawful manner, would you be guilty of it?] He said: [Yes!] (The Prophet) said: [Similarly, if you accomplish it in a lawful manner, you will be rewarded for it.408] They said: [An act that is accomplished in an unlawful manner is sinful, while an act that is accomplished in lawful manner is acceptable. How could it be possible for an act that is accomplished in an acceptable manner be rewarded? If this i

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407 Surah Qaf, 50: 29.
408 Šaḥīḥ Muslim, 16 (No. 53); Sunan Abū Dāwūd, 4: 362 (No. 5243); A Musnad, 8: 110 (No. 21529).
ible then it is also possible (for us) to be rewarded for eating when (we) are hungry or drinking water when (we) are thirsty. Could the Prophet SAAS have said that? He, out of all creatures, vs best about the subtleties of language, be it acceptable or not?"

Abū Muḥammad said: "We affirm that (in this case) the man is ried to) an old or ugly wife but desiring another one who is wful for him (and at the same time) she also offers herself to (That man) by his will can reject (the unlawful offer) out of his licence to Almighty Allāh. And he will be rewarded for choosing awful (choice) although he does not have any desire for (his )."

that man may have two wives, one being dark and ugly and the fair and pretty. If he treats them equally, although he desires pretty) one only but has to force himself to come to the other he will be rewarded for that act.”

that man eats lawful barley bread but is prevented from eating wful white bread although he has the power to do so, therefore, ill be rewarded for that act. In the eyes of people, he deserves to warded for eating the barley bread. Someone said: [The believer be rewarded for eating (food) or drinking (water) or even having al relationship.] This is based on the saying of the Prophet: [The ver will be rewarded for everything (that he has done) even for ng a mouthful (of food) to his lips.406] To me, it hits the mark!”

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LXXX. EXAMPLE OF HADĪTH INVALIDATED BY NAZR

283. They said: “You have narrated that monkeys lapidated female monkey for adultery. If monkeys lapidate female monkeys which are in a state of ihšān (married or well protected) the hadī on will be more laudable. Analogically, as implied in (the hadīth) yiknow not that the monkeys may observe a great number of regulations from al-Tawrāt and their religion may be Judaism. monkeys were Jewish, pigs might be Christians.”

284. Abū Muḥammad said: “To answer those mockeries, we affirm that the hadīth related to monkeys is not narrated from the Proph SAAS or his companions. It is cited by ‘Amr ibn Maymūn, Muḥammad ibn Khalid ibn Khidash said that he had narrated from Muslim ibn Qutaybah, who narrated from Hashim ibn Ḥuṣayn at the later from ‘Amr ibn Maymūn who said: [In the Jāhiliyyah (era), female monkey was guilty of adultery and the other monkey lapidated it and I imitated them.]”

Abū Muḥammad said: “Probably (‘Amr) may have seen some monkeys lapidating a female monkey and presumed that the female monkey was lapidated because it was (guilty) of adultery. However, nobody knows except by presumption because monkeys say nothing about themselves. It is the person who saw the female monkey fornicated (with others?) and then making presumption even though he was not sure whether the monkey fornicated or not? Maybe that shaykh knows that the monkey fornicated based on evidences which we know not. Indeed, monkeys are the animals most incline to fornicate.”
and the Arabs used to make a proverb out of it by saying: [More li-
erers than the monkey.] If (the monkey’s) tendency to fornicate
ot a despicable (act) they will not make a proverb out of it. In
tion to passion and partner, there are no other animals that
emble man most than the monkey. Animals fight among
melves by challenging and punishing each other. Some bite each
er, some scratch others and some break and stampede others (to
es). Monkeys lapidate others with their hands which Allah has
ated for, and which are similar to man. In (these circumstances),
possible that (monkeys) lapidate each other for any other reason
adultery and that the shaykh erroneously claimed that it was
ltery. However, it is also possible that the shaykh had evidence of
ltery in the female monkey for – as I have said to you earlier –
imal is the most passionate and resembles most to the progeny
Adam in its intelligence.”

Abu Muhammad said: “I presume that monkeys are
morphosed and that they grew and multiplied (in numbers).
I have evidence on that based on the saying of Almighty Allah:
y: {Shall I point out to you something much worse than this (as
ged) by the treatment it received from Allah? Those who incurred
curse of Allah and His wrath, those of whom He transformed into
keys and pigs.}⁴¹⁰] The presence of the definite article (ال)
which suffix to the term monkey (القردة) and the term pigs
(الخنازير) indicates the sign of the definite (noun) and that it concerns the
key which we see with our (naked) eyes. If (the verse) were to
uss the previous incident, it will say: [He transformed into

Sūrah al-Mā’idah, 5: 60.
monkey and pigs] and this is authenticated by the hadith of U. Hābībah on metamorphosis as mentioned by the Prophet.”

284b. “However, we do not say that (the monkey) acted in manner to conform to the description of al-Tawrāt as mentioned the agitator. But we affirm that the monkey being lapidated either due to adultery or any other reasons as other animals used their ha to scratch, bite or break because they have hands similar to progeny of Ādam. But the progeny of Ādam have no means to others except to lapidate. This confirms further that monkeys which we are now seeing are being metamorphosised. Apart from the Book or tradition, there are unanimous consensuses that (monkey’s) flesh as unlawful as the human’s flesh.”

LXXXI. EXAMPLE OF HADĪTH VINDICATING THE CREATEDNESS OF AL-QUR’ĀN

285. They said: “You have narrated that [The heart of al-Qur’ān: Yāsīn 411] and [The hump of al-Qur’ān is al-Baqara (cow)] and that [On the Day of Resurrection, both (ṣūrat) al-Baqara and Āli ‘Imrān will come as if they were two clouds or two shadows or two flights birds with outspread wings] and that [Al-Qur’ān will come to a man in his grave and inform him such and such a thing] All of the above prove that al-Qur’ān is created. It is not possible for it to have heart, hump, shadow or cloud (except) it is uncreated.”

286. Abū Muḥammad said: “We affirm that it would be proper these people – people of kalām and qiyyās, realized that al-Qur’ān not composed of body, limit and region. What is intended with t

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The hump of al-Qur'ān is al-Baqarah (cow) to indicate the highest point just like the hump is the highest point of an animal. What is intended with the saying: [The heart of al-Qur’ān is sin] is to inform that surah is (the central) of al-Qur’ān just like aurt to the body. As for the intended meaning of (the expression): 6th (surat) al-Baqarah and ‘Āli ‘Imrān will come as if they were clouds or two shadows as the reward meant for the reciter in the m of shade on the Day of Resurrection, (reward) meant for a son in his grave and (reward) to a person as his “attorney” on the y of Resurrection. (As a reward) it is possible for Almighty Allah be incarnate for him, who will justify him and safe him.”

5a. Abū Muḥammad said: “Abū al-Khaṭṭāb had narrated from ṭād ibn Yahyā who also narrated from ‘Abd al-A‘lā who then rated from Muḥammad ibn Ishāq, who also narrated from ‘Amr ibn Shu‘ayb and the latter from his father and his grandfather that the prophet said: [On the Day of Resurrection, al-Qur’ān will be sonified as a man. (This man or al-Qur’ān) will approach a son who had neglected his (essential) responsibilities which were owed for in (al-Qur’ān), who transgressed its limit, who opposed disobeyed them and who perpetuated in evil doing. (Al-Qur’ān) will ‘litigate’ that person by saying: {O Lord! You gave me to an evil arer who transgressed my limit, who neglected my (essential) responsibilities, who refused to obey me and who were against me by perpetuating in evil doing!} (Al-Qur’ān) will continuously beuging against that person until it is said to (the latter): {Do unto n whatever you want!} (Al-Qur’ān) will seize the person’s hand d never let him go until (the person) falls headlong into the hellfire. l-Qur’ān) will also approach a person who respected the laws, who
accomplished the (essential) obligations, who accepted to obey (his laws), who averted from evil doings. (Al-Qur’an) will “litigate” the man by saying: {O Lord! You have given me to a pious bearer who respected my laws, who accomplished my (essential) responsibilities, who accepted to obey me and who obeyed me by averting (himself from evil doing!)} (Al-Qur’an) will continuously be ‘litigating’ the person until it is said to (the latter): {Do unto him what you want (Al-Qur’an) will take that person by his arm and continuously hold him until he has taken a sip (of drink) from (a glass) shrouded with gold, followed by a royal crown to wear on his head and then to drink from a cup of eternity.]”

286b. “Is it not found in (the Prophet’s) saying: [Al-Qur’an will be personified] as evidence that (Al-Qur’an) will be personified. (The personified form) will explain that the person who respects its teachings is saved by al-Qur’an. And al-Qur’an is not man or a body or even a talking (object) but it is the word (of Allah). If those people carefully observe and derive benefit from the divine succor, they will know that it is impossible to say that al-Qur’an created for it is the word of Almighty Allah. The Word of Allah from Allah and what is from Almighty Allah can never be created. This issue can be construed in our humanly language. Our word is not an act. It is a sound and a ruptured word. Both sound and word can never be (construed) as acts for both of them are created by Allah. The only part that we contributed is to put in (our effort which merits the reward from His Almighty.”

286c. “Likewise, this can be seen in a case of a man, to whom we entrusted some wealth. Later, (the owner) reclaimed from him and he returned to (the owner a property) by his own mean or effort.
uivalent to the entrusted wealth). (Here, it means) that it is not the perty or the man’s effort that merited the reward (from Allāh) but reward is due to (the act of) restitution of the entrusted wealth. Similarly, reward is due to you for your effort in ‘reciting’ al-Qur’ān the form of (your) voice and (reinstate) its ruptured word. Al-
rān, in its structure and composition – is certainly the Word of āh and it comes from Him. Whoever ‘recites’ (al-Qur’ān), that he n ‘reinstating’ the Word of Almighty Allāh. And this (act of nstitution) does not mean (to say that) he is the owner (of the rd) because of his recitation. (In other words), if a man writes a ech or composes a poem and then another person distributes the m (to others), (this obviously means) that the distributor is not the er of the poem, but the composer is the real owner. What the ibutor is doing is only ‘reinstating’ the wording of the eposer.”

XXII. EXAMPLE OF HADĪTH INVALIDATED BY NSENSUS

They said: “You have narrated from Ayyūb who narrated from Sirīn and who narrated from ‘Amr ibn Wahb al-Thaqafi and the r from al-Mughīrah who said that when the Prophet SAAS ended) to satisfy his call for nature, he used running water (to in himself) and then he took his ablution, wiped off his turban th little water) and then performs his morning prayer. You also rated from Abū Mu‘āwiyah and who narrated from al-A‘mash, n narrated from al-Ḥakam, who narrated from ‘Abd al-Rāhmān Abū Laylā who narrated from Ka‘b ibn ‘Ajrah and the latter from īl that the Prophet SAAS used to wipe off (a little water) on his
veil that covers his head.\textsuperscript{412} You also narrated from al-Walid Muslim who then narrated from al-Awzā’ī, who narrated from Ya’qūb ibn Abū Kathīr, who also narrated from Abū Salamah ibn ‘Abd Raḥmān and the latter from ‘Amr ibn Umayyah al-Ḍāmri saying he saw the Prophet taking his ablution and then wiping off (a little water) on his turban.\textsuperscript{413} They said: [This chain of narrators is noble (estimation), but you refuse to apply (its teaching) and there is no other saying of the Prophet which abrogated (the teaching).]"

288. Abū Muḥammad said: "We affirm that the truth for us confirmed by consensus and it is worthier than the narration hadīth.\textsuperscript{414} This is because hadīth is subjected to issues like negligence and omission or affected by obscurity, (various) interpretations a abrogation (due to) procurement of narration from the trustworthy narrators from the untrustworthy ones. It is also (affected) by diverging ordinances but is lawful such as (pronouncing) one tasmīm (salutation) or twice. (In another instance), a narrator might have been present when the Prophet SAAS was giving an order or (it could be) that the narrator was not at hand when a contrary order was given (by the Prophet) and thus he narrated the first order to us and not the second for he had no knowledge of it. The (mode of) consensus (ijmā’) is protected against all of the above reasons. This is w Mālik, whenever he narrated a hadīth from the Prophet SAAS, would say: [In our country the practice is such and such!] if the same practice differs from the (order) of the hadīth, albeit his country also the country of the Prophet. If a practice of an order (on the bas

\textsuperscript{412} \textit{Ṣaḥḥāt Muslim}, 23 (No. 84); \textit{Ardād al-Ahwadhi}, 1: 126 (No. 101); \textit{Sunan. Nasā’ī}, 1: 96 (No. 104, 106); \textit{Sunan ibn Mājah}, 1: 186 (No. 561, 563).

\textsuperscript{413} \textit{‘Umudat al-Qaṣīf}, 2: 572 (No. 205); \textit{Sunan ibn Mājah}, 1: 186 (No. 562).

\textsuperscript{414} This idea indicates Ibn Qutaybah’s inclination to Ḥanbālīte’s position ijmā’.
consensus) during (the Prophet’s time) was such and such, it will of the same practice during the second, the third and centuries or it. It is not possible for people to abandon a (well accepted) practice in their life time in their country just to adopt another practice). But a practice transmitted from a person to another mayANGE)."

a. “People may narrate aḥādīth using the mode of unbroken ins of narrators but they may not necessarily conform to the practice stipulated (in the said aḥādīth). One of the examples — a ṭīḥ of Sufyān and Ḥammād ibn Zayd, who narrated from ‘Amr Dinār, who then narrated from Jābir and the latter from Ibn bās that the Prophet SAAS used to perform jamā’ (combined) prayer between al-zuhr and al-’asr or between al-maghrīb and al-ṣā‘r, even though it was during a peaceful time. However, the practice have unanimously abandoned the practice either because (the ṭīḥ) was abrogated or (the Prophet) was doing that out of necessity — due to heavy rain or busy (with some work).”

other example, a ḥadīth from Sufyān who narrated from ‘Amr Dinār who narrated from ‘Awsajah and the latter from Ibn bās informing that a man, in the era of the Prophet SAAS died out leaving any heir except his master, who had liberated the. The Prophet SAAS bequeathed the heritage to the master (of man). The jurists, however, opposed this act either because (1) doubted ‘Awsajah’s ability to certify whether the order is an obligatory or supererogatory act; (2) or because the interpretation

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Note: The text references several classical sources such as Ṭāhāt al-Tabīnī, Al-Musnad, Kanz al-‘Ummāl, Mishkāt al-Maṣāḥih, and Al-Tamhīd.
has been altered and rendered as: [he does not leave any except his master, who has liberated the man.] Indeed, the interpretation should be as follows: [He has the right to the heritage because he is the master of the dead man; (3) or in virtue of abrogation."

"Another example is a *ḥadīth* from Shu’bah, who narrated from ‘Amr ibn Murrah who narrated from ‘Abd al-Rahman ibn Abū Laylā and the latter from al-Barā’ who informed that the Prophet SAAS recited the *qunūt* during the prayers of *al-ṣubḥ* and *al-maghrib.* 418 However, people agreed with each other on *qunūt* recitation during *al-ṣubḥ* prayer, but to abandon (*qunūt* recitation) during *al-maghrib* prayer."

288b. "The examples of this type of (contention) are numerous such as the practice to wipe off (a little water in his ablution) on the turban or the veil covering the head: (1) the jurists have agreed to abandon that practice; (2) they, however, did not come to a consensus on the position of the chain of narrators (who narrated the said *ḥadīth*) for they did not doubt (the trustworthy narrators); (3) except that (the *ḥadīth*) being abrogated; or (4) because they saw (at one time) the Prophet SAAS had wiped off (a little water) on his turban and (at another time) he had wiped off (a little water) on his head (while wearing) his turban. (Probably), the narrator had transmitted slightly odd information, for wiping off (a little water) on the head is neither a reprehensible or obscure practice for everybody does it. And indeed wiping off (a little water) on the veil covering the head is an obscure practice. (The jurists), therefore, searched for other testimony, that is, from a *ḥadīth* narrated by al-Mughīrah. (The chain of narrators is as follows :) Al-Walid ibn Muslim narrated from

awr who narrated from Rajā’ ibn Ḥaywah, who narrated from ʿIrād and the latter from al-Mughirah, who said that the Prophet ﷺ had wiped off (a little water) on the front part of his head (الرطح) and his turban. The practice of wiping off (a little water) on fore part of the head, however, is an obligatory act stipulated in Book.  

Hence one should not reject a hadīth due to a slight difference in its wording. Similarly, there are some narrations forming that the Prophet used to wipe off (a little water) on his idols — and in another he used to wipe off (a little water) on his socks. And indeed he wiped off (a little water) on his socks but he was wearing his sandals. This shows that (in one narration) the narrators transmitted one part (of the whole information) and (in another narration), the narrators transmitted another part (from the whole information).  

XXXIII. EXAMPLE OF TWO CONTRADICTORY HADĪTH RELATED TO THE CHILDREN OF THE POLYTHEIST

9. They said: “You narrated that al-Ṣaʿīb ibn Juthmāh said: [O Prophet! During the incursion and in the darkness of the night our horses have galloped on the children of the polytheists! He replied: they are among their fathers!] They also said: [You also narrated that the Prophet had sent a troupe of army and they killed the women and children but he severely reproved this act. They said: [O
Prophet! They are the children of the polytheists!} He replied: {Is not that the best among you is the children of the polytheist?}

290. Abū Muhammad said: “We affirm that there is hardly any contradiction between the two hadith. This is because al-Ṣa‘b il Juthamah has informed (the Prophet) that during the incursion and the darkness of the night, the horses of the Muslims have galloped (the children of the polytheists) and (the Prophet SAAS) had replied that they were among their fathers. This means that in this worldly life, they are of the same status of their fathers. If the incursion is night time, (the army) should not abstain themselves from (aggression) against the polytheist simply because of the presence of the children for they are of the same status as their father, however, they should not be deliberately massacred. As for the rebuke of (the Prophet SAAS) against the army, mentioned in the second hadith, it is killing women and the children because their fathers were polytheists; the act was done deliberately. That is why (the Prophet said: [Is it not that the best among you is the child of the polytheist? In this (remark), he meant to say that there were among them, who will be good Muslims when they reach adulthood.”

LXXXIV. EXAMPLE OF CONTRADICTORY HADITH

291. He said: “You have narrated that the Prophet SAAS in relation to Sa‘d ibn Mu‘ādh has said: [The throne was shaken by his death and seventy thousand angels rushed to wash him and I have to wait for my way to his burial procession.] In another narration he said: | anybody who can get away from the torment of the grave, it is Sa

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422 'Umdat al-Qārī, 11: 514 (No. 3803); Sunan Ibn Mājah, 1: 56 (No. 158); Mustadrak, 3: 207, 289; Kanz al-'Ummāl, 11: 685 (No. 33312).
n Mu‘ādh, he will feel the pressure that could burst his ribs.\(^{423}\) They said: [How can the throne of Almighty Allāh move due to the demise of a person? If (this movement) is possible, then it could only mean for the Prophets!] Indeed, you have narrated from the Prophet that there is no eclipse of the sun and the moon when a person dies or ven.\(^{424}\) If this is true for the sun and the moon as you have narrated, xame two bulls of fire, what will happen to the glorious throne? If e throne moves, it will lead to the movement of the heaven and urth, how could the throne move due to the demise of a person, who ill be tormented by Almighty Allāh and be compressed in his grave ut his ribs burst? How could a person be tormented when seventy oussand angels rushed to wash his body and the Prophet could not orform prayer for the deceased due to the multitude of angels urrounding the body?"

92. Abū Muḥammad said: “We affirm that some people have iterally) interpreted the ḥadīth and they thought that the tremor of e throne is a real movement like the blowing of the wind and the ovement of the tree due to its blowing. If this is the way of terpreting thing, atrocity will erupt for (the contenders) will find the iswer against us with (this kind of interpretation).”

92a. “The people interpreted that السرير the stretcher or bed that carried Sa’d ibn Mu‘ādh, moved. If this terpretation is acceptable, in this saying, it is not meant for Sa’d id at the same time the wording is of no value for any stretcher
which carried the deceased body will move when people carried
Then, how could it possible for the term throne to refer to the
stretcher that carried the deceased body of Sa’d ibn Mu’adh for
another hadīth it said: [The throne of the Merciful One is shaken
his demise]. The term “shaken” could not represent the movement
the throne which some people thought it to be. Indeed, the term
“shaken” also means rejoice and happiness. It is said: [So and so
shaken because of the good deed!] which means rejoice at
happiness. And in another (remark): [When we traced him, so and so
was shaken!] it means delighted and relieve. In another example
[When we call him, so and so is shaken and when he is asked, he
shaken!] And the word of Abū al-Aswad al-Du’alī: [When he
invited to eat the food he trembled!], thus refers to delightedness and
happiness. (In another remark): [When something is asked from him
he shook!] it means that he does not budge and is not happy. These
are the meanings of the term “shaken” (as perceived from) the
hadīth.

“As for (the meaning of) the throne, it does refer to the throne of the
Merciful and the Almighty One as stipulated in the hadīth. And the
meaning of (the throne is) shaken, (here it) refers to the happiness of
the angels who carried (Sa’d’s body) and surrounded him due to the
(arrival) of his soul. (The Prophet SAAS) used the term “throne” (to
explain the situation of) the angels who carried and surrounded him
(body). Likewise, as (explained) in the saying of Almighty Allāh
[And neither heaven nor earth shed a tear over them.425] This (verse
intends to explain) that neither the inhabitants of the heavens nor the
earth cried over them. The usage of (the terms) “heaven” and “earth

425 Sūrah al-Dukhān, 44: 29.
indicate the situation of its inhabitants. And in another saying: [at the town], means ask the people of the town. Similarly, in relation to Mount Uhud the Prophet SAAS said: [This mount! It is us (ناحنا) and we love it! (ناحبنا)] He intended to say to refer to al-Anṣār and using to refer to the love we have for As such, (when the Prophet SAAS) used the term “throne”, he intended to refer to the situation of the angels who carried and rounded (the deceased body of Sa’d).”

fact, in (another) hadith, it is said that the angels rejoiced with the ival of the soul of a believer and that each believer has an ance in heaven by which all his deeds ascend through and by ch his sustenance descends through and also by which his spirit ends through upon his death and then it is sent back: This interpretation is further proven by the saying of the Prophet SAAS: lecd, seventy thousands angels rushed to wash his deceased y]. This interpretation, praise be to Almighty Allāh, is easily erstood! It is as if (the Prophet) is saying: [The bearer of the me with its angels surrounding him is shaken with (the arrival) of soul of Sa’d.]”

b. “As for their saying: [How could he be tormented when enty thousand angels rushed to wash his deceased body?] Indeed, th, resurrection, judgment are followed by severe convulsions by ch hardly neither a Prophet nor a sage could get away. A proof

Sūrah Yāsūf, 12: 82.
ʿUmdat al-Qārī, 12: 122 (No. 4083, 4084), 16: 545 (No. 7333); Sahih Muslim, 85 (No.462); ʿAridat al-Aswadī, 13: 221 (No. 3922); Al-Musnad, 4: 300 (No. 12512), 4: 479 (No. 13525), 4: 483 (No. 13548); Al-Muʾjam al-Kabīr, 6: 124 (No. 5720); Kanāz al-Ummāl, 12: 269 (No. 34993), 12: 269 (No. 34993), 14: 142 (No. 38182, 38183), 14: 143 (No. 38184).
ʿAridat al-Aswadī, 12: 97 (No. 3255); Mishkāt al-Maṣābīḥ, 1: 545 (No. 1734); Kanāz al-Ummāl, 15: 681 (No. 42718)
for you is that the Prophet used to seek refuge from Allāh against the torment of the grave.\(^{429}\) If it is impossible, he would have not sought refuge from Him because he dreaded what Almighty Allāh had decreed upon all man. He feared all of them and in this state of uncertainty, he could not provide safety or tranquility for them.”

“(Another) proof for you (can be seen in) the saying of all Prophet on the Day of Judgment: [O Lord! My soul! My soul!] And the saying of our Prophet: [O Lord! My people! My people!]\(^{430}\) Another proof for you (can be seen) in the saying of Almighty Allāh: [Not one of you but will pass over it. This is, with your Lord, a decree which must be accomplished.]\(^{431}\) (Here) we were taught that everybody will come near to the fire of hell except saved by Allāh those who are pious and He leaves behind those who are unjust therein (humbled to their knees).\(^{432}\) And ‘Umar ibn al-Khaṭṭāb said: [If I have gold as big as the earth, I will redeem myself from the terror of the hereafter.] In relation to the saying of Almighty Allāh: [One day Allāh will gather the apostles together and ask: {What was the response you received (from men to your teaching)?} They will say {We have no knowledge: it is You, Who know in full all that is hidden!}]\(^{433}\) Ibn ‘Abbās said that they will be stupefied by the terror of the Day of Resurrection.”

\(^{429}\) Sahīh Muslim, 25 (No. 128-134); Sunan Abū Dāwūd, 4: 324 (No. 5090); Kanz al-Ummāl, 2: 180-1 (No. 3637), 2: 181 (No. 3642), 2: 190 (No. 3690), 2: 263 (No. 3976).

\(^{430}\) ‘Āridat al-Ahwādhi, 9: 194 (No. 2434).

\(^{431}\) Sūrah Maryam, 19: 71.

\(^{432}\) Refer to Sūrah Maryam, 19: 72.

\(^{433}\) Sūrah al-Mā’īdah, 5: 106.
XXV. EXAMPLE OF HADITH INVALIDATED BY NAZR

They said: “You have narrated from ‘Abd Allāh ibn Numayr then narrated from ‘Ubayd Allāh who also narrated from Nāfi’ the latter from Ibn ‘Umar that the Prophet SAAS, in relation to lizard (الصدأ) said: [I do not eat it but I will not prevent you from declare it neither lawful nor unlawful.] They said: [If he not eat it and neither forbid nor declare it as lawful or unlawful, to whom (can we) refer to on its legitimacy and its interdiction?]

Bedouins love to eat lizards and they marvel at it. And Abū il said: [I love to eat a lizard which is bursting with eggs more a fat chicken!] Indeed, Khālid ibn al-Walid used to eat with n Wāʾil] as well as ‘Umar, it is not possible for them to indulge in bious act.”

Abū Muḥammad said: “We affirm that there is an error in this ith committed by some of the narrators for (the Prophet) said: [I not eat it and I will not prevent you from eating it] and nothing.

The narrators presumed that since, he did not declare it as ful or unlawful and (at the same time) he did not eat it or vented others from eating it, he therefore avoided and preferred to ain himself from it. There is a difference between abstaining eating due to its interdiction and that of abstaining from eating to preference. Similarly, when somebody offered a lizard to ar, he placed his hand on its neck and said: [The Prophet does

Ṣaḥīḥ Muslim, 7 (No. 40, 41); Ṭabi‘at al-Awhadhi, 7: 209 (No. 1790); Sunan Ibn Mājah, 2: 1081 (No. 3240); Al-Musnad, 2: 218 (No. 4562), 2: 220 (No. 4573), 2: 299 (No. 5058), 2: 301 (No. 5068), 2: 332 (No. 5255), 2: 378 (No. 5531), 2: 455 (No. 5969), 2: 290 (No. 5004); Al-Mu‘jam al-Kabīr, 4: 102 (3796, 3797); Al-Tamhid, 1: 130, Kanz al-‘Ummāl, 15: 449 (No. 41783), 15: 451 (No. 41790).
not prohibit it but he dislikes it.] Another point to enlighten you is that Wahb ibn Jarir narrated from Shu‘bah, who also narrated from Tawbah al-‘Anbari who then narrated from Al-Sha‘bi and the latter from Ibn ‘Umar who had said that a group of people among the companions of the Prophet, including Sa‘d ibn Malik were eating something, one of the wives of the Prophet exclaimed at them: [It is a lizard!] and they stopped (eating). But the Prophet said to them: [Eat! It is lawful and there is no harm in it! But this is not the (choice of food) of my people!435] This hadith proves that the mistake was committed by a narrator who narrated from Ibn ‘Umar for he should not report the two hadith together since they contradicted each other.”

294a. “As for the refusal of (the Prophet) to eat (a lizard) although it is lawful, (can be explained in the fact that) not all lawful food are medically suitable for one self or proper for one to take it. Indeed, Almighty Allâh has permitted us to eat sheep except of (the parts which) the blood pours forth (as opposed to blood adhering to flesh).436 The Prophet disliked eating its bladder, brain, intestines, testicles and spleen. It is reported that the fetus of a sheep is considered slaughtered when its mother is being slaughtered437 and (this fetus) is medically unfit to be eaten. Among the unlawful foods which are not revealed (by Allâh) or by the Sunnah but being instinctively and naturally rejected by man are the flesh of man, flesh of monkeys, snakes, geckos, lizards, mice and the like. These

435 Sahih Muslim, 7 (No. 42); Kanz al-‘Ummâl, 15: 451 (No. 41789), 15: 451-2 (No. 41791).
436 In other words it refers to the organ like the liver or other internal organs that purify the blood. Refer to Sûrah Al-An‘âm, 6: 143-146.
437 Sunan Abû Dawûd, 3: 104 (No. 2828); ‘Aridat al-Ahwadhi, 6: 213 (No. 1476); Sunan al-Darîmî, 2: 84; Al-Musnad, 4: 78 (No. 11343); Al-Mustadrak, 4: 114; Al-Mu’jam al-Kabîr, 4: 162 (No. 4010), 8: 103 (No. 7489).
nals are, by nature, disliked by man. Indeed, Almighty Allāh has 
ihit us and as stipulated in His Book that the Prophet prohibited us in filthy things\textsuperscript{438} and all (of the animals mentioned above) by are, are filthy.”

b. “As for the (actions) though lawful, but are unlikely proper to 
one are: a middle-aged person running in the street, except for 
urGENCY purpose, debating about the dowry of the mother, 
arding off the coat from the shoulder, kneading cotton on the 
est, exposing woman’s jewelries and eating at the street-market.”

Muḥammad said: “Abū al-Khaṭṭāb has narrated from Abū ‘Attāb 
narrated from Muḥammad ibn al-Furāt, who also narrated from 
d ibn Luqmān, who narrated from ‘Abd al-Rahman al-Anṣārī and 
latter from Abū Hurayra informing that he heard the Prophet 
[ Eating at the street-market is infamy.\textsuperscript{439} ] In some \textit{hadīth:}
leed, Almighty Allāh loves noble actions and dislikes the vile 
\textsuperscript{440}”

XXVI. EXAMPLE OF ANTHROPORMORPHIC \textit{HADĪTH 
ALIDATED BY AL-QUR’ĀN AND CONSENSUS

They said: “You have narrated that Allāh, the Blessed and 
lime ascends to the lower heaven during the last third of the night 
He says: [ Is there anybody who invoked me and I will answer

\textit{Refer to Sūrah al-A‘rāf, 7: 157.} 
\textit{Al-Mu‘jam al-Kabīr, 8: 249 (No. 7977); Kanz al-’Ummāl, 15: 260 (No.} 
\textit{40865).} 
\textit{Kanz al-’Ummāl, 15: 770 (No. 43021).}
him? Or is there anybody who repented and I will forgive him?\footnote{\textit{Umdat al-Qārī}, 5: 484 (No. 1145), 15: 428 (No. 6321); \textit{Sunan Abū Dāwūd}, 4: 234 (No. 4733); \textit{Ārādāt al-Ahwādī}, 13: 29 (No. 3498); \textit{Al-Musnad}, 123 (No. 7797), 3: 538-9 (No. 10317).} And He ascends on the night of ‘Arafah so as to be among the pilgrims and He ascends on the (fifteenth) night of Sha’bān. A these (remarks) are in contradiction with the saying of His Almighty [There is no secret consultation among three, but He makes for among them, none among five but He makes the sixth; nor among fewer or more. But He is in their midst, wheresoever they be.\footnote{\textit{Sūrah al-Mujādilah}, 58:7.} And He, the Exalted and the Mighty said: [It is He Who is God heaven and God on earth.\footnote{\textit{Sūrah al-Zukhruf}, 43: 84.}]”

296. Abū Muhammad said: “We affirm that in His expression [There is no secret consultation among three, but He makes for among them, not among five but He makes the sixth – nor among fewer or more. But He is in their midst, wheresoever they may be means that through knowledge (all knows that) He is with them wherever they are. It is just like a man whom you sent to a far away country and entrusted him your dealings, saying: [Be aware! Do not be neglectful and absent-minded with the dealing that I have entrusted you for I am always with you!] This means that you intend (to remind him) whether he is neglectful or hardworking, you will know for you are (closely) observing him and mindful of your dealing. If this is possible for His creature who knows not of the invisible things, than it is effortless for Him, the Creator Who knows the invisible things.”

“Similarly, (the meaning of the remark): [He is everywhere!] is that He knows the occurrence of everything everywhere for He govern
knowledge of everything. And how could one justify if he says: is in all places through incarnation!] based on His saying: [(God) Gracious is firmly established on the throne (of authority)? is is justified in the verse), which means the dwelling and (further ified) in His saying: [And when you have embarked on the ark, and those with you], which means that you shall dwell.”

id in His saying: [To Him mount (up) all words of purity and it is Who exalts each deed of righteousness] — how could tething mounts up to Him when He is with (us)? Or how could deed mounts up to Him when it is within Him? And how could angels and the souls ascend to Him on the Day of Resurrection?” e term عرج (ascend) is synonymous to صعد (ascend or mount up) d it is said:

[‘He ascended to heaven’ is similar to (When ascended or mounted up) and Allâh Almighty is ذو المعراج (the sessor of the degrees or levels) and المعراج means درج (degree, e). What would this level refer to? Towards whom do the angels ge the deeds of man when His higher dwelling is similar to that of lower one?”

a. “If those people retrospect into their natural disposition and r instinctive knowledge of the Creator, integral to their creation, r (certainly) will know that Almighty Allâh is the Exalted, lime and Dwells in His Supreme place. And the hearts upon its b (remembrance) are inclined towards Him with the hands raised ovocation to Him and it is from above that men hope for solace,

Sûrah Tâhâ, 20:5.
Sûrah Fâîjîr, 37: 10.
provider of assistance and granter of sustenance. And there exists kursi, the throne, the hijab (veil) and the angels. Allah, the Bless and Sublime said: [Indeed those who are in His (Very) presence are not too proud to serve Him, nor are they (ever) weary of His service. They celebrate His praises night and day, and never do they flag.] In relation to the shahada (the martyrs), He said: [They live finding sustenance in the presence of their Lord.] They are called martyrs because they witnessed the Majestic (Sovereign) of Almighty Allah. The singular form for martyrs is شهيد (martyr) just like the singular form of علماء (scholars) and for كفيل (surety) is كفيل. And His Almighty said: [If it had been our wish to take (just) pastime, We should surely have taken it from the things nearest Us, if We would do (such a thing).] This means that if We were to take the wife and children only, We would have taken them with and not from you for the wife and the children of a man are near him, within his presence and not with others. All people, Arabs and non-Arabs, say that Almighty Allah is in heaven. And as long as they are on their natural disposition (the belief remains), and nothing would take this away even knowledge.”

296b. “In a hadith (which relates) that a man with his non-Arab (lady) servant approached the Prophet SAAS in order to liberate her. The Prophet SAAS asked her: [Where is Almighty Allah?] She replied: [In heaven!] And he asked her again: [Who am I?] She replied: [You are the Messenger of Allah!] He said: [She is believer!] and requested her master to liberate her.”

450 Ṣahih Muslim, 7 (No. 33); Sunan Abū Dāwūd, 3: 231 (3284); Kanz al-‘Ummāl, 1: 411 (No. 1744); Al-Musannaf, 9: 182 (No. 16851).
ndering of the narration) is (estimated) as such. And Umayyah ibn bû al-Salt said:

[Glorify Allâh for He is worthy to be glorified
Our Lord in heaven is Great
With the Sublime building that preceded man
He established a throne above the heaven
An immense throne that eyes cannot perceive
You see below it the angels bowing (صوأاصوأ }

The plural form of صوأا means 'the bending neck.' Likewise, it is said in the hadîth: [The carrier of the throne is bent] and whoever carries a heavy thing on his shoulders or hips will have bend his neck (in order to bear the weight). In the authentic al-jil, al-Masîh said: [Do not swear in the name of heaven for it is the rone of Almighty Allâh.451] He also said to al-İawariyyûn: [If you forgive men to mend their offences, your father who is in heaven will so forgive your offences. Look at the birds in the sky for they sow either harvest (the plant) nor gather (the plant) in the air. It is your heavenly father who feeds them. Are you not worth more than emî?452] There are numerous similar quotations to quote but this will nghten the (present) book."

96c. "As for His saying: [It is He Who is God in heaven and God on earth], there is no evidence in (the verse) to prove the idea of carnation. What (the verse) intends to explain is that (Allâh) is the od in heaven and its inhabitants as well as the God on earth and its

Matthew, 5: 34.
Matthew, 6: 14, 26.
inhabitants. A similar example in the common language is: [He is leader in Khurasan and Misr]. This means that his administrat governs both provinces. He stays in one place or the other – this clear and obvious. And if it is said to us: [How (to describe) coming down of Him, the Exalted and Glory?] We said: [We never define in any way the act of coming down when it concern Him but we can explain the action of coming down when it concern man. Whatever He meant in the expression of this language, it is: Who knows best.]

296d. "The term ‘coming down’ for us has two meanings. One them is to move from one place to another just as if you ascended from the mountain to the valley or from the rooftop in the house. And the other meaning is to assent something in thought and intentions. Similarly, the related terms (to ‘coming down’) are: the الهبوط (the descent), the الارتقاء (the ascension), the البلوغ (the arrival) at the المصير (the progress or to become) and the likes."

"(In relation to) this also, if somebody were to ask you of the locality of the Bedouin without intending to be there, you will say to him [When you arrive (صرت) at such and such a mountain, you descent (النزل) from it, and then turn right and you will come (صرت) to such and such a valley. You descent (اهبط) towards it and then you turn left. When you arrive (صرت) at such and such a land, mount up the plateau and there, you will find the place.] Here, what you have said to him is (virtually) in accordance with (your) intention and thought and not through (your) physical (strength). And if somebody said: [You avoid from (بلغت) insulting the free man! You were among the Caliph (during) the attack! You came to know (جئت) about the knowledge by (sheer chance)! You sink from (نزلت) being
orally upright to being heinous level.] All of (these remarks) don’t indicate bodily movements but intend to achieve something tough will power, determination and intention. Similarly, in the ring of His Exalted and Glory: [For God is with those who restrain themselves and those who do good deeds.] (In the verse) He doesn’t intend to mean that He will be with them through incarnation but through His assistance, succor and protection. Likewise, in the ring of Almighty Allah: [Whoever comes close to Me by a span of arm, I will come to him by the span of outspread arms and whoever comes to Me walking, I will come to him running.]”

6e. Abu Muhammad said: “Abd al-Mun‘im narrated from his her and the latter from Wahb ibn Munabbih that Musa heard his me being called from within the bushes: [Take off your sandals!] and he quickly responded (to the order) and remained attentive. He wanted to familiarize himself with the voice and said: [I hear your ice and I feel your whisper but I do not see you! Where are you?] responded: [I am above you, in front of you, behind you, around u and I am closer to you than yourself.] This means: [I know your tter than you know yourself for if you look in front of you, you cannot see what is at your back. If you avert your eyes above, you will lose the knowledge of what is beneath you. But nothing is Iden from me of what you conceal in any circumstances.]”

6e. “In this context, Rabi‘ah al-‘Abidah said: [Their hearts are stracted from (remembering) Almighty Allah due to their love of worldly life. If they refrain (themselves) from it, (Allah) will close the Majestic Sovereign and they will receive a (remarkable) nefit (from it).] She does not mean by this (remarks) that their

Surah al-Na‘l, 16: 128
bodies and their hearts ascend to heaven in an incarnated form but ascend there (to receive the benefits) in the forms of (remarkable ideas, aspiration and attention. Likewise, in the saying of Abū Mahdiyyah al-Ārābī: [I looked into the hellfire but I saw the poet vigorously (in the state of) seizure], which means (in the state of contortion and he said: [The crickets lay vigorously in (the state of) seizure], which means in the state of contortion. Somebody said about the saying of the Prophet: [I looked into paradise and I saw most of its inhabitants were simple people and when I looked into the hellfire, I saw most of its inhabitants were women.\footnote{\textit{Umdujat al-Qārī}, 10: 599 (No. 3241), 14: 171 (No. 5198), 15: 532 (No. 6449), 15: 617 (No. 6546); \textit{Ṣahih Muslim}, 26 (No. 94); \textit{Aridat al-Ahwadhi}, 10: 4 (No. 2602), 10: 47 (No. 2503); \textit{Mishkāt al-Massābīh}, 2: 663 (No. 5234); \textit{Al Mu’jam al-Kabīr}, 12: 162 (No. 12766), 12: 163 (No. 12767, 12768, 12769) 18: 111 (No. 210), 18: 132 (No. 275), 18: 134 (No. 278).}] The good interpretation of the term ascension is that it occurs in thought an attention.”

LXXXVII. EXAMPLE OF HADĪTH INVALIDATED BY NAZAR

297. They said: “You have narrated from Ḥännād ibn Salamah who narrated from ‘Ammār ibn Abū ‘Ammār who narrated from Abū Hurayrah and the latter from the Prophet saying that Mūsā has brawl with the angel of death and blinned one of (the latter’s) eyes.\footnote{\textit{Al-Musnad}, 3: 95 (No. 7650).} If it is possible for the angel of death to be blinded with one eye, it is possible for him to be fully blind. Indeed, ‘Īsā ibn Maryam has probably stricken the other eye (of the angel) for he hated death so severely even more so than Mūsā. And (‘Īsā) said: [O Lord! If You...}
uld disregard this pouch for one of the people, disregard it for

8. Abū Muḥammad said: “We affirm that the chain of narrators of s ḥadīth is acceptable to the people of ḥadīth. I believe that (this ḥūd) draws its origin from ancient traditions. The interpretation is shēnic and no naẓar could refute it. Our opinion on (this matter) is that the angels are spiritual beings (روحانيون) and is linked to the (soul or spirit) and is also allied to disposition (الخلطة). (The gels) exist as spirits (أرواح) without body, invisible to (the naked) as like ours and do not possess humanly bodies like ours. We do not know how Almighty Allāh shaped them for we know the things which we have seen ourselves and (things which are) visible. Likewise, the genie, shayṭān and the ghoul are spirits, of which we not know their forms. As of their attributes, we only know what is been described to us by Allāh, the Exalted and Glory and His prophet. Allāh, the Exalted and Glory said: [He, Who made the gels as messengers with wings], [two or three or four] and He also said: [He adds to creation as He pleases] which means that He adds the number of wings as He wishes and the like. The Arabs used to [1] angels as genies for they are not visible to the eyes. In relation to laymān Ibn Dāwūd, al-Aʿshā said:

[He has given a task to a genie among the angels, the ninth number; Standing (faithfully) before him knowing (they are) without salary.]”

Sūrah Fāṭir, 35: 1.
Sūrah Fāṭir, 35: 1.
298a. "Indeed, Almighty Allah has endowed the angels the ability to disguise themselves in various forms. The Prophet was visited by Jibrayl under the guise of Di‘yah al-Kalbi\(^{459}\) and a Bedouin. He also saw (the angel in his real form) once, with two wings blocking the horizon. Equally, He created the genie with the ability to disguise itself in various forms as He has done for the angels. Almighty Allah said: [Then We sent to her Our angel, and he appeared before her as a man in all respects.\(^{460}\)] It does not mean that (the angel) changes (completely as an ordinary man) as stated (in the verse) but in truth this is only a guise or an appearance to enable them to be perceived by the eyes. In reality, their created natures are of subtle spirits\(^{461}\) and they are (able to) move through the blood flow and make their way to the hearts. And they may also enter the moist earth and enable themselves to be perceived or not.\(^{461}\) In relation to Iblis, Almighty Allah said: [He and his tribe watch you from a position where you cannot see them\(^{462}\)], meaning that we cannot see them in their real nature. He also said: [They said: {Why is not an angel sent down to him?} If We did send down an angel the matter would be settled at once and no respite would be granted to them. If We had made it an angel, We should have sent him as a man.\(^{463}\) This means: [If We had sent an angel, their senses will not perceive him for they could not perceive the true nature of the angel and therefore, We create him as a man like them so that they are able to see him and understand his words.”

\(^{459}\) Al-Mu’jam al-Kabîr, 1: 261 (No. 758).
\(^{460}\) Sûrah Maryam, 19: 17.
\(^{461}\) See no. 163 of this write up.
\(^{462}\) Sûrah al-A‘râf, 7: 27.
\(^{463}\) Sûrah al-An’âm, 6: 8-9
3b. Ibn 'Abbās, in relation to the story of al-Zuhrah (Venus), mentioned that Almighty Allāh upon the coming down of the two gels to the earth to judge among men, has transformed them into (normal) men and instilled in them the desire (for women). Indeed, it is not possible for them to judge men unless they are seen and their words are audible to people as well as they resemble or appear like the latter. As for (the issue of) the angel of death disguising himself Musā — one as an angel of Allāh and the other as the Prophet of āthān — and that they had a brawl and Musā blinded one of (the gel's) eyes. This eye, however, in truth is sheer resemblance and imagination. The angel of death then reverts to his real spiritual ng as if nothing has happened."

XXVIII. EXAMPLE OF ḤADĪTH INVALIDATED BY ZAR

1. They said: "You have narrated that 'Uj has uprooted a untain, his strength was of one parasang\(^{461}\) to other parasang ich was (equivalent to) the armies of Mūsā and ('Uj) carried it on head and threw it on them and it transformed into a necklace and nained so on him until he died. And if he dove into the sea, the ter would reach up to his knees. He used to catch fish from the sea l and roasted it in the hot sun. When he died, he fell into the river e in Egypt and (his body) became the bridge for people for a year at is for them to walk from one side to the other). And the height Mūsā was ten forearms and the height of his walking stick was o ten forearms. If one were to leap from the ground to beat him, he ld not even reach up to his ankle. They said: [All this is a tall

\(^{461}\) In Arabic — فرسخ or parasang refers to a measure of length.
story and not even a reasonable or ignorant person will make mistake about it. How could there be in the day of Mūsā a man who is so different from others? How could it be among the descendents of Ādam, a man of such a contrast to Ādam? How could a human being carry on his head a mountain and his strength is of or parasang to other parasang?"

300. Abū Muḥammad said: We affirm that this hadīth is unlikely to have originated from the Prophet SAAS or his companions. It is narration among the ancient tradition narrated by People of the Book (ahl al-kitāb). Some of them heard it from a long time ago and discussed it.”

300a. The hadīth is tarnished and corrupted (which can be seen) from three perspectives. One of them is that the Zanādiqah with the hatred against Islam have fabricated the religion with repulsive and dubious ahādīth, like the hadīth which we have mentioned earlier related to the sweat of the horse; the visit of the angels; the golden cage on a grey camel with hairy chest; the light of the two forearms and other numerous nonsensical examples, which the people of hadīth knew very well. Among the (Zanādiqah) were Ibn Abū al-‘Aujā’ al-Zindīq and Ṣāliḥ ibn ‘Abd al-Quddūs al-Dahri.”

300b. “The second perspective is the (role) of story tellers of the ancient times. They used to attract the attention of the public with reprehensible, peculiar and fictitious ahādīth. The more peculiar (the content was) the bigger the audience the storytellers could attract even if (the content) were illogical. Or the more heartbreaking at tear-jerking (the content could be) the bigger audience would be attracted. If (the story tellers) were to mention paradise, they would exaggerate their story saying that there existed virgins, (who see
musk and saffron and (added) that their buttocks (were so big that they extend) from one to another mile. And Almighty Allāh will accommodate His sages palaces made of white pearls. The palace comprises seventy thousands⁴⁶⁵ bedrooms and in each bedroom there are seventy thousands domes and in each dome there exists seven thousand beds and on each bed there exists such and such a thing as if they know not of other numbers which are lower and bigger than (seventy thousands). They also said: the least favourite one in the sight of Allāh but occupied in paradise he one whom Allāh Almighty granted many times over of the wealth of this worldly life.] The more (frivolous the story was) the more attention (the story tellers) would get and the bigger the circle around them, the more giving hands they would get.”

Allāh, the Blessed and the Sublime, has informed us most convincingly about paradise in His Book than any of those story tellers. The truth about paradise is that (the span of) paradise is seven the earth and heaven,⁴⁶⁶ which means its width. The Arabs use the term السماة (extensive or spacious) for the earth for thing that is (vast) it becomes عرض (broad or extensive) and they also allude the term دقيق (thin) and استطالة (long) it becomes ضاقت (narrow). And when it is said ضاقت على الأرض المريضة (there is a passage (snaking) the vast land),

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Lecomte in his translation said it is sixty thousand (soixante-dix) instead of seventy thousand. See Le Traité, page 310, number 300b, lines 1, 2, 3 and 4 from the bottom of the page. To my mind this figure is trivial, but for the sake of comparison, it is important.

For example, refer to Sūrah Āl-ʿĪmārān, 3: 133.
it means the vastness (of the land). The Prophet said to the defeated armies during the battle of Uhud: [Indeed, you have left in it a brood (chance)], which means its extensiveness (of the chance). Almighty Allah said: [...he comes full of دعاء عريض (prolonged prayer)], which means numerous (prayers). When paradise is vast as the span between the earth and heaven, how could Almighty Allah grant to the least favourite ones many times over the value of their worldly life?"

"To induce the yearning for paradise His Almighty said: [There will be all that the souls could desire, all that the eyes could delight in."

And speaking of the ones near to Him, He said: [They will be on thrones encrusted with gold and precious stones, reclining on their facing each other. All around them will be youths of perpetual freshness serving them, with goblets, shining beakers and cups filled with clear-flowing fountains. No aches will they receive therefrom, nor will they suffer intoxication. And with fruits, that they may select, and the flesh of fowls, that they may desire. And there will be companions with beautiful, big and lustrous eyes, like unto pearls well guarded."

As for أصحاب اليمين (the Right Hand Companions) He said: [They will be among lote-tree without thorns, among ṣa trees with flowers or fruits piled one above the other – in a shade long-extended, by water flowing constantly and fruit in abundance whose season is neither limited nor supply forbidden.] And I said: [Adorned therein with bracelets of gold and pearls and the...

467 Al-Durr al-Manthūr, 2: 89; Al-Majālib al-‘Alīyah, 4: 218 (No. 4314).
468 Sūrah Fussilat, 41: 51.
469 Sūrah al-Zukhruf, 43: 71.
470 Sūrah al-Wāqi’ah, 56: 15-23.
ments will be of silk. There are numerous passages of this ure in the Glorious al-Qur’ān. There is nothing in those passages tioned) in particular that are related to favours granted by Allāh paradise as well as of its eternity, comparable to what man has perienced) in this worldly life and not even by which the rich have oyed.”

describing Ādam (the story tellers) said: [His head reaches the ud or the sky and that is why he suffers from baldness. When he ses down to the earth, he misses (life in) paradise and cries. His s form the sea where ships could navigate through.] As for wūd, (the storytellers) said: [He prostrates to Almighty Allāh for y nights and cries (continuously) until his tears made the grass to w. He then sighs deeply and (this causes) the crops to blaze in .] And speaking of the rod of Mūsā (the story tellers) said: [Its d looks like a palm tree, its peak is as devastating as lightning its holder is such and such!] And Almighty Allāh said: [As if it been a جن (snake), which means an alive snake. In another ance He said: [It was a serpent, plain (for all to see). In tion to devout people who met Yūnus at Mount Lubnān (the ytellers) said: [One of them performs rak‘ah (bowing) for a year prostrates (for a year). He does not eat except during such and a time.] Indeed, in relation to people of the past, Allāh the ssed and the Sublime said: [They were mightier than you in ver and more flourishing in wealth and children and in (other se), His Almighty said: [And has given him abundantly with

Sūrah al-Shu’arā’, 26: 32.
Sūrah al-Tawbah, 9: 69.
knowledge and bodily prowess⁴⁷⁶] and [Did you build a landmark every high place to amuse yourselves? And did you get yourselves fine buildings in the hope of living therein (forever)? And when you exert your strong hand, did you do it like a man of absolute power?⁴⁷⁷] There is nothing in the descriptions of Almighty All about the people of the past that resemble (the storytellers') exaggerations. We know that they were, indeed, physically taller and stronger than us. However, but the gap between us and them which Allah has created is not that great for it suits our life spans well as theirs. Adam, the father of human kind, lived for one thousand years. This was recognized by the historical traditions and found it (stipulated) in al-Tawrat.⁴⁷⁸ Nûh subsisted among his people for nine hundreds and fifty years. After Nûh the life span of man was shortened except for the one that historical traditions have attributed to Luqmân, the Eagle Man. They said that he lived for seven eagles years. The years are equivalent to two thousand and four hundred years or almost five hundred years. This however, is an ancient story that is unlikely revealed, verified or vindicated by a chain of narrators. This (information) is related by ‘Ubayd ibn Shurayyah: Jurhumî and genealogists of his kind. Similarly, (it is said that) the tancient kings of Yamân and Persia have a long life span. Indeed the life span of man contemporary to us is not of great different from the one between Nûh and Adam, as (exaggerated) by (the storytellers).”

“Abû Ḥātim has narrated from al-Āṣma’î and the latter from Al ‘Amr ibn al-‘Alâ’ stating that al-Mustawghîr ibn Rabî’ah and Ḥ

⁴⁷⁶ Sûrah al-Baqarah, 2: 247.
⁴⁷⁸ Genesis, 5: 5 – Here it informs that Adam lives for nine hundreds and fifty years.
ndson were chatting when they passed by the market of 'Ukāz. mebody said to Mustawghir: [O Man! Treat him well and he will o treat you well for a long time!] He replied: [Who is he? Is he ur father or your grandfather?] Al-Mustawghir replied: [He – by lāh – is my grandson!] The person said: [By Allāh! I have never en such a man like today and (you are not) Mustawghir ibn bi‘ah, aren’t you?] He replied: [Yes! I am Mustawghir!] Abū mr said: [Mustawghir lived for three hundred and twenty years!]

ū Muḥammad said: “Indeed, Almighty Allāh granted us the somed to reflect the ancient relics on earth such as buildings structed in cities and fortresses, passages dug in the heart of the mountain and the flight of steps designed (by the ancient people). As h there is not much disparity between them and us in terms of life an and bodily physique. I have never known a great disparity of dily physique except a story related to me by al-Riyāshī who rated it from Muslim ibn Ibrāhīm who narrated from Nūḥ ibn ys, who then narrated from ‘Abd al-Wāḥid ibn Nāfi’ saying: [I ve authorized the administrative right to Khālid ibn ‘Abd Allāh to a tax agent and (the latter) came to me with a man (holding) a lar tooth weighing nine pounds. We are unsure whether this tooth longs to a man or camel or elephant]. (In another story) al-Riyāshī d narrated from ‘Abd Allāh ibn Muslim who narrated from Anas ʿIyād and the latter from Zayd ibn Aslam saying: [A man found a ll of an ‘Ammāliq hyena and it is rather small (to attribute to man).] mebody said: [It could be the skull of a camel or other animals t the man who found it presumed that it was a man’s skull]. If this ll belongs to a man, the disparity will not be there. This is use the size of the human skull with other related parts, when it
is empty is rather broad and — it is undeniable — the dimension of the
physique of our ancestors (are similar to us) — (probably it is sensible
of) what have been said, it could be that the animal skull had lain
inside the human skull.”

300c. “The third perspective that leads to a perverted hadīth is (the
role of) the ancient legends which the people of Jāhiliyyah used to
narrate. (The legends) resembled (in terms of its content to) the
hadīth related to superstition such as their sayings: [The lizard was a
Jew who was ungrateful to his parents and Almighty Allāh
transformed him into a lizard]. This is the reason why people used to
say: [More ungrateful than the lizard!] The Arabs, however, do not
refer (to the remark): [More ungrateful than the lizard!] to mean as
(ungrateful to parents) but they refer to it as (ungrateful) because it
devours its small ones when it is hungry. The poet said:

[You ate your son just like the lizard so much so that
You left behind a small of your son]

They also said about a hoopoe: [When its mother died, it buried its
mother on its own head] and that is why it emits a repulsive smell.
Umayyah ibn Abū al-Ṣalt referred to it by saying:

[Mist, darkness and again clouds
The day the hoopoe buried (its mother) and returned
Searching for a place to bury its mother
It erected a grave in its neck and flattened the ground
Cease to bend while walking with the bier ]

They also said that both the rooster and the crow were companions of
pleasure. When their drinks had depleted, the crow pawned the
ter to the shopkeeper and left and never came back, leaving the ter as a safe keeping to the shopkeeper. Umayyah ibn Abū al-Ṣalt

[By miracle everything goes up and speaks

The crow betrays the trust of the rooster]

also said that the cat was the result of the sneeze of the lion and pig was the result of the sneeze of the elephant and that the prawn a tailor who stole thread and was transformed (to prawn). larly, the jirrī (a kind of fish) was a transformed Jew. The urk on 'Awj, in our opinion is one of the superstitious hadīth. it is strange about 'Awj is that he is of an extraordinarily height lived during the time of Mūsā. And Fir‘awn who lived during same time, on the contrary, according to al-Hasan, was of a der size. Abū Ḥātim or a man near him had narrated from Abū 1 al-Anṣārī al-Nahwī who narrated from 'Amr ibn 'Ubayd and atter from al-Hasan saying: [The height of Fir‘awn was one yard his beard measured (up to) one yard.]

XXIX. EXAMPLE OF CONTRADICTORY ḤADĪTH

They said: "You have narrated from Hammām, who also ated from Zayd ibn Aslam, who had narrated from ‘Aṭā’ ibn Ār and the latter from Sa‘īd al-Khudrī saying that the Prophet ﷺ had said: [Do not write anything about me other than al-‘ān. Whoever writes anything about me let him delete it.()]. You

Al-Musnad, 4: 26 (No. 11085), 4: 43 (No. 11158), 4: 79 (No. 11344), 4: 26 (No. 11087); Al-Mustadrak, 1: 127; Sunan al-Dārimī, 1: 119; Kanz al-‘Ummāl, 10: 221 (No. 29168).
also narrated from Ibn Jurayj who then narrated from 'Aṭā' and the latter from Ibn 'Amr saying: [O Prophet! Should I write down knowledge? He said: {Yes!} 

It is said to (the Prophet): [It is necessary to write it down? He replied: {Write it!}] You also narrated from Ḥāmmad ibn Salamah who narrated from Muḥammadh ibn Ishāq who narrated it from 'Amr ibn Shuʿayb and the latter from his father and from his grandfather saying: [O Prophet! Should I write down all that I have heard from you? He replied: {Yes!} I asked: {Even in the state of consent and anger?} He replied: {Yes! Indeed, in all (situations) I will not say anything except for the truth!} They said: [There (exist in them) imperfection and contradiction.]”

302. Abū Muḥammad said: “We affirm that there are two meanings in (the above case). Firstly, it relates to an abrogation of a Sunnah by another Sunnah. It seems that in the beginning, the Prophet had restrained others from writing down his sayings but later upon his observation that the Sunan has become too many to be remembered – (it is appropriate) for (the Sunan) to be written and documented. Secondly, it relates to the privilege that (the Prophet) intended for ‘Abd Allāh ibn ‘Amr who reads the ancient books and able to write in Syrian and Arabic. And except for him, the other companions of the Prophet are illiterate. Perhaps, one or two of them are able to write but often with imperfect and incorrect spelling. And fearing that they may commit mistakes in what they write, the Prophet SAAS had restrained them from writing. But when he is assured of (the competency) of ‘Abd Allāh ibn ‘Amr, he authorized him (to write).”
Allegation of Hadith Said to Contradict

Abu Muhammad said: “Ishaq ibn Rahawayh has narrated from Wahib ibn Jarir who narrated from his father who then narrated from Yunus ibn Ubayd who narrated from al-Hasan and the latter from ‘Amr ibn Ghlib that the Prophet SAAS said: [Among the several signs of the Qur (of the Doomsday) are that wealth will be abundant, calamities will appear and merchants will gain ground.482] ‘Amr said: [If we were to search (and to ask) for a writer in a big city where the merchants are trading (merchandises), (a person) will say: {Wait till I consult the merchant of Banu so and so!}]

2. EXAMPLE OF TWO CONTRADICTORY HADITH

3. They said: “You have narrated from Hammad ibn Salamah who reported from ‘Ala’ ibn al-Sa‘id who then narrated from Sa‘id ibn Basyr and the latter from Ibn ‘Abbasa saying: [The hajar al-aswadack stone is from paradise483 and it was whiter than the snow but sins of the polytheists have blackened it.] They also said that Ibn al-Hanafiyyah was asked about the black stone, he said: [deed, it comes from one of our valleys.] They said: [There is a contradiction (in these statements). In addition, how could it be possible for Almighty Allah to bring down a stone from paradise? Is there such a stone in paradise? If the sins (of the people) that blackened the stone, then it should be whitened by the acceptance of um by people (and thus it should) return to its original state!]

482 ‘The merchants will gain ground’ may be seen in today’s context as globalization of trade. See also Kanz al-Ummal, 14: 231 (No. 38520); Al-Durr al-Manhum, 2: 144.
Al-Musnad, 1: 657 (No. 2796), 1: 705 (No. 3047); Kanz al-Ummal, 12: 214 (No. 34726); Kashf al-Khafah, 1: 417.
304. Abū Muḥammad said: “We affirm that there is nothing wrong in it if Ibn Ḥanafiyyah disagreed with Ibn ‘Abbās or ‘Alī disagreed with ‘Umar, Zayd ibn Thābit and Ibn Mas‘ūd in the (Qur’ānic) exegesis and legal judgments. But it is an abominable act if one narrates wrongly from the Prophet two diverging hadīth without looking for their interpretations. As for the divergences between such people, there are numerous. Among them are: some practice things according to what they have heard, some follow their own presumption; some strive for their own reasoning. As such, that is why they differ in (understanding) the Qur’ānic exegesis and most of the legal judgments. Nevertheless, Ibn ‘Abbās could only report on the black stone based on what he has heard and nothing else is more acceptable than that. It is ludicrous for him to speak of his reasoning that it was formerly white and that it came from paradise. As for Ibn Ḥanafiyyah, he had said it based on his presumption. He viewed as it was (one of the) parts of the groundwork of al-Bayt (the Ka‘bah) and judged that (the black stone) had been taken (from the same place) just like other parts that (came from the same place).”

304a. “The narration (of the hadīth) confirms the saying of Ibn ‘Abbās that the black stone is from paradise. There are numerous (hadīth related to it) and among them are: [It will come on the Day of Resurrection], [It is the tongue and two lips], [It will sincerely testify in favour of those who kiss it], [It is the right (side) of Almighty Allāh on earth] and [with which (Allāh) greets to whom He wishes among His creatures.] Indeed, we have mentioned this (hadīth), for example: the remarks of Wahb ibn Munabbih: [It was a white pea but was blackened by the polytheists].”
4b. "As for their saying: [Is there such a stone in paradise?] Why could one deny that there is such a stone in paradise when in it, there are rubies, which are stones, emeralds also stone and gold and silver, which are (minerals consist of) stones? Why should one deny it (there is such a stone) preferred by Almighty Allah so that it will be touched and kissed (by people)? Indeed, Almighty Allah has ordained His servants with all the deeds and (all the) words (of oration) that please Him. He also gave preference to certain things that He has created, over the others. For example the night of qadr is better than a thousand months, when there is no such thing as the ght of qadr, the heaven is better than the earth, the kursî is better in the heaven, the 'arsh (the throne) is better than the kursî, al-asjid al-Harâm is better than al-Masjid al-Aqṣā and al-Shām yria) is better than al-'Irāq. All these are plain examples of references and not due to a particular fact that is inherent in a deed not due to a particular act of submission. Similarly, (they also said it) the black stone is better than the al-rukn al-yamānī (the angle of mānī of the Ka'bah). And al-rukn al-yamānī is better than the other angles in the House (of Allah). The Masjid al-Ḥaram is better in other sacred places and those sacred places are better than theヤmān hills."

4c. "And as for their remarks: [If the sins (of people) blackened a stone, then it should be whitened by the acceptance of Islam by people], why should one compel that it must be whitened because of

This remark should not be misconstrued. What Ibn Qutaybah is highlighting is the issue of time that is the "one moment of enlightenment" granted to anybody Allah wishes. Indeed, this moment of enlightenment worth more than one thousand months. Refer to Surāt al-Qadr, 97: 1-5.
people's acceptance of Islam? If Almighty Allāh had wanted it, He would have done it without any compulsion."

"In brief, these people are among the proponents of *qiyaṣ* (analogy) and *falsafah* (philosophy). How could they overlook the fact that the black colour can stain others but it cannot be stained by others and that white color can be stained but it cannot stain others?"

**XCI. EXAMPLE OF CONTRADICTORY HADĪTH**

305. They said: "You have narrated that the Prophet said: [I have nothing to do with jester and jester has nothing to do with me!] And 'Abd Allāh ibn 'Amr said to him: [Should I write everything that I have heard from you, whether you are content or angry?] He replied: [Yes! Indeed, in all (situations) I will not say anything except the truth!] They also said: [You have narrated that (the Prophet) loved to joke! Indeed, he leaped on a man from behind and placed his hands on the man’s eyes and (jokingly) said: {Who wants to buy this slave from me?}]

485 (In one instance), he stood in front of an Abyssinian delegation and watched them dancing and he also watched the people of Diraklah playing (games). And often times he competed in (horsed riding) with ‘Ā’ishah and at one time she arrived first and at other times he was the first."

306. Abū Muḥammad said: "We affirm that Almighty Allāh sends His Prophet SAAS with the true and tolerant religion. He liberated him and his *ummah* from the covenant and responsibilities that paralyzed the progeny of Isrā’îl in (realizing) their religion. This is the grace that He granted to (Prophet Muḥammad and his *ummah*) for

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485 *Mawārid*, 2: 1027 (No. 2276).
ich they must be grateful. There is no man who has a similar
acter except that it is opposite to each other. Some people are
ile and some are impulsive, some are coward and some are brave,
e are modest and some are pompous, some are cheerful and some
gloomy.”

5a. “In al-Tawrât Almighty Allâh says: [When I created Ādam, I
tate his body the humidity, dryness, heat and coldness. Indeed, I
ated him from earth and water. Then, I infused in him the self or
(الروح) (لنفس) and spirit. The dryness of any created body comes
the earth, the humidity from the water, the heat from the soul
the coldness from the spirit. From the soul (it generates)
versity, deftness, passion, pleasure, sport, amusement, impudence,
ception, harshness and violation. From the spirit (it generates)
lessness, dignity, kindness, humbleness, intelligence, generosity,
esty and patience. Don’t you see that sport and pleasure are parts
man’s natural disposition? Can this disposition be controlled? If a
controls it by dominating the self and suppresses its emergence,
not be long before he returns to his own nature. It is said that
ure is the supreme ruler and the poet said:

[Whoever undertakes what is not in the nature of his soul
Will have to give up for the nature of his soul will take over]

The other poet said:

[O you who embellish yourself in your non-innate nature
When in your temperament there are hypocrisy and flattery
Return to your character familiar and innate to you
Indeed the character refused to be reformed.]
Another poet said:

[Every man will one day come back to his innate nature
Even if he creates himself a particular behavior at one time]

Al-Riyāshī said:

[Do not befriend a man due to his noble ancestry
I noted that noble ancestry is indeed extraneous
What is the gain when it is said that
He has a noble father in the past generation
But befriend a man for his innate quality
For all soul will leave according to their innate nature.]”

306b. “Allāh the Glory and Exalted said: [Truly man was created very impatient, fretful when evil touches him and niggardly when good reaches^{486}], and His Almighty also said: [Man is a creature of haste.^{487}]”

“People used to emulate the Prophet’s conduct and behaviour for Almighty Allāh said: [We have indeed in the Prophet of Allāh a beautiful pattern (of conduct).^{488}] If the Prophet has abandoned the means of gaiety, kindness and serenity but adopted frown, austerity and sternness, people will emulate the same conduct themselves. They are thus, going against their own nature that is full of miseries and difficulties. But if the Prophet SAAS (loved to) joke, they will do the same. He also stopped nearby the people of diraklah while they were playing (a game) and said: [Go ahead O Son of

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^{486} Sūrah al-Ma’dīf, 70: 19-21.
This is for (the purpose) of informing the Jews that our legion is of a wider scope for action. He also (encouraged us to it) wedding ceremonies and banquets (for the purpose) of forming the public of the marriage as well as expressing spiness."

5c. "As for the remarks: [I have nothing to do with الد (jester) and ter has nothing to do with me!] The term الد is synonymous to الس (falsehood). Although (the Prophet SAAS used joke but he would never say anything except the truth. If he said truth even in jest, then the joke would hardly be a jest or a sehood. (For example), he said to an old lady: [Indeed, paradise is not welcome old ladies.] He intended to say that the old ladies uld be young again. He also said to the other (lady): [Your spouse I have white spots in his.] He intended to mean that the white part the eyes around the iris but she thought that it was above the white st in the iris. And when he surprised a man from behind saying: ho wants to buy this slave from me?] he meant (the person) as the ve of Allāh. Praise be to Almighty Allāh for His grace — the gion of Allāh is easy, free from restriction and (it advocates) the t action is the one that is lasting even though it is done in parts t consistently)."

id. Abū Muḥammad said: "Al-Ziyāḍi narrated from 'Abd al-'Azīz Ğurrāwārdi who narrated from Muḥammad ibn Ṭablā who rated from Abū Salamah ibn 'Abd al-Raḥmān and the latter from ishah informing that the Prophet SAAS said: [Take upon yourself

*Kanz al-Ummāl, 14: 215 (No. 40617); Al-Majāthī al-ʻAlīyah, 3: 30 (No. 2793); Abū Muḥammad 'Abd al-Raḥmān al-Rāzī ibn Ḥātim al- Rāzī, Ḥaṭ al-Hadīth, (Bayrūt, 1985), 2: 297 (No. 2400), hereafter cited as Ḥaṭ al-Hadīth. Majma' al-Zawā'id, 10: 560 (No. 18764).*
the work which you are capable of (doing it) for Allāh never become weary before you become weary yourself and indeed the best of wor is the one which is most lasting even though it is done in parts (but consistently). [And Muḥammad ibn Yaḥyā al-Qaṭ‘ī said that he narrated from ‘Umar ibn ‘Alī ibn Muqaddam who had narrated from Ma‘n al-Ghifārī who narrated from al-Maqaṭirī and the latter from Abū Hurayrah informing that the Prophet SAAS said: [Indeed, thi religion is easy, nobody can attack it without being defeated, therefore lead others, be kind and rejoice (in good news)]. Muḥammad ibn ‘Ubayd has narrated from Mu‘āwiyyah ibn ‘Amr who narrated from Abū Ishaq who narrated from Khālid al-Ḥadhdhā‘ who narrated from Abū Qilābah and the latter from Muslim ibn Yāsī informing that a group of Ash‘arite were on their journey and upon their arrival, (they met) the Prophet SAAS and said: [O Prophet of Allāh! Apart from the Prophet of Allāh, we have never seen an outstanding man more than so and so who, fast the whole day. When we arrive (here, we saw him) performing prayer and even when we resume our journey (he was still in his prayer). (The Prophet SAAS said: [Who feeds him? Who supports his needs? Who works for him?] They (answered): [We do!] (The Prophet) said: [All of you are far better than him!]”

306e. “Indeed, the sages and the pious lived in accordance to the behaviour of the Prophet SAAS like smiling, being jovial, and joking with words that are far from malicious gossip, insult or lies. Indeed, ‘Alī took pleasure in many jokes and Ibn Sīrīn used to laugh to the point of crying. Jarīr said about al-Farazdaq (in a poem):

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491 Sunan ibn Mājah, 2: 1417 (No. 3240); Al-Musnad, 9: 326 (No. 243725529).
492 *Umdat al-Qārī, 1: 349 (No. 39); Kanz al-‘Ummāl, 3: 35 (No. 5343).
[Indeed, the wife of al-Parazdaq rebelled against him
If she is satisfied with his (lovemaking) she will calm down!]

Parazdaq responded to the poem of Ibn Jarir):

[I learned that the young lady whom I married
Her leg is like a long fasting month
Her teeth are one hundred or extra one
The rest of her body is worthless.]

an asked (the Prophet SAAS) about Hishām ibn Ḥasan and he
d: [He passed away, don’t you know?] The man felt sad and
the Prophet saw that he was sad he recited: [It is Allāh, Who
t the souls (of men) at death and those that die not (He takes),
their sleep.⁴⁹³] Zayd ibn Thābit was a serious man when he
outside his house but the funniest man in private. Abū al-Dardā’
I will never repose my soul in futility for fear of sapping it by
ng it with serious things. Shurayh used to joke in the court of
udge. Al-Sha‘bī was a humorous man and so was Ṣuhayb and
Alīyah. All of these men, when joking will never create any
al. They would neither insult others nor create ill feeling or
others. The only reprehensible jokes (done by them) were:
related to certain defects about themselves.”

“As for entertainment, there is nothing unusual during banquet
ions). The Prophet said: [Publicize the marriage ceremony and
the play of ghirbāl (tambourine).⁴⁹⁴]”

Sūrah al-Zumar, 39: 42.
‘Āridat al-Ahwādhi, 4: 246 (No. 1089); Sunan al-Bayhaqī, 7: 473 (No.
14698, 14699); Sunan Ibn Mājah, 1: 611 (No. 1895).
Abū Muḥammad said: “Abū al-Khaṭṭāb has narrated from Muslin ibn Qutaybah who narrated from Shurayk who narrated from Jābi and the latter from Ḥārimah who informed that Ibn ’Abbās on the occasion of the circumcision of his son, has sent me (’Ikrimah) to search for musicians. They played (the music) and he gave them four dirham. Abū Ḥātim has narrated from al-‘Āṣma’ī who narrated from Ibn Abū al-Zunnād and the latter from his father saying: [I said to Khārijah ibn Zayd: Could you sing for wedding ceremonies?] He replied: [This happens but the song was not devoid of excess (behaviour) like today!] Our uncles of Banū Nabiṣ invited us to their house for an (ceremonial) occasion and Ḥassān ibn Thābit and his son, ‘Abd al-Rahmān were also present. Then two female slaves started to sing:

[Look O my friend at the door of Giliq! Is she having other companion apart from al-Balqā’]

Then Ḥassān, a blind man started to cry and ‘Abd al-Rahman showed them the sign to continue. I am unsure of what had amazed him so much that made him be in tears.”

“Abū Ḥātim had narrated from al-‘Āṣma’ī saying that Ṭuways was singing in a wedding ceremony. When the bridegroom, al-‘Uwām ibn Bashīr entered Ṭuways said:

[Is the disdain of ’Amra so serious that She is avoiding us or is her problem our problem too?] And ’Amra was the mother of al-‘Uwām and somebody said to (Ṭuways): [Shut up!] But al-‘Uwām replied: [He means no harm] Indeed, the (poet) said:
[‘Amrah is of noble ladies
Her sleeves emit a smell of musk.”]

II. EXAMPLE OF CONTRADICTORY HADĪTH

They said: “The Prophet SAAS said: [Indeed, Allāh loves the
dest, shy and chaste people and He loathes a man who
sequently) exaggerates.⁴⁹⁵ They also said that al-‘Abbās had asked
Prophet SAAS): [What is beauty?] He said: [It (resides in) the
gue.] He added: [Verily, some explanation/speech (bayān) is,
se, a magic!⁴⁹⁶] Indeed, Allāh the Exalted and Glory said: [He
created man. He has taught him bayān (speech and
ligence).⁴⁹⁷] He, therefore, conceded bayān as favour enumerated
an). He also attributed less eloquent (in language) to women
: [Is then one brought up among trinkets and unable to give a
account in a dispute (to be associated with Allāh).⁴⁹⁸] This
se) proved that women are less proficient (than man) because of
unclear bayān (explanation). All of these passages are
adictory (to each other).”

Abū Muḥammad said: “We affirm that – by the grace of
ightly Allāh – there is no contradiction (among the passages).
h of (the passage) has its own setting. If it is applied according to
wn setting, there will be no contradiction. As for (the Prophet’s)
g: [Indeed, Allāh loves the modest, shy and chaste people], he
ns to refer to a good-natured person who speaks (when

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Al-Mu’jam al-Kabīr, 10: 196 (No. 10442).
Al-Mu’jam al-Kabīr, 10: 196 (No. 10442).
Sūrah al-Raḥmān, 55: 3-4.
Sūrah al-Zukhruf, 43: 18.

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necessary) and is satisfied with a few needs due to great self-control. This is proven for the statements, which ensued later that He disliked the impudent, gossippu and over-ambitious person. All of these (characters) are contrary to the earlier (remarks). And praised be to Allah for He loathes His servant, who takes pleasure in violent disputes, who is a big mouth and who deceives others by his pretenses. However, in certain circumstances, (these characters) can be of beneficial and brilliant façades.”

“In a hadith: [Most of the inhabitants of paradise are simple people⁴⁹⁹] meaning the kind of people whose hearts are pure and honest. We recite a song of al-Namir ibn Tawlab:

[I took advantage of an innocent young girl

Who allows me to guess her secret.]”

308a. “In relation to our time, ‘Ali said: [The best of people during that time are the nūmah (sleep) meaning people who are unable to do any harm (muyyit al-dā’). Those are the leaders to the straight path, who enlighten the knowledge and are not impulsive to spread seed (of sin) everywhere. Mu‘ādh ibn Jabal has narrated from the Prophet SAAS who said: [Indeed, Allah loves discreet, pious and righteous people whom nobody realizes when absent and nobody knows when at hand.⁵⁰⁰] In his sermon, ‘Ali said: [In truth Allah has servants of whom (we could say that they have) the vision of men who enjoy eternally (life) in paradise and men who are tortured in hell fire. Those people are spared from mischief, their hearts are grieve-stricken, their souls are pure, their needs are modest, their patience

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⁴⁹⁹ Majma‘ al-Zawā‘id, 10: 335 (No. 17914), 10: 536 (No. 18674); Kashī alKhafā‘, 1: 186; Kanz al-Ummāl, 14: 467 (No. 39283).
⁵⁰⁰ Sunan Ibn Mājah, 2: 1321 (No. 3989); Al-Targhib, 1: 68.
ified day by day (hopeful) for a long rest. At night time, their feet in row and their tears freely flow on the cheeks due to their nest prayer to their Lord (saying): [Our Lord! Our Lord!] During day they are great scholars, righteous and strong as if they are ercing) arrows. When a person looks at them, he will say: [They sick! But they are not sick! They are worried with the great secching) problems of the masses.”

b. “In relation to a young man who spoke to Prophet Ayyūb ing his trial, Ibn `Abbās reported: [O Ayyūb! Don’t you know that āh has servants who remain silent out of fear to Allāh? It is not they are unable to speak or are dumb, but they are noble people, quent and are knowledgeable in Allāh, the Glory and Exalted, and Days. When they speak of the majesty of the Almighty Allāh, r hearts are deeply affected, their tongues speechless and their ds numb out of fear and respect of Allāh, the Exalted and Glory.”

c. “Such are the virtues that Allāh, the Exalted and Glory, loves these constitute success in the hereafter. Nobody denies – in this at there may be beauty in language or that there may be a sense of or in (giving) clear explanations or that there may be one of the mments in earthly life or beauty among the splendid (things). ever, as long as (those words appear) in moderation, vindicated reason, (they are acceptable) for the ability to speak does not stitute denouncing what is great in the view of Almighty Allāh or mnending what is petty or defending a wrong cause as practiced e irreligious people. Such are (the examples) of an exaggerated l loathed by Allāh, the Exalted and Glory and about whom the het said in his (hadīth): [Those among you whom I dislike most
are the big mouth, chatterer and loud-mouthed. And the people whom Almighty Allāh dislikes most are those whom other people dread due their (hurtful) language.] (When the Prophet said): [Expressive language comes from magic], he means to say that (magic) is able to bring closer what is far apart or otherwise, to embellish what is ugly and to extol what is petty. Whatever related to magic or similar to it or resulted from it is a reprehensible (act) for magic is forbidden."

308d. Abū Muḥammad said that Ḥusayn ibn al-Ḥasan al-Marwazi had narrated from ‘Abd Allāh ibn al-Mubārak who narrated from Mu‘ammar from Yahyā ibn al-Mukhtar and the latter from al-Ḥasan saying: “If you wish to find (a man of) clear and pure skin but sharp eyes, callous heart and (evil) act, you are able to see him better than himself. You will see a body without a heart and you will hear only the voice. There is no kindness that the tongue can express and there is only a barren heart.”

XCIII. EXAMPLE OF HADĪTH INVALIDATED BY AL-QUR’ĀN

309. They said: “You have narrated that the Prophet SAAS said: [We – the Prophets – do not bequest any inheritance.] This, however, contradicts the saying of Allāh, the Exalted and Glory, that relates to the story of Zakariyyā: [Now, I fear (what) my relatives (and colleagues will do) after me; but my wife is barren, so give me an heir as from Yourself (one who) will (truly) represent me and represent the posterity of Ya‘qūb and make him, O my Lord! One

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Mawārid, 2: 857 (No. 1917).
Al-Musnad, 3: 490 (No. 9979).
whom You are well-pleased! (His prayer was answered): {O uriyyā! We give you good news of a son, his name shall be yā, on none by that name have We conferred distinction re.}⁵⁰⁵] (The above hadith also) contradicts the saying of His ted and Glory: [And Sulaymān was Dāwūd’s heir.]⁵⁰⁷] They also [Indeed, Fāṭimah claimed from Abū Bakr her inheritance of her r, the Prophet SAAS. When he did not grant her, she swore that will never speak to him forever and (upon her death) she ested to be buried at night so that he will not attend her ral.⁵⁰⁵] This (request finally) became a reality. (Indeed), both and al-‘Abbās, in relation to that inheritance also disagreed with Bakr.”

Abū Muḥammad said: “We affirm that the saying of the het SAAS: [We – the Prophets – do not bequest any inheritance] not contradict the verses related to Zakariyyā: [So give me an as from Yourself (one who) will (truly) represent me and esent the posterity of Ya‘qūb]. This is because Zakariyyā does request (from Allāh a son) who will inherit his properties, (or else would have) justified the allegation of (the oppositionists). What terty does Zakariyyā own for him to spare on to the point that he ested from Almighty Allāh to grant him a son so as to inherit nething) from him? If he owned properties and with his (ritual) intensity, would all those properties be highly appreciated him? Would he pursue properties (acquisition) like any other nary people who work hard for it? Indeed, Zakariyyā ibn Ādhān a carpenter (but at the same time) a learned religious scholar.

Sūrah Maryam, 19: 5-7.
‘Umdat al-Qārī, 11: 542 (No. 3711).
Wahb ibn Munabbih said that these qualities prove that he owned no wealth. Likewise, it was widely known that Zakariyya did not bequest any properties to both Yahya and Isaa. There was no house for them to seek shelter and indeed both of them were vagabonds. Another proof that (Zakariyya) does not bequest any property to Yahya is that the latter arrived in Bayt al-Maqdis when he was merely a small boy and served there (for his living). Then finding himself in a great danger, he wandered around and settled in an inaccessible cave at the peak of a mountain.”

310a. Abu Muhammad stated that al-Layth ibn Sa’id had narrated from Ibn Luhay’ah who narrated from Abu Qubayl and the latter from ‘Abd Allah ibn ‘Amr ibn al-‘As said: “Yahya ibn Zakariyya arrived at Bayt al-Maqdis at the age of eight. There he saw the idolaters wearing chemise made of bristles with woolen hooded cloak. He also saw people who spent the night in prayer and have themselves tied to the chains that were attached to the arcs of (the temple). Fear overcame him and he ran to his parents. When he passed by (a group of) small children who were playing, they said (to him): [O Yahya! Let’s play!] And he replied: [Indeed, I am not created to play!] And the saying of the Almighty (proved this): [And We gave him wisdom even as a youth.] He then returned to his parents and requested them to put on him chemise made of bristles and they did for him. Subsequently he went back to Bayt al-Maqdis where he worked during the day and prayed during the night until he reached the age of fifteen. It was at this time that finding himself in a great danger he wandered around and settled in an inaccessible cave at the peak of a mountain. His parents searched for him and they

506 Sura Maryam, 19: 12.
nd him while they were descending from Mount al-Bathaniyyah or Jordan Lake. He was sitting at the bank of the lake, soaking his legs in the water and was almost dying from thirst. He then said: [By your majesty! I shall not taste any cold drink unless I know where I stand in your estimation!] His parents asked him to eat pancake de from barley that they have with them and to drink some water. He then complied but broke his oath. Despite that Allāh the mighty, praised him for his righteousness, saying: [And kind to his servants and he was not overbearing or rebellious.] Then his parents sought him back to Bayt al-Maqdis. Whenever he performed his prayer, he would cry and Zakariyyā would cry with him until he became unconscious. He was continuously behaving as such until tears looked like lines on his cheeks. His mother said to him: [O Hyā, if you allow me, I will put powder to cover the lines on your cheeks!] He agreed and (his mother) took two pieces of soft cotton and pasted on his cheeks. When he cried the tears will flow on the cotton pieces and his mother would come and squeeze off the tears. And the time he saw the tears dripping on the arms of his mother, he said: [Lord! Here are my tears! Here is my mother! I am your servant! You are the Merciful One!]

0b. "As such, which properties that you have heard Yahyā has inherited from? Which property does Zakariyyā bequeathd to him? Indeed, he was a carpenter (but at the same time) a learned religious scholar. In relation to the saying of The Exalted and the Glory: [So be me an heir as from Yourself (one who) will (truly) represent me], Ibn ‘Abbās said in a report of which Abū Sāliḥ had narrated on him, that (the term) inherited here means inherited the (spirit) of

Sūrah Maryam, 19: 14.
the learned religious scholar since his father was a learned religious scholar. And (the verse): [And repent the posterity of Ya’qūb] (Ibrāhīm, Abbās said it) means inherited the noble (position) since he was the descendent of Dāwūd who was also the descendent of Yahūdā ibn Ya’qūb ibn Iṣḥāq ibn Ibrāhīm. And Allāh, the Exalted and Glory has answered his prayer related to (his posterity) to inherit the role of a learned religious scholar and not concern about the inheritance of the nobility. Zakariyyā disliked his male relatives to inherit that role and prayed to Almighty Allāh to grant him a son to resume his role and inherit his knowledge. Allāh, the Exalted and Glory said: [And remember] Zakariyyā when he cried to his Lord: {O my Lord! Leave me not without offspring for You are the best inheritors;} So We listened to him and We granted him Yahyā. We cured his wife’s barrenness for him. 568"

310c. “As for His saying: [And Sulaymān was Dāwūd’s heir], He meant it as the nobility, prophecy and knowledge. And both of them were Prophets and kings. (The term) nobility means sovereign justice, government and not properties (or wealth). If He were to refer to inheritance of properties, this new would render it meaningless for people know well that sons will inherit the properties of their fathers. However, they do not know whether all sons are worthy of their fathers’ knowledge, nobility and prophecy. This also proves that the Prophet could not bequeath (anything) for he himself does not enjoy any inheritance after the revelation from Almighty Allāh as his forefathers had enjoyed their inheritance before the revelation.”

Abū Muḥammad said that Zayd ibn Akhzam al-Ṭāʿī has rated from ‘Abd Allāh ibn Dāwūd saying that Umm Aymān was one of (the inheritors including) the Prophet SAAS from his maternal as well as one of (the inheritors including) Shuqrān from his paternal side. How could the Prophet SAAS have his inheritance ten he heard Allāh the Exalted and Glory accused people, as in the ring: [Nay! Nay! But you honour not the orphans, nor do you courage one another to feed the poor and you devour inheritance with greed and you love wealth with inordinate love.] According to ʿIṣḥāq ibn Rāhawayh, Wākī has narrated from Misʿar ʿAbd al-Raḥman ibn al-ʿAsbahanī who narrated from Muḥammad ibn Wirdān who narrated from ‘Urwah ibn al-Zubayr and the latter from ‘Āʾishah saying that the Prophet intervened in the distribution of the inheritance of the then master (of a freed slave) to fell from a palm (tree and died). The Prophet SAAS asked: does he have a son?] They replied: [No!] He asked: [Does he have ext of kin?] They replied: [No!] He said: [Then give to a man of his llage.] Here, it seems that the Prophet SAAS is evading from the heritance but giving preference to a man of (the deceased) village.”

As for the disagreement between Fāṭimah and Abū Bakr concerning the inheritance of the Prophet SAAS, it is not objectionable. This is because she does not know what her father had said and she thought at she would inherit from him just like any other children who herit from their fathers. But when (Abū Bakr) informed her of the irony of (the Prophet) she renounced (her claim).”

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1 Sāرح al-Fajr, 88: 17-20.
2 Al-Musnad, 9: 533 (No. 25475); Mushkil al-Āthār, 1: 426
310e. "How can one imagine that Abū Bakr could have deprived Fāṭimah of her right of inheritance from her father when he always granted the rights of the Arab and the non-Arab. What would be his purpose of depriving her (of her right) when he does not even have it for himself or for his children or his next of kin? What he did was to give it as alms for granting the rights to the beholders became his priority. How could he have committed mistakes such as depriving the right of Fāṭimah, when he returned the surplus properties that remained in his hands to the Muslims, since he held the (reign of) office? He only took a (portion of the properties) as his salary and considered their maintenance as (part of) alms that were due to him. He said to ‘Ā’ishah: [Look O my daughter! Where is the surplus from the property of Abū Bakr since he holds office and he (never fails) to grant the rights of the Muslims? By Allāh! We barely take from those properties for our necessities that are coarsely ground cereals, and our clothing is among the coarse ones.] She looked (around) and found an old blanket that was hardly worth five dirham. When a messenger met ‘Umar, he said: [May Allāh has mercy on Abū Bakr! Indeed, he has entrusted (numerous tasks) on his successors.] If the decision made by Abū Bakr (related to the inheritance) of Fāṭimah was unjust, ‘Ali has made preparation to return to the children of Fāṭimah when he assumed office.”

310f. "As for the (so called) dispute between Abū Bakr and both ‘Ali and al-‘Abbās concerning the inheritance of the Prophet, there is doubt in it. Why would they dispute on a thing which is unbenevolent to them or demanding the right to a thing which is forbidden to them? If the inheritance is bequeathed, both of them will not be denied for they have some rights to that inheritance upon (the allotment) of one-eighth portion to (the Prophet’s) wives. ‘Ali would have received a
portion (of the inheritance) due to the rights of Fāṭimah, al-
ās would have received another half portion while Fāṭimah
id have received the other half portion. Therefore, on what basis
ld both of them dispute? If they were to dispute with Abū Bakr
, they would have to dispute with ‘Umar as well as (Abū Bakr)
entrusted (‘Umar the management of that) inheritance and so also
on, with ‘Uthmān. (One has to properly study) this polemic
its own perspectives and reasons. May Allāh have mercy on all
eml”

V. EXAMPLE OF CONTRADICTORY ḤADĪTH

They said: “You have narrated from the Prophet that he has:
[There is no suckling after weaning.] He also said: [Look out
your brothers! Indeed suckling can only be established for
outines (purpose).] This means that (the reason behind) the
ling of a child is to keep him from hunger. You also reported
Ibn ‘Uyaynah has narrated from ‘Abd al-Raḥman ibn al-Qāsim
narrated from his father and the latter from ‘Ā’ishah that Sahlah
Suhayl ibn ‘Amr met the Prophet SAAS and said: [I saw
empt] on the face of Abū Ḥudhayfah when Sālim entered my
se.] He replied: [Suckle him!] She (exclaimed): [Suckle him? He
matured man!] He laughed and then said: [Am I not the one who

Sunan al-Bayhaqī, 7: 524 (No. 14881), 7: 759 (No. 15657); Al-Mutālīf al-
‘Āliyah, 2: 79 (No. 1707); Al-Muṣannaf, 4: 465 (No. 13908), 6: 416 (No.
11450), 7: 464 (No. 13897, 13898, 13900-13901); Kanz al-‘Ummāl, 6: 109
(No. 15054), 6: 274 (No.15679).
‘Umdat al-Qāri, 47: 14 (No. 5102); Ṣaḥīḥ Muslim, 8 (No. 32); Sunan Abū Dāwūd, 2: 222 (No. 3058); Al-Muṣnad, 9: 386 (No. 24686), 9: 532 (No.
25473), 10: 34 (No. 25838); Sunan al-Dārīmī, 2: 158; Mishkāt al-Masābīḥ,
2: 177 (No. 3168); Sunan al-Bayhaqī, 7: 752 (No. 15633).
knows most that he is a matured man? They also said that Mālik has narrated from al-Zuhri that ‘Ā’ishah has given a legal opinion on suckling that it was forbidden upon (the age of) weaning. She concluded (this opinion) based on the hadīth of Sālim. They said: [For you, this (chain of narrators) is authentic, and could not be refuted or rejected.]

312. Abū Muḥammad said: “We affirm that the hadīth is authentic. And indeed Umm Salamah and the other wives of the Prophet said that the Prophet SAAS has a soft spot for Sālim. However; they do not explain in which part the Prophet has granted that favour on Sālim. We will explain the story between Abū Ḥudhayfah and Sālim as well as the link between them, if Allah permits. Abū Ḥudhayfah was the son of ‘Utbah ibn Rabī‘ah ibn ‘Abd Shams ibn ‘Abd Manāf and he emigrated to Abyssinia during the two emigrations. He has a son, Muḥammad ibn Abū Ḥudhayfah who was killed in the battle of al-Yamāmah, during the reign of Abū Bakr. He had no other descendant. As for Sālim, he was the slave of Abū Ḥudhayfah. He was in Badr and befriended the Prophet and Abū Bakr. He was a good and virtuous man. That was the reason why ‘Umar, upon his deathbed said: [If Sālim was alive, I would have no doubt whatsoever against him!] Here, (‘Umar) meant to say: [I would have him to lead the prayer for the masses until the advisory councils have elected a person among them] and later they elected Ṣuhayb. Sālim was once a slave of the Anṣarite wife of Abū Ḥudhayfah. There were some disputes on her name. Some of them said that she was Salmā from Banū Khaṭṭmah and others said that she was Thubaytah. They, however, agreed that she was an Anṣarite. She then freed (Sālim)
became the mawālī of Abū Ḥudhayfah who adopted him as a son. Later, he was connected to (Abū Ḥudhayfah) genealogically by the status of mawālī. Sālim was a martyr in the battle of al-māmāh. (Thubaytah) who freed him has inherited (his properties) he has neither descendant nor heir except her.”

What I have just said proved that both Abū Ḥudhayfah and Sālim acquiring a privilege place in Islam such as their prominence and your granted to them by the Prophet. As for the remarks of Sahlah bint Suhayl, she had seen (contempt) on the face of Abū Ḥudhayfah when he saw Sālim entered her house. Indeed, he entered (the house) his mawālī who had freed him. (In other words, Sālim) as a slave to has been raised in the house of his master, entered to meet her. And later, when he was freed he continued to visit his mawālī out of habit because he was raised there. As such, nobody should blame him or even if he is not Sālim for that matter. This is because Allāh, the Exalted and Glory, has permitted women to receive (the fruit of) her slave man, incapacitated man such as an old man, eunuch, emasculate, effeminate and the likes. (Allāh) also imitated this group of people as maḥārim or unmarriageable and said: [They should not display their beauty and ornaments except at (must ordinarily) appear thereof; that they should draw their ls over their bosoms and not display their beauty except to their bands, their fathers, their husbands’ fathers, their sons, their bands’ sons, their brothers or their brothers’ sons, or their sisters’ is, or their women, (Muslims) or the slaves whom their right hands possess (male slave), or male servants free of physical needs] and

*Sūrah al-Nūr, 24: 31.*
other related persons such as the worker, mawlā, friends and the likes."

"As for Sālim, he can be considered as a male servant who has no desire for he has no descendant. He was granted by Allāh to be devoted, religious and virtuous and that due to those privileges, the Prophet SAAS saw him worthy to make friends with and so did Abū Bakr. (Sālim) also seemed to be indifferent to women and their affection. In addition (Allāh) also permitted women to unveil themselves for identification such as in front of the judge or to be a witness or to socialize with neighbours. (Allāh) also allowed women who are in their old ages and devoid of any charm to unveil them."

312a. "As for (the remarks of Sahlah) that she saw the contempt on the face of Abū Ḥudhayfah (upon seeing) Sālim entering (the house) to meet his mawlāt; even if the visit is allowable, (Sālim) will not do so because Abū Ḥudhayfah will prevent him. And to placate the situations – the relationship between (Sahlah) and Sālim, to avoid enmities between them and to pacify the anger of Abū Ḥudhayfah against Sālim due to his visit, the Prophet (jokingly) said to (Sahlah): [Suckle him!] Here he does not mean to say that she has to put her breast in his mouth like suckling babies. But he intends to say that she should extract some milk (from her breast) and gave him to drink. There is no other method suitable than (that mentioned earlier) for it is forbidden for Sālim to see her breast. But, how could (the Prophet) have allowed him an unlawful practice that could instigate in him the desire?"

312b. "As such, all these prove that this interpretation is (logical) for (Sahlah) would have not exclaimed: [O Prophet! Suckle him? He is a matured man!] And the Prophet laughed and said: [Am I not the one
knows most that he is a matured man?] The fact that (the
het) laughed on this occasion indicates that he favoured (this
of) suckling so that he could overcome the enmity. This also
not mean) that the visit of Sālim is forbidden and (does not
to allow (this kind of) suckling to be a precedent by making it
l, something which is unlawful through allowing Sālim ipso-
to be the son of (Sahlah).”

. “A similar example of the kindness of the Prophet SAAS is the
reported by ‘Abd al-Wāhid ibn Ziyād who narrated from ‘Āṣim
al and the latter from al-Ḥasan that a man showed (al-Ḥasan)
son who had killed one of his parents. (The Prophet) asked him:
you asking for diyah (blood money)?] The man replied: [No!]
Prophet) asked him again: [Do you forgive him?] He replied:
] (The Prophet) said again: [Then, go and kill him!] (The
or) said that when the man passed by (the Prophet) said: [If he
the man, he is just like the (convict)!]. The man however was
med of what the Prophet had said and he (changed his mind) and
. (the convict) and returned (to the Prophet) with a belt tied at his
Indeed (the Prophet) does not mean to say that if the man
d (his convict), his action is of a similar crime (that was done by
convict) and thus be condemned to hell fire. How could (the
het) intend (to say that the man is the same as the convict) for
has permitted killing in the case of qīsās (retaliation)? It is
that (the Prophet) disfavours the man to seek retaliation but
the man to forgive (the convict). Thus, to incite the man to
ve (the Prophet) leads the man to believe that if he kills the
ct then the man is the same as the convict. In truth, he meant
(to say) both men will kill a man and both will be murderers. But if a man is unjustly killed, then the other one can apply retaliation.”

XCV. EXAMPLE OF HADITH INVALIDATED BY AL-QUR’ĀN AND REASON

313. They said: “You have narrated from Muḥammad ibn Iṣḥāq who narrated from ‘Abd Allāh ibn Abū Bakr who narrated from ‘Umara and the latter from ʿĀʾishah saying: [The revelation of the verses on lapidation and on suckling of the adult was ten times. They were (written) in a saḥīfah (notebook) located under my bed upon the demise of the Prophet. When we were busied with that demise, a sheep from the surrounding area came in and ate the saḥīfah. ] They said that this contradicted with the saying of Allāh, the Blessed and Sublime: [And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it.515 ] How could it be powerful when a sheep ate it and thus destroying His ordain and proof? Can anybody destroy it when the sheep has done it? And what about His saying: [This day I have perfected your religion for you516] when He had sent an animal to eat it? How could He expose the revelation without ordaining it to be protected and be conserved but allow it to be eaten up by a sheep? What is the purpose of Him revealing that (passage) if He does not want man to conform to it?”

314. Abū Muḥammad said: “We affirm that what they were amazed at (for us) was nothing extraordinary. And what they found to be so serious (for us), was trivial. If they were amazed at the existence of the saḥīfah (they shouldn’t be!) for this notebook during the time of

515 Surah Fūṣilat, 41: 41- 42.
516 Surah al-Mā‘idah, 5: 3.
Prophet was the best method to write down the (verses of) al-Sā`ān. Indeed, they used to write down (the verses) on the stalk of palm leaf, stones and earthenware and the likes. Zayd ibn Thabit I: [Abū Bakr requested me to compile all (of these inscriptions) I started to do so and found (the inscriptions) were written on ses of cloth, stalks of the palm leaf and flat stones.] The terms الله and its singular form, عصب النخل، means ‘palm stalk’; and، its singular form، لخفة، means ‘flat stones’.

-Zuhri said that the Prophet SAAS possessed (a collection of the ses of) al-Qur’an written on palm stalk, leather and palm stump. كرامات and its singular form، قمام، means ‘leather’ and كرامات its singular form، كراماة، means ‘palm stump’. Indeed, (inscriptions al-Qur’an were in the hands of the Muslims although they did not sess the book or tools (for writing). This proves that the Prophet AS does write (letters) to kings of (many countries) on pieces of h.”

a. “(As for the remarks): If they were amazed at (the action of) ing (the inscriptions) under the bed, (they should realize) that inary people are not kings who have wardrobe, locker, chests, fer and the likes. When they wished to keep and secure a thing used to place it under their bed and avoided from stepping on it. the same time (by so doing) they prevented the children or nals from touching it. How could it be possible for these people to have no safety chest locker nor wardrobe in their house to guard their properties except by the simple means that they have? Prophecy itself does not call for this (triviality.) Indeed, the
Prophet SAAS used to mend his cloth, repair his sandals and boots, serve his families and eat on the floor. He said: [I am a slave and I eat like a slave! And so did other Prophets such as Sulaymān who was granted by Allāh a kingdom which had never been given to anybody before or after him – (but) he only be clothed in woolen garment and used to eat barley bread even though he gave others all kinds of food. Likewise, when Mūsā spoke to Allāh, he was wearing a (mere) chemise made of hair or wool and a pair of sandal made from skin of a dead donkey. It is said to him: [Put off your shoes, you are in the sacred valley Tuwā. While Yaḥyā used to tie himself with fiber made from palm tree. There are numerous and famous examples (of the Prophets) which will be too long (for us) to write in this book."

314b. "(The remarks) about the sheep of which they were amazed, (they should know) that the sheep is the finest animal. I have read (about) the prayers of ‘Uzayr to his Lord that said: [O Lord! Out of all animals, You have chosen the cattle and sheep; among the birds the pigeon; among the plants the hublaḥ (thorny plants); among the cities Bakkah and Ayliyyā’ and among Ayliyyā’ Bayt al-Maqdis. Waki’ had narrated from al-Aswad ibn ‘Abd al-Rahman and the latter from his father and grandfather stating that the Prophet SAAS had said: [Allāh does not create any animals that are dearer to Him than the sheep.] And (the remarks) of their amazement at the sheep that ate the saḥifah (they should know) that the mouse is the worst animal on earth, which bit the saḥifah and urinated on it and (later) termites

517 Al-Musnad, 9: 519 (No. 25396); Al-Maṣannaf, 11: 260 (No. 20492); Mishkāt al-Maṣābīḥ, 3: 142 (No. 5822).
518 Kanz al-‘Ummāl, 7: 211 (No. 18665).
520 Sūrah Tāhā, 22: 12.
them all. If the *sahifah* were to be burnt by fire or snatched by hypocrites it would be lesser amazement for them. And if mighty Allāh intends to destroy a thing He will destroy the small big mean (related to the thing). Indeed, He had people perished by y particles and likewise people perished by hurricane. He punished people with (the attack of) frogs just like He punished ers with stones. He had Namrod perished by mosquito and stroyed Yaman by (the attack of) mice.”

1c. “As for their remarks: How could a religion be complete when revealed (a verse) and later annulled it? Indeed, that verse was ealed on the day of farewell pilgrimage wherein Allāh the mighty has strengthen Islām, condemned polytheism and thus, led out the polytheists from Makkah. And during that year, there are only believers who performed the pilgrimage. This was the y in which Almighty Allāh completes the religion and grants the ours to Muslims. (The remarks of:) the completion of religion ans (to indicate) the Glory, the Splendor of (Allāh) and (to mark) ending of polytheism. However, this completion does not mean conclusion of the legal obligations and their supererogatory ctices. This is because the revelation on (these two aspects) atinued until the Prophet has (fully) understood them. Such were opinion of al-Sha‘bī on this verse. It is also possible that the npletion of the religion means that upon (the revelation of the se), the discontinuity of the principle of abrogation began.”

1d. “As for the destruction of (the *sahifah*), it is possible that lāh revealed it as an integral part of al-Qur’ān and then exempted n from reciting it but maintained obligation to practice it cording to the text). Such was the opinion of ‘Umar concerning
the verse related to lapidation. And the other opinions said that some texts were part of al-Qurʾān and were inscribed between two pieces of wood but were not found. If it is acceptable that the text meant for recitation still remained (to be recited) and that prescription to practice it was nullified, then it is also possible the text is nullified but the practice remaining compulsory.

"It is also possible that these (verses) were revealed to (the Prophet) just like other (prescriptions) related to the affairs of religion. But (these affairs) may not appear in al-Qurʾān such as the prohibition of the marriage between a man and the daughter of his brother or between a man and the daughter of his sister; prohibition of amputation of hands for (stealing) less than a quarter dinār; prohibition of retaliation to the father and the master or prohibition of saying; [No inheritance for the murderer!] Similarly, the saying of the Prophet that Almighty Allāh said (to inspire him): [I created all my servants as ḥanīf (true believer)]; the saying of the Prophet that Almighty Allāh said (to inspire him): [Whoever comes close to Me by the span of an arm, I come to him by a span of forearm] and the likes. The Prophet also said: [I was brought the Book and other similarity with it] which means the Sunan which Jibrīl transmitted to him. The Prophet also applied lapidation and later the Muslims practiced it and the jurists rectified its practice."

314e. "As for the principle of suckling of adults ten times, we notice there is a mistake and it is due to Muḥammad ibn Iṣḥāq. It is unlikely that the text related to lapidation, which was mentioned in the sahīfah, is false for the Prophet has lapidated Māʾīz ibn Mālik and others before the time (the sahīfah was destroyed). How could this (verse) be revealed to (the Prophet) for the second time? In another
ance, Mālik ibn Anas had narrated the same ḥadīth from ‘Abd h ibn Abū Bakr who narrated from ‘Amrah and the latter from shah who said in relation to the revelation of al-Qur‘ān: [Ten es of known acts of suckling constitute the prohibition.] This e was then abrogated to be: [five times of known acts of suckling itutes the prohibition.] When the Prophet died, this prescription ains (as it is) and became part of the recitation of al-Qur‘ān. This ḥāth was applied by some of the jurists such as al-Shāfī‘ī and q. They adopted the five times (suckling) as the limit to erentiate the prohibited and non-prohibited (to be married). wise, they also considered the value of two qullah (highest t) as the limit to differentiate the quantity of water as pure or are. The terms (used) in the ḥadīth (narrated by) Mālik were rent from the (one narrated by) Muḥammad ibn Iṣḥāq. And ng the people of ḥadīth, Mālik commands more weight than ummad ibn Iṣḥāq.”

Muḥammad said that Abū Ḥātim had narrated from al-Aṣmā‘ī had narrated from Mu‘ammar who said: “My father said to me: not narrate anything from Muḥammad ibn Iṣḥāq for he is a liar]. ed, he had narrated from Fātimah bint al-Mundhir ibn al-Zubayr, wife of Hishām ibn ‘Urwa. Then Hishām was informed of this ration) and he protested and said: [Was it he or I who used to r that woman’s house?]”

“As for the saying of Allāh the Sublime and Glory: [No heood can approach it from before or behind it], (Allāh) does not n that the copies of the book are unlikely to meet the same dent as other furniture or objects. Indeed, He means to say that
the devil cannot add in what is not part of (al-Qur'ān) before or after the revelation."

CVI. EXAMPLE OF \textit{HADĪTH} INVALIDATED BY AL-QUR'ĀN AND REASON

315. They said: "You have narrated that Yūsuf have been granted half (of the share) of beauty and Allāh Almighty said: [The (brothers) sold him for a miserable price of a few \textit{dirham} counted out in such low estimation did they hold him.\textsuperscript{521}] It is inconceivable that if someone who has been granted half (of the share) of beauty was sold at a low price of a few \textit{dirham}, they could count on the (dirty work done). But the buyer in that condition – for the little price that he has to pay, gave no attention (to Yūsuf). When his brothers returned to (Yūsuf) several times, (as stipulated in al-Qur'ān): [And he knew them but they knew him not.\textsuperscript{522}] How could they not recognize him, whom (Allāh) granted half (of the share of) beauty and nobody looks like him? It is more logical for them to recognize him rather than he recognizes them!"

316. Abū Muḥammad said: "We affirm that the common opinion on half (of the share of) the beauty is that Almighty Allāh granted to Yūsuf half (of the share of) the beauty and the other half, He granted to all humankind.\textsuperscript{523} This is a glaring mistake for anybody who contemplates and understands what we have said. To my mind, the Almighty Allāh has determined the limit of the beauty of a being and that He granted (beauty) to anybody He wishes among His creatures,

\textsuperscript{521} Surah Yūsuf, 21: 20.
\textsuperscript{522} Surah Yūsuf, 21: 58.
\textsuperscript{523} Al-Mustadrak, 4: 57 (No. 14052); Kanz al-`Ummāl, 11: 514 (No. 32400); Al-Mustadrak, 2: 570.
it the angels or *al-ḥār al-ṭin*. Yūsuf was granted half of the beauty of the other the perfection. It is possible for Him to grant to certain persons one third (of the share of the beauty) and the others one-fourth one-tenth to another person. It is also possible for Him not to grant any (beauty) to other (group of people).

Likewise, if somebody said that he has been granted half (of the share) of courage, it is inconceivable that he has been granted half of the courage and the other half to be granted to all mankind. If such were the meaning, it would be proper for that individual who has been granted half (of the share) of courage to individually stand up to the rest of mankind. But (in truth the pression) means that the individual courage has a certain limits, own to Almighty Allāh. He may grant half (of the share) to anyone wishes among His creatures and the other half (of the share) to others and one-third or one-fourth or one-tenth to other people and likes.

6a. "As for their expression: [How could he be sold for such a eager price despite his beauty and also (the buyers) were heedless of him?] (They should know) that the beauty of Yūsuf is not as extraordinary as we presumed but must be similar to other beautiful ones. Indeed, Wahb ibn Munabbih has mentioned that Yūsuf (has a quality that) resembled Sārah in (describing) the beauty. This is evidence that confirm our interpretation of the (remarks: Yūsuf being granted) half (a share of) the beauty."

6b. "They also argued based on the saying of Almighty Allāh: When she heard of their malicious talk, she send for them and spared a banquet for them. She gave each of them a knife, and she said to Yūsuf: {Come out before them!} When they saw him, they
did extol him and (in their amazement) cut their hands, they said: {Preserve us Allah! No mortal is this! This is none other than the noble angel!} They also said: [If they cut their hands upon seeing him and exclaimed that he was a noble angel, then this was due to the extreme beauty of (Yusuf) which no ordinary people (had been granted). To interpret this verse, we must recall (what precedes the above verse): [The women said in the city: {The wife of the great 'Aziz is seeking to seduce her slave from his (true) self: Truly he has inspired her with violent love and we see she is evidently going astray.} Here, she wanted to demonstrate so that she will not be rebuked for that temptation. So she prepared them a meal (muttak\'an). Some read it as mutkan, which means food that needs to be cut off by a knife. And it is said in some exegesis (of al-Qur\'an) it is referred to as al-ultrij and in other as al-zum\'ward. Whatever food could it was, it could never be eaten without cutting it. The root word for (the terms) m\'akal and m\'akal are of the same (origin) and are synonyms. The alternate usage of (the alphabets) є and є in (the above terms) are frequent due to the similarity of the articulation (or, the phonetics) of the alphabets themselves.

"Then she said to Yusuf: [Come out before them] and when they saw him, they found him most remarkable and admirable and that their hearts were filled with love for him. They were stupefied and they could not take their eyes from him and cut their hands with the knives that they used to cut their food. They then exclaimed: [No mortal is this! This is none other than a noble angel!] They do not mean by this (expression) that he was an angel, but (inferring it) as a metaphor. Likewise, one can say to a man to describe his good looks

525 Surah Yusuf, 21: 30.
saying: [he is like the sun!] or [he is like the moon!] And in ther (expression) to describe courage: [he is a real lion!] How ld they have said that he was a man and an angel at the same time e they desired him just like the wife of al-‘Aziz and were nanding to imprison him? Angels do not (marry) or be visoned. It is not surprising that they cut their hands on seeing a utiful face for passion and love (play an important role) and ed them to be dazed or stupefied. Indeed, many people have erienced such a feeling.”

c. “ ‘Urwh ibn Ḥizām said:

[On remembering you I am shivering

It runs through my skin and my bones

If I suddenly saw her

I will be in daze and I am not able to utter (any word)

I could not think straight like before

I forget the speeches that I have prepared when she

Was away]

ṣ ibn al-Mulawwah also known as al-Majnūn became crazy, ine and wandered among the wild animals. He knew nothing ept when somebody mentioned Laylā, (he regained his true self). poet) said:

[Be aware of him, a man whose reason has gone away

He found himself wandering into the unknown

When someone mentioned Laylā I gained reason and returned
The wondering spirit and regained the versatile passion

Then his parents took him to Makkah to seek refuge from (the House of Allāh) so as to cure him. When in Minā he heard somebody said: [O Laylā!] he fell unconscious. When he regained his consciousness, he said:

[Somebody called when we were at the hill in Minā
It revived the sorrow of my soul without me knowing it
He called Laylā but she was somebody else and it is as if
He made Laylā as a bird that was in my heart flew away]

Indeed, some people have died because of emotional sorrow such as ‘Urwa ibn Ḥizām and ‘Abd Allāh ibn ‘Ajlān al-Nahdī.”

Abū Muḥammad said: “‘Abd al-Raḥman ibn ‘Abd Allāh ibn Qurayb reported according to al-‘Aṣma‘ī who was his uncle, that ‘Abd Allāh ibn ‘Ajlān was one of the famous Arab love-poets who died because of his (being engrossed in) love. Some poets mentioned about him saying:

[If I die due to love
Indeed, Ibn ‘Ajlān died before me]

Abū al-Ḥātim said that he had narrated from al-‘Aṣma‘ī who narrated from ‘Abd al-‘Azīz ibn Abū Salamah who narrated from Ayyūb and the latter from Muḥammad ibn Sīrīn stating that ‘Abd Allāh ibn ‘Ajlān, who was (in love with) Hind said:

[In truth Hind became unlawful to you
I became one of her closest relatives
I became like (a man) whose weapon was in its sheath
And holding in his hands a bow without an arrow],

(As narrators) added that he in his last voice has (repeated) the last
ible and then he fell and died. The narrators have reported by this
mation. And (upon informing) 'Amr ibn Hind, al-Hārith ibn
ah al-Yashkūrī has improvised the poem that began with: [Asmā’]
us of his leaving]. And this poem was (as if) a sermon that
me the spear on which (al-Hārith) leaned on to speak, piercing
chest without him realizing it. (For Ibn Qutaybah), this (issue) is
more amazing than (the issue of) the women cutting their hands.
is because the motive for which the women had cut their hands
more inferior to the issue of the spear piercing the chest of al-
th ibn Ḥilzah.”

1. “As for the idea that the travelers who had sold (Yūsuf) for a
er price, this is due to the fact they valued him not. Indeed, they
him as a runaway slave without remorse on the pretext that they
ved him from disgrace and saved him from the well where his
ious masters had thrown him accusing him of wrongdoings and
As such, they also ordered the buyers to shackle him until they
ed Miṣr. This action therefore reduced the price (of Yūsuf) and
uch the buyers paid no attention to their merchandise. The
ature of (Yūsuf) has been mentioned in al-Tawrāt.”526

2. “As for their expression: [How could his brothers not
gnize (Yūsuf) despite the beauty that was granted to him?]ed, I have mentioned to you that the beauty granted to Yūsuf
gh superior to the average man, was hardly different from others.
even if he had been granted half of the (share) of the beauty and

Genesis, 37: 12-36.
others granted one third, one fourth or almost half of (the share), the
difference is not that big. They left him when he was a small child,
and met him again as an adult. They left him as a miserable captive
and they met him again as a powerful and great king. As such, in this
case it took time and different circumstances to change the external
and physical outlooks."

XCVII. EXAMPLE OF HADĪTH INVALIDATED BY NAẓAR

317. They said that you have narrated from Shu‘bāh who narrated
from Muḥammad ibn Juḥādah who narrated from Abū Ḥāzim and the
latter from Abū Hurayrah saying: “The Prophet S.A.W. forbade taking
the acquisition of servants.”527 They also said that taking the gain of
the servant was lawful; [If a man remunerates from the work of his
female slave or manservant, the acquisition is not unlawful and is
known to all. How could the Prophet have forbidden it?]

318. Abū Muḥammad said: “We affirm that the acquisition
forbidden by the Prophet S.A.W. was related to the gain through
prostitution. People of Jāhiliyyah commanded their servants to
prostitute themselves and then confiscate their gain. ‘Abd Allāh ibn
Jud‘ān was the leader of the people of the Jāhiliyyah era and he
owned slaves who used to prostitute themselves. Then Almighty
Allāh revealed: [But force not your female slaves into prostitution
when they desire chastity in order that you may make a gain in the
goods of this life.]528] The Prophet S.A.W. also forbade the acquisition

527 Al-Musnad, 3: 133 (No. 7856), 3: 471 (No. 9865), 3: 526 (No. 10232); Sunan
al-Dārīmī, 2: 272; Al-Tamhīd, 9: 152.
528 Sūrah al-Nūr, 24: 33.
m al-zammārah or al-zāniyāh (woman prostitute), who was
sloited by her master.”

ū Muḥammad said: “Abū al-Khaṭṭāb said that he has narrated from
ū Baḥr, who narrated from Hishām ibn Ḥassān who narrated from
ḥammad ibn Sīrīn and the latter from Abū Hurayrah saying that
sale of dogs and the salary of al-zammārah (prostitute) constitute
unlawful profits.”

VIII. EXAMPLE OF TWO CONTRADICTORY HADĪTH

They said that you have reported from Mālik who narrated from
im Abū al-Naḍr and who also narrated from Ibn Jurhud and the
er from his father saying that the Prophet SAAS passed by and his
e thigh was seen (by the Prophet). And he said: [Cover it for the
gh is one part of the ‘aurah (nudity)]
You also narrated from
āʾil ibn Jaʿfar who narrated from Muḥammad ibn Abū Ḥarmalah
who narrated from ‘Aṭāʾ Ibn Yasār and Abū Salamah ibn ‘Abd
Rhāman and the latter from ‘Aʾishah saying that the Prophet
AS was lying down in his bedroom with his thigh bare. Abū Bakr
ounced himself and was welcomed by the Prophet in that posture.
zn ‘Umar announced himself and was welcomed in the same
ner and so also ‘Uthmān who was welcomed in the same state.
zn (the Prophet) rearranged his clothing. When he came out,
ishah said to him about (the manner) and he replied: [Should not I

Al-Musnad, 6: 113 (No. 17271); Sahīh Muslim, 9 (No. 41); Āridat al-
Hwadī, 5: 221 (No.1275), Sunan al-Dārīn, 2: 272; Mishkāt al-Maṣābīh,
2: 74 (No. 2763); Kanz al-‘Ummāl, 4: 80 (No. 9624); Al-Muwadurak, 2: 42.
Āridat al-Ahwadī, 10: 179 (No. 2798); Sunan al-Bayḥaqī, 12: 322 (No.
3229); Al-Muʿjam al-Kabīr, 3: 271 (No. 2138); Al-Muṣannaf, 1: 290 (No.
1115).
feel ashamed of man when the angel also feels ashamed of him.\textsuperscript{531} ]

They said: [This (hadīth) contradicts the first hadīth.]

320. Abū Muḥammad said: “We affirm that there is no contradiction. Each of those aḥādīth has its own usage. If it is placed in its proper perspective, the accusation of contradiction will cease off. As for the hadīth (narrated by) Jurhūd that the Prophet SAAS passed by him and his thigh was bared to others in public area and that the Prophet said to him: [Cover your thigh for it is one parts of the ‘aurah! ] In this context, he did not say: [It is ‘aurah (shameful part)] for al-‘aurah is something else. And al-‘aurah is of two types. One of them is the genital parts, which (includes) the anus of men and women. These parts are the real shameful parts that need to be covered in any circumstances. The other type is the organ located near to (the first type) like the thigh and the lower part of the abdomen. Those parts are known as ‘aurah for they are located near to the shameful parts. These parts can be revealed when one is in the washroom, in deserted areas, in one’s home and when one is with his wife. It will be indecent if these parts are revealed to public, assemblies or market places. Likewise, it is lawful to eat in the street but indecent. It is lawful for a man to have a relationship with his female slave, but it is indecent to show it to the eyes of the public.”

“They also disapproved of the (sexual) moans out of sexual intimacy between a man and his female slave. The Prophet was in his private room and was with his wife when his thigh was bared. When (his friend) entered he did not cover it but when it came to the third one

\textsuperscript{531} Al-Musnad, 10: 169 (No. 26529); Sunan al-Bayhaqī, 2: 326 (No. 3242), 2: 327 (No. 3244); Al-Mustadrak, 3: 95; Majma’ al-Zawā’id, 9: 59 (No. 14503); Al-Mu’jam al-Kabīr, 12: 227 (No. 13253); Kanz al-‘Ummāl, 11: 586 (No. 32799), 11: 47 (No. 36215), 11: 49 (No. 36219); Mushkil al-Aḥādīr, 2: 284, 293.
(covered himself). He feared that (by this action one) could imitate it to the attitude of Jurhud who revealed his thigh in lic.”

IX. EXAMPLE OF ḤADĪTH INVALIDATED BY THE NSENSEUS AND THE BOOK

They said that you have reported that al-Ḥajjāj al-Ṣawwāf had testified from Yaḥyā ibn Abū Kathīr who narrated from ʿIkrimah and latter from Ḥajjāj ibn ʿAmr al-Anṣārī stating that the Prophet ﷺ said: “Whoever breaks one of his (legs) or is cripple, it is wivable for him (to annul his present ḥajj) and performs it in the ḥajj.” The narrator also said) the same (ḥadīth) was narrated in Ibn ʿAbbās and Abū Hurayrah. Both of them affirmed its truth. y also said that the masses disputed this because of the saying of Almighty Allāh: [And complete the ḥajj or ʿumrah in the service Allāh. But if you are prevented (from completing it) send an ring for sacrifice. Such as you may find, and do not shave your ls until the offering reaches the place of sacrifice.] Here, there possibility of annulling the ḥajj before the offering reaches the e for offering and (completed the act of) sacrifice.”

Abū Muḥammad said: “We affirm that the Prophet specified act for the people of Makkah to pronounce the ihlāl (initiation of ), to perform tawāf, saʿy and then annul it due to injury or illness able to perform the other (ḥajj) practices. It is allowable for the

*Āridat al-ʿAḥwadīh, 4: 133 (No. 940); Al-Musnud, 5: 335 (No. 15730); Sunan Ibn Majah, 2: 1028 (No. 3077, 3078); Sunan al-Bayhaqī, 5: 360 (No. 10099); Al-Mustadrak, 1: 483, 470; Sunan al-Dārīmī, 2: 61; Al-Muʿjam al-Kabīr, 3: 224 (No. 3211, 3212); Mishkāt al-Masābīh, 2: 60 (No. 2713).

Sūrah al-Baqarah, 2: 196.
man to do so and he needs to perform the *hajj* later and offers the sacrifice. Likewise, if the man arrives in Makkah upon completing his *umrah* during the month of *hajj*, and pronounces *ihlāl* there (in Makkah) but later annuls it due to injury or accident, this prevents him from fulfilling other practices in *hajj* with others, then it is allowable for him to perform the *hajj* later and offers the sacrifice."

"As for those whom Almighty Allāh has ordained to restrain themselves from (performing *hajj* that year), it is preferable for them to offer sacrifice and they need not shave their hair before their offerings reach the place of sacrifice. This (ordain was intended) for people, who have entered Makkah but have been prevented from (performing *hajj*). The juridical judgments for this group of people differ from that of the people of Makkah and people who pronounce *ihlāl* at Makkah. Indeed, the judgment for people who injure themselves or suffer from illness that prevented them from traveling or pronouncing their *ihlāl* should annul their *hajj* at Makkah and they must perform their *hajj* (immediately), the following year. As for those who suffer from a broken leg and have pronounced *hajj al-tamatūt* and reside in Makkah, near the Ka'bah, they can annul (their *hajj*) but they must perform their *hajj* in future."

C. EXAMPLE OF *HADĪTH* INVALIDATED BY REASON

323. They said that you have narrated that the Prophet had said to a man: "Eat with your right hand for the satan eats with its left (hand)." They also said that satan is a spiritual (being) just like the

\[\text{\textsuperscript{334}}\text{ Al-Musnad, 5: 545 (No. 16493), 5: 546 (No. 16499); Sunan al-Bayhāqī, 7: 452 (No. 14610); Al-Tamhīd, 4: 502; Al-Mu'jam al-Kabīr, 7: 14 (No. 7235, 7236); Mushkāl al-Āthār, 3: 180 (No. 5904).}\]
els, how could it eat and drink? What kind of hand does it have how does it hold (things)?

Abū Muhammad said: “We affirm that Allāh the Exalted and Wry never create things except to have its opposite. For examples: t and darkness, black and white, submission and disobedience, d and bad, perfection and imperfection, left and right, justice and stice. Everything that is good, perfect, justice and light must be buted to Allāh, the Exalted and Glory for He loves (these butes) and rules (by these attributes). And everything that is evil, perfec, and injustice must be attributed to satan for it manifests se behaviors) and is responsible for all of (them). Indeed, eighty Allāh has created the right side for perfection and lesome. He created (the right hand) for eating, drinking, greeting striking. And He created the left side for weakness and erfection. He created (the left hand) for cleaning one’s excretion n one’s bowel - āshāb al-yamīn). While the way to disemeant for the right way and the people of paradise are the panions of the right (āshāb al-yamīn). While the way to hell is nt for the wrong (left) way and the people of hell are the panions of the left (āshāb al-šimāl). He created good fortunes connection to the right and misfortune in connection to the left that he left hand. And they said: [So and so is lucky (maymūn) and cky (mash’ūm) and these two words are in relation to the right the left.”
324a. “As for the (expression that) satan eats with its left hand, this can be explained based on one of the following two meanings (of *shimāl*). First, either satan eats in the real form of eating or that it eats through a sense of smell and not by chewing and swallowing. And this is reported in some *ahādīth* that its food is (known as) *al-rimmah*, a kind of (decomposed) bone and its drink is *al-jadaf*, a kind of foam or froth. And (satan) could only sense the smell which replaces the act of chewing and swallowing as done by beings of flesh (and blood). (Satan) could smell from the left side and this is how it associates itself to those who do not pronounce in the name of Allāh upon eating their meal or who do not wash their hands or serve uncovered food that caused its beneficial feat to dissipate. Similarly, (satan can be) associated to men (acquiring) wealth in the form of unlawful things and (to men) in procreation indulging in adultery.”

“Second, (satan) metaphorically eats with its left hand. If a man has the ability to eat with his left hand, this symbolizes the intention of the satan on this man and the seduction that it exercises on him. It is said that a man who eats with his left hand eats like a satan. It does not mean that the satan eats (as such) but it means that this is the way of eating preferred by satan. Similarly, when it is said that red is the ornament of satan, it does not mean that satan wears red outfits but it means that this is the ornament inspired by satan. Likewise, on the narration on *al-lqti’dh*, that is the act wearing of a turban, one should not pull it over the cheeks for it is the turban of satan. It does not mean that satan wears a turban but it means that this is the style preferred and recognized by satan.”
b. “Similarly, the saying on al-mustahādah (unordinary instruction) as: [It is rakādah or the impulsion of satan\textsuperscript{535}] Al-
arah is synonymous to al-duf’ah (push or impel). It can be interpreted as one of two meanings as follows. First, satan is (the prit) that pushes through the vein and provokes the blood forming inordinary menstruation thus nullifying a woman’s ablution and invalidating her prayer. It is not surprising that (satan) is able to sel the blood to ooze out for it moves through the blood stream of progeny of Ādam. Second, this impulsion is something logically) natural which is ascribed to satan for it nullifies the yer just as one ascribed to satan the act of eating with the left hand wearing turban and pulling it over the cheeks or the red apparel.”

kc. Abū Muḥammad said: “Ziyād ibn Yāḥyā had narrated from hr ibn al-Muṣāfḍal who also narrated from Yūnus and the latter m al-Ḥasan informing that the Prophet SAAS said: [The red narel constitutes the ornaments of satan and satan prefers red\textsuperscript{536}] such, the Prophet disliked the clothing for men to be tinted with colour.\textsuperscript{537} Ibrāhīm said: [I wear a red outfit although I know that it tstitutes the ornament of satan and I wear an iron ring although I w that it is a jewel of people of hell.] He considered that iron as jewel of the people of hell although the people of hell wear no vels. What he intended to mean is that instead of jewel, they wear tins and (for him) iron is the jewel for them. Ibrāhīm acted in this inner to control his passion and his act.”

\textsuperscript{535} Al-Musnad, 10: 414 (No. 27544); Sunan Abū Dāwūd, 1: 86 (No. 287); Ṭāridat al-Aḥwadhi, 1: 163 (No. 128); Al-Musannaf, 1: 307 (No. 1174); Kanz al-‘Ummāl, 9: 630 (No. 27741); Miskkāt al-Musābīḥ, 1: 177 (No. 561); Mushkil al-Āthār, 3: 300.
Al-Musannaf, 11: 80 (No. 19975).
Sunan Ibrāhīm Mājah, 2: 119 (No. 3602); Al-Musnad, 1: 226 (No. 83), 1: 243 (No. 924), 1: 261 (No.1004).
CI. EXAMPLE OF TWO CONTRADICTORY ḤADĪTH

325. They said that you have narrated from the Prophet saying: “Anyone who applies cautery and sorcery does not place his trust in Allāh.”⁵³⁸ You also reported that he has applied cautery on As‘ād ibn Zurārah and said: “If there is something beneficial in ancient medicine, it is the bazghah⁵³⁹ or cautery.”⁵⁴⁰ They said that this hadīth contradicts the first one.

326. Abū Muḥammad said: “We affirm that here – there is no contradiction. (One has to see) each hadīth from its own perspective. If it is placed in its own perspective, there is no contradiction. There are two types of cautery. The first is the healthy cautery, where the healthy tissue is cauterized so as to immunize it. The non-Arabs practiced this cautery on their children although they were not ill. They considered that catarization preserved their health and (protected them) from other infirmities.”

Abū Muḥammad said: “I saw in Khurāsān a famous Turkish doctor who used to treat his patients by catarization. Through an interpreter, he informed me that through catarization he has cured many ailments like fever, pleurisy, worms, tuberculosis, hemiplegia and other serious diseases. He used to treat patients by tightly covering them with (a blanket) so that he may focus on the sick part of the body. Then, he applied cautery in that area. He also applied healthy cautery on (other people) to preserve their health and thus stay healthy for a longer period of time. He also claimed that he has

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⁵³⁸ Al-Musnad, 6: 344 (No. 18243); Al-Mustadrak, 4: 415; Al-Kanz al-‘Ummāl, 3: 103 (No. 5697); Mishkāt al-Masābīh, 2: 516 (No. 4555).
⁵³⁹ In traditional Malay medicine, this bazghah could probably be associated with bekam.
⁵⁴⁰ Al-Musnad, 3: 248 (No. 8521); Al-Turjīh, 4: 312.
e many things such as to induce raining, to clear the clouds out of season, to induce wind and other obvious lies and nonsensical gs. However, his friends have full trust in him and affirmed the ability of his words. Indeed, we have tested him on certain things he has claimed (to be true) but he refused to budge (even if ven otherwise)."

e Arabs have the same practice since the Ḥiyyah era. They to apply cauterity on camels that suffered from mangey or al-bah), which is synonymous to al-jarab, or ulcers, on its face or . They cauterized in the area (that was affected with) mangey or x and left it to heal. Al-Nābiqah said to Nu'mān:

[You loaded me with the sins of others and let him scooted

Like a camel suffering from an ulcer but they cauterized

the other camel that graze the land.]

s was the kind of action that the Prophet SAAS had censured and commented: [Anyone who applies cauterity does not place his trust Allāh] for the person assumed that by applying cauterity and nding the healthy skin with fire (is as if) renounced the decree of mighty Allāh. If the person has placed his trust in (Allāh) and was vinced that he can never defy the divine decree, he will never it a healthy camel or cauterize a healthy person so as to heal the er sick person.”

ja. “The second type of cauterity refers to the act of cauterizing on infected injury or to (prevent) the continuous blood flow or the red parts of the body or injured veins related to hydrophobia. To slain (his experience) of curing himself (from a disease), Ibn mar said:
[I drank some shukā'ī\(^{541}\) and I endured swallowing worm.

I gave the end of my veins to the cautery]

This is the type of cautery that the Prophet praised: [In it there is remedy]\(^{542}\) and he applied cautery on As'ad ibn Zurārah who was suffering from neck pain. And this has nothing to do with the first type of cautery. If anyone takes good care of himself when he is ill, it does not mean that he does not place his trust in Allah. That is why the Prophet advocated man to treat (his illness) saying: [There is a remedy for each type of sickness.\(^{543}\)]. However, it does not mean that the remedy can cure the sickness at all time; rather we take the remedy hoping for the restoration of healthy the Almighty Allah for in every thing that He has created has its own cause."

326b. "The example can be seen in the sustenance that Almighty Allah has granted on His servants: [There is no moving creature on earth but its sustenance depends on Allah.\(^{544}\)] But the Prophet has advocated us to search and acquire by practicing trade. And Almighty Allah said: [Eat of the good things that We have provided for you.\(^{545}\)] Similarly, this can be seen in the precautions that man takes to protect himself from danger although he knows well that those precautions can never defy the decree of Almighty Allah. And (other example is) the preservation of properties safely locked in the coffer although he knows well that what Allah, Praised be to Him, has preserved can never be lost and whatever Almighty Allah does not preserve can never be kept. There are numerous examples on this

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\(^{541}\) It is a kind of thorny plant.

\(^{542}\) Al-Musnad, 5: 94 (No. 14604).

\(^{543}\) Sunan al-Bayhqi, 9: 577 (No. 9558); Al-Mustadrak, 4: 199; Mushkil al-Athār, 2: 509 (No. 4515).

\(^{544}\) Qur'an, 5: 34.

\(^{545}\) Qur'an, 2: 57.
ue) and it is incumbent on us not to examine the elements that are
known to us but we must strive (in our daily activities) with a
solution for the Prophet has said: [Be wise and put your trust in
Allāh]. He also said to a man whom he heard saying that Allāh
is sufficient for him: [What an excuse! If you are unable to do
nothing just say – Allāh is sufficient for me!”

So “Indeed, al-tiryāq (purifier or filtrate) is of similar (standing)
cautery in two situations. The Prophet said: [I do not want
know what will happen to me if I were to drink the tiryāq or if I
were to carry a child or I were to say the poem which I have
posed.” The Arabs came to know about al-tiryāq as the
sures of the kings of Persians and Rome and it constituted as one
he most efficient remedies for serious illness. They then decided
it was a valuable remedy and attributed to it virtues such as to
ly death to a certain time, to prolong life span and to protect from
fortunes. A poet described wine, saying:

[She poured me a clear wine, the diryāq (wine)

It softened my joints.]

therefore, symbolizes diryāq as a remedy, which is as if saying:
c poured me (a glass of) wine which is able to cure all of my
esses]; that is diryāq. Lovers associate the saliva of woman with
āq and they meant it as (the source) of curing the lovesick just
the (function of) diryāq. This proves the character of diryāq (the
phet) assimilated drinking diryāq with the usage of amulet, which
ade of multicoloured pearls. The Jāhiliyyah people used to wear

Mawārid, 2: 1150 (No. 2549); Kashf al-Khafî', 1: 161; Kanz al-‘Ummāl, 3:
101 (No. 5687).
Sunan Abī Dāwūd, 4: 6 (No. 3869); Sunan al-Bayhaqī, 9: 597 (No.19633);
Mushkīl al-Athār, 2: 516 (No. 4554); Al-Durr al-Manthūr, 5: 269.
an amulet round their neck and upper arm, attributing to it the magical power. They believed that it could protect them from misfortunes and prolong their life span. A poet said:

[If he dies Muzaynha leaves no successor

Put on him O Muzayn! The amulets.]

This means that by wearing the pearls (amulet) around his neck, it keeps him from dying.

‘Urwa ibn Ḥizām said:

[I commended a fortuneteller from Yamāmah

And a fortuneteller of Najd for that they do not cure me

They do not neglect any prayers that they knew

And of all medicines (salwah) that they poured on me

They said: [May Allāh cures you! By Allāh we are armless

Before the burdens that your ribs must carry!]

According to them, the term salwah refers to the remedy by which a stone that has been plunged into (a pot of water) and that water (can be used) to console and cure the (pain of affection between) lovers. Such (a remedy) is the type of tiryāq that the Prophet reproved of if it is used for that intention even if one is granted with that ability. However, if one drinks it (for medicinal purposes) and hoping for a cure from Almighty Allāh then, there is no harm in it. (In addition), tiryāq should not consist of snake flesh. And Ibn Sīrīn reproved of (tiryāq) which consists of al-humah, that is the venom found in the snake flesh.”
id. “Indeed, anything that promotes (magic incantation) is roved and (especially) that which is in non-Arab wordings as well are devoid of mentioning the name of Almighty Allâh or His words, as found in His Book of which are embedded with benefits. s is the real meaning intended of the saying of (the Prophet): nyone who resorts to witchcraft has not placed his trust in (Allâh).] d nothing is reprehensible if anyone who seeks refuge in Allâh or h the Beautiful Names of Allâh, the Exalted and Glory. This is reason why the Prophet SAAS has said to one of his companions, relation to a group of people who used to practice incantations ng (the verses) of al-Qur’ân and received some remunerations out hat practices: [Some people received remunerations through false antations but you received the remuneration through true antations.]”

EXAMPLE OF CONTRADICTORY HADÎTH ON THE INKING OF WATER

They said: “You have narrated form Ibn al-Mubârak who rated from Qatâdah and the latter from Anas that the Prophet AS forbade a man from drinking while he was standing and as) asked him in relation to eating and he said: [Even much more eating!548] They also said that you have narrated from ‘Abd al-zâq who narrated from Mu‘ammar, who narrated from Ayyûb narrated from Nâfi‘ and the latter from Ibn ‘Umar that the

‘Ardât al-Ahwâdhi, 8: 57 (No. 1881); Al-Musnad, 4: 363 (No. 12870); Mushkil al-Athâr, 3: 18.
Prophet used to drink while he was standing. \textsuperscript{549} Thus, there is contradiction (in it)!" 

328. Abū Muḥammad said: "We affirm that there is no contradiction in (those sayings) for in the first ḥadīth the Prophet SAAS forbade the man from drinking and eating while he was walking. In other words, it is proper for him to eat and drink placidly and not to drink hurriedly especially when he is on retreat or while walking for he will suffer from suffocation or coagulation in his chest due to (the liquid). The Arabs said: [Stand up for our needs!] and this does not mean that one should be standing per se but it includes: [Be quick for our needs! Or be attentive to our needs!] As such, al-Aʾshā said:

[He stands for the justice of his tribe] 

And forgives or avenges if he wants]

The expression: [He stands for the justice] means he avenges and goes all out until he achieves what he wants. It does not mean that he stands still per se. And the expression is (explained) in the saying of Allāh, the Exalted and Glory: [Others, who, if entrusted with a single silver coin will not repay it unless you constantly stood demanding.\textsuperscript{550}] This (verse) does no mean that you should remain standing per se.”

"As for the second ḥadīth: [He used to drink while he was standing] which means that he was not walking or running. There is no harm in it for he has done it placidly just like when he was in the state of sitting.”

\textsuperscript{549} Kanz al-ʾUmmāl, 15: 458 (41826, 41827).
\textsuperscript{550} Sūrah Āl ʾImrān, 3: 75.
II. EXAMPLE OF CONTRADICTORY \textit{HADITH} ON IMPURE WATER

9. They said that you have narrated from the Prophet SAAS who declared in more than one \textit{hadith} saying: “Nothing could impure water!”\textsuperscript{551}” Then, you also narrated that he said: “When the quantity of water reaches two \textit{qullah} (pitcher), it is not (considered) impure.\textsuperscript{552}” This indicates that if the quantity of water is less than \textit{a qullah} then it is impure. Thus, this contradicts the first \textit{hadith}.

0. Abū Muḥammad said: “We affirm that it does not contradict the first \textit{hadith}. Indeed, when the Prophet SAAS said: [Nothing could impure the water] he meant it in general (sense) and in most cases he referred to the wells and lakes where there is abundant of water and expressed this (sentence to include both) in general and particular usages. It is similar when somebody says: [Nothing stops the torrential falls but the wall halted some of them], he meant it as an abundance of water and not otherwise. Similarly, if somebody says: [Nothing resists the fire!], he does not mean it as the fire of a lamp at goes off by a wind blow, not even the sparkles. But he as ferring to the burning inferno. Then it is explained to us about the \textit{a qullah} that is the quantity of water for us to differentiate between pure and impure water.”

\begin{footnotes}
\item[551] Sunan Abū Dāwūd, 1: 17 (No. 66); Al-Musnad, 1: 507 (No. 2100, 2102), 1: 608 (No. 2566), 1: 660 (No. 2806, 2807); Al-Mustadrak, 1: 159; Mawārid, 1: 81 (No.116); Al-Mu'jam al-Kabīr, 8: 104 (No. 7503); Sunan al-Dāraquṭnī, 1: 224 (No. 45).
\item[552] Sunan al-Dāraquṭnī, 1: 16 (No. 15); Sunan Ibn Mājah, 1: 172 (No. 517); Sunan al-Dārīnī, 1: 187.
\end{footnotes}
CIV. EXAMPLE OF CONTRADICTORY HADITH ON HAJJ

331. They said: "You have narrated from Ismā'il ibn 'Ulayyah who narrated from Ayyūb who said to him that 'Abd Allāh ibn Abū Mulaykah has narrated from al-Qāsim and the latter from 'Ā'ishah saying: [I pronounced the ihlāl for hajj.] And 'Abd Allāh informed that he has narrated from 'Urwh that she said: [I pronounced the ihlāl for 'umrah!]"

332. Abū Muḥammad said: "We affirm that each of the two hadith has its own explanation and there are no mistakes attributed either to al-Qāsim or 'Urwah. Indeed, the companions of the Prophet were on their way to Makkah upon their talbiyah (observance) for hajj and the Prophet requested them to perform tawaf (circumambulation), sa'i and pronounce their tahallul (break up from hajj). Then, they were to continue to perform 'umrah and all of them (pronounced) their ihlāl (annul the hajj) and they were to be in the state of tamaṣṣu' (rest, enjoyment). The Prophet said: [If I do not have the offering with me, I will pronounce the ihlāl myself.] And then Abū Dharr said: [This constitutes the disjunction of hajj, meant for them, in particular!] This (opinion) is accepted by most of the jurists. Indeed, 'Ā'ishah has to first, pronounce the ihlāl for hajj and informed al-Qāsim saying: [I pronounced the ihlāl for hajj] and later annulled it in order to perform 'umrah. And (that is the reason as to why) she informed 'Urwh, saying: [I pronounced the ihlāl for 'umrah]. In both contexts, she is correct for she pronounced the ihlāl for hajj and later for 'umrah upon the request of the Prophet."

553 Kanz al-'Ummāl, 5: 122 (No. 12327); Al-Musnad, 10: 186 (No. 26610); Sunan al-Boyhaqi, 4: 579 (No. 8786).

554 Sahih Muslim, 34 (No. 213); A'rāidat al-Āhwadhī, 4: 142 (No. 906); Al-Musnad, 5: 33 (No. 4283).
V. EXAMPLE OF HADITH INVALIDATED BY REASON

3. They said: "You have narrated that the Prophet SAAS said: he evil eyes almost precede the divine decree. [555] The two sickly as of Ja'far ibn Abū Talib were brought to (the Prophet) and he sed: [Why are they so sick?] They replied: [The evil eyes have icken them!] He said: [Chant them!] Indeed, in more than one dīth he has forbidden witchcraft. They said: [How could the evil es act from a distance and able to make people sick. This is conceivable and illogical.]"

4. Abū Muḥammad said: "We affirm that this is inconceivable illogical from the perspectives of religion and philosophy of ich they ascribed to and of which they referred to in all action (of irs). And indeed people are different in their dispositions. Some them possess evil eyes to strike upon and some do not have. There people whose bites are as harmful as the bites of the dogs with ies or the bites of the snakes that are fatal. And some people are affected by the bite of the scorpion and instead the scorpion dies of that bite.”

la. “A black man was brought to al-Mutawakkil. This man came in a faraway desert and used to eat living snakes and weasels by ng their heads. Another man was also brought to (al-Mutawakkil) that man used to eat burning ashes, just like eating a male ích, without being burned off or hurt by it. The poor Bedouins o live far from cultivated lands eat snakes and all kinds of animals crawl. Some eat geckoes of which flesh are more harmful than snakes and tinīn (a poisonous plant). Abū Zayd said in his song:

Al-Musnad, 10: 413 (No. 2754).
[By Allāh! If I submit sincerely to Him

I would be a devoted slave who eats geckoes].

Here, it informs you that devoted slaves eat geckoes. Who then could deny that there exist amongst men who have in (their genes) venom or harmful character? And (who could deny that there exist) people who, when they look at an object that they like can carry in their eyes the virtuous (deeds) or even the venom that can inflict illness on others? A scholar of logic claims that a man, who had hit a snake with his stick, died (because of it) and that there are some snakes which kill human beings by staring at them or with their sounds. Such are the opinions of the philosophers. It is said that al-Nadr ibn Shumayl had narrated from Abū Khayrah, who said: [Al-abtar is a kind of snake that is light blue in color and has a twisted tail. If it moves in front of human being and nobody will be alive if it sees him, and any conceiving mothers, who look at it will loose their babies – indeed, it is the evil among the snakes!] This is the description that is in agreement with the scholar of logic (like Aristotle). From here it is said that a snake could kill people from a distance because its eyes could emit venom into the air and target the object it sees. Similarly, (a snake that produces a fatal vibration) which penetrates through the ear of a person could prove to be fatal.”

334b. “There is a similar case related to the evil eyes and was mentioned by al-Asma‘ī. He informed me: [I saw a man who has evil eyes and I seek refuge (from Allāh) against him and (by His grace) that man became a one-eyed man. That (one-eyed man) said: [When I see a thing, which I am amazed of, I feel the heat radiating from my eye!] Similarly, (in a case whereby) a woman, who had frowned while shaking a container containing milk, the milk turned
despite her hands and clothing being clean. This is well known it can be explained that her odor reaches the milk (and causes it \textit{are} sour). And when she enters an orchard (her odor) causes y plants to wilt even though she does not touch them. Likewise, a \textit{er} (made of flour) at home can be spoilt due to the presence of a all) piece of watermelon. (An \textit{act of} peeling off the colocynth evoke tears (to one's eyes) and so also would the \textit{act of pounding he} mustard seeds or slicing the onions (can evoke tears). It also sens that a man was looking at a red eyed man, and it evokes s in his eyes until they turn red. This can be attributed to heat ating from the sick eyes. If a person yawns, others will also start ning. And the Arabs said: [It is faster than the epidemic of ning!] Often that a sorcerer can influence the audiences through ning. When one starts yawning, the others will do so and this is ct of trickery! The sorcerer also hypnotises patient through the of chanting as if this frees (the patient) from his ailment.”

eed, if there are several children living in a house and one of \textit{n} suffers from smallpox, others will later be infected. The anation is that the patient exhales (the virus) into the air and will at the one who has yet to be infected. This has nothing to do with contagious eyes but it is the infection of the virus from one to the r.”

for the claim made by the Bedouins that the evil-eyed man kills m he wants or incapacitates anyone with his eyes or that when he ds in the pathway where animals used to go for their drink, and s at any animals, he could kill them; certainly, this is false. Al-äî said, in relation to the saying of Almighty Alläh: [And the lievers would almost trip you up with their eyes when they hear
the message.\[556\] it means throwing the evil eyes that are striking at you just like some people who strike the camel which comes from the water (basin). For us, this interpretation is incorrect. The meaning is that they will stare at you with hostility that will almost make you falter. This is proven from the expression of the poet:

[They advance (others) when they meet in camp

Their glances make the feet falter.]

This means that their harsh and evil (glances) cause the feet to slip over. These are (expressed by) the enemies' eyes, which are full of hatred. And people said: [He gave a distrustful glance!] or [He stared at him!] or [I gave him a sharp glance!] and in relation to this the saying of Almighty Allah explained: [Looking at you with a look of one swoon in at the approach of death.\[557\] This means that the dead one has a fixed eye and never blinks. And Allah, The Exalted and Glory said: [At length when the sight is dazed\[558\] and if the term baraqa is read in (mansub form), it means that the eye is sparkling. And if the claim of the Bedouins is true, then (the evil eyed men) could kill whoever they want or incapacitate whoever they wish, but Allah, Praised be to Him, has never given this (ability) to anybody."

334c. "To my mind, an individual who has evil eyes but he fears that he might inflict (pain) on whom he likes, must immediately invoke a du'a' (prayer) and glorify (Allah) for His blessing just as the Prophet SAAS had said: [If you are amaze with one of your brethrens let him invoke a prayer on him!] Indeed, if it is true that the man of evil eye has the ability to inflict pain on the object that amazes and attracts

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556 Sûrah al-Qalam, 68: 51.
557 Sûrah Muhammad, 47: 20.
558 Sûrah al-Qiyamah, 75: 7.
1, he will go all out to get it himself. As such this type of eye is known as the carnal soul of the eye for it works according to the of the carnal soul. There is a hadith that says: [There is no chant kept against the evil eye or the deadly animals or ulcers or the nai soul.] The term al-nafs (carnal soul) here is synonymous to evil eye and al-humah means snakes, scorpions and other deadly mals. And the term al-namlah means ulcer that comes from him (the body). And to seek the remedy, the Prophet SAAS said: each Ḥafṣah the chant against ulcers, carnal soul and evil eyes! relation to dogs, Ibn ‘Abbās said: [They are of hins, an inferior sp of genie. If it comes to you during your meal, give it nething to eat for it has a soul!] Here, he means to say that dogs ve eyes and its presence can inflict pain on people who are eating.”

7. EXAMPLE OF TWO INCONTRADICTORY HADITH TRANSACTION

5. They said: “You have narrated from Ḥammād who narrated in Qatādah who narrated from al-Ḥasan and the latter from nuraḥ that the Prophet SAAS forbade forward selling of animals other animals. You also narrated from Muḥammad ibn Ishāq o narrated from Yazīd ibn Abū Ḥabīb who narrated from Muslim

Sunan Abū Dāwūd, 4: 10 (No. 3884), 4: 11 (3889); ‘Aridat al-Ahwadhī, 8: 162 (No. 2057); Sunan ibn Mājah, 2: 1161 (No. 3513); Al-Musnad, 7: 212 (No. 19929), 7: 216 (No. 19950), 7: 230 (No. 20030); Al-Mustadrak, 4: 413; Kanz al-Ummāl, 10: 62 (No. 28371); Mushkil al-Āthār, 2: 516 (No. 4555, 4558, 4559).
Refer to no. 172a.
‘Aridat al-Ahwadhī, 5: 196 (No. 1237); Sunan ibn Mājah, 2: 763 (No. 2270); Al-Musnad, 5: 43 (No. 14336), 7: 258 (No. 20163), 7: 275 (No. 20258), 7: 279 (No. 20284), 7: 430 (No. 20996); Sunan al-Dārāquṭnī, 3: 59.
Ibn Jubayr who narrated from Abū Sufyān who narrated from ‘Amr ibn Ḥuraysh and the latter from ‘Abd Allāh ibn ‘Amr that the Prophet SAAS commanded him to form a troop of soldiers and when the consumption of the camels (out of charity) has depleted (the Prophet) commanded him to replace the (consumed) camel with (the ratio of) one to two animals. This therefore contradicts the first ḥadīth.”

336. Abū Muḥammad said: We affirm that there is no contradiction between the two ḥadīth, praised be to Almighty Allāh! This is because the first ḥadīth forbids the sale of an animal for another one. It is unlawful to buy an object that is not in the hands of the seller. Hence, the Prophet SAAS forbade it. This (type of sale) is also known as the sale of description. Likewise, if you sell an animal for another one, you pay for the price of an object that is not in the hand of the other party. Thus, this is unlawful.”

336a. “In the second ḥadīth: [I commanded you to replace the camels out of charity by (the ratio of) one to two animals.] Here, it concerns the loan that is related to the advanced payment in cash or gold or animals as opposed to loans on foods or dates or animals in a particular condition within a stipulated period. Here, the amount of the payment is not precisely in the hands of the borrower who needs to pay it during the stipulated period. As such the juridical judgment in law is different from that of the judgment on sale. Indeed, during a transaction, it is unlawful to buy a thing that is not in the hands of the other party. But in relation to loans, it is lawful for the borrower to pay the amount of loan although (the property) is not yet in the hands of (the borrower) at the moment of the (signing of) the loan.”

563 Al-Musnad, 2: 578 (No. 6604).
s for the depleting (resources for consumption related to) the
nests, out of charity, the Prophet SAAS commanded the
placement (through loan) a camel, either young or tall or strong or
ing (four years) and unfit for war or traveling with two camels.
re, it is possible to say that one young and strong camel (out of
rity) is worth two or three or four (ordinary) camels.”

II. EXAMPLE OF TWO CONTRADICTORY HADITH ON
ENSTRUATION

7. They said: “You have narrated from Jarīr who narrated from
Shaybānī, who narrated from ‘Abd al-Rahman ibn al-Aswad, who
rated from his father and the latter from ‘Ā’ishah saying that
ing menstruation cycle, the Prophet SAAS requested us to put on
r (feminine towel or pad) and then enjoyed intimate (relationships)
us. Beware that (not many) among us who are able to control
passion as the Prophet did for himself.”564 You also reported that
x al-‘Azīz ibn Muhammad had narrated from Abū al-Yamān and
latter from Umm Dhurrah saying that ‘Ā’ishah informed her:
en I have my menses, I did not sleep on my bed but on the
et.”565 And the Prophet does not have any (intimate relationship)
me until I am free from my menses.] They said that this hadīth
tradicts the first one.”

3. Abū Muhammad said: We affirm that the first hadīth is an
hectic hadīth. Indeed, it was also narrated by Shu’bah who
rated it from Maṣūr who narrated from Ibrāhīm who then
rated form al-Aswad and the latter from ‘Ā’ishah. And she said

Sunan Abū Dāwūd, 1: 71 (No. 273).
Sunan Abū Dāwūd, 1: 70 (No. 271).
that the Prophet SAAS requested (his wives), upon their menses to put on izaar and then have (intimate relationship) with her.\textsuperscript{566} This chain of narrators is slightly different from that of Abū al-Yamān who has narrated from Umm Dhrurrah and the latter from ‘Ā‘ishah. It is not possible for ‘Ā‘ishah to say: [I enjoyed intimate relationships with him during my menses] and at other times [I do not have any relationship with him during my menses, and I do not sleep on my bed but on the carpet. And the Prophet does not come near me until I am free from my menses]. One of these narrators must be a liar for the liar does not lie to himself. How could one ascertain who are sincere, good and pious persons? In fact, there is no Sunnah or a verse from the Book that prevents a person from having intimate relationships with his wife, who is on her menses and she puts on her izaar. It is only among the scholars of Magian who reprove having intimate relationships with their menstruating wives.”

CVIII. EXAMPLE OF ḤADĪTH INVALIDATED BY REASON

339. They said: “You have narrated that the Prophet SAAS has said: [A dream remains on the leg of a bird as long as it is not interpreted. When it is interpreted, it becomes reality!\textsuperscript{567}] They asked: [How can a dream remain on the leg of a bird? Can you delay the event of happiness or misery by delaying the act of interpreting it for if you interpret it, it becomes a reality? Then, this proves that if one does not interpret it, it will not take place.”

\textsuperscript{566} Sunan Abū Dāwūd, 1:70 (No. 268); Kanz al-Ummāl, 9: 625 (No. 27713).
\textsuperscript{567} Sunan Abū Dāwūd, 4: 305 (No. 5020); Sunan Ibn Mājah, 2: 1388 (No. 3914); Al-Musnad, 5: 457 (No. 16182); Al-Mu’jam al-Kabīr, 19: 206 (464); Mushkil al-Arkār, 1: 295; Kanz al-Ummāl, 14: 364 (No. 41390).
Abū Muḥammad said: “We affirm that these wordings originate in the Arabs. To explain of uncertain things, they will say: [He is the leg of a bird or between the claws of a bird or on the horn of aelle!] meaning that he is uncertain or unstable. Speaking of al-
jāj ibn Yūsuf, a man said:

[It seems that my heart is between the claws of a bird
Fearfully gliding high in the sky
To avoid a man of whom I knew
When he returns he will inflict evil and it is true!]

explain about a person’s fear of the desert, al-Marrār said:

[It seems that her heart is at the desert
Tied to the horns of gazelle.]

is means that she is jumpy (out of nervousness) as if tied to the
ms of a gazelle, for the gazelle (by nature) is jumpy and the same
es for whatever that is placed on the horn. Umru’ al-Qays said:

[In truth it is the day that I live in Qidār
As if I and my companions are on the horn of a brown gazelle.]

is means that we are unsafe and unstable and it is as if we are on
horns of a gazelle.”

Qa. “Similarly, in the dream related to the leg of a bird – it glides in
atmosphere and as soon as it is interpreted, it will take place.
is does not mean that it takes place according to the interpretation
anyone, but it has to be done by a rightly guided and wise man.
en, how could a layman who makes mistakes, shuns virtues and
gives erroneous interpretations but is considered as a dream interpreter? Indeed, a good interpreter is the one who never commits mistake as Allāh, the Exalted and Glory says: [If it be that you can interpret visions\textsuperscript{568}], meaning: if you are able to interpret them. It does not mean that all kinds of dreams can be interpreted for many of the dreams are hallucination. Some are (related to) temperaments or inner thinking or inspired by satan. The only authentic dream is the one brought by the angel of vision related to the Book several times.”

340b. Abū Muḥammad said: “Yazīd ibn ‘Amr ibn al-Barā’ said that ‘Ubayd Allāh ibn ‘Abd al-Majīd al-Ḥanāfī had narrated from Qurrah ibn Khālid who said that he heard Muḥammad ibn Sirīn had narrated from Abū Hurayrah that the Prophet said: [Dreams are of three kinds; the euphoric dream that comes from Almighty Allāh, the nightmare that comes from satan and the dream where a man sees himself talking to his own self during sleep.\textsuperscript{569}] Sahl ibn Muhammad said that he had narrated from al-lığını who narrated from Abū al-Miqdām or Qurrah ibn Khālid saying that he was in the company of Ibn Sirīn when somebody was questioning him about a dream. (Qurrah) said: [I estimated that (Ibn Sirīn) has interpreted one out of forty dreams or he would say: {I assume that...}]. This is the authentic dream or vision that glides (in the atmosphere) As soon as it is interpreted by a knowledgeable man who is an expert in analogical reasoning and knows well the methodological principles in interpreting dreams and also receives divine succor, the event would take place according to his interpretation.”

\textsuperscript{568} Sūrah Yūsuf, 12: 43.
\textsuperscript{569} Sunan al-Dārīmī, 2: 125; Sunan Abū Dāwūd, 4: 305 (No. 5019); ‘Ariḍat al-Aḥwadḥī, 9: 90; Al-Durr al-Manṣūhr, 14: 363 (No. 41385).
VIV. EXAMPLE OF ḤADĪTH INVALIDATED BY NAŻAR

1. They said: "You have narrated from the Prophet SAAS that he said: [Undertake the work which you are capable of doing for mighty Allāh never tires until you are tired (of it)⁵⁷⁰] Here, you id that Almighty Allāh feels tired when you are tired of it – and mighty Allāh never feels tired in any condition!"

2. Abū Muḥammad said: "We affirm that if the interpretation that cy have suggested be accepted, then it is a grievous and pernicious cor. For (the Prophet) meant to say that Allāh, Praised be to Him, ver feels tired as long as you do not feel tired of it. The example n be seen in the ordinary expression. This horse does not feel tired long as the horseman does not feel tired. Here, it does not mean to y that it feels tired at the same time as the horseman. If such were be the meaning, than the horse is powerless as compared (to other horses) for it becomes weak just like other (horses). In reality, this orse does not get tired even though the horseman feels tired."

..we can also say that an eloquent man or a talkative man: [So and so never stop talking even if his opponent stops!] Here, it eans that the man never stops talking even though his opponent ay stop. If one means for him to stop then this expression will not ant him a particular merit above his opponent and he deserves no aises (from others). An exact expression can be seen in a poem tributed to the nephew of Ta’abbaṭa Sharran, but some attributed it Khalaf al-Aḥmar:

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[Hudhayl endures to be a brave man.

He never feels tired being hurt as long as others do not tired]

Here, it means that he does not feel tired of being hurt if others feel so. If it means otherwise, then he deserves no merits since he will be at the same level as others — indeed, it means that they feel tired of being hurt but he is not affected by it.”
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TA’WIL MUKHTALIF AL-HADITH: AN ANNOTATED TRANSLATION is a work of translation of an Arabic text into English. This text is worthy to be translated because it deals with the need to understand and appreciate (1) the reason behind the citation of the hadith of the Prophet, (2) the dynamism of the context of the hadith of the Prophet, (3) the correct and proper method of hadith interpretation and (4) the method of contextualizing the ahadith of the Prophet in the contemporary life.

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