

A Series of Ideological Researches

A Critical Assessment of *Sahih al-Bukhari* and *Sahih Muslim*

Ayatollah al-Sayyid ‘Alī al-Ḥusaynī al-Mīlānī

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Islamic Truths Center

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In the Name of God, the Beneficent, the Merciful

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Foreword

With the prophetic mission of Prophet Muhammad (s), the seal of the prophets, the last and the most perfect divine religion was conveyed to humanity and prophethood came to an end.

The religion of Islam emerged in Mecca and after twenty three years of arduous efforts made by the Messenger of Allah (s) and a handful of his loyal companions it spread all over the Arabian Peninsula.

The continuation of this divine mission was a task that was publicly entrusted on Dhul Hijja, the eighteenth, by Allah, the Glorious, to Ali (a.s), the commander of the faithful and the first personality after the Holy Prophet (a) in the world of Islam.

With the proclamation of Hazrat Ali's guardianship and succession on this day, divine blessings were completed and the religion of Islam was perfected, being announced as the only religion chosen by Allah. That was how unbelievers and pagans got disappointed from destroying Islam.

Soon after [the demise of the Messenger of Allah (s)], some of the companions of the Holy Prophet (s) based on their pre-hatched conspiracies, brought deviation in the course of guidance and leadership. They closed the gate of the city of knowledge putting Muslims in perplexity. From the very beginning of their rule, they placed the truths of Islam – that were like the shining sun – behind the dark clouds of doubt and skepticism by putting a ban on recording [true] prophetic traditions, spreading fabricated [prophetic] sayings and using the methodology of hypocrisy and deception.

Obviously, in spite of all conspiracies hatched by the enemies of Islam, the truths of Islam and noble sayings of the Messenger of Allah (s) were promulgated by the Commander

of the Faithful, Ali (a.s), his successors and a few of his devout companions and those truths kept flowing and manifesting themselves in one way or the other in the course of history. By explaining the truths, they did away with the doubts, hesitations, illusions, and unfounded beliefs inculcated by the enemies of Islam, making truths clear to all.

In this respect, great scholars and men of knowledge such as Sheikh Mufid, Sayyid Murtadha, Khaja Nasir, Allamah Hilli, Qadhi Nurullah, Mir Hamid Husain, Sayyid Sharafuddin, Allamah Amini etc. are like shining stars for they are the ones who defended Islamic truths, explained the realities of the school of Ahlulbayt (a.s) and dealt with spurious arguments using their tongues and pens.

In our era, one of the scholars and researchers who has, with his eloquent pen and expressive writing, explained the truths of the religion of Islam and astutely defended the leadership and wilayah (guardianship) of the Commander of the Faithful, Ali (a.s) is Ayatollah Sayyid Ali Husaini Milani.

The Islamic Truths Center is proud to embark on reviving the fruitful and precious works of that great researcher by reviewing, translating and publishing them in a bid to make them available to students, scholars and those who are in search of Islamic truths.

The book in your hand is a translation of one of his works, intended to acquaint the English audience with Islamic truths. It is expected that this humble effort will earn the pleasure of the Remnant of Allah, the Imam of Time [the twelfth Shiite Imam] may Allah hasten his reappearance.

Islamic Truths Center

A Critical Assessment of *Sahih al-Bukhari* and *Sahih Muslim*

In the Name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the worlds and may prayer and peace be upon our master and Prophet, Muhammad, and his pure progeny, and may Allah's curse be upon all their enemies from the first to the last one.

Introduction

Sunnites consider the two books of *Sahih al-Bukhari* and *Sahih Muslim* as correct from the beginning to the end, dealing with them like revelation. They have based all their principle beliefs on the basis of their content.

Sunnite researchers refrain from considering as fabricated any narration that has appeared in these two books, for the position of these two books is very high in their eyes.

The present work studies these two books and some of the narrations they contain, in order to make it clear that not all the narrations these two books contain are authentic (sahih) and that one cannot say that the narrations that have not appeared in these two books are false.

I have, also, made other researches in this area, which are

published together with other works of mine. This work, however, includes those researches.

Esteemed readers will find out that this research has cited only the words of great imams and well-known memorizers (of narrations) of Sunnites.

This research consists of two parts:

1. A critical assessment of *Sahih al-Bukhari*
2. A critical assessment of *Sahih Muslim*

I ask Allah, the Exalted to make this work a success, benefitting readers as all success lies in His hand.

Al-Sayyid 'Alī al-Ḥusaynī al-Mīlānī

Part One

A Critical Assessment of *Sahih al-Bukhari*

Chapter One

Bukhari as a Narrator

It has to be mentioned right in the beginning that Abu Zur'ah Razi and Abu Hatam Razi have abandoned citing narrations from Bukhari, prohibiting others as well to quote narrations from Bukhari.

Abu Zur'ah and Abu Hatam on Bukhari

In his *al-Tabaqat al-Shafi'iyya al-Kubra*, Subki quotes Taqi al-Din b. Daqiq al-'Aeed as saying: The honor of Muslims is one of the pitfalls of Hell. Two groups of people stand around it: narrators and rulers. Subki goes on saying: In my point of view, the opinion mentioned by some that Abu Zur'ah and Abu Hatam shunned citing Bukhari's narrations because of Bukhari's belief in Qur'an as being created is an instance of the above-mentioned word. May Allah help Muslims! Is it permissible for some to abandon Bukhari who is considered as a forerunner in hadith science and an imam of Sunnites?!¹

In his *al-Du'fa wa al-Matrukin*, Shams al-Din al-Dhahabi has mentioned the name of Bukhari among the weak and rejected. Regretting this, Manawi says: Bukhari is the ornament of Islamic community, honor of the imams, author of the most authentic book after the Holy Qur'an and owner of

¹ - *Al-Tabaqat al-Shafi'iyya al-Kubra*, vol. 2, p. 230, *Siyar A'lam al-Nubala*, vol. 12, p. 462.

perpetual excellence. Commenting on him, Ibn Khuzaima says: Bukhari is a divine sign that walks on land.

In his *al-Kashif*, Dhahabi says: Bukhari was a religious minded, pious person with utmost dignity.

In his *al-Du'fa wa al-Matrukin*, he, nevertheless, ignoring his being a Sunnite, says that Raziyan (Abu Hatam Razi and Abu Zur'ah Razi) have abandoned Bukhari due to the latter's belief in the creation of Qur'an when it is recited.

Because of his belief in the Holy Qur'an as being created, people spoke ill of him and that was why Abu Zur'ah Razi and Abu Hatam Razi refrained from narrating his narrations.

Dhahabi goes on saying: I have only quoted his words. I ask Allah to forgive him and to grant us good health. I feel lonely and take refuge to Him.¹

In his *Mizan al-I'tidal*, Dhahabi, commenting on Ali Madini, says: Ali b. Abdullah b. Ja'far b. Hasan is a memorizer of narration and an outstanding figure of his time. One of the objections concerning Aqili is that he has mentioned the name of Ali b. Abdullah in his *al-Du'fa*, saying: He was a supporter of Ibn Abi Dawood and was a member of Jahmiyya, but, Allah willing, his narrations are (good) unaffected by these objections. Abdullah, son of Ahmad b. Hanbal told me: My father used to narrate us narrations from Ali b. Abdullah, but he would never mention his name, saying: Somebody told me. He eventually gave up narrating from him.

It needs however to be said that the narrations of Ali b. Madini are mentioned in Ahmad's *Musnad*.

Ibrahim Harbi has also left aside the narrations transmitted by Ali Madini, for he was inclined towards Ahmad b. Abi Dawood, doing favor to him.

It was similarly on account of this that he avoided mentioning his narrations in his *Sahih*, just as Abu Zur'ah and

¹ -*Fayz al-Qadir*, vol. 1, p. 24.

Abu Hatam avoided mentioning the narrations reported by his disciple, Muhammad (Bukhari), due to his belief that Qur'an was created.

Abd al-Rahman b. Abu Hatam says that Abu Zur'ah did not narrate Bukhari's narrations because of what happened to Bukhari during the time of 'tribulation'¹,²

A glance at biography of Abu Zur'ah Razi

Abu Zur'ah Razi (d. 264 AH) is a great Sunnite imam. Comparing him to Muslim, Tirmidhi, Nisa'i and Ibn Maja, Dhahabi says: Ubaidullah b. Abd al-Karim (known as) Abu Zur'ah Razi, a memorizer of narration is a great scholar. He has narrated from Abu Nu'aim Isfahani, Qa'nabi, Qabisa and other scholars of their category here and there. On the other hand, Muslim, Tirmidhi, Nisa'i, Ibn Maja, Abu 'Awana, Muhammad b. Husain, Qatan etc. have narrated narrations from him.

Ibn Rahwaih says: Any narration that is not recognized by Abu Zur'ah is worth nothing.

Commenting on him Dhahabi says that his merits are too many.³

Ibn Hajar has also placed the above-mentioned four names beside his name, saying: Ubaidullah b. Abd al-Karim b. Yazid b. Farrukh, Abu Zur'ah Razi was an imam, memorizer (hafiz), reliable, well-known and one of the eleven imams.⁴

Commenting on him, Yafi'i says: Abu Zur'ah is a memorizer of narration and a great scholar ...

¹ - it is worth mentioning that the issue of 'divine word' and the issue of Qur'an as being created or not created were appealing to Muslim scholars during the time of caliphs. It gave rise to sad disputes and differences among Muslims, known in the history as 'tribulation of creation of Qur'an'. For further information, see, *Mawsu'a al-Mustafa wa al-Itra*, p. 594.

² - *Mizan al-Itidal*, vol. 5, pp. 167, narration no, 5880.

³ - *Al-Kashif*, vol. 2, p. 223, narration no. 3607

⁴ - *Taqrib al-Tahdhib*, vol. 1, p. 497, narration no. 4850.

Speaking about him, Abu Hatam says: No doubt, there is no one that can replace him scientifically, jurisprudentially and in matters of preservation and honesty. I know no one in the world, who can reach him (in terms of knowledge and excellence). Ishaq b. Rahwaih says: Any narration Abu Zur'ah does not know by heart is not credible.¹

Khatib Baghdadi says: Ubaidullah b. Abd al-Karim b. Yazid b. Farrukh, Abu Zur'ah Razi was a divine imam, an outstanding memorizer of narration, truthful and a narrator of numerous narrations. Several times he visited Baghdad, held dialogues with Ahmad b. Hanbal and narrated narrations. Among the people of Baghdad, Ibrahim b. Ishaq Harbi, Abdullah b. Ahmad b. Hanbal and Qasim b. Zakariya Mutarraz have narrated narrations from him ...²

A glance at biography of Abu Hatam Razi

Let's now take a look at the biography of Abu Hatam Razi who died in the year 227 AH. Commenting on him Dhahabi says:

Muhammad b. Idris Abu Hatam Razi was a memorizer of narration. He heard narrations from Ansari and Ubaidullah b. Musa. His son, Abd al-Rahman b. Abu Hatam, Abu Dawood, Nisa'i and Muhamili have narrated his narrations. Regarding him, Musa b. Ishaq Ansari says: I saw no one who was as good as Abu Hatam in terms of memorizing narrations. He died in Sha'ban 277 AH.³

Speaking about him Sam'ani says: Abu Hatam was an imam of his time. The scholars used to refer to him to find a solution to the problems related to narrations. He was full of virtues. He was a memorizer of narration and a great well-known scholar. He used to travel and visit scholars.⁴

¹ - *Mir'at al-Junan*, vol. 2, p. 131.

² - *Tarikh Baghdad*, vol. 10, pp. 326 and 337.

³ - *Al-Kashif*, vols. 3 and 6, p. 4761.

⁴ - *Al-Ansab*, vol. 2, p. 279.

Placing the names of Abu Dawood, Nisa'i and Ibn Majah beside his name, Ibn Hajar says: Muhammad b. Idris b. Munzir, b. Dawood b. Mehran Hanzali, Abu Hatam Razi was a great memorizer (of narration) and an imam... In their commentaries on the Holy Qur'an, Abu Dawood, Nisa'i and Ibn Majah have narrated his narrations... In his *al-Kuna*, Hakim Abu Ahmad says: Abu Hatam b. Idris [is such a great scholar] that Muhammad b. Ismael Ju'fi, his son Abd al-Rahman, his friend Abu Zur'ah etc. have narrated narrations from him.

Abu Bakr Khallal says: Abu Hatam was a leading figure in narration. He narrated many things from Ahmad, which are available to us in a scattered form and are unusual.

Ibn Kharsh, commenting on him, says: he was trustable and a person of high understanding.

Nisa'i, regarding him says: He was a credible person.

Lalka'i, talking about him, says: Abu Hatam was an imam, memorizer of narration, outstanding and a professional researcher.

Commenting on him, Khatib Baghdadi says: Abu Hatam was a leading figure and a memorizer who was credible. He was known for his knowledge and virtues. He died in 277 in Ray.¹

Zuhli and his criticism of Bukhari

One of the great Sunnite imams who have criticized Bukhari is Muhammad b. Yahya Zuhli. He questioned the reputation and credibility of Bukhari, accusing him of introducing innovation in religion.

Elaborating on his life, Subki quotes Abu Hamid b. Sharqi as saying: I saw Bukhari in the funeral ceremony of Sa'id b. Marwan. This is while Bukhari used to avoid answering any question by Dhuhali about his name, surname and weakness.

¹ -*Tahdhib al-Tahdhib*, vol. 9, pp. 27-30.

After one month had hardly passed ever since the occurrence of this event, Dhuhali said: Those who attend Bukhari's lectures are not allowed to attend my lectures. This is because it is written to me from Baghdad that Bukhari has talked about the createdness of the Holy Qur'an. Though I told him not to accept this view, he continued to believe in it. So do not approach him!

After relating the words of Abu Hamid Sharqi, Subki says: Based on what he is reported to have said (with which we will deal later), Bukhari is a person who believes that Qur'an is created. This is while Muhammad b. Yahya Dhuhali says: Anyone who thinks that Qur'an is created is an innovator and thus it is not allowed to associate with or talk to him. Anyone who thinks that Qur'an is created is a disbeliever.

Mentioning the same thing, Ibn Hajar Asqalani quotes Abu Hamid Sharqi as saying: I heard Muhammad Yahya Dhuhali say: Qur'an is Allah's words and is not created. Anyone who considers it as created, is an innovator and it is not allowed to associate with or talk to him. From now onward, anyone who visits Muhammad b. Ismael Bukhari, must be accused of having such a belief. This is because those who attend Bukhari's lectures, advocate his school of thought.¹

A glance at Dhuhali's life

Dhuhali was one of the professors of Bukhari, Abu Dawood, Tirmidhi, Nisa'i and other great scholars of narration. Ibn Abi Dawood called him 'commander of the faithful in hadith sciences'.

Commenting on him, Dhahabi says: Bukhari, four of the authors of *Sihah Sitta*, Ibn Khuzaima, Abu 'Awana and Abu Ali Madini narrated narrations from him. This is while Bukhari, due to a dispute he had with him, does not mention

¹ - *Huda al-Sari*, p. 492.

his name. Ibn Dawood says: Muhammad b. Yahya narrated us narrations and was an imam in hadith sciences.

Concerning him, Abu Hatam, says: He was an imam of his time. He died at the age of 86 in the year 258 AH.¹

Speaking about him, Sam'ani says: In his era, Dhuhali was the imam of the people of Nayshabur, and a leading scholar.²

Safdi says: Imam Dhuhali Naishaburi was the master of narrators and the memorizer of narrations. He listened to the narrations of various narrators and all narrators –except Muslim – have narrated his narrations. Dhuhali himself says: To obtain knowledge and acquire narrations, I travelled three times, for which I spent as much as one hundred fifty thousand (Dinars).

Regarding him, Nisa'i says: Dhuhali is a credible and reliable person.

Talking about him, Abu Amr Ahmad b. Nasr Khaffaf says: I saw Muhammad b. Yahya in a dream. I asked him as to what Allah had done to him. He said that Allah had forgiven him. “What did He do with your narrations?” I asked. “They wrote my narrations with gold and put them on a lofty place.” He answered.³

Bukhari and his deviation from the path of Ahl al-Bayt

Ibn Dihya's opinion

The great Sunnite scholars such as Abu Zur'ah, Abu Hatam, Zuhli and other professors of Bukhari have treated him with contempt, considering him as misled. Their mistreatment of Bukhari was the worldly consequence of his deviation from the path of Ali, the commander of the faithful and the Holy Prophet's progeny (a.s), his treatment of them with contempt and his concealment of their virtues and merits. In his *Sharh*

¹ - *Al-Kashif*, vol. 2, p. 88, Narration no. 5274.

² - *Al-Asbab*, vol. 3, p. 181.

³ - *Al-Wafi bi al-Wafayat*, vol. 5, p. 186, Narration, no. 2235.

Asma al-Nabi, Allama Zu al-Nasabain, Ibn Dihya says: In his *Sahih*, in a chapter on al-Maghazi, Bukhari relates the following story:

Before Farewell Hajj, Ali b. Abi Talib (a.s) and Khalid b. Walid were dispatched to Yemen. Ahamd b. Uthman narrates from Shuraih b. Muslima, from Ibrahim b. Yusuf b. Ishaq b. Ibu Ishaq, from his father, from Abu Ishaq who quotes Barra as saying: The Holy Prophet (s)¹ sent me along with Khalid b. Walid to Yemen. Thereupon he sent Ali (a.s) as Khalid's successor to Yemen!

The Holy Prophet (s) addressing Ali (a.s) said: Tell Khalid's companions that they can stay with you or come back to Medina. I was among those who stayed with Ali (a.s). I received several awqiya² (a quantity of gold) from war booties.

Muhammad b. Basharr narrated from Rowh b. Ibada, from Ali b. Suwaid b. Manjuq, from Abdullah b. Buraidah who quoted his father as saying: The Holy Prophet (s) dispatched Ali (a.s) (to Yemen) to take khums from Khalid. I deemed Ali an enemy. As he (Ali) (chose for himself a female slave from the war booties and) took bath I told Khalid: Do you not see this?

When we came back, I related the story to the Prophet (s).

The Holy Prophet (s) said:

يا بريده أتبغض عليا؟

O Buraidah! Do you hate Ali?

I said: Yes.

He said:

¹ - Though the name of the Holy Prophet in Sunnite sources is followed by (peace be upon him), an imperfect form of salutation, we use the letter (s) after the name of the Holy Prophet in order to refer to (peace be upon him and his progeny), a perfect form of salutation, suggested by the Holy Prophet himself.

² - Awqiya is a unit of measurement. Here it stands for a quantity of gold etc. from war booties.

لا تبغضه فإن له في الخمس أكثر من ذلك

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Do not hate him for his share of khums is more than this.

After quoting these two narrations, Zu al-Nasabain says: As you see Bukhari has narrated this narration incompletely. To narrate such narrations incompletely is the habit of Bukhari. His deviation from the right course is the outcome of his mismanagement and lack of prudence.

Imam Ahmad Hanbal has related the above-mentioned story fully and correctly. Qazi Adil, the remainder of great scholars of Iraq, Taj al-Din Abu al-Fath Muhammad b. Ahmad b. Mandae – who heard this narration in Wasit, a city in Iraq – has narrated this story from Raees Abu al-Qasim b. Hasin, a reliable person, from Waez Abu Ali Husain b. Mazhab, a credible person, from Abu Bakr Ahmad b. Ja'far b. Hamdan Qati'i, another reliable person, from Imam Abd al-Rahman Abdullah, from his father Abdullah Ahmad b. Hanbal – a Sunnite imam- who said: Yahya b. Sa'id quoted Abd al-Jalil as saying: I attended a meeting that was attended by Abu Majliz and Buraidah's two sons.

Abdullah b. Buraidah said: I did not hate anyone as much as I hated Ali. I befriended that person –though I did not like him before – just because he was an enemy of Ali. That person was dispatched along a group of horsemen to Yemen. I accompanied him as well. I accompanied him just because he considered Ali as his enemy.

In this military expedition, we took some people as captives. The person in question, reporting this to the Holy Prophet (s), said: Send someone to determine the khums of the booties.

The Holy Prophet (s) sent us Ali (a.s). Among the captives, there was a slave woman who was the best. Ali specified khums and divided the war booties. Thereupon Ali got out of his tent, with the drops of water dripping from his head. We said: O Aba al-Hasan, why did you do like this?

He said: Did you not see the slave woman among the captives? While dividing war booties and specifying khums, I allocated her as khums. Thus, she was possessed by the Prophet's progeny and me as a member of the Prophet's progeny. That is why I made intercourse with her.

Ibn Buraidah says: The person in question (Khalid) wrote another report to the Holy Prophet (s) and I asked him to send me as confirmer of the courier!

He sent me as a witness. When the letter was read to the Holy Prophet (s) I confirmed it. It was at this moment that the Holy Prophet (s) took my hand saying:

أَتَبْغِضُ عَلِيًّا؟

Do you make enmity towards Ali?

I said: Yes.

He said:

فَلَا تَبْغِضْهُ وَإِنْ كُنْتَ تَحِبُّهُ فَازِدْ لَهُ حَبًّا فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَنُصِيبَ آلَ عَلِيٍّ فِي الْخُمْسِ أَفْضَلَ مِنْ وَصِيْفِهِ

Do not make enmity towards him. If you befriend him improve your friendship. By Allah in whose hand is Muhammad's life the share of Ali's descendants is more than a female slave.

Ibn Buraidah continues: After I heard this from the Holy Prophet (s) I liked no one as much as I like Ali (a.s).

He further said: By Allah who has no associate there was no intermediary between me and the Holy Prophet (s) except my father.¹

Elsewhere in his *Sharh Asma al-Nabi*, after narrating a narration from Muslim, he says: I commenced my discussion with a narration from Muslim, because he has related this story completely. This is while Bukhari has related it incompletely and as you see he has, based on his own methodology, omitted certain parts of it. He has been criticized on account of his

¹ - *Al-Mustawfi fi Asma al-Mustafa*, manuscript.

relating stories incompletely especially stories related to Ali (a.s).

A glance at Ibn Dihya's life

It is worth noting that Abu al-Khattab b. Dihya was one of the greatest and most well-known Sunnite scholars and memorizers. Elaborating on his life, Ibn Khallakan says:

Abu al-Khattab Umar b. Hasan b. Ali b. Muhammad b. Jameel b. Farrukh b. Khalaf b. Qums b. Mazlan b. Malal b. Badr b. Dihya b. Fruh Kalbi, known as Zu al-Nasabain was from Blanes, Spain. He was a memorizer of narration. That was how he describes himself through his own notes.

Ibn Dihya said: His mother is Amat al-Rahman, daughter of Abdullah b. Abu al-Bassam Musa b. Abdullah b. Husain b. Ja'far b. Ali b. Muhammad b. Ali b. Musa b. Ja'far b. Muhammad b. Ali b. Husain b. Ali b. Abi Talib (a.s). That is why he said he had two lineages with one ending to Dihya and the other to Husain (a.s).

Ibn Dihya introduces himself as the grandchild of Abu al-Bassam. He was a famous scholar. He knew very well prophetic narrations and the sciences related to them. He knew Arabic syntax, etymology and poems. He also knew about Arab wars. In order to acquire narrations, he several times travelled across Spain, meeting scholars and masters. He went to Barr al-‘Adwa in Morocco and met the scholars over there.

He went to Egypt in Africa and then to Syria and Iraq. In Baghdad he listened to the narrations of some of the companions of ibn Hasin whereas in Wasit, he gave his ear to the narrations of Abu al-Fath Muhammad b. Ahmad b. Mandae.

He also travelled to Iraq ‘Ajam (present Iran), Khurasan and Mazindaran. He made all these trips in order to meet narration scholars and to learn narrations from them. Meanwhile, other narrators would also benefit from him.

In Isfahan, he listened to the narrations of Abu Ja'far Saidalani whereas in Nayshabur he gave his ear to the narrations of Mansur b. Abd al-Mun'im Farawi.¹

Commenting on Ibn Dihya, Jala al-Din Suyuti, in his *Bughya al-Wu'at* says:

Abu al-Khattab, Umar b. Hasan b. Ali b. Muhammad b. Jameel b. Farrukh b. Dihya Kalbi Andulusi was a memorizer of narration and a reputed man of knowledge and virtue. He knew the science of narration and the issues related to it. He knew Arabic syntax, etymology and poems. He was aware of the history of Arab wars. He travelled and listened to narrations. Malik Kamil, the king of his time, founded Kamiliyya Dar al-Hadith for him in Cairo. He appointed him as the Sheikh of this establishment.

Ibn Salah and others narrated narrations from him. He died on Rabi' al-Awal the fourteenth in the year 633 AH.²

In his *Husn al-Muhazira* as well, Suyuti deals with his life, saying:

Abu al-Khattab Ibn Dihya, Umar b. Hasan Andulusi was an imam, scholar, great memorizer. He was in possession of profound knowledge of narration. He also knew about Arabic etymology and language. He wrote many books and chose Egypt as his settlement.

He took upon himself to train Malik Kamil, the king of his time. He taught in Kamilia Dar al-Hadith. He died on Rabi' al-Awal the fourteenth in the year 633 AH.³

Bukhari and Ghadir narration

It is on account of his extreme prejudice (towards Shiism) that he criticizes the successively narrated Ghadir narration. Ghadir

¹ - *Wafayat al-A'yan*, vol. 3, pp. 448 – 450 and 497.

² - *Bughyat al-Wu'at fi Tabaqat al-Nufus wa al-Nijat*, vol. 2, p. 218 and Narration no. 1832.

³ - *Hasan al-Muhadara bi Mahasin Misr wa al-Qahira*, vol. 1, p. 201.

narration is narrated by more than one hundred companions of the Holy Prophet (s). The standard of Ghadir narration is far above the standards of a successively reported narration. Great Sunnite scholars who know narrations admit that Ghadir narration is a successively reported narration. This is what the books compiled by Sunnite scholars tell us. For example, in order to find it, one can refer to Jalal al-Din Suyuti's *al-Azhar al-Mutanathira fi al-Akhbar al-Mutawatira wa al-Fawaeed al-Mutakathira fi al-Akhbar al-Mutawatira*, Noor al-Din Azizi's *Sharh al-Jami' al-Saghir*, Manawi's *Sharh al-Jami' al-Saghir*, Ali Qari's *al-Mirqat*, Jamal al-Din Muhaddith Shirazi's *al-Arbaeen fi Manaqib Amir al-Mu'mineen*, *al-Sayf al-Maslul* by Shah Waliullah's student, father of the author of *Tuhfa Ithna 'Ashariyah*, Ibn Jawzi's *Asna al-Matalib* etc.

Commenting on Ghadir narration, Ibn Taymiyyah says: It is said that the Holy Prophet (s) said: Of whomsoever I am a master, Ali is his master.

This narration is not in *sihah*, but scholars have narrated it and people have differed on it. It is said that Bukhari, Ibrahim Harbi and a group of scholars have criticized it.¹

It has to be noted that Bukhari criticized some of the chains of this narration but Ibn Taymiyyah attributed the criticism to the narration itself.

Major Sunnite scholars and Ghadir narration

If Bukhari criticizes Ghadir narration itself then in response it can be said that a number of major Sunnite scholars have explicitly rejected the views of those who are skeptic about Ghadir narration no matter who they are. Badakhshi, for example, says:

هذا حديث مشهور و لم تكلم في صحته الا متعصب جاحد لا اعتبار بقوله فان الحديث كثير الطرق جدا و قد استوعبها ابن عقده في كتاب مفرد و قد نص الذهبي على كثير من طرقه

¹ - *Minhaj al-Sunna*, vol. 4, p. 136.

This is an authentic and famous narration. Those who cast doubt on its authenticity are prejudiced and deny the truth. Their words are not reliable, because this narration is narrated via numerous ways. In his *al-Mufrad*, Ibn Uqda has assessed it utterly. Dhahabi has also mentioned that many of its chains are authentic. A Great number of the Holy Prophet's companions have reported it.

Ibn Jazari and Ghadir narration

Hafiz b. Jazari has also accused those who deny Ghadir narration of being ignorant and prejudiced.²

Let's now take a cursory look at Ibn Jazari's life. Ibn Jazari Shafi'i is a famous memorizer of narration. He has written many books. Scholars have praised him and his works.

Ibn Hajar 'Asqalani has dealt with Ibn Jazari's life, calling him a 'memorizer' and an 'imam'. He says: He was a master of the science of recitation all over the Islamic world. He was the first one who wrote a comprehensive book on supplication titled *al-Hisn al-Hasin min Kalam Sayyid al-Mursalin*. He was well-known in Yemen and was praised a lot ...

He gave importance to recitation. That is why he wrote an invaluable appendix to Dhahabi's *al-Tabaqat al-Qurra* and composed an ode on three recitations. He also wrote *al-Nashr bi al-Qara'at al-'Ashr*... He was called a great imam and ... On the whole, he was a unique and well-known person. People benefited from his writings. He was like a sun shining in the sky.³

Another scholar who has treated his life in detail is Sakhawi. Enumerating his professors in different sciences, he

¹ - *Nazal al-Abrar be Ma Sahha min Manaqib Ahl al-Bayt al-Athar*, vol. 21.

² - *Asna al-Matalib fi Manaqib Ali b. Abi Talib*, p. 48.

³ - *Anba al-Ghumr be Anba al-Umr*, vol. 3, p. 467.

said that he had many licenses for giving fatwa, teaching, and recitation. He presided over the board of reciters at 'Adiliyya Madrasa in Damascus.

Sakhawi has also dealt with his trips to different countries and his interesting accounts. He has shed light on his works and described all of them as useful. Among his works is *Asna al-Matalib fi Manaqib Ali b. Abi Talib*.

He says: Commenting on Jazari, Tawoosi says: He was unique in narrating and memorizing narrations, jarh and ta'dil (the science of praising and criticizing) and knowing early and later narrators.

Thereupon Sakhawi relates the words of Ibn Hajar concerning him...¹ Ibn Jazari died in the year 833 AH.

Bukhari and his skepticism about Imam Sadiq's narrations

It is one of the signs of Bukhari's animosity towards the Holy Prophet's progeny and his deviation from their conduct, that he did not mention Imam Sadiq's narrations in his book and above all he cast doubts on some of his narrations!!

With all insolence, commenting on Imam Sadiq, Bukhari says: No one from among the four imams has taken juristic rules from Ja'far [Sadiq (a.s)], but they have narrated his narration along with the narrations of others, with the difference that the narrations of others are much more than those of his. The narrations by Zuhri cannot be thus compared to those of Ja'far [Sadiq (a.s)] in terms of strength and number.

When some of his narrations were narrated to him by Yahya b. Sa'id Qattan, he objected to and cast doubt on them. It was because of this that he refrained from narrating his narrations. The ability of Ja'far [Sadiq (a.s)] in memorizing

¹ - *Al-Daw al-Lami' li Ahl al-Qarn al-Tasia*, vol. 9, p. 255- 260.

narrations is far less than the memorization abilities of those referred to by Bukhari!!¹

Sunnite scholars and the claim of loving the Prophet's progeny

Look! How this arch enemy of the Prophet's progeny has cast doubt on this Holy Imam on the basis of Qattan's words.

This is while great Sunnite scholars – whether in the past or in the present – have said that it is necessary to love, respect and follow the Holy Prophet's progeny (a.s) to the extent that they distance Sunnites from making enmity towards the Holy Prophet's progeny and acquit those who objected the Prophet's progeny, put their credibility to question or turn away from them. They consider the attribution of such matters to Sunnites as something that originates from Shiite prejudices. Kabuli considers the following as the nineteenth prejudices of Shiites (against Sunnites), saying: Sunnites have gone to extremes in making enmity towards the Holy Prophet's progeny. Ibn Shahr Ashub and most Shiite scholars, mentioning such topic, have regarded Sunnites as the enemies of the Holy Prophet's progeny. But this is a big lie! This is because it is one of the indisputable conditions of faith that one should love the Holy Prophet's progeny more than one loves oneself. One of the narrations that one can mention here is the narration narrated by Bayhaqi, Abu al-Sheikh and Daylami. The Holy Prophet (s) says:

لايؤمن احد حتى اكون احب اليه من نفسه و تكون عزتي احب اليه من نفسه

No one is a believer unless he loves me more than himself and my dignity is more important to him than his.

Tirmidhi and Hakim have also narrated from Ibn Abas that he has quoted the Holy Prophet (s) as saying:

احبوا اهل بيتي بحبي

Love my progeny on account of loving me.

¹ - *Minhaj al-Sunna*, vol. 7, p. 533.

Sunnite scholars are of the view that anyone who does not love the Holy Prophet's progeny betrays the Holy Prophet, whereas the Holy Qur'an says:

لا تخونوا الله و الرسول¹

Do not betray Allah and the Apostle.

Likewise, anyone who makes enmity towards the Holy Prophet's progeny, makes enmity, in fact, towards the Apostle of Allah. A poet has beautifully described this, composing:

فلا تعدل باهل البيت خلقا فأهل البيت هم أهل السعاده
فبغضهم من الإنسان خسر حقيقى و حبههم عباده

Do not consider anyone as equal to Prophet's progeny. This is because it is only the Prophet's progeny who are the people of happiness. Making enmity towards them is a real loss and loving them is worship.

Sunnite scholars deem it necessary to say salawat (peace be upon the Holy Prophet's progeny) in prayers. Sheik Farid al-Din Ahmad b. Muhammad Nayshaburi says: Anyone who believes in Muhammad (s) and does not believe in his progeny is not a believer. All scholars and mystics are unanimous on this issue with no one denying it.²

Are they honest when they make this claim?

As a matter of fact, Sunnite scholars claim that "anyone who believes in Muhammad (s) and does not believe in his progeny is not a believer". On the other hand, all scholars and mystics are unanimous on this issue with no one denying it.

Let's now ask them this question: if you are honest when you make this claim, what do you say about Qattan, Bukhari, Ibn Taymiyyah and the likes?

Commenting on Safina narration (my progeny is like Noah's ship. Anyone who boards it will be saved and anyone

¹ - *Qur'an*, 8/27.

² - *Al-Sawa'iq al-Mubiqa*, Manuscript.

who leaves it will be drowned) Shah Abd al-ziz Dehlavi says: This narration shows that salvation and guidance is the result of loving and following the Holy Prophet's progeny. Any deviation from this path will bring about one's perdition.

As the discussion proceeds, Shah Abd al-Aziz Dehlavi considers affection towards and obedience to the Prophet's progeny as a peculiarity of Sunnites!!¹

If Shah Abd al-Aziz is honest in his claim he must comment on those who put to question the reputation of Imam Sadiq (a.s).

One must not think that Qattan, Bukhari and their advocates criticized Imam Sadiq (a.s) not because of their animosity towards him but because of scientific studies and religious precautions. Such a view is wrong. This is because if Ibn Taymiyyah's words (concerning Imam Sadiq) are not deviation and animosity, then what are they? Can we find any other example for deviation and animosity? If Ibn Taymiyyah is not an enemy of the Prophet's progeny then who is their enemy who is deviated and prejudiced? Was it the intensity of religious precaution and piety that caused Bukhari to leave aside the narrations of Imam Sadiq (a.s) and other imams and to give space in his *Sahih* to narrations by misled and corrupt individuals like Akrama who had deep hatred towards the Holy Prophet's progeny? How can thus one excuse Bukhari and justify his deed?

Bukhari and Dhuhali have questioned the credibility of one another in a manner that tells us they were lewd. Bukhari avoids mentioning Zuhli's name explicitly. Despite all this animosity, he relates Zuhli's narration but refrains from mentioning Imam Sadiq's narrations!!

¹ - *Tuhfa Ithna Ashariyah*, p. 219.

Qattan and his criticism of Imam Sadiq (a.s)

Qattan has also put to question the reputation and credibility of Imam Sadiq (a.s). This has appeared in Sunnites' rijal books. Within two sentences he criticizes Imam Sadiq (a.s) saying: I do not accept him. Elsewhere he again said: I like Mujalid more than I like him.

Elaborating on Imam Sadiq's life, Dhahabi says: Abu Abdullah Ja'far b. Muhammad Sadiq's mother is Umm e Farwa, daughter of Qasim b. Muhammad. His maternal grandmother is Asma, daughter of Abd al-Rahman b. Abu Bakr. Ja'far Sadiq said: Abu Bakr has brought me to this world twice.

He listened to the narrations of Qasim, Ata and his father (Muhammad Baqir (a.s)), Shu'ba and Qattan have narrated his narrations. Qattan says: I do not accept him....¹

Elsewhere Dhahabi mentions: Ja'far b. Muhammad b. Ali is a reliable person, though Bukhari has not mentioned his narrations. Yahya b. Mu'in and Ibn Udai consider him as credible, though Qattan says that he likes Mujalid more than he likes him.²

Who is Mujalid b. Sa'id?

Given the preceding discussion, most Sunnite scholars have questioned the credibility and reputation of Mujalid b. Sa'id. Commenting on him Dhahabi says: Mujalid b. Sa'id b. Umair Hamadani is a popular figure with narrations though weak. He narrated narrations from Qabas b. Abu Hazim and Sha'bi. Yahya Qattan, Abu Usama and others have narrated narrations from him.

Speaking about him Ibn Mu'in and others says: One cannot rely on Mujalid's narrations.

¹ - *Al-Kashif*, vol. 1, p. 149/807.

² - *Al-Mughni fi al-Duafa*, vo. 1, p. 211 narrator, no. 1156.

Talking about him, Ahmad says: No one has reported as many marfu' (chainless) narrations as Mujalid has done. One must not pay attention to his narrations.

Nisa'i says that Mujalid is not strong in terms of transmitting narrations.

Ashaj says that Mujalid is a Shiite.

Dar Qutni says that Mujalid is weak in terms of narrating narrations.

Bukhari says: Yahya b. Sa'id has always criticized Mujalid whereas Ibn Mahdi has refrained from narrating his narrations.

Fallas says: I heard Yahya b. Sa'id say: If I asked Mujalid to begin all his narrations with the phrase "from Sha'bi, from Masruq, from Abdullah" he would do it.

When Tahhan, Mujalid's maternal uncle was asked as to why he did not record Mujalid's narrations when he was in Kufa he said: because Mujalid keeps long beard.

In my point of view, some scholars have rejected Mujalid's narration "If I willed, Allah would give me mountains of gold and silver" as false. Mujalid has narrated this narration in marfu' format from Sha'bi, from Masruq, from 'Aisha.¹

This is part of the views of biographers concerning Mujalid b. Sa'id whom Qattan preferred to Imam Sadiq (a.s). You can now judge yourself about the characters of Qattan, Bukhari and their co-thinkers on the basis of justice and religious standards.

Dhahabi and Imam Sadiq (a.s)

Albeit Dhahabi has considered Imam Sadiq (a.s) as reliable, he has made no objection to Qattan and Bukhari's prejudice against Imam Sadiq (a.s). On the contrary, in his *al-Mizan*, he has mentioned the criticism made by Qattan and Bukhari against Imam Sadiq (a.s), saying:

¹ - *Mizan al-Itidal*, vol. 6, p. 23, narrator no. 7076.

Ja'far b. Muhammad b. Ali b. Husain Hashimi, Abu Abdullah is among great, benevolent and truthful imams. Bukhari has refrained from narrating from him. Yahya b. Sa'id says that he likes Mujalid more than he likes him.

Mus'ab b. Abdullah quotes Darawardi as saying: Malik refrained from narrating from Ja'far (Imam Sadiq (a.s)) before the dominance of Bani Abbas. If he narrated anything from him he would add the name of another narrator to his name.

Ahmad b. Sa'id b. Abu Maryam quotes Yahya as saying: I did not ask Yahya b. Sa'id anything about the narrations of Ja'far (Imam Sadiq (a.s)). It was because of this that he asked: Why do you not ask him about the narrations of Ja'far.

I said: I do not like his narrations.

Yahya b. Sa'id said: If Ja'far is a memorizer he can narrate the authentic narrations of his father.¹

In his preface to this book, Dhahabi, on the other hand, points out that he does not intend to mention the names of those great scholars of jurisprudence whom Bukhari and Ibn Udai have criticized.²

Is the position of Imam Sadiq (a.s) lower than that of some of the lewd companions (of the Holy Prophet (s)) such as Amr b. al-As, Busr b. Artat and the likes? Were Shafi'i and others better off than Imam Sadiq (a.s)?

No doubt, they were not. Thus, it is prejudice against and animosity towards the Holy Prophet's progeny that make one commit such a grievous sin. One must take refuge in Allah from such sins.

Who is Qattan?

Let's now see how Sunnite scholars have exaggerated in praising Qattan while elaborating on his life. Sam'ani says:

¹ - Ibid, vol. 2, p. 143, narration no. 1521.

² - Ibid, vol. 1, p. 113.

Qattan is a person who sells cotton. Qattan was called Qattan for he was a seller of cotton. His full name is Abu Sa'id, Yahya b. Sa'id b. Farrukh Ahwal Qattan. He was among the slaves of Bani Tamim and the imams of Basra.

He narrated narrations from Yahya b. Sa'id Ansari and Hisham b. Urwa and the people narrated his narrations.

Qattan died on Sunday in the year 198 AH. When a person asked Allah to cure his illness when he was ill, he would say: I like that which Allah likes.

He was among the top figures of his time in memorizing narrations, piety, reason, understanding, virtue, religion and knowledge. It was he who taught Iraqis how to record narrations.

He spent most of his time in learning about reliable narrators and leaving aside weak ones. Ahmad b. Hanbal, Yahya b. Mu'in and Ali b. Madini have learnt the science of hadith from him.

Talking about him, Amr b. Ali Fallas says: Yahya b. Sa'id Qattan used to recite the entire Qur'an in every twenty four hours. He used to pray for as many as one thousand people. In the final hours of afternoon, he would go out of his house in order to relate narrations for people.

He narrated narrations from Yahya b. Sa'id Ansari, his homonym, Hisham b. Urwa, 'Amash b. Juraih, Thawri, Shu'ba, Malik etc. He said that he had accompanied Shu'ba for twenty years during which time he had learnt as many as three to ten narrations from him every day.

Yahya b. Mu'in says: He used to recite the entire Qur'an every night for twenty consecutive years. He used to offer his noon prayers in mosque for forty year in succession, though he was never seen in congregational prayer.¹

¹ - *Al-Ansab*, vol. 4, p. 519.

Speaking about Qattan, he says: His full name is Yahya b. Sa'id Qattan, Abu Sa'id b. Farrukh Tamimi. He was the imam of Basran narrators and was among the followers of the followers. He listened to the narrations of Yahya b. Sa'id Ansari, Hanzala b. Abu Sufyan, b. 'Ajlal, Sayf b. Sulaiman, Hisham b. Hassan, b. Juraih, Sa'id b. 'Aruba, b. Abu Zi'b, Noori, b. 'Aeena, Malik, Mush'ir, Shu'ba and others.

Noori, Ibn 'Aeena, Shu'b, Ibn Mahdi, 'Affan, Ahmad b. Hanbal, Yahya b. Mu'in, Ali b. Madini, Ishaq b. Rahwiyya, Abu Abdi Qasim b. Salam, Abu Khutaima, Abu Bakr b. Abu Shayba, Musaddid, Ubaydullah b. Umar Qawariri, Amr, b. Ali, Ibn Muthana, Ibn Bashir etc. have narrated narrations from him.

All scholars have admitted his imamate, greatness, memorization and his immense knowledge.

Commenting on him, Dhahabi says: Yahya b. Sa'id b. Farrukh, Abu Sa'id Tamimi, Qattan, a great memorizer was the imam of Basran narrators. He has narrated narrations from Urwa, Hamid and Amash. Ahmad, Ali and Yahya have narrated narrations from him.

Ahmad says: Qattan is a unique personality.

Bandar says: Yahya Qattan was the imam of his time. I was in touch with him for twenty years. I think he did not commit even a single sin!

Qattan was top in terms of knowledge and good deeds. He was born in 120 AH and died in Safar 198 AH.¹

Speaking about Qattan, Yafi'i said: Imam Abu Sa'id Yahya b. Sa'id Qattan was from Basra. He was memorizer of narration and a great scholar. Bandar says: I was in touch with him for twenty years. I think he did not commit even a single sin!

Ahmad b. Hanbal said: Qattan was a unique personality.

¹ - *Al-Kashif*, 3, p. 243, Narrator, no. 6258.

Ibn Mu'in said: He used to recite the entire Qur'an every night for twenty consecutive years and pray in mosque for forty years without any cessation.¹

Incredible claims

The above-mentioned scholars were aware of Qattan's words concerning Imam Sadiq (a.s), but despite that they praised him. These praises determine Sunnites' attitude towards the Holy Prophet's progeny (a.s).

Thus, we cannot agree with some Sunnite scholars who say that Sunnites respect the Holy Prophet's progeny and appealed to them. It cannot be accepted that someone loves the Holy Prophet's progeny and praises their enemies!

The story of Ibn Madini's *al-Ilal*

One of the objections that target Bukhari's piety and credibility is his way of approaching *al-Ilal* written by Ibn Madini, his teacher.

In his *al-Tarikh*, Muslima b. Qasim (based on what is narrated)², says: Bukhari wrote his *Sahih* in order to compete Ali b. Madini who had written *al-Ilal* and was not willing to publish it.

Considering his book as very great and useful, he did not narrate its narrations to anyone. One day Ali b. Madini went somewhere to do something. [Utilizing the opportunity], Bukhari visited one of his children. He proposed to him to lend him *al-Ilal* to study for three days in return for one hundred Dinars.

Being attracted by the charms of Dinars, Ibn Madini's family lent it to him and asked him to return it after three days.

Bukhari got the book that was consisting of one hundred volumes and distributed them among one hundred writers

¹ - *Mir'at al-Junan*, vol.1, p. 352.

² - See *Lisan al-Mizan*, vol. 6, p. 43 for his life.

asking each one to transcribe and edit his portion within twenty-four hours.

As expected, the writers in question completed its transcription and editing within twenty-four hours.

After accomplishing the task, Bukhari returned *al-Ilal* to Ali b. Madini's son, saying that he studied but only parts of it.

Not knowing about what had happened, Ali b. Madini arrived home. Bukhari now studied the book and memorized its content. He had good relations with Ibn Madini. Ibn Madini would devote one day to the people of narration, elaborating on the weakness and chains of narrations.

After some times, Bukhari visited Ibn Madini. "Where are you? I have not seen you for a long time?", Ibn Madini said. "I was busy doing something", replied Bukhari.

Thereupon Ali b. Madini narrated some narrations and asked the people of narrations to comment on their weaknesses.

Bukhari replied, while mentioning the exact words of Ibn Madini in his *al-Ilal*. Ibn Madini was surprised by Bukhari's comment and thus he, addressing him, said: How did you know the answer to this question? I have written it in my book. Presently no one except me knows about such issues.

Saddened and sorrowful, Ibn Madini came back home. At his home, he learnt that Bukhari had taken the book from his family after giving them some money. His sorrow continued to increase until he died a short while later.

Now that Bukhari had *al-Ilal* at his disposal he did not need to attend Madini's lectures anymore. That is why he left for Khurasan where he became a jurist making use of *al-Ilal*.

He wrote his *Sahih* and history books and became popular. He was the first scholar who wrote *Sahih* in the world of Islam and other scholars followed in his footsteps and wrote their *sahih* books.

The afore-mentioned story shows that Bukhari was the main factor behind the death of his teacher, Ali b. Madini, for

it was Bukhari who borrowed Ibn Madini's *al-Ilal* from his family through trick and deceit and introduced changes in it.

Chapter Two

Some baseless narrations in Bukhari's *Sahih*

Now that we have shortly studied Bukhari's life, it is time to study Bukhari's so-called *Sahih* in the light of the words of great scholars of narration. Here I will suffice to narrating the objections and criticisms made against some of Bukhari's narrations.

The narration of [Prophet's] proposing to Aisha

From among the baseless narrations of Bukhari's *Sahih* is its narration about the Holy Prophet's proposing to Aisha. According to this narration, when the Holy Prophet (s) asked for the hand of Aisha in marriage, Abu Bakr (Aisha's father) said: I am your brother.

This is now the full text of the narration:

Urwa says: The Holy Prophet (s) asked for the hand of Aisha in marriage.

Answering him Abu Bakr said: But I am your brother.

The Holy Prophet (s) said: You are my brother in religion and thus it is permissible for me to marry Aisha.¹

In his *Fath al-Bari*, Ibn Hajar 'Asqalani has questioned the authenticity of this narration. He quotes Hafiz Mughlatai as

¹ - *Sahih al-Bukhari*, vol. 7, p. 8.

saying: The authenticity of this narration is doubtful. This is because the friendship between the Holy Prophet (s) and Abu Bakr happened in Medina whereas proposing to Aisha was made in Mecca. Thus, how is it logically possible for Abu Bakr to say: “I am your brother”?

Moreover, the Holy Prophet (s) did not personally embark on proposing to Aisha. Ibn Abu ‘Asim narrates from Yahya b. Abd al-Rahman b. Hatib, from Aisha who says: The Holy Prophet (s) sent Khula daughter of Hakim, to propose to me. Addressing Khula, Abu Bakr said: Aisha is the Holy Prophet’s niece. Can she marry him?

Khula came back and related the story to the Holy Prophet (s).

The Holy Prophet (s) told him: Go and tell Abu Bakr that you are my brother in Islam and your daughter thus can marry me.

Khula went to Abu Bar and talked to him about the issue. Abu Bakr said: Invite the Messenger of Allah (s)! Thereupon the Holy Prophet (s) came and Abu Bakr married Aisha to her.¹

The narration of ‘intercession of Ibrahim for Azar’

Among the false narrations of Bukhari is a narration according to which Ibrahim (a.s) will intercede for Azar with Allah on the Day of Judgment. As usual, he repeats this false narration in many places in his *Sahih*. As those who are aware of Islamic doctrines know, this narration puts to question the reputation and credibility of Ibrahim. This is because it proves the following points:

1. Ibrahim (a.s) has disobeyed Allah’s commandments.
2. He has insisted on his disobedience as he has continued interceding for Azar with Allah.

¹ - *Fath al-Bari*, vol. 9, p. 31.

3. He has resisted intellectual reasons that proclaim that it is impossible for anyone to intercede with Allah for polytheists.
4. He has mistakenly thought that the punishment of a disbeliever (like Azar) will bring him the worst of meanness and disgrace.

What is meaner and more disgraceful than this? The stupidest people know that this is wrong not to speak of an infallible Prophet who is appointed to guide people.

5. He did not understand the meaning of Allah's promise that He would protect his dignity and honor.

Here is the text of this narration from *Sahih al-Bukhari's* section on commentary.

Ismael narrates from his brother, from Ibn Abu Dhi'b, from Sa'id Maqbari from Abu Huraira who quotes the Holy Prophet (s) as saying: After meeting his father, Ibrahim addressing Allah, says: O my Lord, You promised me that You would not disgrace me on the Day of Judgment.

Addressing him Allah says: I do not allow disbelievers to enter Paradise.¹

Another narration (available in this regard) says: Ibrahim (a.s) says: O my Lord! You promised me that You would not disgrace me, but which disgrace is worse than disgracing of my father?²

Fakhr Razi's opinion

The Holy Qur'an says:

وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه عدو الله تبرأ منه إن إبراهيم لأواه حليم.³

And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear

¹ - *Sahih al-Bukhari*, vol. 6, p. 202.

² - *Ibid*, vol. 4, pp. 277 and 278.

³ - *Qur'an*, Tawba, 114.

to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.

Commenting on this verse, Fakhr Razi mentions the following points:

One: The relation of this verse to the previous verses can be studied through the following angles:

1. This verse intends to say that Prophet Muhammad (s) is permitted to do what Prophet Ibrahim (a.s) was allowed to do.
2. This verse intends to say that what links this verse to previous verses is the emphasis it lays on detaching oneself from disbelievers whether they are alive or dead. The following verses say that the ordinance of detachment from disbelievers is not confined to the religion of Islam.

Thus, the verse mentioned above indicates the ordinance of detaching from disbelievers was available in Ibrahim's religion as well. That is the reason why the ordinance of detachment from disbelievers is so strong.

3. Here Allah, the Exalted, introduces Ibrahim as 'tender-hearted' and 'forbearing'. Ibrahim being tender-hearted tends profusely to ask Allah's forgiveness for his father, but, despite that, Allah forbids him from asking forgiveness for his father. Others are, thus, more emphatically told not to ask for forgiveness for disbelievers.¹

Thus, according to Fakhr Razi Ibrahim was not allowed to ask Allah's forgiveness for his father and hence he abandoned his father. Thus, it is clear for every Muslim that Bukhari's narration is fake and fabricated!

Moreover, rational reasons also indicate that it is not permissible for anyone to ask for Allah's forgiveness for disbelievers. Speaking concerning this issue, Fakhr Razi says: Elsewhere in another verse, the Holy Qur'an mentions:

¹ - Razi's *Tafsir*, vol. 16, p. 210.

ما كان للنبي والذين امنوا أن يستغفروا للمشركين^١

It is not fit for the Prophet and those who believe that they should ask forgiveness for pagans.

This verse gives two meanings:

1. It is not fit for the Holy Prophet (s) and those who believe to ask forgiveness for pagans and thus, the verse is descriptive in meaning.
2. It is not permissible for the Holy Prophet (s) and believers to ask forgiveness for pagans (and thus, the verse is prescriptive in meaning).

According to the first point, prophecy and faith do not allow you to ask forgiveness for pagans whereas according to the second point it is not lawful to ask forgiveness for pagans.

It is, however, noteworthy that both these point are close to one another in terms of meaning. Allah determines the cause of this prohibition in the concluding part of this very verse, as He says:

من بعد ما تبين لهم أنهم اصحاب الجحيم^٢

After it has become clear to them that they are the inmates of the flaming fire.

Elsewhere the Holy Qur'an mentions:

ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك^٣

Allah does not forgive that anything should be associated with him and forgives what is beside that to whomsoever He pleases.

What is the meaning of these verses? Allah has informed (us) that pagans are the inmates of the flaming fire. As a result, to ask forgiveness for pagans is tantamount to asking Allah not to keep His promises – a thing that is not acceptable.

In addition, Allah has made a decisive decision to punish the pagans. Thus, to ask forgiveness for them is not only

¹ - *Qur'an*, 9/113.

² - *Ibid*.

³ - *Ibid*, 4/48.

useless but also results in the decline of the position of a prophet.

Allah the Glorious says:

ادعوني استجب لكم¹

Call upon Me I will answer you.

On the other hand, He says:

انهم اصحاب الجحيم²

They are surely the inmates of flaming fire.

Thus, to ask forgiveness ends up in the rejection of the content of either of the two verses mentioned above- a thing that is impossible.³

Ibn Hajar Asqalani and justification of this narration

In short, it must be declared that the narration of the intercession of Ibrahim for Azar is fabricated and false. One cannot justify it at all. Perhaps it is because of this that some Sunnite scholars have altered the words of this narration, putting in place of 'Ibrahim' the phrase 'a man'.

As an instance, in his *Fath al-Bari*, Ibn Hajar 'Asqalani narrates:

Ayyub's narration reads: On the Day of Judgment a man meets his father and asks: How am I (as a son of you)?

Father says: You are the best (son of mine).

Son says: Do you obey me today?

Father says: Yes.

Son says: Now hold fast to my garment! Father does so.

Thereupon the son begins walking towards his Lord...⁴

¹ - Ibid, 40/60.

² - Ibid, 9/113.

³ - Razi's *Tafsir*, vol. 16, p. 209.

⁴ - *Fath al-Bari*, vol. 8, p. 405.

Nevertheless, based on what Hafiz Isma'ili, a narration memorizer and others have said one cannot but admit that the above –mentioned narration is false.

Ibn Hajar 'Asqalani says: Isma'ili has questioned this narration casting doubt on its authenticity. After narrating this narration, he says: This is not an authentic narration. This is because Ibrahim knows that Allah does not break His promise. Knowing this, how can he consider the misery of his father as his own misery?

Another scholar says that the narration mentioned above is in contradiction with Allah's words. Allah mentions:

وما كان استغفار ابراهيم لاييه الا عن موعدة وعدها اياه فلما تبين له انه عدو لله تبرأ منه¹

*And Ibrahim's asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him, most surely Ibrahim was very tender-hearted, forbearing.*²

Ibn Hajar tries to justify this narration and give it a new interpretation. He says: In reply it must be said that interpreters differ on when Ibrahim declared himself to be clear of his father.

Some have pointed out that Ibrahim distanced himself from Azar when the latter died as a pagan. Tabari has narrated an authentic narration from Habib b. Abu Thabit, from Sa'id b. Jubair, from Ibn Abbas, which confirms this view. A narration declares that when Azar died Ibrahim (a.s) no longer asked forgiveness for him. It is also narrated from Ali b. Abi Talha, from Ibn Abbas that Ibrahim (a.s) was asking forgiveness for Azar as long as he was alive, but when he died he stopped asking forgiveness for him. The same has been narrated from Mujahid, Qatada, and 'Amr b. Dinar.

¹ - *Qur'an*, 9/114.

² - *Fath al-Bari*, vol. 8, p. 406.

Some others have however said that Ibrahim (a.s) will get disappointed from Azar and will declare himself to be clear of him on the Day of Judgment when Azar gets metamorphosed. This has been touched on by a narration reported by Munzir. We mentioned this narration before. The same has been narrated by Tabari from Abd al-Malik b. Sulayman who says: I heard Sa'id b. Jubair say: On the Day of Judgment, Ibrahim (a.s) will thrice say: O' my Lord! My father! As he says this phrase for the third time, he takes Azar's hand (to go ...) but Azar looks at him angrily. It is at this moment that Ibrahim (a.s) declares himself to be clear of him.

Tabari quotes 'Ubaid b. 'Umair as saying: Addressing his father, Ibrahim (a.s) says: When you were living in the (physical) world, you did not use to obey me when I commanded you, but now I will not leave you alone. Hold fast to my garment. Azar holds fast to somewhere in between Ibrahim's shoulders but it is now that he is changed into a hyena. As soon as Ibrahim sees his metamorphosed face, he declares himself to be clear of him.

Ibn Hajar says: We can accept both of these views. When Azar died as a pagan Ibrahim declared himself to be clear of him and stopped asking forgiveness for him any longer. As Ibrahim sees Azar on the Day of Judgment he takes pity on him and begins asking forgiveness for him. But when he sees the metamorphosed face of Azar he becomes disappointed and declares himself to be clear of him.

Some scholars have mentioned: Ibrahim (a.s) was not sure that Azar died as a disbeliever, for it was quite possible for Azar to have embraced the faith of Ibrahim without letting him know about it. Thus, Ibrahim (a.s), as maintained by the narration, declares himself to be clear of him when he comes to know that he had died before accepting his religion.

Falsity of Ibn Hajar's view

All rational people – not to speak of knowledgeable ones – easily understand that Ibn Hajar's view is false. This is because he first deals with the scholars differing on when Ibrahim (a.s) declared himself to be clear of Azar, which is not relevant to the objection in question.

It is, however, possible that Ibn Hajar wanted to solve the inconsistency that exists between the above-mentioned verse and the holy verse (it is not fit ...) through introducing the Day of Judgment as the time when Ibrahim declared himself clear of Azar. It can be, anyhow, said that this argument is weak from different perspectives.

1. Based on this justification, the verse (when it was clear to him that he was Allah's enemy, he declared himself clear of him) must be taken to be related to the Day of Judgment. This is while the verse in question has introduced the past as the time when Ibrahim declared himself to be clear of Azar. As we know, it is not permissible to overlook the apparent meaning of a verse without a sound reason.
2. Many narrations – some of which are accepted as authentic by Ibn Hajar – indicate that Ibrahim (a.s) declared himself to be clear of Azar in this world. As a result, the verse mentioned above will be in a clear and inevitable contradiction with Ibrahim's asking forgiveness for Azar.
3. If we agree supposedly that there is difference in regard with the time of Ibrahim's declaring himself to be clear of Azar, and that the second opinion is preferable to the first one, the objection raised by some scholars will be answered, but the objection raised by Hafiz Isma'ili will remain unanswered.
4. The determination of the Day of Judgment as the time of 'clearing' will cause divergence in the context of the verse mentioned above. This is because the Holy Qur'an relates the story of Ibrahim (a.s) in order to tell us that Ibrahim (a.s) was told not to ask forgiveness for pagans and he declared himself to be clear of his father despite being kind-hearted and highly forbearing. Other believers are, thus, by no means allowed to ask forgiveness for pagans.

Fakhr Razi who also has such an understanding says: The reason why Allah introduces Ibrahim in these verses as kind-hearted and forbearing is that [Allah intends to tell us that though] his deep love and affection for his father and his kind-heartedness towards him require him to be more kind to his father and children, he declared himself to be clear of father when he came to know that his father was insisting on disbelief. Thus, they must also follow the suit and declare themselves to be clear of pagans. Allah has called Ibrahim as 'forbearing'. This is because tender-heartedness and affection is one of the causes of being 'forbearing'. Being tender-hearted, man becomes more forbearing while getting angry.¹

Thus, if it is meant that Ibrahim (a.s) will declare himself to be clear of his father on the Day of Judgment, how can he conclude that it is highly obligatory for Muslims to declare themselves to be clear of pagans?

It seems that Ibn Hajar 'Asqalani has also sensed the weakness of this answer and that is why he feels obliged to say: It is not possible to answer this... He is however not sure about his stance on the issue in question.

Sufficing to this answer, in his *al-Tawshih*, Jalal al-Din Suyuti says: Ibrahim's demand for forgiveness of his father has been criticized. This is because he was aware of Allah's promise that disbelievers were the inmates of fire.

It has been said in reply that [Ibrahim (a.s) knew about Allah's promise but] when he saw Azar he was overwhelmed with love and affection and thus could not but demand for his forgiveness.²

The above-mentioned answer does not solve the problem. It instead solidifies and strengthens it. This is because it shows the motif behind Ibrahim's action is affection and tender-

¹ - Razi, *Tafsir*, vol. 14, p. 211.

² - *Al-Tawshih fi Sharh al-Sahih*, vol. 4, p. 250.

heartedness. The question however remains as to why Ibrahim shows affection whereas he knows that it is not permissible to ask forgiveness for disbelievers.

One may say that affection and tenderheartedness make it permissible for one to ask forgiveness but it has to be mentioned that such reasoning sounds like a joke, having nothing to do with reality. No one can accept such reasoning.

While presenting his justification, Ibn Hajar said: Some scholars say that Ibrahim (a.s) was not sure that Azar died as a disbeliever.

It he intends to show the weakness of the quotation made above by his remark, then we do not need to criticize it... But if he intends to reject the criticisms made against Ibrahim by this quotation, his view will be in conflict with many authentic narrations that indicate that Ibrahim (a.s) was aware that Azar died as a disbeliever. Ibn Hajar himself has narrated some of these narrations. Suyuti has also touched on some of these narrations in his *al-Durr al-Manthur*.

Commenting on (... فلما تبين له) Qutada as quoted by Ibn Jarir and Ibn Abu Hatam, says: As Azar was dying, Ibrahim (a.s) learnt that it was no longer possible for him to repent.

Abu Bakr Shafi'i in his *Fawa'id* and Maqdisi in his *al-Mukhtara*, Qurbani, Ibn Jarir, Ibn Munzir, Ibn Abu Hatam and Abu al-Sheikh have quoted Ibn Abbas as saying: Ibrahim (a.s) continued to ask forgiveness for Azar until the latter was dead. When Azar died as a disbeliever he declared himself to be clear of him.¹

The narration of 'Prophet praying on the corpse of Ibn Abu Sulul'

One of the baseless narrations of Bukhari – and Muslim as well – is the narration that has appeared in the commentary section of his *Sahih*. Bukhari has quoted Umar as saying: After

¹ - *Al-Durr al-Manthur*, vol. 4, p. 300.

Abdullah b. Ubai died his son, named Abdullah met the Holy Prophet (s) and asked him to give [him] his shirt to shroud Abdullah b. Ubai.

The Apostle of Allah gave his shirt to him. Thereupon he asked the Holy Prophet (a.s) to pray on his corpse.

The Apostle of Allah got ready to pray on the corpse of Abdullah b. Ubai. Umar stood up and snatched the Holy Prophet's shirt saying: O Apostle of Allah! Do you want to pray on his corpse while Allah has forbidden you from doing so?

The Holy Prophet (s) said:

انما خيرني الله فقال: "استغفر لهم او لا تستغفر لهم سبعين مره" و سألزیده علی السبعين.¹

Allah has allowed me to do or not to do it saying: "Ask forgiveness for them or do not ask forgiveness for them. Even if you ask forgiveness for them seventy times, Allah will not forgive them." I will ask forgiveness for him more than seventy times.

Umar said: But Abdullah b. Ubai is a hypocrite!

Ibn Umar says that despite all these the Holy Prophet (s) prayed on the corpse of Abdullah b. Ubai and thus the following verse was revealed:

ولا تصل على احد منهم مات ابدا ولا تقم على قبره

And never offer prayer for anyone of them who dies and do not stand by his grave...²

Why was this narration fabricated?

This narration is fabricated in order to find virtues for Umar b. Khattab. It is totally forged and fabricated. Many Sunni imams, thanks to Allah, have pointed that it is a fabricated narration. For example, Ghazzali, after quoting some

¹ - *Qur'an*, 9/8.

² - *Sahih al-Bukhari*, vol. 6, p. 131.

narrations, points out: This is a false narration. This is because such reports do not bring us certainty. It is no match for numerous narrations quoted to enumerate the virtues of Hatam (Ta'i) and Ali (a.s).

No doubt, the story related about the verse pertaining to asking forgiveness is false. This is because Allah wants to show that Ibrahim is utterly disappointed from receiving forgiveness (from Allah for his father). Thus, one must not think that the Apostle has forgotten all about it.¹

As mentioned by the commentators of *Sahih al-Bukhari*, Baqillani and Imam al-Haramain have also touched on this issue. Qastalani says: Many have faced problem in understanding the liberty (given to Ibrahim) in this verse. We mentioned previously the answer Zamakhshari has given to this objection. The author of *al-Intisaf* states: Scholars have erred in understating this verse to the extent that Baqillani questions the authenticity of this narration saying: We cannot confirm the authenticity of this narration and say that the Holy Prophet said it.

In his *al-Mukhtasar*, Imam al-Haramayn says: This narration is not an authentic narration. In his *al-Burhan*, he again says that scholars of narrations do not confirm the authenticity of this narration. In his *al-Mustasfa*, Ghazali says: It is highly probable that this narration is not an authentic narration. Commenting on his words, Dawudi says: Strangely enough, scholars of narration have not memorized this narration.²

Concerning this issue, Ibn Hajar 'Asqalani says: Ibn Munir is of the view that scholars have erred in understanding this narration to the extent that Qazi Abu Bakr has refuted the authenticity of this narration saying: We cannot confirm the

¹ - *Al-Manhul fi Ilm al-Usul*, p. 212.

² - *Irshad al-Sari ila Sahih al-Bukhari*, vol. 7, p. 155.

authenticity of this narration and say that the Holy Prophet said it.

In his *al-Taqrīb*, Baqillani says: This narration is among narrations quoted by single individuals¹ the authenticity of which we cannot verify. In his *al-Mukhtasar*, Imam al-Haramayn says:

This narration is not an authentic narration. In his *al-Burhan*, he again says that scholars of narrations do not confirm the authenticity of this narration. In his *al-Mustasfa*, Ghazali says: It is highly probable that this narration is not an authentic narration. Commenting on his words, Dawudi says: This is a strange narration that needs further investigation.²

The narration of ‘three lies of Prophet Ibrahim’

One of the baseless narrations of *Sahih al-Bukhari* and Muslim is the narration that alludes to the three lies of Prophet Ibrahim (a.s). The author of *al-Jam’ bayn al-Sahihain* says: Muhammad narrates from Abu Huraira who quotes the Apostle of Allah as saying: Ibrahim lied only three times. He lied two times for the sake of Allah when he said: “I am ill” and “Nay, the chief of them has done it” and once for the sake of Sarah. Accompanied by Sarah who was the most beautiful woman of her time, Ibrahim (a.s) once went to a land that was ruled by an oppressive ruler. When they reached there, he told Sarah to introduce herself as his sister on religious grounds. This is because if the king came to know that she was his wife he would take her.³

¹ - Akhbar Ahad are narrations that do not satisfy the conditions of successively narrated narrations.

² - *Fath al-Bari*, vo. 8, p. 273.

³ - *Al-Jam’ bayn al-Sahihain*, vol. 3, p. 184 Narration no. 2415.

Fakhr Razi rejects this narration

Fakhr Razi criticizes this narration and rejects it saying those who have narrated it are advocates of Hashviya school of thought. He says: One of the advocates of Hashviya school of thought quoted to me the Holy Prophet (s) as saying: Ibrahim (a.s) lied three times.

I said: We do not need to accept such narrations.

To reject my opinion he said: if we do not accept this narration it will imply that we have in fact considered narrators as liars.

I said: Look! If we accept such narrations [it will imply that] we have considered Prophet Ibrahim (a.s) as a liar and if we do not accept them it will imply that we regarded narrators as liars. No doubt, to acquit Prophet Ibrahim (a.s) of lying is far better than acquitting a handful of unknown narrators of

It is worth mentioning that Umar b. ‘Adil has recorded Fakhr Razi’s words and praised him.²

The narration of ‘a prophet setting ants’ nest on fire’

Another fabricated narration narrated by Bukhari is the narration that says that one of the prophets being stung by an ant set the entire nest of ants on fire. Bukhari says: Ismael narrates from Malik, from Abu Zinad, from ‘A’raj, from Abu Huraira who quotes the Holy Prophet as saying: Once a prophet was resting under the shade of a tree when all of a sudden an ant stung him. He got his things collected and then ordered his men to set the entire nest of ants on fire.

Allah said through revelation: Why did you not kill the ant that stung you?!

Fakhr Razi rejects this narration

To reject this narration we will suffice to relating again Fakhr Razi’s words. Shah Waliullah Dehlavi narrates Fakhr Razi’s words and then praises him and accepts his words. He says:

¹ - *Tafsir Razi*, vol. 26, p. 148.

² - *Al-Lubab fi Ulum al-Kitab*, vol. 16, p. 324.

Here Fakhr Razi has said something which reason accepts. He says: In my point of view, Shias are more feeble-minded and are weaker in understanding than the ants in the story of Sulayman. This is because an ant, addressing, its companions said:

قالت نملة يا ايها النمل ادخلوا مساكنكم لا يحطمنكم سليمان و جنوده و هم لا يشعرون¹

One of the ants said: O you ants, get into your dwellings, lest you are not crushed by Sulaiman and his soldiers while they do not know.

The ant knew that Sulaiman's hosts are so perfect morally that they do not crush ants knowingly and intentionally and that they are not unjust to the weak. This is whereas Shias do not know that being in the company of the seal of the Prophets who is the most perfect of them leaves an impact on those who always accompany him and thus does not allow them to be disloyal and to do mischievous acts. Shias accuse the companions of the Holy Prophet (s) of being unjust to his daughter, son-in-law and their children and introducing them as the ones responsible for setting [Imam Ali's] house on fire, usurping his possessions and treating his family unfairly.²

In response, it has to be said that Bukhari and other advocates of the authenticity of this narration are weaker in understanding than ants. This is because they have, by approving of this narration, accepted that it is legal for an infallible prophet to be unjust and cruel!

The narration of 'Prophet eating forbidden meat'

The narration that endorses eating the meat of an animal slaughtered without the mention of Allah's name is another forged narration narrated by Bukhari in his *Sahih* (The Book of Slaughtered).

¹ - *Sahih al-Bukhari*, vol. 4, p. 262.

² - *Qur'an*, 27/18.

Mu'lla b. Asad narrates from Abd al-Aziz b. Mukhtar, from Musa b. 'Uqba, from Salim, from Abdullah who says: Before receiving revelation, the Holy Prophet (s) met Zaid b. 'Amr b. Nufail somewhere at Baldakh¹ and invited him to a meal full of meat.

Zaid b. 'Amr, rejecting the Holy Prophet's invitation, said: I do not eat the meat of an animal slaughtered for an idol. I do not eat the meat of an animal slaughtered without the mention of Allah's name.²

Which Muslim can hesitate that this narration is false? Does the inventor of this narration not feel ashamed of himself when he says that the Holy Prophet (s) invited Zaid to the meat of an animal slaughtered without mention of the name of Allah and Zaid rejected the invitation?

If we accept – God forbid – this narration, then we must regard Zaid b. 'Amr as better and more pious than the Holy Prophet (s)!

How can Sunni scholars believe such narrations about the Holy Prophet (s) whereas they do their best to acquit Abu Bakr of drinking – before wine was forbidden- and reject narrations related to his drinking saying: Allah prevents the truthful ones from doing evil deeds even before evil deeds are forbidden! This has been mentioned in *Nawadir al-Usul* by Tirmidhi. We will soon relate it. But it has to be asked now if the Holy Prophet (s) was not a truthful one.

Distortion in a fabricated narration

Ibn Ruzbehan has added a supplement to this forged narration, which is nothing but mere accusations and lies about Allama Hilli. In response, to Allama's words, he says: The way he (Allama Hilli) has narrated this narration shows that he is not credible and thus one cannot rely on the narrations he has

¹ - A place in Mecca.

² - *Sahih al-Bukhari*, vol. 7, p. 165.

narrated from others. In order to attain his goal and put to question the authenticity of the narrations of Sihah Sitta, he has narrated a part of the afore-mentioned narration and avoided to mention its supplement which is as under:

After hearing the words of Zaid b. ‘Amr b. Nufail, the Holy Prophet (s) said: We too do not eat the meat of an animal sacrificed by pagans or slaughtered without the name of Allah being mentioned. Thus, they both avoided eating the meal.

In order to cast doubt on the authenticity of this narration, he has omitted its supplement. We ask Allah to save us from prejudice which is a bad habit.¹

[In response to this objection], it has to be said that Ibn Ruzbehan’s objection can be reversed back to himself and that he himself is not credible. This is because this narration has appeared as such in the book of slaughtered in *Sahih al-Bukhari* and Allama Hilli has thus quoted it exactly. *Sahih al-Bukhari* is now accessible to all. One can refer to it in order to find out whether our words are correct.

Bukhari has also mentioned this narration in his *Kitab Manaqib*, but not mentioning again the supplement mentioned by Ibn Ruzbehan. In a chapter on the narration of Zaid b. ‘Amr b. Nufail he says: Muhammad b. Abu Bakr narrates from Salim b. Abdullah b. Umar who said: Before receiving revelation, the Holy Prophet (s) met Zaid b. ‘Amr b. Nufail somewhere at Baldakh. They invited the Holy Prophet (s) to a table but he did not accept to attend it.

At this moment, Zaid said: I do not eat the meat of an animal sacrificed for idols. I eat only the meat of those animals that are slaughtered with the name of Allah.

Zaid b. ‘Amr used to object the sacrifices made by Quraish saying: Allah has created the sheep and provided it with water

¹ - *Ibtal al-Batil*, manuscript.

and fodder but you deny it by slaughtering it for the sake of idols without mentioning the name of Allah.¹

Thus, it is clear that Allama Hilli has not been unfaithful in narrating this narration. He has not added anything to it nor has he omitted anything from it. It is rather Ibn Ruzbehan who has lied by adding a supplement to it. The addition of a supplement to this narration is a sign of the incredibility of Ibn Ruzbehan. One can regard it as a platform for having no confidence in him. This is because he invented these lies in order to defend Sihah Sitta by rejecting the objections raised against them. We ask Allah to save us from prejudice which is a bad habit.

It also became clear that Sunni scholars attempt to conceal the defects and flaws of their narrations by distorting them whenever they find themselves in a difficult situation. As mentioned, Ibn Ruzbehan distorts this narration when he claims that this narration has an additional part.

Muhammad b. Yusuf Salihi has also distorted this narration. In his *Subul al-Huda*, he writes:

Bukhari and Bayhaqi have narrated from Musa b. ‘Uqba, from Salim b. Abdullah b. Umar who has quoted the Holy Prophet (s) as saying: Before receiving revelation, the Holy Prophet (s) met Zaid b. ‘Amr somewhere at Baldakh. Here the Holy Prophet (s) was invited to a table full of [cooked] meat. The Holy Prophet did not, however, accept the invitation and addressing Zaid, he said: I do not eat the meat of an animal sacrificed for the sake of idols. I eat only the meat of those animals that are slaughtered with the name of Allah.

Zaid b. ‘Amr used to object the sacrifices made by Quraish saying: Allah has created the sheep and provided it with water and fodder but you deny it by slaughtering it for the sake of idols without mentioning the name of Allah.²

¹ - *Sahih al-Bukhari*, vol. 5, p. 124.

² - *Subul al-Huda wa al-Rashad fi Sira Khair al-Ibad*, vol. 2, p. 182.

Knowing that this narration contains many offensive and disgusting words, Muhammad b. Yusuf Salihi Demishqi has changed the phrase ‘Zaid said’ in this narration into ‘he said to Zaid’. He considers ‘the Apostle of Allah’ as the subject of the verb ‘said’, indicating that it was the Holy Prophet (s) who said “I do not eat”. This is while the narration in *Sahih al-Bukhari* does not agree with this modification. It considers ‘Zaid’ as the subject of the sentence. Thus, according to Bukhari’s version of this narration, ‘Zaid’ is the subject for ‘said’ and it is ‘Zaid’ who said ‘I do not eat’.

It can be said that according to the narration of ‘section on virtues’ it was the Holy Prophet (s) who refrained from eating, though this cannot be said on the basis of ‘section on slaughtered’. This is because the narration that has appeared in section on slaughtered – and also the narration that is reported by Jurjani and Isma’ili with which we will deal later – contain the verb ‘invited’ and thus it is Zaid who refrains from eating not the Holy Prophet (s).

Based on the quotations we will make later, Ahmad b. Hanbal and other Sunni imams were of the view that the Holy Prophet (s) ate the meat of the animal sacrificed for idols. Thus, the subject for the verb ‘refrain / did not eat’ in the narration in section on virtues is Zaid rather than the Holy Prophet (s). This is because similar narrations explain each other.

It is based on such understanding that Ibn Hajar ‘Asqalani, Zarkashi, Suhaili, Qastalani and other commentators of narration do not consider the Holy Prophet (s) as the subject of the verb ‘refrain / did not eat’.

On the whole, all these constitute one narration having one subject matter. Thus, as the Holy Prophet (s) is not the subject of the verb ‘refrain / did not eat’ in the narration in section on slaughtered, he is not the subject in the narration in section on virtues. This is because otherwise the narration in section on

virtues will refute the narration in section on slaughtered and thus a stronger objection will face Sunni scholars.

Justification of meaning of narration

Some Sunni scholars have justified the meaning of the narration in question. How can one say that the Holy Prophet (s) has refrained from eating the meat of the animal sacrificed for idols whereas the narration in *Sahih al-Bukhari* does not indicate such a thing?

It is based on this objection, that Ibn Hajar ‘Asqalani has criticized Ibn Battal who is of the view that the Holy Prophet (s) did not eat the meat of the animal sacrificed for idols, stressing that no version of this narration contains such a thing. Commenting on the narration in section on virtues, Ibn Hajar says:

Most narrations indicate that pagans offered the meat of the animal sacrificed for idols to the Holy Prophet (s). The narration narrated by Jurjani however indicates that it was the Holy Prophet (s) who placed the meat of the sacrificed animal before Zaid.

‘Ayad says: The first narration is authentic. I am however of the view that the narration narrated by Jsma’ili is in harmony with the narration narrated by Jurjani. That is the reason why Zubair b. Bakar, Fakihi and others narrated the narration narrated by Jurjani.

Ibn Battal says: The table of the meat of the sacrificed animal belonged to Quraish and it was Quraish who placed it before the Holy Prophet (s). The Holy Prophet himself refrained from eating the meat of the sacrificed animal though he invited Zaid b. ‘Amr b. Nufail to eat it.

Refraining from eating the meat of the sacrificed animal, Zaid, addressing Quraish, said: We do not eat the meat of an animal sacrificed for idols.

Thus, it is possible for the opinion of Ibn Battal to be correct, though we do not know for sure how he has made such

a conclusion. I did not find any narration that gives such a meaning.

Ibn Hajar says that Ibn Munir has also endorsed the opinion presented by Ibn Battal.

It is worth mentioning that Ibn Hajar has aptly answered Ibn Battal, though his view that Ibn Battal may be somewhat right is totally wrong. Ibn Hajar, as you will see, quotes prominent Sunni scholars as saying that the Holy Prophet (s) ate of the meat of the animal sacrificed for idols and invited Zaid to follow the suit, but Zaid did not do so. Thus, Ibn Battal's view does not seem to be correct in any sense.

Ibn Battal's words explicitly mention that the Apostle of Allah after refraining from eating of the said meat, asked Zaid to eat of it. This is a very embarrassing claim. How is it possible for the Holy Prophet (s) who is the symbol of trusteeship, piety and moral virtues to refrain from doing something and ask another person to do it without any justification, and thus face an embarrassing response? No wise and religious person can accept the possibility of such happening?

Some Sunni scholars accept this false tradition

Contrary to Ibn Ruzbehan and the author of *Subul al-Huda*, most Sunni scholars have accepted this fabricated tradition. Being fond of Bukhari, they have endorsed his lies and accusations and surrendered to his strange forged traditions. As an instance, Dawoodi is of the view that the Prophet (s) used to eat of the meat of the sacrificed animals of pagans. This is because he did not know that it was forbidden, though Zaid knew about it and therefore he refrained from eating of it. Ibn Hajar Asqalani quotes Dawoodi as saying:

Before his prophetic mission, the Holy Prophet (s) did not do the services done by the pagans, though he did not know anything about rules concerning the sacrifices the pagans were

making. This is while Zaid knew about it, for he had learnt about it from the People of Book [Christians or Jews].¹

Based on this view, the Holy Prophet (s) used to eat of the meat of the sacrifices made by pagans because he did not know that it was forbidden. The People of Book were however aware of it and therefore Zaid who had met them before, did not eat of it.

Do these words not imply that he is critical of the Holy Prophet (s) and is trying to lower his position?

How can a believer consider the Holy Prophet – who receives support and guidance from Allah – as [ignorant] not knowing about a particular legal ruling and accuse him of doing the forbidden and asking others to follow the suit?

Others are after solution

Some Sunni scholars [agree that] they cannot refute the narration reported by Bukhari but they are reluctant to endorse the explicit meaning of this tradition. That is why they are faced with a naughty problem and are trying to find a solution for it.

After narrating the tradition that has appeared in Bukhari's *Sahih* (in section on slaughtered), Suhaili says:

There is a simple question about this tradition. How did Allah prevent Zaid from eating of the meat of the animals sacrificed for idols and the animals slaughtered without the observation of Islamic rituals but did not prevent the Holy Prophet (s) who was infallible and highly deserved this merit at the time of ignorance?

One can answer this question from two perspectives:

1. This tradition does not say when the Holy Prophet (s) met Zaid at Baldakh and was invited to the table he attended it. Instead it says that Zaid said after being invited to the table

¹ -*Fath al-Bari*, vol. 7, 113.

that he did not eat of the meat of the animal killed without the mention of Allah's name.

2. Zaid refrained from eating of the meat of the animal sacrificed for idols not on the bases of previous religions but on account of his own personal opinion. This is because the religion of Prophet Ibrahim (s) had forbidden the meat of corpse but it did not say anything about the animal killed not for Allah. Islam was the first religion that introduced this ordinance.

Some of the scholars of the science of principles say: Everything is permissible unless it is forbidden. Thus, it was permissible for the Holy Prophet(s) to eat of the meat of the animal sacrificed for idols just as it was permissible for him not to eat it.

It may be said that eating of such a meat is neither permissible nor forbidden. Such a theory seems to be correct, because previous religions had permitted their followers to eat of the meat of sacrificed animals including sheep, camel etc. The innovations made by pagans did not affect the lawfulness of eating of the meat of such animals – proposed by previous religions – until after the advent of Islam the following verse was revealed:

ولا تأكلوا مما لم يذكر اسم الله عليه¹

And do not eat of that on which Allah's name has not been mentioned.

As a result, the permissibility of eating of the meat of animals sacrificed- which was introduced by previous religions - remains unaffected and the innovations made by the People of Book do not have any impact on this ordinance. Thus, it was lawful to eat of the meat of the animal sacrificed for idols on the basis of previous religions until the Qur'an pronounced that this was unlawful.

¹ - *Qur'an*, 6/121.

An evaluation of this solution

In my point of view the solution mentioned above is very weak and poor. This is because the objection did not focus on eating of the meat of the animals sacrificed for idols. It instead, focused on the fact that it seems very bad to consider eating of it lawful and to ask others to eat of it.

Thus, it is a sign of thoughtlessness and imprudence to think that the objection is restricted to eating of the said meat. Do wise believers accept that the Holy Prophet (s) is lower in status than Zaid in reframing from doing acts of disobedience? This is while there is consensus among all Muslims that he was infallible and no one was wiser than him among people.

Qazi Ayad says: No doubt, the Holy Prophet's ample intellect, intelligence, strong senses, eloquent tongue, dignified acts and noble character indicate that he was the wisest and the most intelligent person of his time.

If one ponders on the way the Holy Prophet managed people's affairs and successfully followed his policies and if one takes into consideration his balanced character, his innovative methods and his doctrines - which are not the product of any previous learning - one does not doubt that the Holy Prophet was superior to others in terms of reason and understanding.

Wahab b. Munabbah says: I studied seventy-one books all of which had introduced the Holy Prophet (s) as the wisest who always made the best choice.

In accordance with another narration, he says: All these books maintained that compared to the intellect of the Holy Prophet (s) the intellect Allah has given to all human beings from the beginning to the end of creation is nothing but like a sand compared to all other sands.¹

¹ - *Al-Rawd al-Anf*, vol. 2, pp. 360 – 363.

How can one now given the high position of the Holy Prophet (s) in infallibility, reason and thought, accept Suhaili's words concerning him?

Despite all these, great Sunni scholars explicitly mention that the Holy Prophet (s) ate of the meat of the animals sacrificed for idols.

Ibn Hajar Asqalani says: The tradition of Sa'id b. Zaid – which we touched on before – and the tradition of Ahmad contains: Zaid said: I sought refuge in what Ibrahim had sought refuge in. Thereupon he laid in prostration before Ka'ba.

Sa'id b. Zaid said: Zaid was passing by the Holy Prophet (s) and Zaid b. Haritha who were eating of the table spread there. They invited him to the table, but he said: My nephew! I do not eat of the meat of the animal sacrificed for idols. From that day onward, no one saw the Holy Prophet (s) eat of the meat of the animal sacrificed for idols.

Abu Ya'la Bazzar and others have narrated this narration as under: Zaid b. Haritha says: One day the Holy Prophet and I – riding the Holy Prophet's camel – left Macca. We slaughtered a sheep before an idol and cooked its meat. Thereupon we met Zaid b. Amr...

After relating the story in detail, Zaid b. Haritha quotes Zaid b. Amr as saying: I do not eat of the meat of the animals killed without the name of Allah.¹

This is the word of Ahmad and other great Sunni scholars. Given all these, what is the use of Suhaili's words? Suhaili has made a claim that the religion of Prophet Ibrahim (a.s) does not forbid the meat of the animals killed not for Allah. This claim is however wrong, fabricated by Sunni scholars in order to defend their predecessors and their superstitious beliefs.

It is a sign of God's grace that Zarkashi rejects Suhaili's claim saying that Ibrahim's religion did not permit eating the

¹ - *Al-Shifa be Ta'rif Huquq al-Mustafa*, vol. 1, pp. 161 and 162.

meat of animals killed not for Allah. Commenting on this tradition in his *al-Tanqih*, he says: They spread a table-cloth before him but he refused to eat anything.

If someone says that the Holy Prophet deserves such a merit more than anyone else, it must be said in response that this tradition does not say that the Holy Prophet (s) ate anything from the table. In reply to this objection, Suhaili says: Zaid refused to eat of that meat not on account of previous religions but on account of his own opinion. This is because Ibrahim's religion had not forbidden the meat of the animals killed not for Allah. It has only forbidden the meat of corpse. Islam is the first religion that has forbidden the meat of the animals killed not for Allah. Suhaili's words are weak. This is because Ibrahim (a.s) was known to be an enemy of idols and his religion was forbidding the meat of the animals killed not for Allah. Allah the Exalted says:

ثم اوحينا اليك ان اتبع مله ابراهيم حنيفاً

Then We revealed to you. Follow the faith of Ibrahim²

We thank Allah that Zarkashi made such a correct remark and thus it became obvious that Suhaili made this lie in order to defend their misled predecessors.

Khattabi has treated the issue in a different manner. Ibn Hajar Asqalani says: The term 'ansab' the plural form of 'nusub' meaning idol, is used to refer to stones around Ka'ba. Pagans used to sacrifice their animals on these stones for idols.

Khattabi says: The Holy Prophet (s) did not eat of that which was sacrificed for idols, though he used to eat of other kinds of meat – even that on which the name of Allah was not pronounced. This is because at that time Islam was not revealed. It got forbidden years after the prophetic mission began.³

¹ - *Qur'an*, 16/123.

² - *Al-Tanqih li alfaẓa al-Jami' al-Sahih*, vol. 3, p. 797.

³ - *Fath al-Bari*, vol. 7, pp. 112-113.

In my point of view, these words are very poetic and discursive. They do not solve the problem the tradition of Bukhari is faced with. This is because this tradition explicitly says that the Holy Prophet (s) offered Zaid the meat of the animals sacrificed for idols. In response Zaid said: I do not eat of the meat of the animal sacrificed for idols. That is the reason why Bukhari has included this tradition in the book of slaughtered in chapter 'the animals that are slaughtered on the stones surrounding Ka'ba'.

The tradition of Ahmad, Bazzar and Abu Ya'la which is related by Ibn Hajar Asqalani also expresses that the said meat was of an animal slaughtered for idols.

Thus, it is wrong to believe that the Holy Prophet (s) ate of the meat the animal killed without observation of Islamic rituals. This is because – as mentioned before – Zarkashi believes that the ban on the meat of animals slaughtered not for Allah is based on the faith of Ibrahim (a.s). How can one thus attribute such things to the Holy Prophet (s)?!

It is obvious that Khattabi's struggles are in vain. They do not contribute anything to the solution of the problem. No one who thinks properly can believe that the Holy Prophet (s) who gives warning and hope has eaten of the meat of an animal killed not for Allah. May Allah keep us distant from obeying Satan.

The tradition of 'Prophets not leaving behind inheritance'

Among the baseless traditions of Bukhari is the tradition that has appeared in the book of obligations of *Sahih al-Bukhari*.

When the Holy Prophet (s) died his wives decided to send Uthman before Abu Bakr to help them take their share of inheritance [left by the Holy Prophet (s)]. But Aisha said: Did

the Holy Prophet (s) not say: We (the prophets) do not leave behind inheritance. What we leave behind is charity.¹

Our great scholars have mentioned in their books that this tradition is fabricated.² The reason why they fabricated this tradition was that they wanted to deprive Prophet's daughter from the wealth his father left behind.³

In a discussion with Abu Barkr, Imam Ali (a.s) rejected this tradition and showed that it is in conflict with the Holy Qur'an. This demonstrates it very well that it is not a valid tradition.

Ibn Sa'd says: Muhammad b. Umar narrates from Hisham b. Sa'd from Abbas b. Abdullah b. Ma'bad, from Abu Ja'far who says: In order to take their share of inheritance, Fatima (a), Abbas b. Abd al-Muttalib and Ali (a.s) visited Abu Bakr. Abu Bakr quoted the Holy Prophet (s) as saying: We do not leave behind inheritance. The wealth we leave behind is charity. Thus, the wealth he left behind is under my control.

[To prove his point of view], Imam Ali (a.s) appealed to two Qur'anic verses which are:

¹ - *Sahih al-Bukhari*, vol. 8, p. 266.

² -Allah, the Exalted has caused Hafiz b. Kharash (283), a great Sunni scholar to admit this reality. In his *Tadkira al-Huffaz* (vol. 2, p. 682, narrator no. 705), Hafiz Dhahabi says: Ibn Udai said: I heard Abdan say: I asked Ibn Kharash about his view concerning 'the wealth we leave behind is charity'. He said: This is a false tradition. He accused Malik b. Aws of lying.

Commenting on the life of the narrators in his *Lisan al-Mizan* (vol. 3, p. 509), Hafzi Ibn Hajar Asqalani says: Abdan says that he asked Ibn Kharash about his view regarding the tradition 'we do not leave behind inheritance. What we leave behind is charity'. He said: This is a false tradition. I said: Who fabricated this tradition in your point of view? He said: Malik b. Aws.

³ - For further information see *Tasheed al-Mataeen* and other reliable books.

And Sulaiman is the heir of Dawood.

And Zakaria said:

يرثى ويرث من ال يعقوب^٢

(One that) will (truly) inherit me and inherit the posterity of Jacob.

Abu Bakr said: That is what I said and you also know it.

Imam Ali said: This is Allah's Book that speaks and then he, Fatima (a.s) and Abbas went out.³

The tradition of 'Ali's quarrel with Prophet over night prayer'

Among other baseless traditions of Bukhari – which is also narrated by Dihlavi in his *Tuhfa Ithna 'Ashariyah* – is the following tradition.

In his *Sahih*, the most authentic tradition collection among Sunnis, Bukhari narrates via various channels the following: One night Allah's Apostle came to me and Fatima, the daughter of the Prophet and asked, "Won't you pray (at night)?" I said, "By Allah, I do not offer any prayer other than compulsory prayer. O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying:

وكان الانسان اكثر شىء جدلاً^٤

But man is more quarrelsome than anything.⁵

¹ - *Qur'an*, 27/16.

² - *Qur'an*, 19/6.

³ - *Al-Tabaqat al-Kubra*, vol. 2, p. 315.

⁴ - *Qura'n*, 18/54.

⁵ - *Mukhtarsari Tuhfa Ithna Ashariyah*, p. 281, See *Tuhfa Ithna Ashariyah*, p. 286. It makes no difference as to who has fabricated this tradition. This tradition is among the worst lies and accusations – no matter who has fabricated it.

Sunni scholars do not feel shy to appeal to such traditions. Can one believe that Ali (a.s) who was a man of worship of and servitude towards Allah quarrels with the Prophet over offering night prayer?

Imam Ali (a.s) was fully obeying the Holy Prophet (s) in every matter. Can one thus believe that he quarreled with the Holy Prophet (a.s) over offering night prayer? How can one accept that Imam Ali (a.s) should have argued like a fatalist against the Holy Prophet (s)?

This is a tradition that is fabricated by the enemies of the Holy Prophet (s). It can be accepted only by those who are the enemies of the Holy Prophet (s) and Imam Ali (a.s).

No believer can stand against offering prayer so insistently saying: By Allah, I do not offer any prayer other than compulsory prayer. This is so bad, especially if it is the Holy Prophet (s) who asks you to offer prayer. This is because speaking in such a manner with the Holy Prophet – especially when he asks you to offer prayer – is an insultation to him. No believer must do such a thing, not to speak of Imam Ali (a.s) who was carefully following the Holy Prophet's commands and was the worshiper.

A glance at Imam Ali's virtues

Speaking about Imam Ali's worship, Ibn Abi al-Hadid Mu'tazili says: Ali was top in terms of worship and piety. His prayers and fasts outnumbered those of all other people. People learnt from him how to offer night prayer, remember Allah and offer supererogatory prayers. He was so careful about supplication and prayer that he did his acts of worship at Lilat al-Harir in battle of Siffin on a leather carpet when enemies' arrows were aiming at him. He was not afraid and thus he did not leave his worship until he completed it. Due to long prostration, his forehead was patched like camel's knees. A brief assessment of Imam Ali's prayers and supplications which are full of praises for Allah's glories shows how

humble, sincere and devoted he is towards Him. It shows which mind has arranged these words and which tongue has uttered them!

When Ali b. Husain, an outstanding worshiper was asked how his worship was compared to that of his forefather, he said:

عبادتى عند عباده جدى كعباده جدى عند عباده رسول الله ص¹

My worship compared to the worship of my forefather is like my forefather's worship compared to the worship of the Apostle of Allah (s).

In chapter seven of his 'Ali's worship, piety and devotedness', Sheikh Muhammad b. Talha says: In regard with his worship, it has to be said: Obedience is the essence of worship. Anyone who worships Allah and is careful about doing obligations and refraining from what is forbidden is a worshiper. The subject matters of Allah's orders are various and that is why worships are also of different kinds such as prayer, charity, fasting etc. Imam Ali (s) used to hasten to perform different worships. By doing so, he attained lofty stages where others could not reach. Imam Ali (s) did two things simultaneously; while he was offering prayer he gave charity as he was bowing. It was at this time that the following verse from the Holy Qur'an was revealed.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ²

Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.

And there is another verse that says:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا³

¹ - *Sharh Nahj al-Balagha*, vol. 1, p. 27.

² - *Qur'an*, 33/55.

³ - *Qur'an*, 76/8.

And they give food out of love for Him to the poor and the orphan and the captive.

Thereupon he says: Worship is of different kinds. Imam Ali (a.s) performed all kinds of worship. He believed in the hereafter and its great events. He knew that all human beings would face, after dying and returning to Allah, certain questions in the hereafter. They all need to bow down before their Creator and receive their suitable rewards by entering Paradise or Hell.

Having reached the stage of certainty, Imam Ali (a.s) needed to fasten his belt and spend all his time obeying Allah's commands. This is because only those who are skeptic and impious shirk acts of worship. Imam Ali (a.s) was at the top of certainty and that is why he openly declared:

لو كشف الغطاء ما ازددت يقينا

If the all the veils are removed I will gain no more certainty.

Thus, his worships were of high standards, because he had reached the stage of certainty. After narrating some traditions, Sheikh Muhammad b. Talha says: These long stories ... indicate that Ali (a.s) was known for his worship and excelled all others in terms of performing all kinds of worship.

He worshiped in the best possible way and believed in it theoretically and practically. He worshiped to the extent that he reached the stage of imamate. Being known for his trusteeship, worship, love, piety, devotion, knowledge, reliance (on Allah), fear (of Allah), hope (in Allah), patience, thankfulness and satisfaction (with Allah), he assumed the leadership of Muslim community.

Ali (a.s) was a man of humble character, thinking, worship, contemplation, offering night prayer, remembering Allah, crying (out of fear of Allah), litany and giving guidance to people. He performed various difficult worships which powerful and rich people cannot perform. He went so far

worshipping Allah that the Holy Qur'an praised him and introduced him as a righteous person to all others.

In his commentary, Wahidi narrates a marfu' tradition, on his own documentation, from Ibn Abbas who says: Ali b. Abi Talib (a.s) had four Dirhams. He donated one Dirham at night, one at daytime, the third secretly and the fourth openly. It was due to this that the following verse was revealed:

۱ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

Considering the stories related it becomes clear that Imam Ali (a.s) was a person who had attained all good qualities and attributes. It suffices him as a privilege that Allah has praised him in different verses of the Holy Qur'an, which is recited by all Muslims till the Day of Judgment.

Thereupon he narrates the following poems about Imam Ali (a.s).

هذى المزايا بعض ما حلى بها	و حبى من الخيرات و البركات
و له وظائف طاعه اورادها	معموره الاناء و الاوقات
بعباده و زهاده و تورع	و تخشع و تدرع الاحبات
و تقلل و توكل و تفكر	و تدبر و تذكر المثلاث
و اذا الظلام سحى ينجى ربه	متضرعا بالذكر و الدعوات
يعنو له بخضوع قلب خاشع	و هموع طرف مسبل العبرات
علم علت درجاته و فضائل	شرقت معارجها على الشرات
و مناقب نطقت بها اى الكتاب	و حسبها ان جاء شاهدها من الايات ²

These are some of the privileges that are bestowed on him.

¹ - *Qura'n*, 2/274.

² - *Matalib al-Sauel*, p. 137.

He performed worships that were indicative of his piety, devotion, humbleness, contentment, reliance (on Allah), thinking, contemplating and remembering ideals.

When darkness prevailed everywhere, he would humbly begin to offer his prayers.

He was down to earth, humble and submissive towards Allah. He was highly knowledgeable and he had virtues others were envying.

Qur'anic verses have praised him and it suffices him that Qur'an testifies to his virtues.

Elsewhere, Sheikh Muhammad b. Talha mentions:

After Ali (a.s) died, Mu'awiyah b. Abu Sufyan said to Dirar b. Damrah, "Describe Ali to me."

"Will you not excuse me from answering you," said Dirar.

"No, describe him," insisted Mu'awiyah.

"Please, excuse me from doing so," said Dirar.

"I will not," said Mu'awiyah.

"I will do so, then," said Dirar with a sigh. "By Allah, he was (far-sighted) and very strong. He spoke with a truthful finality, so that, through him, truth became distinguished from falsehood. He ruled justly, and knowledge gushed forth from him, as did wisdom. He felt an aversion to the world and its (pleasures). By Allah, he would cry profusely (from the fear of Allah); long durations would he spend in contemplation, during which time he would converse with his soul," he said. "He showed a liking (for religious reasons, of course to train his soul to be patient and abstemious) to coarse garments and lower quality food. By Allah, it was as if - in his humbleness - he was one of us: when we asked him a question, he would answer us; when we would go to him, he would initiate (the greetings of peace); and when we would invite him (to our homes), he would come to us. Yet, in spite of his closeness to us, we would not speak (freely) with him, because of the dignity and honor that he exuded if he smiled, he revealed the likes of straight and regular pearls (i.e. his teeth). He honored

religious people and loved the poor. The strong person could not hope to gain favors from him through falsehood. And the weak person never lost hope of his justness. I swear, by Allah, that on certain occasions, I saw him in his place of prayer when the night was dark and few stars could be seen; he would be holding his beard and crying the way a very sad person cries; and I would hear him saying,

يا دنيا! دنيا! أباي تعرضت أم إلى تشوقت؟ هيهات! هيهات! غري غري، قد بتت ثلاثا لا رجعه لي فيك. فعمرك قصير وعيشك حقير وخطر كثير. آه من قله الزاد وبعد السفر وحشه الطريق

"O world, O world, are you offering yourself to me? Do you desire me? Never! Never! Deceive someone other than me. I have divorced you for the third time, so that you cannot return to me. O world, your life is short, the existence you offer is base, and your danger is great. Alas for the paucity of sustenance (i.e. good deeds), the great distance of the journey, and the loneliness of the road!"

Upon hearing this description, Mu'awiyah's eyes swelled with tears, and not being able to hold them from gushing forth, he was forced to wipe them with his cuffs; and the same can be said for those who were present. Mu'awiyah then said, "May Allah have mercy on the father of al-Hasan, for he was, by Allah, just as you described." He then said, "O Dirar, describe your sadness at having lost him."

"My sadness," began Dirar, "is like the sadness of a woman who cannot control her tears or allay her grief after her child, while in her lap, has just been slaughtered." Dirar then stood up and left.¹

In short, it is not easy to describe Imam Ali's piety and devotion. This is something that is accepted by all including his enemies. How good it was if the followers of Mu'awiyah

¹ - *Matalib al-Sauel*, pp. 131-132.

like Mu'awiyah himself confessed to the reality and did not accept this fabricated tradition.

Fabricated tradition and objection of fatalism

The above-mentioned tradition implies that Imam Ali's words contain a kind of fatalism. Resisting against offering night prayer is nothing compared to this accusation. This is because it is very bad and awful to resort to fatalism and it is a sign of misguidance and disbelief to attribute such things to the leader of believers.

Falsity of fatalism from viewpoint of Ibn Taymiyyah

We will now mention Ibn Taymiyyah's words concerning the falsity of fatalism. All rational and religious persons agree that it is false to argue on the basis of fatalism. Even the fatalists themselves agree that it is wrong for a person who has committed oppression or violated someone's rights to appeal to fatalism. They demand for their rights and punish him for what he has done.

Fatalism is something like sophism. It is very obvious that sophism is wrong, though it has its own adherents who go skeptic (not only about other things but also) about their own existence and essential sciences.

Fatalism badly affects practical life to the extent that it dismisses truth and justice and allows falsehood and injustice. Everyone however knows that such a theory is false and no one permits oneself to invoke such theories except unknowingly. If a person knows the expediency and necessity of his actions, he does not appeal to fatalism.

Likewise, if a person knows that his action does not involve any expediency or necessity, again he will not appeal to fatalism.

سيقول الذين اشركوا لو شاء الله ما اشركنا ولا أبأونا ولا حرمنا من شيء¹

¹ - *Qur'an*, 6/148.

Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything.

قل هل عندكم من علم فتخرجوه لنا ان تتبعون الا الظن و ان انتم الا تخرصون. قل فله الحجه البالغه فلو شاء لهدئكم اجمعين¹

Say: have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies. Say: Then Allah's is the conclusive argument: so if He pleases, He would certainly guide you all.

Polytheists naturally know that this argument is invalid. Suppose a polytheist encroaches on another polytheist's family or property, killing his child and violating his rights. When he is criticized by others he simply says that if Allah did not approve of his actions he would not do them. Other polytheists will not accept his reasoning. Nor does he himself accept such an argument from others. He appeals to such an invalid argument out of necessity with the aim to silence others.

It is because of this that Allah reproaches them saying:

قل هل عندكم من علم فتخرجوه لنا

Say: have you any knowledge with you so you should bring it forth to us?

Thereupon He says:

ان تتبعون الا الظن و ان انتم الا تخرصون

You only follow a conjecture and you only tell lies.

Thus, it is their desire and tendencies (not divine fate) that shape their actions. This is because divine fate is not the main cause behind one's actions and is not accepted as a proof against others justifying one's deed. All people are equal in the face of divine fate. If fate were the main cause behind one's action, then there would be no difference between just and unjust, truthful and liar, knowledgeable and ignorant, good

¹ - Ibid, 148-149.

doer and evil doer, well-behaved and mischievous, advantageous and disadvantageous.

In order to justify their position of not following the prophets, polytheists were appealing to the issue of fate. This is while if a polytheist appeals to fate in order to justify his violation of another polytheist's rights or to disobey his orders his words will not be heard.

Above all, all polytheists rebuke each other for acting wrongfully or violating others' rights. But when the Holy Prophet (s) was sent to them and he began to call on them to observe divine rights and to obey divine commands, they began to appeal to fate (in order to shirk their duties). They did so while if a person encroached upon the rights of a polytheist and justified this on the basis of fate they were not ready to lend their ears to him and accept his words.¹

Ibn Taymiyyah and appealing to a fabricated tradition

Elsewhere Ibn Taymiyyah extensively criticizes appealing to fate. In the end of his discussion, he accuses Imam Ali (a.s) - out of animosity towards him- of being a fatalist. Referring to a tradition in this connection, he says:

It is necessary to believe in fate, but no one –given the clear dictate of reason – accepts appealing to fate. The fact that this argument is invalid does not falsify the issue of fate. This is because man is naturally inclined to seek his profits and avoid losses. The goodness of his life in this world as well as in the hereafter depends on the observation of this principle. Man tries to get things that bring him profits and ward off losses – no matter whatever they are (be they believing in prophets or something else). To know about the advantages and disadvantages of something depends on one's reason and aims. The prophets have come to actualize or increase human's advantages and ward off or lessen his disadvantages.

¹ - *Minhaj al-Sunna*, vol. 2, pp. 3-5.

It is on account of this that the followers of prophets are far better than others in terms of following their interests and avoiding losses. Those who reject prophets are lagging far behind from this perspective. They do evil deeds and abandon good deeds. They need to be therefore considered as the worst among human beings. Nevertheless the opponents of the prophets also need to follow their interests by avoiding wrongful acts and their likes.

When there is an encroachment on another person's life, property or family and the one oppressed demands for justice, no wise person accepts appealing to fate (from the party that has committed the wrong). If the evil doer says that he is innocent because he was obliged on the basis of fate to do such an action, others will respond him by saying: if you happen to be the one who is oppressed and the oppressor tries to justify his unjust act through appealing to fate you will not accept his words. This is because accepting fatalism will no doubt lead to inevitable and lasting corruption.

Thus, all people believe in the principle of fate, though no wise person accepts arguing on the basis of fate. There is no contradiction between accepting the principle of fate and rejecting reasoning on its basis. One must believe in fate and at the same time reject appealing to it....

Arguing on the basis of fate is regarded as quarrel that is a negative thing. In his *Sahih*, the most authentic tradition collection among Sunnis, Bukhari narrates via various channels the following:

One night Allah's Apostle came to me and Fatima, the daughter of the Prophet and asked, "Won't you pray (at night)?" I said, "By Allah, I do not offer any prayer other than compulsory prayer. O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying:

وكان الانسان اكثر شيء جدلاً¹

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*But man is more quarrelsome than anything.*²

In response it must be said that if appealing to fate is so bad then attributing it to Imam Ali, the commander of the faithful cannot be justified except on the basis of animosity and hatred towards him. Not to speak of believers, no man of understanding can approve of such a big lie.

Moreover, elsewhere in his book, Ibn Taymiyyah has termed those who appeal to fate as worse than Jews and Christians. He says:

According to those who appeal to fate to justify their mistakes, the prophets must keep silent in the face of disbelievers not responding them.... Some mystics also hold such views. After reaching the stage of annihilation, mystics believe their deeds cannot be described as good or bad. Such beliefs are abundantly found among different groups including sufis, fakirs, jurists and ordinary people. No doubt, such people are worse than Shias and Mu'tazilites for the last two groups accept divine commands and deny fatalism.

Shias and Mu'tazilites on the other hand criticize Sunnis, because they accept divine commands and prohibitions, promise and threat and they admit that they are supposed to do what is made obligatory and to avoid what is forbidden, accepting that thus Allah has not created their deeds and intended their wrongs. They no doubt glorify Allah, consider Him as pure of injustice and accept divine argument, but they fail to reconcile between Allah's omnipotence, general will, inclusive creation, justice, wisdom, order and prohibition, promise and threat. It is because of this that they say all praise is due to Allah but they deny Him His kingdom.

¹ - *Qura'n*, 18/54.

² - *Mukhtarsari Tuhfa Ithna 'Ashariyah*, p. 281, See *Tuhfa Ithna 'Ashariyah*, p. 286

In my point of view, those who accept Allah's power, will and creation and based on them they deny Allah's order and prohibition, promise and threat, are worse than Jews and Christians. This is because according to their beliefs the prophets must keep silent (in the face of disbelievers).

We criticized their incorrect ideas, but as far as their correct ideas are concerned they are acceptable and correct ideas must be accepted no matter who the holder of the idea is. No one is entitled to answer an innovation through an innovation and falsehood through falsehood. Though those who deny fate have fallen into the trap of innovation, those who appeal to fate to resist divine orders have fallen into the trap of a bigger innovation. Just as we can compare those who deny fate to those who worship fire, we can compare those who appeal to fate to those who associate other deities with Allah and oppose the prophets saying:

سيقول الذين اشركوا لو شاء الله ما اشركنا ولا أبائنا ولا حرمانا من شيء¹

Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything.

It is worth mentioning that there emerged a group of fatalists in early Islam, though no popular Islamic sect advocated such a belief.²

The tradition of 'Prophet proposing to Abu Jahl's daughter'

Among other baseless traditions of Bukhari is the fabricated tradition of Imam Ali (a.s) asking for the hand of Abu Jahl's daughter in marriage. According to this tradition, during the time of the Holy Prophet (s) when Fatima al-Zahra was alive, the commander of the faithful, proposed to Abu Jahl's daughter. The details of this fabricated story are as under:

¹ - *Qur'an*, 6/148.

² - *Minhaj al-Sunna*, vol. 2, pp. 11-12.

Abu al-Yaman has narrated from Shu'ib, from Zuhri, from Ali b. Husain from Miswar b. Makhrama who said: 'Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Apostle saying, "Your people think that you do not become angry for the sake of your daughters as 'Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Apostle got up and after his recitation of Tashahhud, I heard him saying, "Then after! I married one of my daughters to Abu al-'As b. al-Rabi' (the husband of Zainab, the daughter of the Prophet) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Apostle and the daughter of Allah's Enemy cannot be the wives of one man." So 'Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet talking and he mentioned a son-in-law of his belonging to the tribe of Bani 'Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."¹

This tradition contains reproaches about Imam Ali (a.s) as it also puts to question his high status. It is because of this that believers cannot accept such traditions. How is it possible for the Holy Prophet (s) to reproach a person whom he praised and about whose merits he spoke to people until his death. Some Sunni scholars have accepted that this tradition contains reproach. As an instance, in his commentary on *Sahih al-Bukhari*, Ibn Hajar Asqalani says:

ولا ازال اتعجب من المسور كيف بالغ في تعصبه لعلي بن الحسين عليهما السلام حتى قال:
انه اودع عنده السيف لا يمكن احدا منه حتى ترهق روحه رعايه لكونه ابن فاطمه

I keep wondering how Miswar exaggerates about his love of Ali b. Husain (a.s). He says he (Ali) has deposited a sword with

¹ - *Sahih al-Bukhari*, vol. 5, p. 95 and vol. 4, p. 185.

him. Nobody can take it from him until he is killed. This is because he is the son of Fatima.... It is very strange [that despite all this love] he does not take into account Ali b. Husain's feelings and emotions. This is because this tradition explicitly casts doubt on the personality of Ali b. Abi Talib (a.s), as it also distorts the image of his son, Ali b. Husain (a.s). According to this tradition, after marrying Fatima, Imam Ali (a.s) proposes to Abu Jahl's daughter. He continued his move to the extent that the Holy Prophet (s) interferes, strongly rejecting his action.¹

In his *Tuhfa Ithna 'Ashariyah*, Dihlavi has narrated the dialogue between Abu Hanifa and 'Aamash concerning the above-mentioned tradition. In the course of dialogue, Abu Hanifa, addressing 'Aamash says that he who relates such a tradition is rude and impolite.²

How can one believe that Imam Sajjad is the narrator of such a tradition (that is absolutely against him and his forefather)?³

The tradition of 'the cause of the revelation of a Qur'anic verse'

Among other invalid traditions of Bukhari is the tradition that contains a story that is related to the companions of the Holy Prophet (s) and the supporters of Abdullah b. Ubai. Abdullah b. Ubai apparently accepted Islam but in fact he was not a Muslim. He was the leader of hypocrites. Bukhari says the following verse was revealed in this regard.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا

¹ - *Fath al-Bari*, vol. 7, p. 69, vol. 6, p. 162, vol. 9, pp. 268 and 269.

² - *Tuhfat Ithan Ashariyya*, p. 355.

³ - For further information in this regard see *Fabricated Marriage proposal, a Critical Assessment of the story of Ali's asking for the hand of Abu Jahl's daughter in marriage*. This book is also compiled by Ayatollah Milani.

الَّتِي تَبْغِي حَتَّى تَقِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ¹

And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

Musaddad narrates from Mu'tamir from his father from Anas who says:

It was said to the Prophet, "Would you like to see Abdullah b. Ubai?" So, the Prophet went to him, riding a donkey and the Muslims accompanied him, walking on salty barren land. When the Prophet reached 'Abdullah b. Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to 'Abdullah), "By Allah! The smell of the donkey of Allah's Apostle is better than your smell." On that a man from 'Abdullah's tribe got angry for 'Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):-- "And if two groups of Believers fall to fighting then, make peace between them."²

This story is absolutely false and cannot be thus accepted as the cause of the revelation of the verse mentioned above. This is because this happened before Abdullah b. Ubai apparently accepted Islam. If it happened after his apparent acceptance of Islam it would certainly indicate his disbelief and his followers' disbelief. If it were he who addressing the Holy Prophet said, "Keep away from me! By Allah, the bad

¹ - *Qur'an*, 49/ 9.

² - *Sahih al-Bukhari*, vol. 4, p. 19.

smell of your donkey has harmed me", then it would not be possible for Allah to call them believers.

It is exactly on account of this that based on Zarkashi's narration, Ibn Battal says: The cause of the revelation of this verse does not have anything to do with the story of Abdullah b. Ubai.

Commenting on this tradition in his *al-Tanqih*, he says: By then we came to know that the verse (if two believing groups ...) had been revealed. Ibn Battal says: The cause of the revelation of this verse does not have anything to do with the story of Abdullah b. Ubai. This is because Abdullah b. Ubai and his companions were not believers. Even after outward acceptance of Islam, they strongly supported Abdullah b. Ubai in the event of 'Ifk'.

In his *Sahih* (book of istizan) Bukhari quotes Usama b. Zaid as saying: The Holy Prophet attended a meeting that included polytheists, Muslims, idol worshipers, Jews and Abdullah b. Ubai... This tradition shows that the verse (if two believing groups) does not have anything to do with Abdullah b. Ubai. The revelation of this verse is related to a group of Uwaisis and Khazrajis, who fell in fight with each other using rods and shoes.¹

It is very strange that Ibn Hajar tries to answer Ibn Battal saying: Ibn Battal does not accept that the revelation of this verse is related to Abdullah b. Ubai and his companions. He believes that the companions of the Holy Prophet (s) fell in fight with the companions of Abdullah b. Ubai when the latter had not yet embraced Islam. Keeping this in mind, how can one say that this verse was revealed about Abdullah b. Ubai and his companions. Moreover, the story of Anas b. Malik and that of Usama b. Zaid are alike. The tradition narrated by

¹ - *Al-Tanqih Li-Alfaz al-Jami' al-Sahih*, vol. 2, p. 596.

Usama says that Muslims and polytheist were abusing each other.

Answering this objection Ibn Hajar says: We can solve this problem by making appeal to taghlib (if there are two names for example a and b and you use one to represent both you use the technique of taghlib, a thing that is common in Arabic language), though this may give rise to another objection. The tradition narrated by Usama openly says that the story mentioned above happened before the battle of Badr and after the acceptance of Islam by Abdullah b. Ubai and his companions. This is while the verse in question was revealed later when a mission was meeting (the Holy Prophet (s)). It is however probable that this verse was revealed earlier. If it were revealed earlier then the objection would be answered.¹

In my point of view it is wrong to make use of taghlib here without relying on Allah's Book and His Prophet's tradition. Perhaps Ibn Hajar is also aware of the weakness of his argument. That is why he says, "It is possible ... to solve the problem on the basis of taghlib."

The tradition of 'Ali not being superior to Prophet's companions'

One of the baseless traditions narrated by Bukhari is the tradition that says that Ali (a.s) is not superior to other companions of the Holy Prophet (s).

In a section on the virtues of Uthman, he quotes Ibn Umar as saying: During the time of the Holy Prophet (s), we did not regard anyone of the companions of the Holy Prophet (s) as superior to Abu Bakr, Umar and Uthman. No one else other than these three people were superior to other companions of the Holy Prophet (s).²

¹ -*Fath al-Bari*, vol. 5, p. 228.

² - *Sahih, Bukhari*, vol. 5, p. 82.

In response to this fabricated tradition, it has to be said that there are numerous solid proofs that demonstrate Ali's superiority over Abu Bakr and Umar – not to speak of Uthman. The baseness and inferiority of those who have fabricated such traditions have nevertheless caused them to regard Abu Bakr, Umar and Uthman as superior to Ali (a.s) and compare Ali (a.s) with Mu'awiyah, Amr b. al-'As and their likes.

There are several traditions narrated by Shias as well as Sunnis that reject this lie. That is the reason why Ibn Abd al-Barr has rejected it categorically. He quotes Ibn Mu'in as saying: Muhammad b. Zakariya, Yahya b. Abd al-Rahman and Abd al-Rahman b. Yahya narrated from Ahmad b. Sa'id b. Hazm, from Ahmad b. Khalid from Marwan b. Abd al-Malik who said: From among Abu Bakr, Umar, Uthman and Ali, Ali is known for his virtues and glorious past. Thus, he is the holder of a prominent tradition. When somebody told him that according to some people only Abu Bakr, Umar and Uthman were superior to others not mentioning the name of Ali (a.s), he rebuked him saying that Yahya b. Mu'in mentioned Abu Bakr, Umar, Uthman and Ali (a.s).

Abu Amr says: Relying on a tradition narrated by Ibn Umar some are of the view that during the time of the Holy Prophet (s) only Abu Bakr, Umar and Uthman were regarded as superior to other companions of the Holy Prophet (s) and no one else other than these three people was considered as superior. Ibn Mu'in rejects this narration very strongly saying: The advocates of this tradition disagree with the practical approach of Sunni jurists and scholars of tradition from the beginning until now.

All these jurists and scholars of tradition regard Ali, after Uthman, as superior to others. No one disagrees with this issue. If they differ at all they differ on whether Uthman is superior to Ali or vice versa.

Moreover, some previous scholars differed on whether Ali (a.s) was superior to Abu Bakr or vice versa. This consensus shows that the tradition narrated by Ibn Umar is not but a big delusion, having no correct meaning even if its chain of transmission is authentic. The advocates of this tradition need to accept the tradition reported by Jabir and Abu Sa'id which says: They do not accept the tradition reported by Jabir and Abu Sa'id and that is the reason why their approach suffers from inconsistency.

The tradition that allows taking wage for reciting Holy Qur'an

One of the fake traditions narrated by Bukhari is the tradition that permits taking wage for reciting verses from the Holy Qur'an.

Abu Muhammad Sayyidan b. Mudarib Bahli narrated from Abu Ma'shar Yusuf b. Yazid Barra from Abu Malik Ubaidullah b. Akhnas from Ibn Abu Malika from Ibn Abbas who said:

Some of the companions of the Prophet passed by some people staying at a place where there was water and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do Ruqya (dua) as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Surat-al-Fatiha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allah's Book." When they arrived at Medina, they said, "O Allah's Apostle! (This person) has taken wages for reciting Allah's Book." On that Allah's Apostle said,

" ان احق ما اخذتم عليه اجرا كتاب الله."

"You are most entitled to take wages for doing a Ruqya with Allah's Book."¹

¹ - *Sahih al-Bukhari*, vol. 7, p. 401. In *Sahih al-Bukhari*, there are other similar traditions as well. See for example:

- a) Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me." (*Sahih al-Bukhari*, Book, 71, No. 632).
- b) A group of the companions of Allah's Apostle proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travelers) who have dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Has anyone of you anything useful?" One of them replied, "Yes, by Allah, I know how to treat with a Ruqya. But by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travelers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Surat-al-Fatiha till the patient was healed and started walking as if he had

It is worth mentioning that Ibn Jawzi has reported this tradition in his *al-Mawduat* from Aisha.

The tradition of 'asking for rain' narrated by Asbat

One of the traditions that is utterly baseless is the tradition that says the disbelievers ask for rain. Ibn Masruq says:

One day I went to Ibn Mas'ud who said, "When Quraish delayed in embracing Islam, the Prophet invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah... So the Prophet recited the Holy verses of Surat-Ad-Dukhan: 'Then watch you for the day that the sky will bring forth a kind of smoke plainly visible.' (44.10) When the famine was taken off, the people renegaded once again as nonbelievers. The statement of Allah, (in Sura "Ad-Dukhan"-44) refers to that: 'On the day when We shall seize you with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Apostle prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said, 'O Allah! (Let it rain) around us and not on us.' So the

not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allah's Apostle and mention to him what has happened, and see what he will order us." So they came to Allah's Apostle and mentioned the story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you. (Ibid, no. 645).

clouds dispersed over his head and it rained over the surroundings."¹

Sunni scholars have criticized the portion added by Asbat. Isa says: The quotation by Bukhari of the portion added by Asbat has raised criticisms against him. Dawoodi says: The attachment is not related to Quraish; it is related to the people of Medina. Abu Abd al-Malik says: The portion added by Asbat is suffering from illusion and confusion. This is because he has mixed up the text of tradition reported by Abdullah b. Mas'ud with the tradition reported by Anas b. Malik where it says: "Allah's Apostle prayed for them and it rained heavily for seven days." Furthermore, Isa quotes Hafiz, Sharaf al-Din Damyati as saying: The tradition reported by Abdullah b. Mas'ud relates the story of Quraish in Mecca which does not contain anything as the said additional part. It is very surprising that Bukhari has related this additional part which contradicts with the tradition of reliable reporters.

¹ - *Sahih al-Bukhari* vol. 2, pp. 74-75. There are other versions of this tradition in Bukhari as well. See for instance this one:

We were with Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you for the day that the sky will bring forth a kind of smoke plainly visible ... Verily! You will return (to disbelief) on the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Mas'ud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed . (Ibid, Book 17, no. 121).

Aiming to support Bukhari, some have said: It is not impossible for this event to have occurred twice. It goes without saying that such justifications do not work. Kermani says: If It is said that the story of Abu Sufayn asking for rain happened in Mecca we must say in response that the story of Abu Sufayan asking for rain happened in Mecca but the part added by Asbat is related to what happened in Medina.¹

The tradition 'traditions will increase after me'

One of the false traditions found in *Sahih al-Bukhari* is the tradition in which the Holy Prophet (s) talks about false traditions that are attributed to him. Taftazani said that it is only Bukhari that mentions this tradition in his *Sahih*. Other scholars of traditions have criticized this tradition. Yayha b. Mu'in says that this tradition is fabricated by hypocrites. According to this tradition, the Holy Prophet (s) says:

تكثر لكم الاحاديث من بعدى فاذا روى لكم حديث فاعرضوه على كتاب الله

Traditions will increase after me. If someone narrated you a tradition, measure it against Allah's Book (to find out whether or not it is in harmony with it).

In his *al-Talwih, Sharh al-Tawdih*, Taftazani explains everything related to this issue saying: It is said that a tradition reported by a single person is rejected when it is in contradiction with Allah's Book. This is because Allah's Book has priority over a single individual's report, for the former is not doubtful in terms of its text and chain of transmission. The general concepts of the Holy Qur'an and its outward meanings are however matters of controversy. If the general concepts of the Holy Qur'an and its outward meanings are uncertain and indefinite the tradition transmitted by a single reporter will be accepted (as both have the same status of not being certain and definite). If on the other hand, the general concepts of the Holy Qur'an and its outward meanings are taken to be certain and

¹ - *Umda al-Qari fi Sharh al-Bukhari*, vol. 7, pp. 27-29.

definite, then the tradition transmitted by a single reporter will be of no value. It will be rejected when it happens to contradict Allah's Book. This is because wherever there is a possibility for attaining certainty there will be no room for accepting something that does not bring about certainty. In order to prove his point of view, he has appealed to the following tradition by the Holy Prophet (s):

تكثر لكم الاحاديث من بعدى فاذا روى لكم حديث فاعرضوه على كتاب الله فما وافق كتاب الله فاقبلوه وما خالفه فردوه

Traditions will increase after me. If someone narrated you a tradition, measure it against Allah's Book (to find out whether or not it is in harmony with it). Accept whatever that agrees with Allah's Book and reject whatever that disagrees with it.

In response to this argument it has to be said that the tradition mentioned above is a tradition by a single reporter. The scope of the meaning of this tradition has been limited by other well-known and successively narrated traditions. Thus, this tradition does not bring about certainty and as a result it cannot prove an issue pertaining to faith.

Moreover the meaning of this tradition is in contradiction with the general meaning of the following verse of *the Holy Qur'an*:

وما اتاكم الرسول فخذوه¹

Take whatever Allah's Apostle gives you.

Scholars of tradition have also criticized this tradition on the ground that its chain includes an unknown reporter named Yazid b. Rabi'. It also contains some name in between Ash'as and Thawban. Thus, this tradition has to be regarded as a *munqati'* tradition.

According to Yahya b. Mu'in this tradition is the work of disbelievers. Taftazani further points out that Bukhari's

¹ - *Qur'an*, 59/7.

narrating of this tradition does not solve the problems (of being unknown and *mutaqati'*) this traditions is faced with.¹

The tradition that prohibits (playing on) musical instruments

One of the baseless traditions Bukhari has reported is the tradition that has been criticized by Ibn Hazm. Ibn Hazm has rejected this narration as a fabricated one. In his *Sahih*, Bukhari quotes Hisham b. Ammar from Sadaqa b. Khalid from Abd al-Rahman b. Yazid b. Jabir from Atiyya b. Qais Kilabi from Abd al-Rahman b. Ghanam Ash'ari from Abu Amir or Abu Malik Ash'ari, from the Holy Prophet (s) who says:

ليكونن من امتي قوم يستحلون الخمر و الحرير و المعازف

No doubt, there will emerge people in my community, who will allow wearing clothes made of wool and silk (or purely of silk), drinking wine and playing on musical instruments.

This is a *munqati'* (broken) tradition, for there is no link between Bukhari and Sadqa b. Khalid (whom the chain of this tradition includes). Thus, this tradition is no doubt incorrect and it is totally fabricated.²

The tradition 'a believing adulterer does not in fact commit adultery'

One of the incorrect traditions that has appeared in *Sahih al-Bukhari* is the tradition that is found in the book of drinks. Bukhari narrates from Ahmad b. Sahl from Ibn Wahab from Yunus from Ibn Shihab from Abu Salma from Abd al-Rahman and Ibn Musayyib from Abu Huraira who quote the Holy Prophet (s) as saying:

If a believer is in the state of belief while committing adultery he does not in fact commit adultery.³

¹ - *Al-Tanwih fi Sharh al-Tawdih*, vol. 2, p. 21.

² - *Sahih al-Bukhari*, vol. 7, p. 193, *al-Muhalla*, vol. 9, p. 59.

³ - *Sahih al-Bukhari*, vol. 7, p. 190.

After rejecting this tradition in his *al-Alim wa al-Mut'allim*,¹ Abu Hanifa says:

"Some people say when a believer commits adultery he leaves his belief like a person who takes off his clothes. If he however repents Allah will help him to regain his faith. Do you believe in their narration? If you accept their narration then it will imply you have accepted the theories developed by Khawarij and if you are skeptic about it then you are skeptic about Khawarij's theories and as a matter of fact give up the principle of justice which you propagate. If you reject their words then you have in fact rejected the words of the Holy Prophet (s). This is because they have narrated the said tradition from different narrators and eventually from the Holy Prophet (s).

Teacher said: They lie. My refutation of their words is not tantamount to the refutation of the words of the Holy Prophet (s). You refute the Holy Prophet (s) when you refute the Holy Prophet himself. If a person however believes in whatever the Holy Prophet (s) says but meanwhile rejects what is unjust and contrary to the teachings of the Holy Qur'an as the words of the Prophet then he really certifies the Holy Qur'an and clears the Prophet from uttering anti-Qur'anic words. If the Holy Prophet begins to oppose the Holy Qur'an and attribute lies to Allah, Allah shall instantly put an end to his life, cutting off his jugular vein. Thus, the Holy Prophet (s) does not oppose the Holy Qur'an for a person who opposes Allah's Book is not His apostle. The tradition they have reported is contrary to the spirit of the Holy Qur'an, for Allah, the Exalted, says:

الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ²

¹ - This book written by Abu Hanifa arranged in the form of dialogue. The term alim in the title of this book refers to Abu Hanifa and the term al-muta'llim to Abu Muti' Balkhi, his pupil.

² - *Qur'an*, 24/2.

(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

In another verse, it says:

وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَادُّوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا¹

And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

These verses address not Jews and Christians but Muslims. I thus reject the words of those who narrate traditions from the Holy Prophet (s) that are contrary to the Holy Qur'an. This does not mean that I reject the Holy Prophet (s). I reject those who narrate false words from the Holy Prophet (s). We accuse not the Holy Prophet (s) but reporters (who report false traditions).

As a result, we wholeheartedly accept all [real] traditions reported from the Holy Prophet- whether those which we have heard or those we have not heard. We believe in all these traditions and testify that all of them are correct. We meanwhile however testify that the Holy Prophet, does not, contrary to divine order, legalize what is forbidden, break the ties Allah has made or praise what Allah has not praised. We stand witness that the Holy Prophet (s) always obeyed Allah, did not bring about innovation or attribute lie to Allah. He was very friendly.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا²

¹ - Ibid, 4/16.

² - *Qur'an*, 4/80.

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

The tradition 'Three persons take Prophet to Mi'raj'

There is a tradition in Bukhari concerning the Mi'raj journey of the Holy Prophet, which is reported by a person called Sharik. This tradition which is utterly baseless is as below:

Abd al-Aziz b. Abdullah narrates from Sulayman from Sharik b. Abdullah who quotes Anas b. Malik as saying:

At Mi'raj night, Allah's Apostle was sleeping in the sacred mosque of Mecca when three persons came to him in a dream before the Divine Inspiration was revealed to Him. One of them said, "Who is he?" The middle (second) angel said, "He is the best of Meccans." The last (third) angel said, "Take the best of Meccans." Only that much happened on that night and he did not see them till they came on another night, i.e. after the Divine Inspiration was revealed to him. His eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked at one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival,

and they did not know what Allah would do to the Prophet on earth unless Allah informed them...¹

¹ - *Sahih al-Bukhari*, vol. 9, p. 265. The rest of this tradition is as under:
[The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet descended till he met Moses, and then Moses stopped him and asked, "O Muhammad! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty

Muslim Nayshaburi has related this tradition in a different way. He narrates from Harun b. Sa'id Abali from Ibn Wahab from Sulayman- i.e. Bilal – from Sharik b. Abdullah b. Abu Namr from Anas b. Malik who relates Mi'raj narration from the Holy Mosque as under:

prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Apostle said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet then woke while he was in the Sacred Mosque (at Mecca).] (Ibid).

Three persons met him before he received any revelation while he was still asleep in the Holy Mosque....¹

¹ - *Sahih Muslim*, vol. 1, pp. 148 and 262. The full text of this tradition is as below:

Anas b. Malik reported on the authority of Malik b. Sasa', perhaps a person of his tribe, that the Prophet of Allah (s) said: I was near the House (i.e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i.e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (s). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrated in this hadith that the Prophet of Allah (s) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: 'Gabriel! What are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are

the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! What is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end.

There are other versions as well one among which is the following: It is narrated on the authority of Anas b. Malik that the Messenger of Allah (s) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! We saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side, welcomed me and prayed for my good. Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (s). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent

for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said: "We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said: Who is with thee? He replied: Muhammad (s) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord, Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that it makes fifty prayers. He

He has related this tradition in the way Thabit Banani has reported, thus altering it considerably.

The occurrence of mi'raj (ascension) before any revelation was received by the Holy Prophet (s) is incorrect, not accepted by anyone. This is because according to scholars ascension took place at least 15 months after the Prophet mission began.

According to Harbi, ascension happened one year before hijra on 27th night of Rabi' al-Thani, whereas on Zuhri's point of view it took place five years after prophetic mission started.

Based on Ibn Ishaq's opinion ascension occurred at a time when Islam had spread in Mecca as well as in neighboring places among Arab tribes. The closest to reality are the words uttered by Zuhri and Ibn Ishaq. This is because all agrees that Khadija (a.s) offered prayer with the Holy Prophet after prayer was made compulsory and similarly all accepts that she died three to five years before migration.

When all agrees that prayer was made compulsory on ascension night how can one accept that ascension happened before any revelation was received by the Holy Prophet (s)?

According to Nawawi, Sharik reports that [the Holy Prophet (s) was transferred while] he was asleep whereas on the basis of another tradition [it is said that this happened when] he was beside Ka'ba in a state between being awake and asleep. Those who advocate the occurrence of ascension as a night dream can make use of the said two traditions as their arguments, but such arguments are flawed, for the Holy

who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.

Prophet might have been asleep in the beginning when the angels arrived but later on he was awake and there is no evidence in these traditions that shows that he was asleep throughout all the stages. This has been said by Qazi concerning Sharik's tradition but others have also followed the suit, rejecting thus Sharik's tradition.

Bukhari has narrated Sharik's tradition in detail in his *Sahih* in a chapter devoted to monotheism. After relating this tradition in his *al-Jam' bayn al-Sahihayn*, Hafiz Abd al-Khaliq says that this tradition is fabricated by Sharik b. Abu Namr who has introduced some unknown phrases into it. Some prominent memorizers and imams such as Ibn Shihab, Thabit Banani and Qutada have mentioned this tradition whereas they have not made any mention of Sharik's words. Apart from all these, Sharik is known among the people of tradition as a memorizer. Rejecting his tradition, Hafiz Abd al-Haq says that the only traditions he relies on in this connection are those mentioned previously [having nothing to do with Sharik's account].¹

Commenting on Sharik's tradition, Kirmani says that it contains illusions that are totally rejected by scholars. As an instance, Sharik claims that ascension happened before revelation was sent down, where this is wrong and nobody has approved of it. Similarly when all agrees that prayer was made obligatory on accession night how can one admit that ascension happened before revelation was sent down?

When the gatekeeper addressing Gabriel said: Has he been sent for? He said: Yes. The answer given by Gabriel to the gatekeeper according to me clearly shows that ascension happened after revelation was sent down.²

Commenting on this tradition somewhere in his book, Ibn Qayyim Jawziyya quotes Zuhri as saying: The soul of the Holy

¹ - *Al-Minhaj fi Sharh Sahih Muslim b. Hajjaj*, vol. 1, pp. 209 and 210.

² - *Al-Kawkeb al-Darari fi Sharh Sahih al-Bukhari*, vol. 25, p. 204.

Prophet (s) was taken to Bayt al-Maqdis and Heaven one year before he migrated to Medina. According to Ibn Abd al-Barr and others ascension happened 14 months before the Holy Prophet migrated to Medina. Though ascension happened once, some believe it happened twice; once when he was awake and once when he was asleep. It seems that the advocates of this opinion try to reconcile between Sharik's tradition and other traditions available here. That is why some of them claim that ascension happened twice; once before revelation was sent down as suggested by Sharik's tradition and once after revelation was sent down as suggested by other traditions. Yet others have claimed that ascension happened thrice; once before revelation and two times after it.

All these commentaries show that how confused they are. The problem is that they are literalists and that is why whenever they face any variation in a narration they take it to mean that the event has taken place more than once. The correct opinion in this regard is that ascension has occurred once and that has happened after revelation was received by the Prophet (s). It is very supervising that some have wrongly assumed that ascension has happened more than once and though each time fifty prayers were made obligatory upon the Prophet he was able to reduce them to five prayers... How is it possible that Allah makes a concession during the first ascension but ignores it in the second ascension?

Memorizers believe that Sharik is mistaken in terms of using certain terms in this tradition. After relating this tradition in his Musnad, Muslim says that Sharik has altered this tradition, not relating it in a suitable manner.¹

The tradition of 'Monkey being stoned to death for

¹ - *Zad al-Ma'ad fi Huda Khair al-Ibad*, vol. 3, pp. 41 and 42.

fornication'

Another fabricated tradition reported by Bukhari is the tradition according to which a monkey is stoned to death for committing fornication. Na'im b. Hamad narrates from Hashim from Husain from Amr b. Maymoon who [quotes the Holy Prophet as saying]:

During the era of ignorance I saw people gathering around an adulterous monkey and stoning it to death. I joined them in stoning it.¹

Hamidi and Ibn Abd al-Barr

Whereas Ibn Abd al-Barr has rejected this tradition, Abu Abdullah Hamidi, commenting on it, says: Since the original copies of Bukhari's *Sahih* do not contain this tradition, it is very likely that it is among traditions added by others to his book. Ibn Abd al-Barr expresses the same opinion in regard with it. Commenting on it, Ibn Hajar Asqalani says: Having rejected Amr Ibn Maymoon's tale, Ibn Abd al-Barr says that it attributes fornication and punishment to beasts that are not according to scholars under obligation. According to Ibn Abd al-Barr, if the chain of this tradition is authentic then it is likely that the people involved in stoning are jinns, for they are among those under obligation. Ibn Maymoon has reported it only through the chain used by Ismaeli.

In response, it has been said that here fornication and stoning are not to be taken with their literal meanings. Fornication and stoning are used here because the story in question contains elements that are similar to them. Thus, the said story does not imply that beasts are under obligation.

In his *al-Jam' bayn al-Sahihayn*, Hamidi regards this tradition as incorrect, adding that only some copies of Bukhari's book contain it. Abu Mas'ud is the only figure who has touched on this point. According to Hamidi Bukhari's book

¹ - *Sahih al-Bukhari*, vol. 5, p. 56.

does not contain such tradition and thus it is probable that others have added it to his book.

Commenting on his words, Ibn Hajar says that his words that it is likely that some have added certain traditions to Bukhari's book, are not acceptable as they run counter to what scholars hold. Scholars believe that all the traditions included in Bukhari's *Sahih* are authentic belonging altogether to Bukhari. Hamidi's words are false illusions, undermining all traditions in Bukhari's book. If one accepts Hamdi's point of view one may then say that this may be the case with all traditions reported by Bukhari. It thus causes people to lose their faith in the entire traditions reported by Bukhari.¹

Bukhari and three other fabricated traditions

Bukhari has reported three traditions ending up to Ibn Abbas from Ata. From these traditions, two traditions have appeared in divorce book whereas one is available in prophetic commentaries. The traditions in divorce book are as under:

Ibrahim b. Musa narrates from Hisham from Ibn Juraih from Ata who quotes Ibn Abbas as saying:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet made a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would

¹ - *Fath al-Bari*, vol. 7. P. 127.

have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans who had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans).¹

Concerning pagans who had covenant [with Muslims], Ibn Abbas reports a tradition that is similar in content to the tradition reported by Mujahid, according to which if a slave or a female slave embraces Islam he or she will not be returned to pagans. Instead, Muslims pay their prices to pagans.

Quoting Ibn Abbas, Qatiba says: Qariba, the daughter of Abi Umaiyya, was the wife of Umar b. Al-Khattab. Umar divorced her and then Mu'awiyah b. Abi Sufyan married her. Similarly, Um al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad b. Ghanm Al-Fihri. He divorced her and then 'Abdullah b. 'Uthman al-Thaqafi married her.²

The third tradition found in prophetic commentaries is a below:

Ibrahim b. Musa narrates from Hisham from Ibn Juraih from Ata who quotes Ibn Abbas as saying:
All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then it was possessed by Bani Ghutaif at al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped

¹ - *Sahih al-Bukhari*, vol. 7, pp. 62-63.

² - Ibid.

till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.¹

Great Sunni leaders and these fabricated traditions

Bukhari has mentioned these three traditions in his *Sahih*. He has narrated from Ata from Ibn Abbas, but it has to be noted that great Sunni scholars have put to question the traditions reported by Ata in prophetic commentaries, undermining thus their authenticity.

Albeit Ibn Hajar frequently assists Bukhari and defends his positions, here he confesses that Bukhari is faced with a problem that is not easy to solve. According to Ibn Hajar, man is prone to error, implying that Bukhari has erred in recording such weak traditions in his book. He explicitly mentions:

Abu Ali Ghasaei quotes Bukhari as saying: Ibrahim b. Musa narrates from Hisham (Ibn Yusuf), from Ibn Juraih, from Ata from Ibn Abbas who quotes the Holy Prophet (s) as saying:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet made a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims

¹ - *Sahih al-Bukhari*, vol. 6, p. 199.

in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

The remaining part of this tradition includes that Umar divorced Qarib, the daughter of Abu Umayya. It also includes other stories.

As the commentary goes on Abu Mas'ud from Damascus writes: This and previous tradition are narrated by Ibn Juraih from Ata Khurasani from Ibn Abbas in his commentary. Ibn Juraih did not attend Ata's commentary class. As a result the commentary he wrote is not his. He took it from Uthman, son of Ata and studied it.

According to Abu Ali Abu Mas'ud's words reflect an important point, for according to Salih b. Ahmad b. Hanbal Ali b. Madini says that he has heard Hisham b. Yusuf say: Ibn Juraih told me that had asked Ata (Abu Rabbah) to comment on some of the verses of Baqara and 'Al Imran chapters, but he had asked him to excuse him, not making such a request from him.

According to Hisham after this happening whenever Ibn Juraih narrated a tradition from Ata from Ibn Abbas he would add the term 'Khurasani' after At'a's name. We were tired writing Khurasani so many times and there was no need for using it.

Ali b. Madini says that he wrote this story for Muhammad b. Noor reported this tradition from Ata from Ibn Abbas. Thus, the traditionists who reported this tradition from Muhammad b. Noor were thinking that the one from whom they were reporting was Ata b. Abu Rabah.

As the discussion goes on, he asks about Yaya b. Qatan's point of view concerning the narration narrated by Juraih from Ata Khurasani, but Yahya said that his narration is weak. When he says that it was something Ibn Juraih told him, Yahya

said that the narration was weak for Ibn Juraih was acquainted with Ata through his book.

Thereupon Ibn Hajar says that according to him there this tradition is not broken and that is why Ibn Juraih makes us of the phrase 'he told me'. This is while Bukhari has narrated this tradition from Ata b. Abu Rabh and Khurasani is out of question for he has heard no tradition from Ibn Abbas.

It may be said that the above-mentioned question does not necessarily show that the said Ata is Ata Khurasani, for this does not mean that Ata b. Abu Rabah who has recorded it in his commentary was not aware of it. Thus, it can be said that both Ata Khurasani and Ata b. Abu Rabah were aware of the said two traditions.

Ibn Hajar further says: This answer is not convincing for I believe that it is not possible to give it a definite answer. Man is prone to error and thus one must always invoke Allah's help. The footnote added by Abu Mas'ud is presented by Ismaeli too. In his *al-Jam'*, Hamidi narrates from Burqani from Ismaeli who says that he has narrated it from Ali b. Madini. Ismaeli, in this quotation, alludes to the story mentioned by Ghassani.¹

A critique of Asqalani's point of view

It is amazing that Ibn Hajar has mentioned this unconvincing answer in his commentary, though not mentioning that there is no correct answer to this question and man is prone to error. In his commentary on the Holy Qur'an, he says: Ibn Juraih has reportedly said that the said tradition is somewhat modified and altered. Fakihi also quotes Ibn Juraih, though in a different way, as saying: Allah says:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا²

¹ - *Huda al-Sardi*, *Muqaddima Fath al-Bari*, vol. 2, pp. 135-6.

² - *Qur'an*, 71/23.

And they say: By no means leave your gods, nor leave Wadd, nor Suwa'; nor Yaghuth, and Yauq and Nasr.

They were the idols the people of Noah were worshipping and Ata quotes Ibn Abbas as having said: Some are of the view that the chain of the transmitters of this tradition is broken, for the said Ata is from Khurasan who did meet Ibn Abbas.

After narrating the above-mentioned tradition from Ibn Juraih, Abd al-Razaq in his commentary says that Ata Khurasani narrated this tradition from Ibn Abbas.

According to Ibn Mas'ud Ibn Juraih in his commentary said that Ata Khurasani narrated this tradition from Ibn Abbas, though he adds that Ibn Juraih did not attend Ata's commentary class. Instead, he got his commentary book from his son Uthman b. Ata and went through it. Quoting Ali Madini in his *al-Khalal*, Salih b. Ahmad b. Hanbal says: Once I asked Yahya b. Qattan about his view concerning the tradition Ibn Juraih reported from Ata Khurasani, he said his tradition is weak. I said he uses the phrase "I was told", he said it is not correct, for he got acquainted with Ata and his tradition through his book (which he borrowed from his son).

Ibn Juraih did not see any harm in using the phrase 'I was told', in what is called 'munawala'¹ and 'mukataba'².

Ismaeli says that he was informed that Ali b. Madini had the following opinion concerning Ibn Juraih's commentary: This tradition was narrated by Ata Khurasani from Ibn Abbas, but those who were recording traditions omitted the later part 'Khurasani' from his full name in order to make it shorter. Later transmitters not knowing this, took it for Ata b. Abu Rabbah.

¹ - In the process of 'munawala', a tradition master lends his book to his disciple, but the latter without taking permission, uses the traditions it contains applying the phrase 'he told me' or 'he informed me'.

² - In the process of 'mukataba', a tradition master writes tradition for his disciple at his request. Here the disciple is not allowed to use phrases such as 'he told me' or 'he informed me'. Instead, he needs to say "he wrote me saying. For further information, see *Ilm al-Hadith*, pp. 198-9.

Ismaeli here mentions a story which Salih b. Ahmad quotes from Ali b. Madini. Ghassani has also mentioned it in his *Tamheed al-Muhmal*.

Ibn Madini says that he heard Hisham b. Yusuf say: when I asked about the commentary of some of the verses of Baqara and Al Imran, he asked me to excuse him for not answering. Quoting Hisham Ibn Madini says: After this happening whenever Ibn Juraih narrated a tradition from Ibn Abbas he would add the term 'Khurasani' after it. Hisham said that it was very boring to follow such a pattern and thus he abandoned doing this.

Ibn Madini says that he related this story to Muhammad b. Thawr who used – in accordance with one narration – to narrate this tradition from Ibn Juraih from Ata from Ibn Abbas, thinking that the said Ata was Ata b. Abu Rabbah. Fakihi however narrates this tradition from Muhammad b. Thawr from Ibn Juraih from Ata from Ibn Abbas not making use of the term 'Khurasani'.

Abd al-Razzaq also narrates this tradition in the same manner though with the difference that he makes use of the term 'Khurasani'.

Ibn Hajar says that it is very amazing that Bukhari did not note this. He believes that Ibn Juraih has heard this tradition from Ata Khurasani as well as Ata Abu Rabbah. The fact that Ata b. Abu Rabbah did not narrate commentary traditions does not imply that he has not mentioned it elsewhere in other chapters or in his dialogues with others. How did it happen for Bukhari that he did not see this whereas he was very strict in terms of fulfilling the condition of 'connection' and was dependent on his master, Ali b. Madini who has narrated this story?

Concluding his discussion, Ibn Hajar adds one more reason to prove his point of view saying that it is a good reason to prove his opinion that Bukhari has not frequently mentioned

this tradition. He has sufficed to quoting it thrice using the above-mentioned chain. If Bukhari did not notice the problem, he would mention it several times. This is because the literal meaning of this tradition is in compliance with his procedural rules.¹

What we want to demonstrate here is that memorizers and jurists did not take the traditions reported by Bukhari and Muslim for granted. They were critical of them. It is not understandable why Ibn Hajar defends Bukhari whereas he knows here Bukhari is not right. We leave passing any judgments in regard with his defenses to our dear readers.

The tradition Masruq narrates from Um Ruman

The tradition Masruq narrates from Um Ruman is another forged tradition reported by Bukhari in his *Sahih*, book expedition.

Musa b. Ismael narrates from Abu Awana from Husain from Abu Wa'il from Masruq b. Ajda' from Um Ruman, which is as under:

Um Ruman, the mother of 'Aisha said that while 'Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Aisha said, "Did Allah's Apostle hear about that?" She replies, "Yes." 'Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, 'Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Apostle! She (i.e. 'Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has

¹ - *Fath al-Bari*, vol. 8, p. 541.

been talked about?" She said, "Yes." 'Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against what you assert. 'Um Ruman said, "The Prophet then went out saying nothing. Then Allah declared her innocence. On that, 'Aisha said (to the Prophet), "I thank Allah only; not anyone else."¹

Great memorizers and this fabricated tradition

According to this tradition, Masruq b. Ajda' has heard the said story from Um Ruman, mother of Aisha. This is while great Sunni memorizers and scholars have taken this tradition to be wrong, saying that Masruq did not live at a time Um Ruman was living. Among these memorizers are the following names: Abu Bakr Khatib Baghdadi, Abu Umar b. Abd al-Barr Qurtubi, Abu al-Fazl Qazi Ayaz Yahsibi, Ibrahim b. Yusuf, author of *Matali' al-Anwar 'ala Sihah al-Athar*, Abu al-Qasim Suhaili, commentator on *al-Sira*, Abu al-Fath b. Sayyid al-Nas from Spain, Jamal al-Din Mazi, Shams al-Din Dhahabi and Abu Sa'id Salah al-Din Ulaei.

Here are the words of these great memorizers concerning this tradition. Commenting on this tradition, Ibn Abd al-Barr says: The tradition reported by Masruq is *mursal* (its chain is

¹ - *Sahih al-Bukhari*, vol. 5, p. 154. The same tradition is also mentioned elsewhere in *Bukhari* with little variation:

Who was 'Aisha's mother: While I was with 'Aisha, 'Aisha got fever, whereupon the Prophet said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then 'Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons: 'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert. (*Bukhari*, vol. 6, book 60, 213).

broken) and thus he might hear it from 'Aisha.¹ After relating this tradition, Mazi quotes Khatib as saying: This is a strange tradition reported by Abu Wa'il Masruq. No one has reported it from Masruq other than Husain b. Abd al-Rahman. This tradition is mursal from Um Ruman who died at the time of the Holy Prophet (s) and Masruq did not live at her time. Masruq used to report it from Um Masruq in a mursal form saying: 'Um Masruq was asked'. Husain made a mistake as he took Masruq for the person who raised this question. It is possible that some of the reporters of this tradition may have recorded the passive voice of the verb (سئلت) as its active voice as some record both voices in the same form.

If this probability holds it implies that Husain is not mistaken in regard with this tradition and that is why some have narrated this tradition from Husain in the form of correct format. According to Abu Bakr Khatib, Bukhari has reported this tradition from Masruq using the active voice (I asked Um Ruman), not grasping the problem existing. He says that he has dealt with this issue in detail in his *al-Marasil* and thus there is no need to repeat it again.²

Elaborating on Um Ruman's life account, Suhaili, a memorizer, says: Bukhari narrates a tradition from Masruq, which says: I asked Um Ruman, mother of Aisha, about the accusations people leveled against Aisha.... This is while Masruq was born according to all scholars after the demise of the Holy Prophet (s) and thus he never saw Um Ruman. Some are of the view that he did not understand the problem properly. Whereas others are of the view that the tradition in question is correct, and thus preferable to the opinion that Um Ruman died during the lifetime of the Holy Prophet (s). Abu

¹ - *Al-Isti'ab*, vol. 4, p. 1937.

² - *Tahdhib al-Kamal fi Ma'rifat al-Rijal*, vol. 35, p. 361.

Bakr Ibn Arabi objected to this tradition and thus he ignored it.¹

According to Ibn Sayyid al-Nas, the tradition Masruq reported from Um Ruman has appeared in Bukhari in 'an'ana (observing the order of reporters) and other formats, whereas Musruq did not live at the time of Um Ruman. The summary of Khatib's response is that Masruq may have used the passive voice of (سئلت) and the recorder may have also used the same format, but subsequent recorders may have recorded it in active voice, thus introducing a change in it. Thus, all the problems that emerged later originate in the way this word was written.²

After quoting Khatib's words, Ibn Hajar attempts to answer it and defend Bukhari thus saying: The author of *Mashariq* and *Matali'*, Suhaili and Ibn Sayyid al-Nas have accepted Khatib's point of view. Following Dhahabi, Mazzi in his *Mukhtasar*, 'Ala'i in his *Marasil* and also other have also agreed with what Khatib has pointed out, though the author of *al-Huda* has tried to resist the opinion cherished by the said scholars.³

A glance at the life account of some the [said] memorizers

Qazi Ayaz, a memorizer, is the author of *Mashariq al-Anwar ala Sihah al-Akhbar*, a well-known and reliable book. In this book of his, he deals with distortions, misspellings and other errors of books like *al-Muwatta*, *Sahih al-Bukhari* and *Sahih Muslim*.

Matali'ah al-Anwar ala Sihah al-Athar is also an important book that is authored by Ibrahim b. Yusuf, a memorizer of tradition. Describing it, Chalabi says: It treats the problems faced by *al-Muwatta*, *Sahih Muslim* and *Sahih al-Bukhari*, explaining the difficult terms and strange traditions in these

¹ - *Al-Rawz al-Anf*, vol. 6, p. 440.

² - *Uyun al-Athar*, vol. 2, p. 101.

³ - *Fath al-Bari*, vol. 7, p. 353.

books. This book is authored by Ibn Qaraqul Ibrahim b. Yusuf who died in 569 AH. He wrote his book in a way Qazi Ayad wrote his *Mashariq al-Anwar*. Shams al-Din Muhammad b. Muhammad Musili (d. 774 AH) presented it in the form of poems.

The book begins with these words: Thanks to Allah who made His religion dominant. This work is abstracted from reliable commentaries and explanations made by Abu al-Fazl Ayad b. Musa b. Ayaz Basti in his *Mashriq al-Anwar*, with this difference that Abu Ishaq b. Qaraqul, a jurist, summarized, edited and explained it.¹

An account of the life of 'Ala'i, a memorizer

His full name is Khalil b. Kalidi Salah al-Adin Abu Sa'id Demishqi. In his *al-Tabaqat*, Qazi Shuhba presents his life account as under:

He was a prominent scholar, researcher and memorizer. He was born in 694 AH in Damascus but settled in Bayt al-Maqdis. He heard numerous traditions from traditionists. He travelled to different countries hearing traditions from around 700 scholars. He learnt the science of tradition from Mazzi and others and the science of jurisprudence from Sheikh Burhan Fazari and Sheikh Kamal al-Din Ibn Zamlakani. He accompanied Sheikh Burhan Farazi and wrote a Mashikha for him. He topped jurisprudence under Ibn Zamlakani recording plenty of his words and instructions. Though he was allowed to practice ijtiḥad, he continued learning and memorizing until he excelled others in this area. He taught at Asadiyya School and Sahib Hams' circle until he was appointed as a professor at Salahdiyya School in Quds.

He lived till the end of his life, teaching, issuing religious decrees, narrating traditions and compiling books. In his *Mu'jam*, Dhahabi mentions the name of 'Ala'i and praises him.

¹ - *Kashf al-Dunun*, vol. 2, p. 1715.

Commenting on him, Husain in his *Mu'jam* (and its supplement), says: He was a pioneer in jurisprudence, syntax, science of principles, sciences of tradition and rijal. He was expert in understanding texts and documents. He was heir to the memorizers who preceded him. His works show that he was a leading figure in different sciences. He taught, issued religious decrees and debated (with others on religious issues). No one filled in the vacuum that was created after his death.

Focusing on him, Asnawi in his *al-Tabaqat*, says: He was a memorizer and a leading jurist of his time. He was intelligent, careful, eloquent, benevolent and magnificent. He wrote good books on tradition as well as on jurisprudence. He taught at Salahiyya School, spending also part of his time on working, issuing religious decrees and compiling books.

In his *al-Tabaqat al-Kubra Subki* says: He was a famous and reliable memorizer. He was aware of the names of reporters, their weaknesses and also the texts (of traditions). He was also expert in jurisprudence, theology, prose and poems. He was a practicing Muslim. He was an orthodox Ash'arite. No body replaced him after his death... No one among his contemporaries could reach him in the science of tradition. He was good at other sciences such as jurisprudence, syntax, exegesis and theology. He died in Muharram 761 AH in Quds... He wrote several books ...¹

Ibn Sikkin and the said fabricated tradition

Abu Ali b. Sikkin², a memorizer and author of *al-Huruf fi al-Sahaba* which is one of the sources of *al-Isti'b* is another scholar who regards this tradition as wrong and incorrect.

¹ -*Tabaqat al-Shafi'iyya*, Manuscript.

² -He is Sa'id b. Uthman Baghdadi. He died in 353 AH. For further information, see *Tadkira al-Huffaz*, vol. 3, p. 937. *Al-Nujum al-Zahira*, vol. 3, p. 338, *Shazarat al-Dhahab*, vol. 7, p. 142 and *Tabaqat al-Huffaz*, p. 378.

Commenting on it, Ibn Hajar says: Prior to Khatib, others also said that this tradition was wrong. Elaborating on Um Ruman's life, Ibn Sikkin in his *Sahaba* says that Um Ruman died during the lifetime of the Holy Prophet (s). According to the said tradition, Husain narrates from Abu Wa'il from Masruq who says that he asked Um Ruman...

According to Ibn Sikkin this is wrong for according to this tradition Masruq reports from Um Ruman. He says Husain is the only reporter who has reported this tradition. Some are of the view that Masruq did not hear any tradition from Um Ruman. This is because Um Ruman died during the lifetime of the Holy Prophet (s).¹

An evaluation of the opinion of author of *al-Huda*

As mentioned by Ibn Hajar, the author of *al-Huda* is opposed to other scholars in this regard. The author of *al-Huda* is Ibn Qayyim Jawziyya, author of *Zad al-Ma'd fi Huda Khair al-Ibad*. It seems as if Ibn Hajar's opinion is wrong. This is because in his book Ibn Qayyim first treats the opinions of those who reject the said tradition. Later on, he deals with the views of those who try to regard it as correct through justifying it. He does not prefer anyone of these two opinions. Thus, Ibn Hajar's opinion that Ibn Qayyim is opposed to other scholars who reject this tradition is wrong.

In addition, commenting on the wives of the Holy Prophet (s), Ibn Qayyim says that anyone who is a little bit aware of the history (of Islam) does not reject historians just because of a single tradition. [The tradition Musruq reports from Um Ruman is against what historians say. This is because according to historians she died during the lifetime of the Holy Prophet (s). Thus, the acceptance of this tradition is tantamount to the rejection of the words of historians].

¹ - *Al-Isaba*, vol. 4, p. 434.

Commenting on this tradition he narrates from 'Akrama b. Ammar from Abu Zumail from Ibn Abbas who says: Abu Sufyan addressing the Holy Prophet (s) said that he had three requests from the Holy Prophet (s). The Holy Prophet (s) fulfilled his requests. One of his requests was that he asked the Holy Prophet (s) to marry Um Habiba, the most beautiful Arab woman who lived in his house.

No doubt, this tradition is wrong. According to Abu Ahmad Ibn Hazm this tradition was no doubt fabricated by 'Akrama b. 'Ammar whereas in Ibn Jawzi's point of view it was the result of an illusion which some reporters had. It was because of this tradition that 'Akram was sharply criticized. This is because historians are unanimous that Um Habiba was the wife of Ubaidullah b. Jahsh and she bore a child from him. Ubaidullah and Um Habiba both embraced Islam and migrated to Ethiopia, though later on Ubaidullah became a Christian and Um Habiba remained a Muslim. It was at this time that the Holy Prophet (s) sent someone to Ethiopia to ask for the hand of Um Habiba. Najjashi, the king of Ethiopia married Um Habiba to the Holy Prophet (s) and determined a dowry for her on behalf of the Apostle of Allah.

This happening occurred in the year 8 AH. After the conquest of Mecca, Abu Sufyan went to Medina and visited his daughter there in her house. Um Habiba folded Prophet's bed lest Abu Sufyan should not sit on it.

All agrees that Abu Sufyan and Mu'awiyah embraced Islam in the year 8 AH after the conquest of Mecca. This tradition also contains that Abu Sufyan also asked the Prophet to appoint him as a commander to fight against disbelievers just as he fought against Muslims. The Holy Prophet (s) according to this tradition answered him in the affirmative.

The appointment of Abu Sufyan as a commander by the Holy Prophet (s) is not confirmed [by any historians] but there is too much fuss on the meaning of this tradition with the

scholars following different courses. Some have even said that according to this tradition the Holy Prophet (s) married Um Habiba after the conquest of Mecca whereas others are of the view that since historians did not mention it, the claim made by those unaware of history is not acceptable...¹

In short, historians are unanimous that Um Ruman died at the time of the Holy Prophet (s) and thus Masruq did not see him. It is not thus acceptable to refute the consensus made by scholars through a single tradition related by Bukhari in his *Sahih*.

As mentioned before, like Khatib and others, Ibn Qayyim rejected this tradition of Bukhari and thus Ibn Hajar is wrong when he says that Ibn Qayyim is opposed to Khatib and others.

I suppose Ibn Hajar criticizes Khatib and his followers for endorsing Waqidi's opinion that Um Ruman died during the lifetime of the Holy Prophet (s) with the aim to defend the tradition reported by Bukhari in his book. The explanations presented by Ibn Qayyim are a suitable answer to what Ibn Hajar said.

As pointed out before, the aim of this study is to prove that great Sunni scholars have criticized some of the traditions reported by Bukhari putting to question their credibility.

Moreover, as Ibn Hajar rejected Waqidi's point of view concerning the death of Um Ruman refuting all the objections against it, we also criticize him for his refusal to mention the tradition of Ghadir Khum and state that its authenticity is beyond any doubt. Thus, Fakhr Razi's reference to Waqidi not mentioning the tradition of Ghadir Khums is invalid.

The tradition 'temporary marriage forbidden in Khaibar

¹ - *Zad al-Ma'ad fi Huda Khair al-Ibad*, vol. 1, p. 27.

year'

Among other invalid traditions reported by Bukhari is the tradition of the prohibition of temporary marriage in the battle of Khaibar.

In his *Sahih* (book on expedition), Bukhari narrates from Yahya b. Qaz'a from Malik b. Ismael from Ibn Shahb from Hasan b. Muhammad b. Ali and his brother Abdullah from their father who quotes Ali b. Abi Talib as saying, "The Holy Prophet (s) prohibited temporary marriage and the flesh of domestic asses in the battle of Khaibar".¹

The same tradition has also appeared in chapter 'slaughtered animals' in his *Sahih*. He narrates from Abdullah b. Yusuf, from Malik from Ibn Shihab from Abdullah and Hasan from their father who quotes Ali b. Abi Talib as saying, "The Holy Prophet (s) prohibited temporary marriage and the flesh of domestic asses in the battle of Khaibar".²

Muslim also narrated this tradition in his book, using different chains saying:

Yahya b. Yahya narrated Ibn Shihab, from Abdullah and Hasan, children of Muhammad b. 'Ali from their father who quoted Imam Ali as saying, "Allah's Apostle (may peace be upon him) on the Day of Khaibar prohibited forever the contracting of temporary marriage and eating of the flesh of the domestic asses."

a) Abdullah b. Muhammad b. Asma Zab'ai narrated from Juwariyya from Malik (as in the previous chain) who said that he heard Ali addressing somebody say, "You are forgetful.... This is because the Messenger of Allah had prohibited us from contracting temporary marriage with women ..."

b) Abu Bakr b. Abi Shaiba and Ibn Numair and Zuhair b. Harb from Ibn Ayyina from Zuhair, from Zuhri from Hasan and

¹ - *Sahih al-Bukhari*, vol. 5, p. 172.

² - *Ibid*, vol. 7, p. 123.

Abdullah children of Muhammad b. Ali from their father who quotes 'Ali (Allah be pleased with him) as saying, "The Holy Prophet (s) on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses".

c) Muhammad b. Abdullah b. Numair narrated from his father, from Ubaidullah from Ibn Shihab from Hasan and Abdullah children of Muhammad b. Ali from their father who said, "Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said: Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger (may peace be upon him) on the Day of Khaibar prohibited forever the doing of it and eating of the flesh of domestic asses".

d) Abu Tahir and Harmala b. Yahya narrated from Wahab from Yunus from Ibn Shihab from Hasan and Abdullah children of Muhammad b. Ali from their father from a person who heard Ali (s) addressing Ibn Abbas say, "The Messenger of Allah (s) forbade contracting temporary marriage with women and flesh of domestic assess on the day of Khaibar."¹

Great Sunni scholars and this fake tradition

This tradition that has appeared in *Sahih al-Bukhari* and *Sahih Muslim* with various chains explicitly mentions that temporary marriage was forbidden in the battle of Khaibar. This is while great Sunni scholars and traditionists do not accept this story and take it to be a mere illusion. Here are the words of some of great Sunni scholars in this regard.

Commenting on this story, Suhaili, a memorizer says the tradition Malik reports from Abu Shihab is flawed. This is because according to this tradition the Holy Prophet (s) prohibited temporary marriage in the battle of Khaibar.

¹ - *Sahih Muslim*, vol. 4, pp. 134 and 135.

This is while no historiographer has accepted that temporary marriage was prohibited in the battle of Khaibar. Quoting this tradition from Abu Shihab from Abdullah b. Muhammad, Abu Ainiyya says: Allah's Apostle prohibited eating the flesh of domestic asses and temporary marriage in the battle of Khaibar. This tradition implies that he prohibited it soon after the battle of Khaibar was over. This shows that the words used by Abu Shihab not Malik are altered. This is because some of the reporters of Abu Shihab have stated the very words stated by Malik.¹

Somewhere in his *Zad al-Ma'ad*, Ibn Qayyim Jawziyya says: The truth is that temporary marriage was prohibited not in the battle of Khaibar but in the year of the conquest of Mecca. This is while some scholars relying on the tradition reported from Ali b. Abi Talib (a.s) in *Sahih al-Bukhari* and *Sahih Muslim* have thought that temporary marriage was prohibited in the battle of Khaibar...²

Elsewhere in his book, he says: The truth is that temporary marriage was prohibited in the year of the conquest of Mecca. This is because authentic traditions signify that Muslims were practicing temporary marriage with the permission of the Holy Prophet (s) in the year of the conquest of Mecca. If temporary marriage was prohibited in the battle of Khaibar it would imply that the same ruling was abrogated twice – a thing that has never happened in Islamic laws. On the other hand, those who dwelled in Khaibar fortress were Jewish not Muslim women and it was not yet permissible for Muslims to marry the People of the Book.³

He also mentions elsewhere in his book that it is reported that the Holy Prophet (s) legalized temporary marriage in the

¹ - *Al-Rawz al-Anf*, vol. 6, p. 557.

² - *Zad al-Ma'ad fi Huda Khair al-Ibad*, vol. 2, p. 142.

³ - *Ibid*, vol. 2, p. 183.

year of the conquest of Mecca, whereas elsewhere it is reported that he prohibited it in the same year.

In addition, the scholars are divided on whether or not temporary marriage was prohibited in the battle of Khaibar. Thus, truth is thus that temporary marriage was prohibited in the year of the conquest of Mecca and what was prohibited in the battle of Khaibar was only the eating of the flesh of domestic asses...¹

In his *al-Maghazi*, Badr al-Din Aiyni quotes Ibn Abd al-Barr as saying: It is incorrect to say that temporary marriage was forbidden in the battle of Khaibar. According to Suhaili no historiographer has said that temporary marriage was prohibited in the battle of Khaibar.²

In *Sahih al-Bukhari* (chapter on marriage), Shihab al-Din Qastalani reports this tradition as under:

Malik b. Ismael narrates from Ibn Ainiyya who heard Zuhri say: Hasan b. Muhammad b. Ali and his brother Abdullah quoting their father informed me that Ali (a.s) addressing Ibn Abbas said: Prophet prohibited temporary marriage and eating the flesh of domestic asses in the battle of Khaibar.

Commenting on this tradition he says: The phrase 'in the battle of Khaibar' shows that both of them (temporary marriage and eating the flesh of domestic asses) were prohibited [in the same year]. In his *al-Maghazi*, commenting on the battle of Khaibar, he says:

Allah's Apostle prohibited temporary marriage and eating the flesh of domestic asses in the battle of Khaibar. Despite all these, in his *al-Ma'rifa*, Bayhaqi says: Ibn Ainiyya thought Ali's tradition was related to the prohibition of eating the flesh of domestic asses in the battle of Khaibar not to the prohibition of temporary marriage.

¹ - *Zad al-Ma'ad*, vol. 4, p. 6.

² - *Umda al-Qari fi Sharh Sahih al-Bukhari*, vol. 17, pp. 246-7.

According to Bayhaqi it seems that Ibn Ainiyya intends to say the Prophet – based on the existing traditions – legalized temporary marriage after the battle of Khaibar though he prohibited it again. When Ali (a.s) talked about the prohibition of temporary marriage to Ibn Abbas he referred to the ultimate prohibition.

According to Suhaili the prohibition of temporary marriage in the battle of Khaibar is something that is not approved by historiographers...¹

Commenting on the tradition in the book of expedition, Qastalani quotes Ibn Abd al-Bar as saying that it is wrong to say that temporary marriage was prohibited in the battle of Khaibar. According to Bayhaqi no historiographer has agreed with it.²

Ibn Hajar 'Asqalani

Commenting on this tradition, he said: It is said that this tradition is altered, but the fact of the matter is that Prophet (s) prohibited eating the flesh of domestic asses and temporary marriage in the battle of Khaibar.

Temporary marriage was not legalized in the battle of Khaibar. We will throw light on it elsewhere in the book of marriage.

Quoting related traditions and presenting in detail the opinions expressed by Bayhaqi, Suhaili, Ibn Abd al-Barr and others in the book of marriage, he says: The problem can be solved in this way that Ali (a.s) was not aware of the permissibility of temporary marriage on the day of the conquest of Mecca. This is because as we will explain temporary marriage was prohibited at night as they were starting their journey. Abu Awana has reported a tradition from Salim b. Abdullah in this regard, considering it as

¹ - *Irshad al-Sari ila Sahih al-Bukhari*, vol. 8, p. 41.

² - *Ibid*, vol. 6, p. 536.

authentic. This tradition confirms the outward meaning of the said tradition. According to this tradition, when a man told Ibn Umar that such and such person puts to question the permissibility of temporary marriage, the latter said that by Allah he knows that Allah's Apostle (s) prohibited temporary marriage in the battle of Khaibar and since then "we did not practice temporary marriage".¹

According to me the desire to defend Bukhari has caused Ibn Hajar to accuse – on the basis of Sunni traditions – Imam Ali (a.s), the gate of knowledge of committing error and suffering from ignorance. We must take refuge in Allah from the prejudices that may bring one's downfall.

Dehlavi

The words uttered by Dehlavi and his father Shah Waliullah in *Qurrah al-'Ainain*, tell us that Ibn Hajar's opinion is wrong. In his book, Dehlavi addresses the objections raised against Umar b. Khattab. Commenting on the eleventh objection he says: Though temporary marriage and Mut'a of Hajj were lawful during the lifetime of the Holy Prophet (s), Umar prohibited both of them, abrogating thus divine laws and prohibiting lawful things. As mentioned in Sunni books, Umar himself confesses that he has done such a thing, saying: Two pleasures were lawful during the time of the Holy Prophet (s) but I prohibited them.

In response it has to be said that *Sahih al-Bukhari* is the most authentic Sunni source. Here Bukhari narrates a tradition from Salma b. Akwa' and Sabra b. Ma'bad Juhani from Abu Huraira. This tradition has also appeared in other authentic sources. According to this tradition, Prophet (s) permitted temporary marriage in the battle of Awtas for three days but after expiration of these three days he prohibited it forever.

¹ -*Fath al-Bari*, vol. 9, p. 138.

Imam Ali's tradition is very popular in this regard, with everybody knowing it to the extent that even his grandchildren narrated this tradition from him. *Al-Muwatta*, *Sahih Muslim* and other famous sources have recorded this tradition, using various chains of transmitters.

Some Shias have cast this doubt that temporary marriage was prohibited in the battle of Khaibar, but it was legalized again in the battle of Awtas.

In reply it has to be said that this doubt originates in misunderstanding and confusing concepts. This is because Ali's tradition of the battle of Khaibar tells us that eating the flesh of domestic asses is forbidden not temporary marriage. Despite all these, his words imply the doubt that both were prohibited in the battle of Khaibar.

Some have dealt with this misunderstanding as truth, considering thus it was in the battle of Khaibar that temporary marriage was forbidden. If Ali (a.s) really believed that it was in the battle of Khaibar that temporary marriage was forbidden how could he refute Ibn Abbas' point of view convincing him (that this was not the case)?

This is while Imam Ali (a.s) referred to this tradition while making attempts to convince Ibn Abbas. He strongly prevented Ibn Abbas from permitting temporary marriage accusing him of being forgetful.

On the other hand, those who think that temporary marriage was forbidden in the battle of Khaibar actually refute the argument presented by Ali (a.s). This kind of approach shows their ignorance and stupidity.¹

In my point of view, these comments show that the traditions concerning the prohibition of temporary marriage in the battle of Khaibar are wrong and scholars like Bukhari, Muslim and others who rely on such traditions are ignorant.

¹ - *Tuhfa Ithna Ashariyah*, chapter on mataeen.

This is because the correctness of these traditions implies that the argument presented by Imam Ali (a.s) is not sound.

This shows that Ibn Hajar and those who followed his line of thinking are not prudent enough, because they accuse Imam Ali (a.s) of not knowing about the prohibition of temporary marriage.

It has to be noted that here Dehlavi has related some objections concerning Shias. [We cannot due to lack of space, deal with them here]. To know about the flaws of his objections, dear readers can refer to *Tasheed al-Mataaen*.

Imam Shafi'i

He believes that the traditions reported from Ali (a.s) concerning the prohibition of the flesh of domestic asses, wrongly contains the term 'temporary marriage'. According to Aini Shafi'i narrates from Malik (using his chain) from Ali (a.s) who said that Prophet (s) prohibited eating the flesh of domestic asses in the battle of Khaibar.

Shafi'i did not comment on this tradition, refraining from touching on the issue of temporary marriage due to the difference existing about it.¹

Thus, it is crystal clear that Shafi'i is also critical of these so-called authentic traditions!

Conclusion

Great Sunni scholars, tradition memorizers and critics of traditions do not accept many of the traditions reported by Bukhari and Muslim. To explain it further distances us from what is our real aim. Thus, we suffice to what we have thus far said.

Now that we learnt that great Sunni scholars questioned many of the traditions reported by Bukhari and Muslim, how can we accept Fakhr Razi's argument that Ghadir tradition is false when he says to prove his point of view that Bukhari and

¹ - *Umda la-Qari*, vol. 17, p. 247.

Muslim have not mentioned it? How can we say that the Holy Prophet (s) did not say it, for Bukhari and Muslim have not paid attention to it?

Part Two

A critical assessment of *Sahih Muslim*

Ibrahim b. Abdullah Sa'di and *Sahih Muslim*

It is said that Muslim b. Hajjaj Nayshaburi used to question the credibility of reliable Sunni reporters without having any sound reason. From among such reporters, is Ibrahim b. Abdullah Sa'di.

Commenting on Ibrahim b. Abdullah, Dhahabi says that he was truthful reporting traditions from Yazid b. Haroun and others.

According to Abu Abdullah Hakim, Ibrahim used to belittle Muslim and that was the reason why Muslim criticizes him without having any sound reason.¹

It goes without saying that such an action by Muslim undermines his justice, causing one not to rely on the traditions he has reported in his book. It is due to this that Ibn Jawzi says: It is a mistake that traditionists, under the influence of Satan, criticize each other on revenge basis and this is what paves the ground for not considering them as the basis of jarh and ta'dil (criticizing and praising), a methodology used by previous scholars to defend Islamic laws.²

Abu Zur'ah Razi and *Sahih Muslim*

It is well-known among great scholars that imam Abu Zur'ah Razi was critical of *Sahih* by Muslim b. Hajjaj. Commenting on Ahmad b. Isa Misri, he in his *Tahdhib al-Tahdhib* and *Mizan al-Itidal* says:

¹ - *Mizan al-Itidal*, vol. 1, p. 44.

² - *Talbis Iblis*, p. 135.

Sa'id Barda'i says: Once I saw that somebody mentioned the name of *Sahih Muslim* in the presence of Abu Zur'ah, but Abu Zur'ah said: They are the people who started an unwelcomed competition. To reach some commercial ends they embarked on writing such books.¹

In his *al-Amti'a*, Abu al-Fazl Adfavi says: Abu Zur'ah used to sharply criticize *Sahih Muslim* saying how one could consider it as authentic while it contained unauthentic traditions....

Fabricated traditions in *Sahih Muslim*

Now that we got acquainted with some of the causes why scholars, including Abu Zur'ah were critical of Muslim b. Hajjaj Nayshaburi, it is time to deal with some of the fabricated traditions he has narrated in his book.

A fabricated tradition on Abu Talib

One of the fabricated traditions reported by Muslim is the tradition that specifies 'zahzah²' as a place where Abu Talib will dwell [after his death].

Muslim narrates from Ubaidullah b. Umar Qawariri from Muhammad b. Abu Bakr Muqaddami and Muhammad b. Abd al-Malik Umawi from Abu 'Awana, from Abd al-Malik b. Umair from Abdullah b. Harith b. Nawfal who said that Abbas b. Abd al-Mutallib, addressing Prophet (s) said: You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."³

¹ - *Mizan al-itidal*, vol. 1, p. 126.

² - A place in Hell where fire flames are thin.

³ - *Sahih Muslim*, vol. 1, p. 134. There are other similar traditions in this book as well. See for instance:

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (s) came to him and found with him Abu Jahl (Amr b. Hisham) and Abdullah b. Abi Umayya ibn al-Mughairah. The Messenger of Allah (s) said: My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of Abdul-Muttalib? The Messenger of Allah (s) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and Abdullah b. Abi Umayya) till Abu Talib gave his final decision and got stuck to the religion of Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse:

"It is not fitting for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113)

And it was said to the Messenger of Allah (s):

"Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He willth, and He knoweth best who are the guided" (xxviii, 56). (*Book 1, Number 0036*).

There are similar traditions in Muslim: See the following:

a) Narrated by Al-Abbas b. 'Abdul Muttalib:

That he said to the Prophet "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." (Volume 5, Book 58, Number 222).

b) Narrated by Al-Musayyib

When Abu Talib was in his death bed, the Prophet went to him while Abu Jahl was sitting beside him. The Prophet said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and Abdullah b. Umayya said, "O Abu Talib! Will you leave the religion of Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he

Fabricated tradition rejected

All such traditions found in Bukhari or Muslim are false and untrue, fabricated in order to distort the image of Imam Ali (a.s), dwindle his position in the eyes of others and magnify the position of his opponent, Abu Bakr. To reject Sunni traditions that proclaim Abu Talib as disbeliever, it is enough to refer to *al-Tabaqat al-Kubra* and see what he says in regard with Abu Talib: Waqidi quotes Ali as saying:

لما توفي أبو طالب أخبر رسول الله (ص) فبكى بكاء شديدا ثم قال اذهب فاغسله و كفنه و واره غفر الله له و رحمه

When Abu Talib died, I informed the Holy Prophet (s). He wept very much and said: Go, wash his body and shroud and bury him. May Allah forgive him and have mercy upon him.

Abbas then said: O Allah's Apostle! Do you wish he was forgiven?

The Holy Prophet (s) said: Yes by Allah I wish he was forgiven.

[After this happening] Allah's Apostle kept staying indoor for a few days asking Allah's forgiveness for him.

وصلت رحمك و جزاك الله خيرا

You did good to your relatives of kin. May Allah give you a good reward.¹

All these aside, the family of the Holy Prophet (s) are unanimous that he was a believer and it is a proven fact that their consensus is a solid argument. Sunni scholars have also

died) was: "I am on the religion of Abdul Muttalib." Then the Prophet said, "I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not fitting for the Prophet and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will"... (Volume 5, Book 58, Number 223)

¹ - *Al-Tabaqat al-Kubra*, vol. 1, pp. 123-4.

alluded to the consensus made by the family of Prophet (s), quoting Ibn Athir in his *Jami' al-Ususl*, the author of *Rawda al-Ahbab* says:

زعم اهل البيت ان ابا طالب مات مسلما والله اعلم بصحته

The family of the Holy Prophet (s) thought that Abu Talib died as a Muslim but Allah knows whether or not this is correct.

It has to be reminded that Sunnis are of the view that it is their duty to follow the family of the Holy Prophet (s), while elaborating on Thaqalayn and Safina traditions.

If they are right [in their claim that they follow Prophet's progeny], they must accept Abu Talib as a believer for there is a consensus by the family of the Prophet (s) that he was a Muslim.

It has to be however mentioned that Muslim's traditions are not devoid of contradictions. The tradition reported by Bukhari states that Prophet interceded for Abu Tablib with Allah before the Day of Resurrection, decreasing his punishment by putting him in a place where fire was shallow. This is while Abu Sa'id's tradition shows that no intercession is made for the sake of Abu Tablib and his punishment is not decreased. Prophet has accordingly only wished that he would be able to intercede for him on the Day of Judgment, helping him thus to leave the worst place in Hell for a place where fire flames are thin.

Thus, some traditions are indicative of a decrease in punishment whereas other are not, underlining thus there is some sort of inconsistency.

Tradition indicative of caliphate of Abu Bakr

In *Sahih Muslim*, there is a tradition that indicates that the Holy Prophet (a.s) appointed Abu Bakr as his successor. This tradition which is totally false has appeared in *Sahih Muslim* in a chapter on 'excellences'. It is as under:

Ubaidullah b. Sa'id narrated from Yazid b. Harun from Ibrahim b. Sa'd from Salih b. Kisan from Zuhri from Urwa who says:

A'isha reported that Allah's Messenger (may peace be upon him) in his (last) illness asked me to call Abu Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that some claimant may say: I have better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abu Bakr.¹

Bukhari has also narrated this tradition in his *Sahih* in chapter on 'ill people'. He quotes the Holy Prophet (s) as saying: I wanted to send for Abu Bakr and his son so as to make an agreement on caliphate and disappoint those who desire for caliphate and think that they are more qualified for the post, but I did not do it telling to myself that Allah does not like such things nor do the believers. According to another wording, Prophet says that 'believers refrain from it and Allah does not permit it'.²

Sunni scholars on this fabricated tradition

Commenting on this tradition, Nawawi says: This tradition is clearly indicative of the excellence and superiority of Abu Bakr. According to this tradition, prophet predicts about the events that take place after his death and the insistence of Muslims on the caliphate of Abu Bakr.³

¹ - *Sahih Muslim*, vol. 4, [tradition no.] 1857 and 2387.

² - *Sahih al-Bukhari*, vol. 4, p. 218. There is another tradition in Bukhari that implies a meaning similar to this. This tradition is as below:

"Allah's Apostle in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr b. Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu- Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr." (Volume 1, Book 8, Number 456)

³ - *Sharh Muslim Nawawi*, vol. 15, p. 155.

Obviously, this tradition is false, for Sunnis unanimously agree that the Prophet (s) did not install Abu Bakr as his successor. If the Prophet happened to say such a thing Sunni scholars would not resort to false arguments and difference would not emerge among them.

Commenting on this portion of the Prophet's word 'if Prophet were to choose his successor, whom would he choose?' he emphatically says: This word indicates that Sunnis do not have any explicit statement from Prophet (s) regarding the caliphate of Abu Bakr. This is because according to this tradition it was the companions who unanimously accepted the caliphate of Abu Bakr due to his excellences. If there were an explicit statement from Prophet regarding the caliphate of Abu Bakr or anyone else the people of Medina and others would not differ on it. The one who knew it would read it out to anyone ironing out the difference existing among companions. Since there were no such explicit statement from the Holy Prophet (s), in the beginning companions differed on the issue of caliphate. Later when a consensus began to emerge about the caliphate of Abu Bakr normalcy returned.

Touching on the Shiite point of view in this regard, Nawawi says: The Shiite claim that there is explicit statement from Prophet concerning the caliphate of Ali (a.s) is false, rejected by all Muslims as baseless. There was also a consensus among Muslims during the time of Ali on the falsity of this claim. Ali also rejected Shiite claim when he said that Muslims did not have anything in their hands except *the Holy Qur'an*.¹

To prove the caliphate of Abu Bakr, he appeals to the event of Saqifa, a thing that indicates that if Muslim's tradition were correct there was no need for such an argument! In short, if the said tradition were correct, Sunni scholars would use it to prove the caliphate of Abu Bakr and would not say that there is no explicit statement concerning the caliphate of Abu Bakr.

¹ - *Sharh Muslim Nawawi*, vol. 15, pp. 154 and 155.

They presented other baseless arguments to prove their point of view for there was no such thing as explicit statement. Even if we consider the said tradition as a mere prediction, to appeal to it is better than appealing to any other thing.

Accepting that there is no explicit statement from Prophet concerning the caliphate of Abu Bakr, Ibn Athir also says: The Shia and Bakria¹ claim that there is explicit statement from Prophet (s) concerning the imamate of Ali or Abu Bakr is not acceptable, for such traditions were fabricated by some people but transmitted by many. Thus, we cannot verify such traditions.²

He criticizes Bukhari and Muslim for narrating, out of love and affection, traditions concerning Abu Bakr and Umar, which are regarded as false and superstitious even by notable Sunni scholars.

Umar orders calling to prayer

In his *Sahih*, chapter on 'call to prayer', Muslim narrates another baseless tradition the text of which is as under:

Ishaq b. Ibrahim Hanzali, Muhammad b. Bakr, Muhammad b. Rafi' and Abd al-Razzaq narrate the following tradition from Ibn Juraih. This tradition is also reported by Harun b. Abdullah who (using his own terms) narrates it from Hajjaj b. Muhammad from Nafi', Ibn Umar's slave, who quotes Abdullah b. Umar as saying:

When the Muslims came to Medina, they gathered and sought to know the time of prayer but to no avail. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may someone not be

¹ -This is the group who believes that Prophet (s) has said something about the caliphate of Abu Bakr.

² - *Jami' al-Usul*, vol. 1, p. 121.

appointed who should call (people) to prayer? The Messenger of Allah (may peace be upon him) said: O Bilal, get up and summon (the people) to prayer.¹

This tradition was fabricated by those who wanted to make up some excellences for Umar b. Khattab. This tradition contradicts another Sunni tradition on calling to prayer. *Sunan Abu Dawood* and other Sunni sources state that calling to prayer was legalized after a dream one of the companions saw one night.

It has to be however mentioned that calling to prayer was legislated, as mentioned by Imam Ali (a.s) at Mi'raj night and it was Gabriel who [first] called to prayer in Bayt al-Maqdis. Thus, other traditions concerning the legislation of calling to prayer are irrelevant fabricated by disbelievers.

Two contradictory traditions

Among other baseless traditions reported by Muslim are two traditions that are in contradiction with each other. Bukhari has also reported though one of them. These two traditions deal with the place of noon prayer offered by Prophet (s) on Eid al-Adha Day in his Farewell Hajj. Quoting Aisha and Jabir, Muslim introduces Mecca as the place where Prophet offered this prayer, whereas elsewhere like Bukhari, he quoting Ibn Umar introduces Mina as the place where he offered this prayer. In his *al-Rijal*, Mulla Ali Qari says: Concerning these two traditions Ibn Hazm says that one is no doubt false.

¹ -*Sahih Muslim*, vol. 1, p. 285. Bukhari's *Sahih* also contains a similar tradition which is as below:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers. (*Sahih al-Bukhari*, Vol. 1, Book 11, Number 578).

Sunni scholars are divided on the correct tradition from among these two traditions. Referring to the difference existing among Sunni scholars in this regard, Ibn Qayyim says: Thereupon on that day the Holy Prophet (s) returned to Mina though the place of his prayer on that day is a matter of controversy. According to *Sahih Muslim* and *Sahih al-Bukhari*, on Eid al-Adha Prophet left Mina for Mecca but when he came back to Mina he offered his noon prayer.

This is while according to *Sahih Muslim* (quoting 'Aisha and Jabir), Prophet (s) offered his noon prayer in Mecca.

Scholars have differed on which one of these two traditions is preferable. Ibn Hazm for instance has preferred the narration that is reported from 'Aisha and Jabir. Some scholars have supported Ibn Hazm's point of view, saying that it is preferable due to the following:

1. There are two persons who have reported this tradition and the tradition reported by two persons is preferable to the one reported by one person.
2. 'Aisha was closer to the Prophet (s) than anyone else. This quality belongs to 'Aisha and cannot be found in other persons.
3. The methodology Jabir has followed in narrating the events of Farewell Hajj is more perfect than any other methodology. He recorded the details of the events of Farewell Hajj, ignoring not even trivial happenings such as prophet's answering the call of nature and his taking ablution.

He who does not ignore such trivial things, no doubt records correctly the place of the Prophet's noon prayer in Eid al-Azha Day.

4. The Farewell Hajj happened in March in which days and nights are almost equal. Before the sun rise, Prophet left Muzdalifa for Mina where he spoke for people, slaughtered many fat she-camels and distributed their flesh. People cooked their flesh and Prophet ate it.

Allah's Apostle did ram jamara (throwing stones at Satan's symbols) and shaved his head. He wore perfume and delivered

a speech. He then began circumambulating Ka'ba. Afterwards, he drank Zamzam water and Hajis also stopped over there.

It seems that to perform these acts takes long time and thus one cannot do them so quickly so as to go back to Mina (on May days) at noon and offer noon prayer over there.

5. These two traditions are indicative of change and perseverance. Ibn Umar's tradition is in accordance with Prophet's habit of choosing a place among pilgrims while performing hajj rituals and prayers whereas Jabir and 'Aisha's tradition is in contrast with this routine procedure. Jabir and 'Aisha's tradition is preferable for it shows a change in prophet's behavior.

Others have preferred Ibn Umar's tradition due to the following:

1. If Prophet (s) had offered noon prayer in Mecca companions would have offered noon prayer in congregation led by an imam chosen by the Prophet, but such a thing is not reported. If Prophet were sure that he would not be able to return to Mina he would definitely choose a prayer leader for Muslims. Since it is not reported that companions did not offer noon prayer in congregation, therefore we conclude that the companions offered theirs as usual after the Holy Prophet (s).

2. If Prophet had offered his noon prayer in Mecca, some Meccan natives would have prayed after him if such a thing had happened, its news would have reached us. Since such things have not happened for sure we conclude that the Holy Prophet did not offer noon prayer in Mecca.

Some ignorant people have quoted the Holy Prophet (s) as having said: O Meccans! You offer your prayer in complete but we are travelers [and therefore our prayer is not complete]. We must remind these people of the fact that he did not say it in his Farewell Hajj, but instead he said it in the year of the conquest of Mecca.

3. Everybody knows that the Prophet offered [on that day] a two unit circumambulation prayer after finishing

circumambulation. It is also plain that there were many Muslims around him watching him and following him in performing rituals. After watching this, some people might have mistakenly thought that the Prophet was offering his noon prayer, especially if its time coincided with noon prayer. Though there is a room for such possibility the prayer the Prophet offered in Mina cannot be understood except as an obligatory prayer.

4. The Prophet never offered any obligatory prayer in Mecca during performing hajj rituals. Had he done it, it would have been remembered, but no one remembers such a thing. Throughout his stay in Mecca he used to offer his prayer in congregation at a place where he chose as a station.

5. The consensus is in favor of Ibn Umar's tradition, whereas Jabir's tradition is recorded only by Muslim. Thus, the tradition reported by Ibn Umar is more correct and authentic.

In addition, the one who has narrated Ibn Umar's tradition is better off than others in terms of having good memory, popularity and acceptability. One cannot compare Hatam b. Ismael with Ubaidullah nor can one compare the memory of Ja'far with that of Nafi'.

6. 'Aisha's tradition is not clear and decisive in regard with the time of Prophet's circumambulation. It seems as if she suggests three different times for his circumambulation.

- a) He circumambulated at noon.
- b) He postponed circumambulation till the night fell.
- c) He did it during the last hours of that day.

Thus, 'Aisha's tradition –contrary to Ibn Umar's- does not exactly specify the time the Prophet left Mina and the place of his prayer.

7. No doubt, Ibn Umar's tradition is more authentic than 'Aisha's. This is because the chain that leads to 'Aisha includes Ibn Ishaq who is not accepted by scholars. Besides, he has not explicitly mentioned that he has heard it. Instead he has simply

used 'an'ana' form of reporting in which one narrates the names of reporters in specific order.

Keeping all these in mind, how can one prefer 'Aisha's tradition to Ibn Umar's?

8. 'Aisha's tradition does not clearly say that the Prophet offered his noon prayer in Mecca. This is because the text of this tradition includes the following:

The Holy Prophet (s) left Mina [for Mecca] in the end of that day. He offered his noon prayer and returned to Mina.

The Holy Prophet (s) who was in Mina during Tashriq days would perform ram Jamara (throwing stones at Satan's symbols), at noon time. He would throw at every jamara seven stones.

As you see, this tradition does not make it clear that the Prophet offered his noon prayer in Mecca. This is while Ibn Umar's tradition makes it clear that the Prophet left Mina [for Mecca] on al-Adha Day and when he came back he offered his noon prayer in Mina.

Ibn Umar's tradition is narrated by the authors of all traditions books whereas 'Aisha's tradition is controversial. Thus, these two traditions are not equal.¹

First verse revealed to Prophet

Among other fake traditions reported by Muslim is the tradition that says that the first verse revealed to the Holy Prophet (s) was (يا ايها المدثر).²

¹ - *Zad al-Ma'ad*, vol. 2, p. 280.

² - *Qur'an*, 74/1. The full text of this tradition is as under:

Yahya said: I asked Abu Salamah, "which (surah) of the Qur'an was revealed first?" he replied, "Al-Muddathir." I said, "Or Surat al-Alaq?" he said: I asked Jabir b. Abdullah, "which (Surah) of the Qur'an was revealed first?" he said, "Al Muddaththir." I said, I tell you what Allah's Messenger said, he said, "I was in seclusion in the cave of Hira for one month, and when I completed the limited period of my seclusion, I came down till I

According to Nawawi this tradition is weak if not false. In his *al-Ahkam al-Sughra* commenting on this tradition, Abu Zur'ah says: This tradition clearly indicates that the first verse revealed to the Holy Prophet (s) was the first verse of chapter 'Alaq. This tradition narrated from 'Aisha is considered to be correct. Abu Musa 'Ash'ari and Ubaid b. Umair have also narrated it.....

A tradition on the excellences of Abu Sufyan

Among other baseless traditions reported by Muslim is the tradition he reports on the excellences of Abu Sufyan. Abbas b. Abd al-Adim 'Anbari and Ahmad b. Ja'far Ma'aqari narrate

reached the bottom of valley. I Heard a voice calling me, so I looked in front of me , behind me to my right and to my left, but I did not see anybody. I was again called and I looked about but saw nothing. I was called again and I raised my head and beheld! I saw (an angel) (sitting) on a throne in the open atmosphere [i.e. Jibril (Gabriel)]. I began to tremble severely. So I came to Khadijah and told her to cover me up. Then they covered me up and poured water on me. Then, Allah revealed to me: ' O you, who is covered up (in garments). Arise and warn! And magnify your Rubb and purify your garments (*Qur'an*, 64/1-4).

Bukhari has also reported a similar tradition which is as below: I asked Aba Salama b. Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-'Alaq (the Clot))." On that, Abu Salama said, "I asked Jabir b. Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Apostle had told us. Allah's Apostle said, "I was in seclusion in the cave of Hira', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed." (74.1) (*Bukhari*, Volume 6, Book 60, Number 444).

from Nazr (Ibn Muhammad Yamami) from 'Akrama from Abu Zumail who quotes Ibn Abbas as saying:

Muslims neither looked at Abu Sufyan (with respect) nor did they sit in his company. He (Abu Sufyan) said to Allah's Apostle (may peace be upon him): Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most beautiful and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiyah to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (may peace be upon him), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.¹

In his *Zad al-Ma'ad* Ibn Qayyim says: 'Akrama b. 'Ammar narrates from Abu Zumail from Ibn 'Abbas who says: [Muslims neither looked to Abu Sufyan (with respect) nor did they sit in his company. He (Abu Sufyan) said to Allah's Apostle (may peace be upon him): Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiyah to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (may peace be upon him), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.]

¹ - *Sahih Muslim*, vol. 4, (traditions) 1945 and 3501.

According to Ibn Qayyim this tradition is no doubt false and nobody is skeptic about it.

According to Abu Muhammad b. Hazm, there is no doubt that this tradition is fake, fabricated by 'Akram b. 'Ammar.

On the basis of what Ibn Jawzi says this tradition is the result of the illusion from which some reporters are suffering.

Scholars have accused 'Akrama b. 'Ammar of lying and fabricating this tradition. This is because historians unanimously agree that Um Habiba was married to Ubaidullah b. Jahsh and had a child from him. Ubaidullah and Um Habiba both had embraced Islam when they migrated to Ethiopia but in Ethiopia Ubaidullah embraced Christianity and Um Habiba remained a Muslim. It was because of this that the Holy Prophet (s) sent some one before Najjashi in order to ask him for the hand of Um Habiba.

Najjashi married Um Habiba to the Prophet, after fixing a dowry for her on behalf of the Prophet (s). It has to be reminded that this event happened in the year 8 AH. After a ceasefire was reached between Muslims and non-Muslims (people of Quraish), Abu Sufyan came to Medina to see his daughter, Um Habiba. When he entered her house, Um Habiba folded Prophet's bed so that Abu Sufyan may not sit on it.

It is worth mentioning that all agrees that Abu Sufyan and Mu'awiyya embraced Islam in the year 8 AH during the conquest of Mecca.

According to this tradition Abu Sufyan asks the Prophet to make him the commander (of the Muslim army) so that he should fight against the unbelievers as he fought against the Muslims and the Prophet answers in the affirmative. This is while no history makes a mention of Abu Sufyan being appointed as the commander of Muslim army by the Prophet (s).¹

¹ -*Zad al-Ma'ad fi Huda Khair al-Ibad*, vol. 1, p. 110.

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