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Tel (905) 286-4494 & Fax (905) 755-9590

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METHODOLOGY OF MUHADETHEEN

مناهج المحدثين

By

Dr Tariq Abdelhaleem



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The Science of **METHODOLOGY OF MUHADETHEEN**

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INTRODUCTION:

Efforts Of Hadith Scholars To Critisize Hadith¹:

This study aims at proving the following:

1. This science is based on the methodology of the prophet ﷺ, the companions and the followers.
2. Men who took part of developing this science have the greatest credibility and trustworthiness.
3. This science included the knowledge provided by the companions and the followers and all the Imams, which followed this Path.
4. The science has gradually been developed and integrated over the years and is based on very solid fundamentals and logical scientific rules.

Ch 1:Early Signs of the Science of Classification and Criticism of Hadith².

1. Wahy determines the place of Sunnah in Islam.
2. Quran guides us to be critical of things.
3. The prophet ﷺ teaches us to be careful in accepting every thing we hear.
4. The prophet ﷺ says that lying on him is a major sin.
5. The prophet ﷺ uses the (Jarh and Tadeel)
6. The Companions being careful in accepting stories and news.
7. Abu Bakr (R) is careful in accepting news
8. Omar (R) is careful in accepting news
9. Ali (R) is careful in accepting news
10. Zaid Ibn Thabet (R) is careful in accepting Riwayah³
11. Umran Ibn Haseen (R) is careful in accepting Riwayah
12. A'aisha (R) is careful in accepting Riwayah
13. Abdullah Ibn Abbas (R) is careful in accepting Riwayah
14. Abdullah Ibn Omar (R) is careful in accepting Riwayah
15. Abu Saeed Al-Khudry (R) is careful in accepting Riwayah

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³ Riwayah: is the saying of the Prophet ﷺ or one of the companions/followers.



Ch 2: Establishing the Science⁴

1. Reasons of establishing this science.
 - a) Emergence of Sects such as Mutazilah, Shiat and anthropomorphize sect. They had to fabricate hadith to prove their corrupted Aqidah and after the The Major Fitnah between Ali And Mu'awiyah. This mainly took place in Iraq. It was reported that many of the successors and followers such as Abdel Rahman Ibn Mahdi, Suliman Ibn Al-Rabie, Ibn Al-Mubarak and many others said that the people of Kufah and Basrah lie and fabricate the Hadith;.
2. Young companions being cautious in accepting Hadith, such as Ibn A'abas.
3. Hadith critique in the age of the successors.
4. Hadith critique in the age of the Followers of the successors.
5. Biography of some of the well known Imams in the age of the Followers of the successors.
 - a) Malik: Ahmad said: Malik is trustworthy in every thing.
 - b) Sufian Ibn U'iainah: Al-Shafie said: Malik and Sufian are compatibles.
 - c) Sufian Al-Thawri: Ibn Al-Mubarak said: No one on the face of earth more knowledgeable than Al-Thawri.
 - d) Shuba: Ahmad said: Shba is an Ummah himself. Sufian said: Shuba is Amir Al-Momeneen in Hadith (Prince of believers).
 - e) Yahya Ibn Saed Al-Qatan: Ahmad said: I haven't seen some one like him.
6. Emergence of the general rules of criticizing the Hadith.
 - a) Al-Shafie: Al-Muhadeth: knows Sunnah, trustworthy in his Deen, Truthful, Just, Knows the meaning of what he reports, does not mistakes often, or he reports the exact words of Hadith that he heard. And the Hafiz: is the one that memorizes the Hadith he reports according to his books, does not make Tadlees (telling that he heard from some one he met but did hear from).
 - b) Ibn Al-Mubarak said: the trustworthy is the one who attend the Jamaas, does not drink the Nabeez, does not have a flew in his Deen, does not lie and has a straight mind.

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Ch 3: Developing of the Science⁵

1. The main contributors to the science over the first three good generations:

a. In the age of the Followers:

1. Saeed Ibn Al-Musaieb 91H
2. Urwa Ibn Al-Zubair 94H
3. Abu Bakr Ibn Abdulrahman Ibn Al-Hareth 94H
4. Aubaiedallah Ibn Abdullah Ibn Autba Ibn Masuad 98H
5. Salem Ibn Abdullah Ibn Umar 106H
6. Kharijah Ibn Abdullah Ibn Sulaiman 99H
7. Al-Qasem Ibn Mohamed Ibn Abi Bakr 107H
8. Abu Salama Ibn Abdulrahman Ibn A'awf 94
9. Saed Ibn Gubair 95H
10. A'amer Ibn Sheraheel 103H
11. Taawos Ibn Kaisan 106H
12. Ali Ibn Al-Husian Ibn Ali 94H
13. Mohamed Ibn Sreen 110H
14. Al-Hasan Al-Basri 110H
15. Al-Zuharie 125H
16. Yahia Ibn Saed Al-Ansari 143H

b. Malik Ibn Annas (in Medina): his students:

1. Yahia Ibn Yahia & Al-Zuharie {they were also among his teachers}, Ibn Guraig, Al-Awzaie, Al-Thawri, Shuba, AL-Laith Ibn Saad, Abdullah Ibn Al-Mubarak.

c. Sufian Ibn Uoyayna (in Makka): his students:

1. Al-A'asha, Al-Thawri, Shuba, Hamam, Wakie, Ibn Al-Mubarak, Ibn Mahdi, Ibn Al-Madini, Ahmad Ibn Hanbal, Al-Hameedi.

d. Shuba Ibn Al-Hajaj: (in Basra): his students:

1. Al-A'amash, Wakie, Al-Thawri, Yahia Ibn Saeid Al-Khatan, and Al-Bukhari.

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e. Hamad Ibn Zaid: (In Basra): his students were among the Highest Imams:

1. Al-Thawri, Ibn Uoyayna, Abdulrahmnan Ibn Mahdi, Yahia Ibn Said.

f. Al-Awzaie (in Al-Sham): his students:

1. Qatada, Al-Zuharie, Yahia Ibn Khatheir.



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Schedule of Layers of Men (Tabakat Al-Rijal)

Name of Reporter	Grade	Layer	Year of death	His students
<u>All Reporters of the Companion Category</u>	All Trustworthy with a grade that is not disputed	First		
<u>Reporters of the Followers: such as:</u>	Mostly all Trustworthy	Second		
Saeid Ibn Al-Musaieb	Trustworthy, precise, Imam	Second	91H	See above
<u>Reporters of the Successors of the Followers: such as:</u>	Each should be judged individually	Third		
<i>Malik Ibn Anas</i>	Trustworthy, precise, Imam	Third		See above
<i>Sufian Ibn Uoyayna</i>	Trustworthy, precise, Imam	Third		See above
<i>Qatada Ibn Da'ama</i>	Trustworthy	Forth	117H	A'ayob, Al-Awzaie, Shuba
<i>Al-Zuharie</i>	Trustworthy, precise, one of the greatest Imams	Forth	125H	See above
<i>Yahia Ibn Khather</i>	Trustworthy, precise, Imam	Fifth	129H	Ayoub, Al-Awzaie
Abdul Malik Ibn Abdulaziz Ibn Jubair	Trustworthy Faqih	Sixth	150h	Yahia Ibn Saied Al-Ansari
Mu'amar Ibn Rashed	Trustworthy, Precise, Honorable	Seventh	154H	Al-Thawri, Ibn Al-Mubarak
Malik Ibn Anas	Imam of Madina	Seventh	179H	See above
<i>Shuba Ibn Al-Hajaj</i>	Trustworthy, Hafiz, Precise	Seventh	160H	See above
Hamad Ibn Zaid	Trustworthy Faqih	Eighth	179H	See above
Yazied Ibn Haroon	One of the Great Imams	Ninth	206H	Ahmad, Ibn Al-Madiani
<i>Ahmad Ibn Hanbal</i>	One of the Great Imams	Tenth		Yazied Ibn Haroon, Ibn Al-Madinie



Ch 4: Writing (Tadween) of the Science⁶

1. Starting the documenting phase with comments and footnotes.
2. Proof of the start of writing the science in the time of the followers:
 - a. Saied Ibn Jubair (46-95H) books.
 - b. Taqwous Ibn Khaisan (100H) books.
 - c. A'amer Ibn Shraheel (19-103H) : used to advise his students to write every thing they hear about the Hadith.
 - d. Urwa Ibn Al-Zubier (2-92H) : he collected a lot of books written on Hadith and then burned it, and regretted this later.
 - e. Al-Qasem Ibn Mohamed Ibn Abi Bakr (35-105H): told Talha to write what he reported to him.
 - f. Mohamed Ibn Muslim Ibn Shehab Al-Zuharie (51-123H): Al-Laith said he wrote a lot of Al-Zuhaie knowledge.
 - g. Amru Ibn Dinar (50-126H): said: "they (his students) ask us about our opinion, and then they write it down, and we might change it again tomorrow". This imply that the questions are about criticized the men of chain and rules of judging Hadith.
3. Proof of the start of documenting the science in the time of the successors:
 - a. Hamad Ibn Zaid (98-179H): Al-Thawri used to set in front of him and write whatever he dictates about Hadith.
 - b. Hamad Ibn Salama (167H): Ibn Ma'ien heard his books from 18 different reporters.
 - c. Sufian Al-Thawri (97-161H): used to write every thing he hears and review it with the shaik who reported it to him, that is why he rarely makes mistakes.
 - d. Sufian Ibn Uoyayna (107-198H): he used to dictate his knowledge from his books.
 - e. Malik Ibn Anas (93-179H): he used to write and make students write after him. Beshar asked Malik once about a man, Malik said: have you seen his name in my books? Beshar said: No, Malik said: if he was good you would've seen him in my books.

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4. Emergence of the Methodology and criticism as a separate science was normal to come later rather than sooner.
5. The first to collect the material of this science in a separate book is Yahia Ibn Saied Al-Khatan, were Ahmad Ibn Hanbal said about him: I have never laid an eye on a man like him.
6. Production of more documents: In the time follows this age, writings and books start to appear more frequently:
 - a. Yahia Ibn Ma'ien: He used to dictate his opinion on men to his students and had not books of his own.
 - b. Ali Ibn Al-Madiena: He wrote almost 200 books in this science, the book used to vary between few pages to 100-200pages.
 - c. Ahmad Ibn Hanbal, the absolute Imam of Ahlul Sunna in all ages: wrote many books, the most important one is "Book of illnesses and knowing men **كتاب العطل ومعرفة الرجال**".
7. The four Phases of documenting the science:
 - a. **Phase One:** Emergence and start of the science: where it was only notes and comments that have ben written.
 - b. **Phase Two:** the comments and footnotes started to grow and become separate from the hadith writings, and it covered the Illnesses of men as well as the Illnesses and signs of weakness of Hadith. This phase is well presented in the books of Ahmad and Ibn Al-Madinie.
 - c. **Phase Three:** where the two issues separated and each became a separate science, example of that Ibn Abi Hatem wrote in his book "Al-Illal" (the Illnesses) about Hadith weaknesses.
 - d. **Phase Four:** where the science matured and complete books were written in each branch and the whole material that was collected before over the years was examined and filtered. Books such as: Al-Kamal **الكمال** (The Ultimate) in names of men" by Abdul Ghani Al-Maqdisi, and Tahzeeb (Filterizing and adjusting) of the Kamalk" by Al-Mezie, Tahzeeb Al-Tahzeeb by IbnHajar Al-Asqalani (the writer of Fath Al-Bari).



Ch. 5: Study of the 'Raawi' (Reporter) & the Reported Material⁷

1. **Study of the Reporter**: refers to questions such as: is he Trustworthy? Is he Precise? Is there any thing that might ruin his reputation, by being a sinner or liar or committed a major mistake? Scholars wrote biography books of Men of Hadith (reporters) to show every single detail of their lives, relatives, teachers, students, trips...etc.
2. **Study of the Reported Material**: This relates to the text, and how it is when examined by comparison to other text that is established as correct (Sahih). Muhadetheen, then established ways of receiving hadith from the scholars, and categorized the types of Hadith to be able to judge and classify each hadith according to its authenticity.
3. **The Scholars paid attention to Sanad first** as the best criteria to judge the hadith. The idea of examining hadith solely and initially through the Matn (text and meaning) is totally wrong to start with, as many hadith can be beyond our comprehension. It might be correct in some cases, when a reporter is trustworthy but made a mistake, but this should not be the rule of judgment all the hadith in general, otherwise we would adopt the Mu'tazila criteria of depending on the human intellect to correct or falsify hadith. Also, scholars of hadith; as Imam Shafie said: filter the hadith of the trustworthy reporters by comparison with what other trustworthy reporters said or by what the same reporter reported in other place. So, we conclude that the trustworthiness of the reporter and his level of precision and proven standing among his layer of reporters are the most important criteria of hadith judgment.
4. **Examining the Text (Matn) of Hadith is also important**: Scholars paid a lot of attention to it when testing and classifying hadith, but they used the intellectual and logical rules in different ways. For instance, the rules to judge the reporters, which we presented before is also based on intellectual rules as well as the rules to judge some of the text of Hadith where it's proven not up to the standard. The

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scholars used the intellectual rules in four phases of the judgment process: when **hearing** the Hadith, when **reporting** the Hadith, when **judging** the reporters, and when judging and **classifying** the Hadith.

Examples: of the hadiths that were found with apparent correct Sanad but the Matn is wrong: what was reported by Ibn Al-Jawzi on the authority of Mohamed Ibn Shuja'a Al-Thalji An⁸ Abi Hurayra An the Prophet ﷺ: "That Allah SWT created the Horse, and made it run, and then took its sweat and created Himself from that xxx!".

Ch 6: Fundamental Principles of the Art of Hadith Critique⁹

1. The Main points which scholars of Hadith have mentioned, to classify and identify the grade of a reporter who is not accepted to relate Hadith are:
 - a. If he makes many mistakes.
 - b. If he was accused of Lying.
 - c. If he used to commit major sins.
 - d. If he used to commit minor sins publicly.
 - e. If he does not memorize what he reports.
 - f. To commit what he thinks haram.
 - g. To have Major Bida'a or more than one simple Bida'a.
 - h. To contradict sunna.
 - i. If he is not known to the scholars.
 - j. If he commits Tadles or Israel (sending hadith).
 - k. If he reports a Hadith that there is consensus that it's wrong or fabricated without mentioning it.
 - l. To lie in the regular day-to-day talk.
 - m. To report through famous reporters what they do not know themselves.
 - n. If he accepts to be dictated.
 - o. If he is a good and religious shaik put he does not know what he is talking about.
 - p. If he is promoting Bida'a or a wrong doing.

⁸ An: عن is a Hadith syllabus which means "through".

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- q. If he tells a hadith then he find out it is wrong but he insists to keep reporting it.
2. To name a few of the great scholars who contributed to establishing such measures: Malik, Al-Shafie, Ibn Al-Mubarak, Ibn Mahdie, Shuba Ibn Al-Hajaj

Ch 7: The effect of this Science on preservation of Sunnah¹⁰

1. This effort had made preservation of Saunnah possible. This science as was mentioned by one of the great followers: is a gift from Allah Al-Mighty to this nation (Ummah). No other Ummah in the history of human beings had such emphasis on preservation of the sayings of its Prophet as This Ummah did. The scholars of Hadith dedicated they lives to collect, filter and purify the sayings of the Prophet (ﷺ).
2. among the stories which show how much the scholars were keen to know the correct from the fabricated Hadith, is that Ahmad Ibn Hanbal saw Yahia Ibn Maein in a small masjid in San'a (Yemen) writing on a piece of paper, and hides it when someone shows up. Ahmad said: do you write the hadith reported by Mu'amar through Aban through Anas, while you know that it's fabricated? Yahia said: O'Abu AbdelLlah, I write through Abdel-Razak through Mu'amar through Aban through Anas and memorize it knowing it's fabricated, so, no one can come later and say: oh, these Hadiths are reported through Thabit instead of Aban (Aban Ibn Eiash, Weak, used to hear from Anas, and also reported fabricated Hadith, and Thabit used to hear and report through Anas, but he \was an Imam and trustworthy, so, yahia was afraid that maybe someone may make a mistake and thinks that it is not Mu'mar that related these hadith but it was Thabit, so they accept it).
3. Another story, reported by Al-Zahabi, that the Khalifa Al-Rasheed was overseeing an execution of a Zindeeq¹¹ (repeatedly making Kufr), when the kafer said: how are you going to fix the over 4000 hadith which I fabricated and reported among the public? The

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¹¹ is the one person that repeatedly flip between Islam and Kufr.



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Khalifa said: Oh' do not worry about that! We have great Imams like Ibn Al-Mubarak and Eshaq Ibn Al-Fizari who will filter and screen it like you screen the bad seeds off the good ones, then he ordered the execution to be carried out.



Part One:

Section One:

Ch 1: The meaning of “Adalah” العدالة Trustworthiness in the Hadith Terminology¹²

As we mentioned before, the importance of the chain (Sanad) is the base for any critique of the Hadith.

1. Many scholars have established criteria for a person (reported) to be trustworthy. Abdullah Ibn Al-Mubarak said: It's to attend the Jama'a, not to drink Nabeez (some sort of Alcohol based drink that was a controversial between the Hanafi and the rest of Ahlul Sunnah), he has no glitch in his Aqida, do not lie and has completely sounded mind.
2. “Adalah” in the Arabic Language is: to be balanced, and medium. “Allah SWT said: And so we made you a balanced nation” Al-Baqara 143.
3. It also might describe the person who carries out what is good and avoid what is bad.
4. Religiously, and as a term, Adalah describes the one who carries out his obligatory acts and avoid doing the prohibited acts. Or the person who avoids doing sins and is keen to do the righteously actions. Ibn Al-Atheer said: it's an attribute that is built in the Fitra of the person that pushes him/her to always have Taqwa and be on the straight path, to the extent that people automatically believe him/her. Ibn Hajar and Al-Sana'ani defined it close to this definition.
5. There is another definition, presented by the *Iraqi* Scholars, which most scholars did not agree with: “to announce Islam and not to show an obvious sin” according to that, the “Unknown” Muslim is considered trustworthy. This definition has been totally rejected by the Scholars, as this was not the way the companions used to filter and

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accept Hadith from the people who reported to them. Ali Ibn Abi Taleb used to make the person swear. Omar rejected what Fatima Bint Qais reported although she was a good Muslim, as he doubted her capability of memorizing what the Prophet ﷺ said.

6. The Difference Between Trustworthiness of the Reporting of Hadith and Trustworthiness of the Witness:

Scholars differentiate between the reporter and the witness, as follows:

- a. The Witness should be a male (except in matters related to women issues) while the reporter doesn't.
- b. The Witness should be Free (not a slave) while reporter doesn't.
- c. Witnesses have to be more than one (two or four according to the case) while reporters can be one.
- d. Witness should not be related to or have any friendship/hatred relation with the defendant, while reporters can be sons, friends of the Prophet ﷺ.
- e. The Witness should have full sight, while the reporter can be blind.

There was a hadith reported through Saleh Ibn Hassan That the Prophet ﷺ said:” do not write knowledge except after those who are accepted as witnesses”. This Hadith is Neglected or Left as Saleh Ibn Hassan was criticized by the Scholars that he can not be taken as a reference in Hadith because of his bad memorization and low precision.

Ch 2: How Scholars Pass Judgment of Trustworthiness of Reporters ?¹³

Scholars Pass Judgment of Trustworthiness on reporters through the following criteria:

1. The reporter is well known amongst scholars and seekers of knowledge (students) as Fair (A'adl) and good and trustworthy.

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Scholars consented that it is enough that Two of the Scholars of this science pass judgment on the reporter that he is Trustworthy.

2. Only one scholar passes judgment that the reporter is Trustworthy. Ibn Al-Salah and Ibn Katheer chosen this opinion and was also corrected and adopted by Al-Khateeb. They ruled that: two is preferred, but one is enough, based on the condition of accepting the hadith with only one reporter narrating it (the Hadith of the Individual – AL-Wahid).
3. The reporter to be known that he is a knowledge seeker or a student of Elm. Some scholars discussed the validity of this opinion, but mostly it is accepted as we have accepted what Al-Bukhari and Muslim reported through reporters which were not mentioned with Jarh or Tadeel, as the two Skaiks used them, and they are the scholars to be followed in being precise when it comes to trustworthiness and that they must be known as being serious in their knowledge. Such reporters are not of the category which some of the Iraqi scholars meant (unknowns), but they are known as being seekers of knowledge and keen to spend their lives to acquire more of it.

Ch 3: Which Criteria prevents a reporter from being Trustworthy “Adl”¹⁴

1. Disbelieving in Islam (Kafir):

Obviously, a kafir reporter would not be accepted as his animosity to Islam would make him highly suspicious in terms of lying on the prophet ﷺ to jeopardize the integrity of Islam.

2. A Child Reporter:

- If he is still yet below the age where he can recognize what he is saying, the consensus is to reject his Riwaya (up to maybe 7 years old according to some scholars).

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- If he is older, scholars differ in their opinion. The majority of scholars reject his Riwayas as he is still have no strong deterrence not to lie. They stated that the Riwaya of the sinner is rejected because the possibility of him daring to lie, and it is the same for the boy who is still not matured (teenager). The Hadith of Bukhari and others that the Prophet ﷺ said: "The pen (punishment/Takleef) is put away from three: the Sleeping person until he is awake, the young boy until he reaches puberty, and the crazy person until he is sane".

3. **The Sinner Reporter:**

The definition of the sinner is the one who is does not do the obligatory Ebadat consistently and regularly and does not keep away from committing major sins or minor sins repeatedly or even do the allowed (Mubah) that might wound his reputation. There is almost consensus on rejecting the Riwayah of the sinner, except the Hanafi's who said that you only may, not necessarily, accept it.

4. **The Innovator's Reporter:**

If the innovation is Kufr: the Riwayah is completely rejected, as it's then the Riwayah of a Kafir. However, some scholars say that not all those who say Bida'a that is Kufr are rejected, as then every sect say the other is Kafir and we end up with every body as Kafir. So, they say if the one who is kafir by the Bida'a does has it as part of his Aqida to lie, then his Riwaya can be accepted.

If the innovation is not Kufr: then scholars have different opinions:

1. Malik, Sufian Ibn Uyayna, Younus Ibn Harb and others: rejected the Riwayah of the Innovator all together. They say he becomes sinner by his Bida, so his riwayat is rejected s the sinner's Riwayah is rejected.
2. Some other scholars say if his Bida does not lead him to lie, and he is known as religious and has Taqwa person, and he is



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not promoting his Bida or a leader of his Mazhab, his Riwayah can be accepted.

3. Imam Al-Shafie, Ibn Abi Layla, Sufian Al-Thawri: The Riwayah is accepted even if he is promoting his Bida or a leading figure of the Bida as long as he does not consider lying is allowed.

4. The Riwayah of the innovator is accepted if it does not contain whatever promotes his Bida.

However, as Ibn Hajar stated, the final criteria is whether the innovator is religious, trustworthy and have Taqwa or not. When we examine Bukhari hadith we see that he accepted Imran Ibn hattan as a reporter, while Imran was a head in Khawarij Sect. Also, Bukhari and Muslim accepted Abdulhameed Ibn Abdulrahman while he was a leader in Irja Bida. Also, Al-Zahabi stated in “Mizan Al-Ietedal” about Iban Ibn Taglab: He is prominent Shiat, but he tells the truth. So, we take his truth and leave his Bida”. But, we have to point out that this was when the Shiat were still not ‘Rafida” which means they are not the type that says Abu Bakr and Omar and the rest of companions are kufar. Such people are completely rejected.

5. The Liar in the Day-to-Day life:

The Riwayah of the Liar is rejected even he does not lie on the prophet ﷺ. But does one lie makes him rejected? Most scholars say it does not, as this is very hard on people, as every one might lie one way or the other as long as he does not lie to the extent that he is known as a liar.

6. The liar on the prophet ﷺ:

His Riwayah is rejected altogether without any other opinion worth reporting.



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7. The Riwayah of the person who takes salary for reporting Hadith:

There are two opinions among scholars:

- a. Muhadith should not take salary for teaching as it might be a way to prolong and create hadith to take more money for it.
- b. Ahmad Ibn Hanbal Hamad Ibn Salama, Abu Hatem Al-Razi among those who adopted this opinion.
- c. Muhadith can take salary if he has no other work to do and he is needed by the community to teach as long as he takes the least salary to sustain his life.



Section Two

Ch 1: How Scholars Pass Judgment of Precession of Reporters ?¹⁵

What is Precession: It means to be careful in handling knowledge. It has two sides: when the person hears the knowledge and secondly when he reports it to others. Both sides have to be carried out perfectly, as if one hears something and do not understand it, or if he hears something he understands but forgets it, he is considered not Precise in delivering the Hadith. So, it has to be heard precisely and to be understood in the way it meant to mean and to be memorized totally and delivered the way it was said.

There are two types of Dhabt الضبط (Precession); The Memory and the Book.

Which one is more reliable: memory or documents?

1. Some scholars stated that all Riwayah should be from what the Muhadith memorized as it is more reliable that it is what he really heard, if he is known as Dabit (Precise).
2. Some others said that if the Muhadith keeps a copy of what he wrote in his book and does not rely on copies other than the one he reviewed with his teacher (Mukabalah المقابلة), then it can be considered as accepted as the memorized Riwayah.

How Scholars know the reporter is Precise: if his Riwayah agrees with the Riwayah of the well known Imams in most cases than he is Dabit (Precise). But if he differs with them in many of his Riwayahs, then he can't be considered Dabit.

The Imams of Hadith and criticizing men used to compare the different Riwayah of hadith to find out which of the more precise and hence which is correct. Ahmad said: If you don't compare the different version (Riwayah) of Hadith you would not understand it, as versions of Hadith explain each other"¹⁶.

¹⁵ P213

¹⁶ Al-Jamie, Al-Khateeb Al-Baghadadi P270



Ch 2: Which Criteria prevents a reporter from being Precise “Dhabit”¹⁷

Five factors are considered by scholars in refuting the reporter’s reputation as a “Dabit”:

1. Major errors:

If a reporter makes mistakes in Hadith that is equal or more than the correct Hadith he reports, then he is considered not Dhabit (precise). Little mistakes due to natural human forget is accepted as no human can be completely clear of it. The Prophet ﷺ said: “I am only a human like you, I might remember and I might forget”.

2. Bad Memorization:

Those known to make errors less than what they report right, but still make many mistakes are known as “bad memorizing” reporters. However, if the reporter has this feature of forgetting most of the time, then this is known as “Weak” or sometimes “irregular”. But if the forgetting is only temporary, such as for being old or getting blind, then he is called “confused” مضطرب. This is like what happened to Judge Abi Luhaiya when his library was burned and got older. Scholars such as Ibn Rajab, divided the “Mixed” into three divisions:

- a. Those who reported weak Hadith in some times and strong in other times such as عارم A’arm Ibn Al-fadl who reported the Hadith of the Prophet ﷺ “No one shall have any thing (of this Dunya) so, avoid hellfire even with as little as a piece of date”. He reported this hadith on 208H. He lost track of Hadith and become “confused” after 215H, so, his hadith after that was not accepted.
- b. The second is those who have weak hadith in some places rather than others: they are divided into three: 1) a reporter who did not have his books at that place so he got confused. 2) who heard hadith at one place and memorized it,

¹⁷ P229



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However, he did not memorize the hadith of other people of other places. 3) The reporter who reported hadith to people of a place and they memorized it and reported it well, but other people, of other places did not.

- c. The third type is those who are trustworthy but when it comes to a certain Shaikh they report weak hadith, while their hadith through other shaikhs are good and sound.
- d. There is a fourth type that some scholars mentioned, where a reporter is weak when he reports a certain topics, such as A'asem – the famous Imam of reading, where Ibn Hajar said that he is truthful but has illusions, as he was Imam in Readings not reporting hadith.

3. **Foolishness:** There are two types:

- c) **Absolute Foolishness:** then his Hadith is rejected.
- d) **Limited Foolishness:** such as being lenient in learning Hadith while he is not in his top shape to memorize (sleeping).

4. **Massive Illusions:** where the reporter does not precisely report the hadith in all or most of his Riwayas. They are known by closely examining their Riwayah and compare it to the Riwayas of the Trustworthy and precise reporters.

5. **Contradicting the Trustworthy:** This can be categorized to two types:

- a. The reporter is weak and he is contradicting the trustworthy, then his Hadith is categorized as Munkar “Bad”.
- b. The reporter is trustworthy but he contradicts a more trustworthy reporter, then his Hadith is categorized as Shaz “irregular”.

Contradicting the Trustworthy has five ways: Al-Mudraj (interpolated), Al-Maqloub (reversed), Addition in Elevated Sanad, Al-Mudhtareb (confused) and the Tasheef (with a reversed letter)¹⁸.

¹⁸ Part of Terminology of Hadith course



Part Two

Section Three

Judging Hadith as “Fabricated (Mawdu) without examining the Isnad¹⁹”:

The defect in Hadith can be due to a defect in the chain (Sanad) or a defect in the text (Matn) or in both. The science of Mustallah Al-Hadith was found to enable scholars to find out and extract the defected Hadith by uncovering its defect (Illah) in both the Sanad and the Matn. In the Sanad (chain), scholars categorized the Hadith according to some established and well defined criteria. The main three categories are:

- a. Saheh (and Hasan) – Correct and Good
- b. Da’ief (Weak) – which is divided into many types:
- c. Fabricated

Scholars have established rules and precise criteria to extract the Fabricated Hadith even without looking into its chain of narration. Some of these rules are:

1. Poor linguistics and weak Arabic vocabulary.
2. Reporting something which defies the basic fundamental logical rules and consensus that it’s not acceptable.

One of the best books written on this subject is “Al-Manar Al-Muneef” – The gracious Minaret, by Ibn Al-Qayem.

Some signs of Fabrication:

1. The reporter reports his own birth date that is after the death of his Shaik (predecessor in the chain which he says he heard it from).
2. The reporter is known as a liar.

¹⁹ P391



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3. The reporter confesses his lies, such as those who confessed that they fabricated hadith for Suras of The Quran to make people more willing to read It.
4. If the Hadith is not found in the books of the Shaik which the Liar says he heard it from and no one of his students says that he heard that Hadith from the Shaik.
5. The text contradicts the Quran such as “no one who is born in Zina shall enter paradise”, it contradicts the A’aya “No bad dead shall be a carried for another bad dead”.
6. The hadith contradicts another proven Correct Sunnah, such as the Hadith of “the age of Dunia is seven thousand years” which contradicts the Correct Hadith of “No one knows when the day of judgment shall take place, except Allah”.
7. Any text that gives the right of Khilafa to Ali Ibn Abi Taleb as it’s the consensus of the Ummahj that the Prophet ﷺ did not leave any recommendation about who should be the Khalifa after him.
8. If the Text contradicts definite historical facts, such as the Hadith that the Prophet ﷺ took a “Bath” Hammam (in the public Baths), as there were Public Hammams did not exist in his time ﷺ.
9. Giving a lot of Thawab for small act, such as what was reported that “who ever prayers the Duha صلاة الضحى shall get the Thawab of seventy prophets”.
10. Giving too much punishment for minor sins such as “if some one looked into some body’s house, he will go to hill forever.
11. Signs of bad or good acts that are unreasonable, such as “if the person sneezes when he talks, it’s a sign of being truthful”!
12. It carries meaning that is false (Batil باطل) such as “If Allah is angry He reveals the Wahy in Arabic and if He is happy He reveals the Wahy in Persian!”

Scholars have pointed out that there are some subjects where no related Hadith is correct; such as:



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1. Any Hadith about the Roaster.
2. Any Hadith that mentions A'isha by "Humaiyra".
3. Any Hadith that talks about beautiful faces, and that it's good to look at.
4. Any Hadith that mentions the mind "Aql".
5. Any Hadith in d the Turkish people.
6. Hadith in d the Ethiopian and Sudanese.
7. Any Hadith about fasting the middle of the month of Shaban.
8. All Hadith about putting "Kuhl" – eye liner – in the day of A'ashora.
9. Any Hadith in fasting in Rajab and praying special prayers in some nights of it is fabricated.
10. All Hadith about the advantage of being single.



Part Three

Section 1

False accusations of the Mustashreeqeen (Orientalists) in regards of the lack of criticism of the Text (Matn) of Hadith by the Muhadetheen²⁰

الإستشراق والمستشرقين Istishraq & Mustashrequn

Istishraq: The term means “to study the Eastern civilization and life styles”. But, linguistically it means “Easternizing or Orientalism”. It actually signifies a name describes those Western figures that were committed to their Western civilization and Christianity or Judaism, but lived in the East, learned Arabic language and learned about Islam. They carried all the hatred for Islam and Muslims, and inject it in all and every study they did about its culture, people and religion. The Western civilization was starting the renaissance process after centuries of ignorance and civilization slump. In the mean time, the Islamic civilization was going the opposite direction. After centuries of flourishing and prosperity, it went into a slow down mode, for many reasons. From experience, the West realized that with the Islamic world, military confrontation is not the better solution. They learned the lesson from the Crusaders. They realized that intellectual and cultural influence would be more effective in destroying the Islamic front that threatened their existence for centuries. They also realized that there was a renaissance movement that took place within the Islamic world to regain its strength and to re-establish the ailing civilization. This movement was led by five of the great people in the East at that time:

1. **Al-Baghdadi** (1620-1683), in Egypt, was a leader in returning the Ummah to the having the correct sense of the Arabic language.
2. **Al-Jabarti Sr.**, (1698-1774), in Egypt, was a great Faqeeh and math and biology sciences. It is recorded that many European

²⁰ P417



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students came to learn, at his place, in many fields such as Geometry, and science.

3. **Mohammed Ibn Abdul Wahab** (1703 – 1792), in the Arab peninsula, was a great Sunnah Scholar were he rejuvenated the Islamic Aqda as it was first revealed to Prophet ﷺ.
4. **Al-Murtada Al-Zubaidi** (1732-1790) in India and Egypt, as great scholar in Islamic studies and Arabic Language.
5. **Al-Shawkani** (1760-1834) in Yemen, as a great Mujtahed in the Fiqh (Jurisprudence).

The West was threatened by this movement. The new confrontation started according to some scholars, as early as the late seventeenth century. Some other scholars say it started in the wake of the Crusades. Schools were established to translate many of the Arabic books and manuscripts to the Latin language. It was like a reversed process to what happened in the time of the glory of the Islamic civilization, were Muslims embarked in a massive effort to translate the Greek and Roman books to the Arabic language. However, the main mask under which the Istishraq invaded the Islamic world was “Trading”. Traders came to the East. They settled, learned lived and hated the way Muslims live. However, they brought with them many of those who are more interested in the academic side of the Islamic civilization. France²¹ was a leader in the Istishraq effort, as Napoleon Bonaparte led the French mission to invade Egypt and Syria at the beginning of the 19th century. It’s ironic to know that the person who inspired Napoleon to invade the East was the Philosopher *Leibnitz*, who was an authority in the Eastern studies. Under the veil of introducing the Islamic world to the new emerging civilization, Studies were conducted and books were written to change the way Muslims see their religion and their culture. The attack was on many fronts:

Language اللغة: They tried to make an issue of the Classical vs. Slang Arabic. They promoted the idea of dumping the Classical Arabic as its not coping with the modern life and that it’s not capable to come up with new words and expressions. Of course, the idea was to

²¹ still France is a leader in the hatred effort of Islam.



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make the sense of the Arabic language weaker amongst the native Arabic speakers, to distant them from Quran and Sunnah.

History التاريخ: They tried to paint a picture of our history that is full of blood and atrocities, with no reference to the glowing and honorable eras in our history, which no other people have. We do not pretend that throughout the history of fourteen centuries, full of prosperity, wars, expansion beyond belief, and the always-ambitious human souls, there were incidents that went completely against Islam. But, we, as Muslims, blame the people, not the religion. The Mustashriqeen used the same approach that was used by the Shiat to put down the companions generation and hence to build suspicion around whatever history says.

Aqida العقيدة: The main goal of the Mustashriqeen was to make Muslims doubt their own Aqida, and, if this is unattainable, to make them see it in a completely distracted and deformed way, as was happened with the Christian beliefs by the Jews. They, of course, couldn't attack the authenticity of the Quran, so they started to attack the Sunnah, represented by Hadith of the prophet ﷺ. They realized that if they succeed to cast doubts on its authenticity, Muslims will lose the second pillar of their Aqida, and the main source of Shariat explanation. The Mustashriqeen, again, followed the pass of the Shiat. They attacked the pillars of Hadith narration, such as Aisha and Abu Hurayra. They also, attacked the ways of Hadith collection and the methodology of Hadith Criticism.

The most famous, and most dangerous, Mustashrequeen

1. **Goldziher** (1850-1921): A Jew, born Hungarian, studied Eastern languages in Berlin, Vienna and Budapest, and traveled to Syria then to Egypt to study in Azhar. He studied many of the fundamental and original text books in Islamic studies, but he always carried a poisoned heart against Islam. His book "Lectures in Islam" and "Islamic Studies" were the Bible of many Mustashrequeen. He is one of the Editors of the Islamic Encyclopedia.



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2. **Joseph Schacht:** Was a Professor of Islamic Studies in Oxford University of the UK, and a Professor in the University of Algeria 1948. He produced many books about Islam, which carries a lot of false accusations. He followed his boss; *Goldziher*, in his methodology of attacking Islam in his famous book “The Origin of Mohammadian Jurisprudence”, where he claimed that there not even one Hadith that we can claim as correct! He was the master of the systematic attack on Hadith by claiming it’s all corrupted and incorrect.
3. **D.S Margoloth:** (1858-1940): Jewish from the UK. He was known with his bitter hatred to Islam. He was Professor of the Arabic Language in Oxford, UK, and was elected as a member of the Arabic Language and scientific league of Damascus. He has many claims against Islam such as the claim that the Quranic story about the Prophet *Ibrahim* (ﷺ) and his trip to *Mekka* with *Ismail* was only inspired and promoted by the Prophet *Mohammed* (ﷺ) in the Quran because the Prophet (ﷺ) wanted to gain the Jewish community in Medina to his side! So, he falsified this story to convince them that Muslims Arabs and Jewish are cousins! This very story was later published by one of the prominent secular writers in the modern times; Dr. *Taha Husian* of Egypt, as he was one of the humble students of the Mustashriqeen. *Taha Husian* was refuted as a Muslim in a fatwa by Azhar and was declared as a kafir after he published his book under the title of “The Jahily (before Islam) Poems”. *Taha Husian* never mentioned his master, *Margoloth* as the source of his Kuf to take all the credit for it! Subhan Allah!
4. **H.A.D. Jibb** (1895-1965): another British prominent Mustashriq, born in Egypt, and succeeded *Margolios* in Oxford University and being a member of the Arabic Language and scientific league of Damascus and the league of the Arabic Language in Egypt. One of the Editors of the Islamic Encyclopedia. He promoted the Idea that Islam is merely the same old beliefs of Jahelya with some external modifications to the rituals, as Muhammed [we say (ﷺ)] extracted the religion from the Christian heritage and even the Buddhism.



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5. *S.M. Zweimer*: He was leader in the Christian mercenaries to the Islamic world. He promoted the idea of having an international Mercenary's conference in the Islamic countries for all Protestant Christian mercenaries. It was actually held in Egypt 1906. Americans recognized his work to spread Christianity and destroy Islam in the Arab countries by establishing a grant carries his name for those who are specialized in mercenary activities in the East.

Nowadays, the centers of Istishraq are spread over the European and American universities under the name of "the Department of Islamic and Arabic Studies". The heads of such departments are utterly ignorant of Islam and barely speak the Arabic Language. They prey on those Muslims who have weak Aqida and have tendencies to revolt against Islam, such as Taha Husain, or those who have bida'a in their Aqida due to lack of understanding Islam either because of the environment or because they converted to Islam through the wrong understanding such as Hamza Yusuf, the person who used to lecture about Islam (or Sufism according to him!) in the Department of Islamic Studies in Stanford University. How on earth, In the name of Merciful Allah, an enemy of Islam, who only learned the Arabic language through lessons for one hour/week for a year (52 Hours!), and have such hatred to this religion, can be a supervisor to a Doctorate Degree in Islamic or Arabic studies! That is why graduates of such departments (if this is their only source of knowledge) have always shown, not only a weak understanding of Shariat and Islamic fundamentals, but also a great tendency to revolt against Islamic values, especially when it come from the Hadith source. There are many living examples of such models in the West that we can identify among Muslims.



Istishraq Methodology in Refuting the Authenticity of Hadith²²

1. Following the path of Mutazilah in introducing the “Aql” (Human Intelligence) before the Shariat.
2. Following Mutazillah in criticizing the Hadith based on the Matn (text) if they think it is against logical or mind rules.
3. Following Mutazillah in depending on the Weak and irregular Hadith, The main sources they depend on are books such as Al-Waqidy or The book of Aghani الأغانى (songs) by Al-Asfahani the Shiat.
4. Depending on a reversed logic in their studies such as the Mustashriq Kitani did when studied the life of the prophet ﷺ, as he used to determine the concept and then go back to the history of the prophet ﷺ and try to find what might substantiate it.
5. Following the Shiat in putting down the Companions and hence the Hadith that were transmitted through them.
6. Depending on the Books of Fiqh and Sira to extract and judge hadith, while hadith should be looked at in the books of Hadith such as Al-Bukhari, Muslim, Al-termizi and the rest of the Hadith reference books.
7. Claiming that the correct hadith has been mixed with the fabricated in a way that is impossible to filter it out. Because of their own beliefs and hatred for Islam, they refused to accept the finest methodology that has ever been found by human intellect to extract, scrutinize and filter the correct sayings that is transmitted through the centuries by group of reporters refereeing to the sayings of the master of the human beings ﷺ.

An example of their lies is what Golgziher claimed about the Hadith of the Prophet ﷺ, “whoever lie on me, should prepare himself for his position in hellfire”, that this Hadith is fabricated by those who wanted to promote one party over the other in the fight between Ali and Mu’awya!. He forgot that he reported that the hadith is narrated through over eighty chains, some of which go back to Osman Ibn Affan, before the Fitna Time.

²² P438



Section Two

False Claims of those who refuted Sunnah ¹⁸

Sects of the second century which were involved in Refusing Sunnah (see in Sects):

**Al-Khawarej
Al-Mu'tazelah**

All what we have studied of the effort of the Muhadetheen, showed that the basis of their claim is false and that:

1. Sunnah is the second source of Islamic Laws.
2. The Prophet ﷺ was much more than what they try to make him; a mere a "mail man" who just delivers the message (Quran) without explaining it to his followers.

This Fitna was reborn in the Nineteenth and Twentieth century in the Middle East and in the Indian Peninsula.

The Middle East²³:

1. Tawfeeq Sidqi: published articles in Al-Manar about the subject.
2. Ahmad Amin: He promoted the Mutazalah ideas in respecting "Aql" and criticized the Muhadetheen methodology.
3. Mahmoud Abu Rayah: The worst of all, he published a book called "Lights on the Sunnah of Muhammed (ﷺ)", where he attached every thing related to the Sunnah science including the companions and specially Abu Hurayrah, as a symbol of Hadith reporters. Alhamdulillah, many scholars replied with graet books such as Dr. Mustafa Al-Siba'aie (Al-Sunnah and its position in Islamic Shariat), which is one of the best books ever written in the

subject, and The Position of Sunnah in In Islamic Shariat by Abu Al-A'ala Al-Maududi, the great scholar and Da'eia.

²³ P453



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The Indian Peninsula²⁴

1. Sir (!!) Sayed Ahmad Khan (1817-1897 in Delhi), where he started by refusing the “Hidden” Gaieb. Then he moved to refuse the whole sunnah including the Jin and claimed that the words of hadith are the words of the reporters.
2. Shirag Ali substantiated Sir Sayed ideas and claimed that there are only very few hadith that are correct.
3. Ahmad Al-Deen Al-Amr tusri, then Aslam Jeraj Buri. Then the head of this Dalalah (Deviance from the right) Shoudri Gholam Ahmad Barweez. They all claimed that Sunnah can not be a proof of Shariat, and the only proof (Daleel) is the Quran.
4. Abdullah Jakr and Muhebul Haq A’abadi: In 1902, they started the movement of “People of the Quran” where they refuted and refused the Sunnah altogether.

This movement moved to Pakistan and took Lahour as a center for its activities. Among those sects who belongs to such belief:

1. Ahlul Zikr and Al-Quran: Muhamed Ali Rasuol
2. The Muslim Nation (Ummah): Khawaja Ahmad Al-deen Al-Amrtsri 1947, they issue a magazine called Faydul-Islam..
3. Movement of Development of Human race. In Lahour.
4. The Movement of Rising of Islam. The most active. They are now less active because of the Kufir Fatwa which the scholars of Pakistan issued against their ideas.

²⁴ P454