

REFUTING THE DOUBTS OF MUNKIRUL HADEETH IN BRIEF BY SHAYKH RAFIQ TAHIR

The below is an abridged and modified translation from the dars of Shaykh and Muhaqqiq Rafiq Taahir (hafidhahullah). The reason for its abridgment was shortage of time and also because some points despite being very beneficial were mentioned elsewhere in abundance over the internet and with regards to modification then this was to elaborate the shaykh's dialect and to connect the broken words and sentences (which otherwise is complete in the local language) so as to transform them into a proper English translation easy for the English speakers to comprehend. And for Additional benefits I have added some clarifications in the footnotes as well as under the translator's notes.

Source of the Audio : <https://www.mediafire.com/?jeng9tn73s47f2c>

Part of a lengthy hadeeth; The prophet (sallallahu `alayhi wa sallam) is reported to have said :

وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي،

[RT].... humiliation and disappointment (in both the worlds) [وَالصَّغَارُ] is inflicted upon one who opposes my command

[Ref: Musnad Ahmad, Tayalisi, Tabraani, and others. Saheeh Mursal according to ibn hajar. For Tashreeh : 445 :ص: 3 and وقال في تعليق التعليق ج: 76 :ص: 11 and وكذلك رواه بن عبد البر في التمهيد ج: 11 :ص: 76]

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Doubt # 1 : Hadeeth is Dhanni (ظنى) and not Qati` (i.e definitive or yaqeeni proof)

The first doubt is that hadeeth is not yaqeeni or it is not definitive and is instead dhanni ¹ So it is not useful and thus not a hujjah and they take this from the verse

1)

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“ Indeed, **assumption** avails not against the truth at all “ [Qur’an 10:36]

So they say since hadeeth is dhanni, it cannot constitute proof or certainty. First of all we need to understand the meaning of the word “Dhan” and what does it stand for. Dhan has been used in the Qur’an itself in a variety of ways. For example

¹ My friend Raza Hasan said in one of his articles :

This is a distinction which is based on the Mutawaatir/Ahaad distinction.

Qat’i means: definite.

Dhanni means: Probable.

These two classifications were applied by people of Kalaam to both the authenticity of the narration, and its meaning.

So four classifications resulted:

- 1) Qat’i with respect to both authenticity and meaning. An example for this is the Quranic verse: “establish prayer”. This statement is definite in authenticity and has only one meaning.
- 2) Qat’i with respect to authenticity, and Dhanni with respect to meaning. Its authenticity is definite but its meaning is probable. The meaning is not agreed upon.
- 3) Dhanni with respect to authenticity but Qat’i with respect to meaning. Such as any Ahaad Hadeeth with a definite meaning.
- 4) Dhanni with respect to both authenticity and meaning. Such as an Ahaad Hadeeth. Its authenticity is probable, and it could mean several things, so its meaning is probable as well.

We do not find this distinction in the works of the Salaf, and there is no evidence that it had an impact on the rulings to which they had arrived. The Salaf considered all authentic narrations warranting both knowledge and action. End quote. However there is no haraj in accepting this division for an easier understanding as many new terminologies and methodologies have developed over the years in the fiqh syllabus. But all of this is okay as long as this does not becomes a hindrance in the madhab of haq such that it causes people to object to saheeh ahadeeth and more.

2) They use this word to allude uncertainty of hadeeth yet in the Qur'an It has been used in the form of certainty as well .

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿البقرة: ٤٦﴾

“Who are **certain** that they will meet their Lord and that they will return to Him. (2: 46)”

3) Dhan has also come in form of approximation

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

there is no blame upon the woman and her former husband for returning to each other if they **think** that they can keep [within] the limits of Allah [Qur'an 2:230]

4) Next, one of the meanings of Dhan also implies doubt.

نَظُنُّهُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ [٤٥:٣٢]

We assume only **assumption**, and we are not convinced. [Qur'an 45:32]

5) Likewise Dhan also comes to imply a lie

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ [٢:٧٨]

And there are among them illiterates who know not the Book but only lies, and they do but **conjecture (or lies)**.

And similarly for the same meaning Allah ta`la also says

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ

مِنْ عِلْمٍ ۗ إِنْ هُمْ إِلَّا يَظُنُّونَ [٤٥:٢٤]

“.....And they have of that no knowledge; they are only **assuming**.”

Analyzing their argument

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“ Indeed, **assumption** avails not against the truth at all “ [Qur’an 10:36]

In this verse the usage of Dhann is in contrast to Haqq . I.e assumption or uncertainty in contradiction to certainty of the truth. Which means that in the presence of Haqq, mere dhann (assumptions or uncertainty) will not avail. ² But what is the dhann is equal to or similar to or of the nature of certainty? Dhann is also Hujjat (at times). As seen in the verse

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah [Qur’an 2:230]

Here Allah is commanding the Muslims until qiyamah to obey their dhann e ghaalib or dhann that constitutes certainty based on the notion that if the husband and wife “thinks” they can protect the limits of allah then they can do rujoo.³ This is a proof that believing and enacting upon dhann is permissible (and in some cases obligatory).

But falsehood and ignorance cannot compete Haq as it comes in the above verse “ **Indeed, assumption avails not against the truth at all** “ [Qur’an 10:36] So the Prophetic hadeeth comes under falsehood and ignorance? No. Hadeeth is from the truth and not falsehood and Truth never opposes Truth rather it concedes each other.

With regards to the meaning of Dhann applied on the prophetic hadeeth , then it has two cases (for explanatory purposes) namely:

- 1) Dhanni us-Saboot (Probable in Authenticity) and

² One of the dangerous diseases that causes people to go astray is the disease of self-interpretation of Islamic texts. These days we have physics professors, Politicians and even Veterinarian (animal doctors) speaking on Islam as if it is their kitchen to play around with. As seen with the shaykh explaining the context of the ayah, it becomes evident that those who take these verses as evidence for their self-concocted principles do not even bother to open up the books of tafseer explaining these verses or they do but purposely reject it out of arrogance or sheer ignorance. **An article has been penned down to refute this disease namely “ Warning from self-interpreting Qur’an and hadeeth : www.the-finalrevelation.blogspot.com/2014/02/warning-from-self-interpretation-of.html**

³ Here also note how Allah is allowing this dhann with regards to something as major , important and crucial as his “hudood” or the rights or laws. This also shows that dhann does not always necessities speculation or non-yaqeeni notion even in the linguistic manner.

2) Dhanni ud-dalala (Probable in Meaning or implication)

Munkirul Hadeeth say Qur'an doesn't have any probability or dhann in it whereas prophetic traditions are based on dhann.

So if by Dhann we take it to mean or in the view that Qur'an is revealed from Allah in its entirety then there is no doubt in this. This is confirmed. And likewise there is no doubt with regards to prophetic traditions (such as his speech, actions, commands and warnings) being from Allah ⁴ Likewise Hadeeth also goes hand in hand with the Qur'an.

But if we take dhan in the sense of purport or meaning then many verses in the Qur'an are also dhanni ud-dalala i.e. Probable in meaning or purport (reason). So the probability that arises in such instances is due to the purport of the verse and not due to its authenticity (in being from Allah). Like how the Qur'an ul-Majeed is qat`l us-suboot (certain in authenticity) similarly the prophet traditions (which are established) are qati` us-suboot. So if we have certain prophetic traditions containing certain words or phrases ⁵ that are dhanni then we also have some verses of the Qur'an that are dhanni in dalala.

For example the ahadeeth "Everything intoxicating is prohibited" and "There is no prayer for one who doesn't recite Ummul-Kitaab" are certain in meaning. Probable in meaning are those ahadeeth wherein the meanings of certain words are disputed over but this is also present in the Qur'an.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

Divorced women remain in waiting for three periods or three menstrual cycle [Qur'an 2:228]

Now the word Quruin is used to denote menses as well as other meanings in Arabic. So one could argue probability in meaning here as well.

⁴ Allah says "he does not speak out of his own desire" [Qur'an An-Najm]

⁵ One such example is ghareeb ul-Hadeeth. Some wordings of ahadeeth fall under being odd or ghareeb or sometimes fall under being dhanni.

Ghareeb ul-Hadeeth are books in which all the words in a hadeeth are explained by providing their literal and traditional meanings. For example; Ghareeb al Hadeeth by Abul Farj ibn Jawzi (d. 597 H). Such as the book of "Ghareeb Al Hadeeth" of Abu `Ubayd al-Qasim ibn Sallam (d. 224 A.H) and the book of "Ghareeb ul-Hadeeth" of Abu Muhammad ibn `Abdullah ibn Muslim ibn Qutaybah, and his book of "Mukhtalaf Al Hadeeth," the book of "Ghareeb ul-Hadeeth" of Abu Sulayman Hammad ibn Muhammad Al Khattabi and his book "Ma`alim As-Sunan," and his book "Sha'n Ad-Du`a'," the book of "Al Jam`u Bayna Al Gharibayn" of Abu `Ubayd Al Harawy, the book of "Al Fa'iq" of Abu Al Qasim Mahmoud ibn `Umar Az-Zamakhshary, and the book of "Ghareeb ul-Hadeeth" of Abu `Abdullah Al Humaydy.

Another example is the verse

وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ

and let neither scribe nor witness suffer harm [Qur'an 2:282]

Here the word “Yudharra” should be recited as Fi`il Mudhare Ma`loom or Fi`il Majhool? If we recite it as Fi`il Ma`loom then it would mean something else and if we recite it as Fi`il Mudhare Majhool then the verse would mean something else.

If we read it as Ma`loom then it would be “Scribe and witness should not harm” but if we read it as Majhool then it would mean “**and let neither scribe nor witness suffer (any) harm**” So in the former the scribe and witness became the fa`il (those who commit the actions as it meant should not harm) whereas in the latter they became maf`ool and these differences while the word remains the same “yudharra”. So the dalalat (purport) here also becomes dhanni.

And allah himself says

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

it are verses [that are] precise - they are the foundation of the Book - and others (mutashaabihat) unspecific (or unclear)⁶ [Qur'an 3:7]

Allah himself says there are verses which are unclear or unspecific and these hadeeth rejecters say Qur'an doesn't have anything dhanni in it.

⁶ From Sulaiman Ibn Yaasar who said : There was a man from the tribe of Ghunaym called Sabeegh ibn `Isl who came to al-Madeenah and he had books. So he began to ask (argue) about the mutashaabih (ambiguous or not explained in detail to mankind) in the Qur'an. So the news of that reached 'Umar. So he called for him and prepared palm-tree branches for him (to hit him). So when he entered upon him and sat, he said “Who are you?” He said “I am 'Abdullah Sabeegh”. 'Umar said “ I am 'Abdullah (slave of Allah), Umar” . Then he (Umar) gestured towards him and began to beat him with those branches. and he did not cease beating him , until he split him open and blood poured down his face, so he (Sabeegh) said “ Enough Oh Leader of the believers – since by Allah , that which was in my head has left (i.e those thoughts and intentions of asking or pulling out ambiguous matters in Quran has left)

[Ref: The Obligation to study under or from scholars: <http://the-finalrevelation.blogspot.com/2013/06/the-obligation-and-importance-of.html>]

So if they deny that Qur'an has any unclear or unspecific verses then they become Munkirul Qur'an (Qur'an rejecters) ⁷ as well. So (an established) hadeeth from the aspect of evidence , even if it be khabarul-waahid ⁸ is qat`l saboot. And it being established from the prophet (sallallahu `alayhi wa sallam) is certain (qat`i) and not probable ⁹ Because the validity and importance of prophetic traditions have been authenticated by Allah himself in his book ¹⁰ So when the shar`iah of Allah itself affirms the authenticity of the existence and requirement of prophetic hadeeth then how dare we object the certainty of (needing or requiring the) prophetic traditions (in our religion)?

Translators Note :

Apart from Munkirul Hadeeth, even some ignorant or deviant sects within Islam put forward this objection which the shaykh clarified above. This is mainly due to compound ignorance achieved via self-interpretation or the victory of their desires which forces them to concoct and hallucinate on those very concocted principles to be true. I will list down some statements that best describe this situation

أخبرنا أحمد بن محمد بن أحمد الفقيه ، قال : أخبرنا عمر بن أحمد ، قال : ثنا محمد بن هارون بن حميد ، قال : ثنا أبو همام ، قال : نا بقرية - 732
: قال : قال لي الأوزاعي : يا أبا محمد ، ما تقول في قوم يبغضون حديث نبيهم

: قال قلت قوم سوء

قال ليس من صاحب بدعة تحدّثه عن رسول الله - صلى الله عليه وسلم - بخلاف بدعته إلا أبغض الحديث

Baqiyah ibn Waleed said , Al-Awza`ee said “ Oh Abu Muhammad, what do you say about those who hate or detest the ahadeeth of our prophet (sallallahu `alayhi wa sallam)? He replied “ Evil people” Al-Awza`ee said “ There is not a single person of innovation whom when you narrate a hadeeth that opposes his (concocted or deviated principle) or innovation except that he hates it”

[Ref: Sharh Usool al-`Itiqaad (732 islamweb version), At-tuyuwarayat (1344) and others]

وَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ مَنْ كَفَرَ بِحَرْفٍ مِنَ الْقُرْآنِ فَقَدْ كَفَرَ بِهِ كُلُّهُ ⁷

The famous (mashoor) narration of `Ali (radhiallahu anhu) : Whoever disbelieves in one LETTER of it (i.e the Qur'an) disbelieves in all of it

[Ref: `Abd ar-Razzaaq (8/472, Hadeeth 15946); Ibn Hajar in Mutaalib al-`Aaliyah (5/339) ; Imam at-Tabari in the Muqaddimah of his Tafseer (1/54) and Read more In sha Allah:

<http://fahmalhadeeth.blogspot.com/2014/02/refuting-ashariyyah-by-proving-that.html>]

⁸ See: The Authority of Khabar Wahid and refutation of those who oppose it :

<http://fahmalhadeeth.blogspot.com/2015/04/the-authority-of-khabar-wahid-and.html>

⁹ I.e. once it is established that this is a saheeh hadeeth coming from the Prophet then it is obligatory to believe in it and that it is coming from the Prophet (sallallahu `alayhi wa sallam)

¹⁰ See this E-Book proving the same against Munkirul Hadeeth titled “ Refuting Munkirul Hadeeth by proving the authority of Sunnah from Islamic texts : <http://fahmalhadeeth.blogspot.com/2013/09/refuting-munkarul-hadeeth-by-proving.html> Have a look at its table of contents to know its content on the provided link.

Translated by www.fahmalhadeeth.blogspot.com

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Also see : www.the-finalrevelation.blogspot.com

www.whytheshariah.blogspot.com

www.aahlulisnaad.blogspot.com

Imam Ash-Shawkani said:

"In reference to the enmity shown between followers of the Sunnah and innovators, then its affair is clear like the sun. Followers of the Sunnah act hostile towards the innovator due to his Bid`ah. The innovator feuds with the follower of the sunnah on account of what he follows, whilst believing he is correct. Thus he clings to that innovation and becomes blind. While blinded he judges the innovated practices he follows to be entirely correct and the follower of the Quran and Sunnah to be upon misguidance

[Ref: Qatrul Waliala Hadith al-Wali page 275]

Imam Ibn Taymiyyah rahimahullah said:

إحداهما: قوم اعتقدوا معاني، ثم أرادوا حمل ألفاظ القرآن عليها.

قوم فسروا القرآن بمجرد ما يسوغ أن يريده بكلامه من كان من الناطقين بلغة العرب، من غير نظر إلى المتكلم: والثانية بالقرآن، والمنزل عليه والمخاطب به.

The first problem arose when people believing in certain ideologies tried to interpret the Qur'an in accordance to their belief (i.e to match with what they and their akabireen believed)

[Ref: Muqaddimah usool at-tafseer (1/139)]

Ibn Taymiyyah also said :

والمقصود أن مثل هؤلاء اعتقدوا رأيا ثم حملوا ألفاظ القرآن عليه، وليس لهم سلف من الصحابة والتابعين لهم بإحسان، ولا من أئمة المسلمين لا في رأيهم ولا في تفسيرهم، وما من تفسير من تفاسيرهم الباطلة إلا وبطلانه يظهر من وجوه كثيرة، وذلك من جهتين: تارة من العلم بفساد قوهم، وتارة من العلم بفساد ما فسروا به القرآن، إما دليلا على قوهم أو جوابا على المعارض لهم. ومن هؤلاء من يكون حسن العبارة فصيحاً، ويدس البدع في كلامه، وأكثر الناس لا يعلمون كصاحب **الكشاف** ونحوه، حتى إنه يروج على خلق كثير ممن لا يعتقد الباطل من تفاسيرهم الباطلة ما شاء الله. وقد رأيت من العلماء المفسرين وغيرهم من يذكر في كتابه وكلامه من تفسيرهم ما يوافق أصولهم التي يعلم أو يعتقد فسادها ولا يهتدي لذلك.

What I am saying is that people like the Mu'tazila first form some ideas, and then interpret the Qur'an to suit their purpose. None of the earlier generations - the Companions or the scholars of this Ummah - are with them in what they believe or how they interpret the Qur'an (or even Islamic sciences for that matter). Their interpretations of the Qur'an can easily be shown to be wrong in two ways: by demonstrating that their views are erroneous, or by showing that their interpretations of the Qur'an are unjustified... Some have a lucid and charming style of writing, and introduce their erroneous beliefs so cleverly that many of

their readers fail to see them. The author of the Kashaaf, for instance (zamakshari) has succeeded in making his ideas attractive to a great number of people who would hardly look for erroneous ideas in his commentary. In fact, I know some tafseer writers and scholars who approvingly quote in their writings and speeches passages from their (the Mu`tazili) commentaries that contain ideas which follow on from the principles which they (the Tafseer authors) believe and know to be wrong, but are not aware of them (being present in the quote). Since their language is elegant, their erroneous views have entered (other misguided sects) and become much more destructive.

[Ref: Muaqaddamah fi Usool at-tafseer 1/35]

End of Translator's Note

Doubt # 2 : Ahadeeth contradicts the Qur'an

There are different types of Munkirul Hadeeth (Those who directly reject them and those who reject only some or most of them). One of these groups divide the ahadeeth into two groups. One which coincides with the Qur'anic injunctions and other which contradicts or opposes it. First of All, there is not a single authentic tradition that opposes or is in opposition to the Qur'an. ¹¹ Whatever oppositions, contradiction and confusion occurs, occurs in the mind of a person and his intellect is to blame not the revelation of Allah. Both Qur'an and the prophetic traditions are (sent and facilitated respectively) by Allah and there is no clash or contradiction in the message of Allah.

¹¹ Imam Ahlus-sunnah Ibn Khuzayma (D. 311 A.H) said: "there are no two Hadeeth Saheeh that have any conflicting meaning, if any one knows such as case, let him bring it to me and I will explain both in the right way"

[Ref: At-taqyeed page 285]

Ibn qutayba and others like shaf'i have books explaining (taweel) of mukhtalif ahadeeth.

Imaam Shafi'ee authored a booklet in 'Ihktilaaf of hadeeth', then Ibn Qutaybah followed him in that as did Abu Yahya Zakareeyah bin Yahya as-Saajee, Tahawi's Mushkilul-Athar and its Sharh are very famous in this field, Tabaree, Ibn `Abdul Barr and Ibn al-Jawzi and books like Khattabi's Ma`alim as-sunan and other books listed above under foonote no. 5 were all penned down to refute the claims of those who say ahadeeth oppose Qur'an and to clarify their meanings for academic purpose. All of this shows the importance of Fiqh ul-Hadeeth to the Muhadditheen, researchers and those who extrapolate rulings. This is what al-Khateeb indicated in his book 'al-Kafaya':

'If it were not for the concern of Ashaabul Hadeeth (the companions of hadeeth) with the precision of the Sunnan, gathering them, extracting them from their sources and researching the different paths, the Sharia' would have become void and its rulings would have been cancelled out because the rulings were extrapolated from preserved Athaar (narrations) and they took benefit from the transmitted Sunnan.'

[Ref: Al-Jama' by al-khateeb (2/212)]

However (using their logic) we can also pin-point contradictions in the apparent meanings of the verses of Allah too (though in reality there is none) ¹². For example :

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ [٢٨:٥٦]

Indeed, [O Muhammad], you do not guide whom you like...

And elsewhere it says

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ [٤٢:٥٢]

And indeed, [O Muhammad], you guide to a straight path

As seen there is an apparent clash of meanings here, so now using their (Inkarul Hadeeth) logic if someone were to point out this (so called) contradiction and say I believe in one verse and not the other (just like how they say we believe in one message of Allah {the qur'an} and not the other message {the sunnah}) then what is the ruling for him? Will he be a Muslim? Oh ! The contradictions and difficulties (in understanding) is all from one's intellect , his thinking process and perspective. This is why we ask them to first clarify what "khilaaf (opposition)" actually means, what is the definition of contradictions and clashes between two things (or nass- forms of texts) . As for one text contradicting or opposing another (without reconciliation) then there are no less than 8 solid barriers (that have to be present) to declare a contradiction . The book of Mantiq [منطق] have it mentioned *Sound Unclear*. So when these 8 conditions are met then there is ta`aruz otherwise there is no basis for it.

¹² This reminded me of the Jahmiyyah, though small in number yet loud in their actions. Imam ahmad's book radd `ala jahmiyyah (which the ahlul hawa contest on purpose) is filled with chapters after chapters showing how the Jahmiyyah were the ones who came up enlisting so many so called Qur'anic contradictions. But instead of totally abandoning the ahadeeth the way Munkirul Hadeeth does, they resorted to self-invented taweel of those verses. Imam Ahmad refuted them thoroughly.

Imam shaf`ee also refutes the mentality of only quranists or munkirul hadeeth by the following example. One day Imam shaf`ee said :

"Ask me about whatever you wish and I will inform you from the Book of Allah." So a Man said to him "May Allah rectify you. What do you say concerning the man who is in the state of Ihram (in Hajj) and then he kills a hornet (zunbur)?" So he replied: "Bismillahir Rahmaanir Raheem, Allah (`azzawajal) said : "And whatever the Messenger orders you except it".(59:7) [1]. Sufyaan bin Uyaynah narrated to us from Abdul Malik bin Umayr from Rabee` bin Harrash from Hodayfa (r.a) who said Allah's Messeger ﷺ said : " Guide yourselves by those who are after me, Abu Bakr and `Umar, [2] and Sufyan narrated to us from Mis`ar from Qais bin Muslim from Tariq bin Shihaab from `Umar (ibn al-Khattab) that he ordered with the killing of the hornet" [3]

[Ref: Quoted in the book "Refuting Munkirul Hadeeth by proving the authority of sunan via Islamic texts, page 84– Download: <http://fahmalhadeeth.blogspot.com/2013/09/refuting-munkarul-hadeeth-by-proving.html>]

We have one thing mentioned in the Qur'an but that is not mentioned in the sunnah, likewise one (issue) is mentioned in the hadeeth but not in the Qur'an ; this is not called contradiction. Contradiction in simple terms is a situation wherein Qur'an happens to refute or reject something in a certain specific way (and for a certain specific thing) but hadeeth supports it , then this is a clash otherwise not. So first we need them to answer us the exact definition of what khilaaf or mukhaalif means and is respectively.

Secondly, who (among the scholars of Islam) invented this principle that we will take only that which doesn't contradict the Qur'an or that ahadeeth contradict the Qur'an¹³

Thirdly what will you do if there happens to appear a contradiction in the apparent meanings of certain Qur'anic verses¹⁴. Whatever you do to (reconcile) two such verses why not apply the same rule to ahadeeth ? The scale should be one . Just like how with regards to Qur'anic verses we have abrogation, we have tatbeeq (or reconciliation) likewise we also have many such principles to understand and reconcile ahadeeth (based issues).

With regards to the verse then it means the prophet (sallallahu `alayhi wa sallam) cannot put or enforce someone on the path of guidance but the other verse explains that he can surely "show" the way to guidance. So the first verse means that the prophet (sallallahu `alayhi wa sallam) does not have the absolute power to put someone on guidance (for the rest of his life or even its beginning) but he sure does have the power to show the path of guidance to people (and then whether they accept or reject that is in Allah's hands) .

So there is no contradiction here. Likewise is the case between verses and prophetic traditions and also the case between two ahadeeth¹⁵ they never form a shar'i evidence against each other. And those who think it does is merely their wishful thinking.

Translator's Note:

Imam shaf`ee dedicated a chapter to give an account of a debate that took place between him and a man who denied the legislative authority of hadeeths. Imam Shaf`ee relates the debate in the form of a dialogue, first beginning with his opponent who supposedly was a learned man.

Now the debate is very lengthy. Below is a rough summarized translation of the same

His opponent said: "You are an Arab, and the Qur'an was revealed in your tongue... If one were to doubt a single letter of the Qur'an, you would ask him to repent, and if he had repented, you would

¹³ There are some narrations used by Munkirul hadeeth and I will briefly list them with a conclusive tahkeef for the same at the end of this doubt.

¹⁴ The Christians and jews have quoted ample of such examples in their research papers against Islam. These Munkirul Hadeeth won't even be able to explain 3% of them without referring to non Qur'anic books.

¹⁵ See footnote no. 11 above

have left him alone; but if he had not, you would have killed him. Allah says in the Qur'an:

“... as an exposition of everything.. (Qur'an 16: 89)

So then how does it become permissible for you or for anyone else to say that a command (of Allah) is (applied or taken to be as) general one time and a specific another time?...And for the most part, your rulings have thus differed because of a hadeeth that you relate from one man who has related from another...And I have found that you as well as those of your school do not deny that those to whom you give precedence for their veracity and memory could possibly forget or make a mistake in their ahadeeth. I have often found you saying, 'Such and such person made a mistake in such and such hadeeth.'... Is it correct to distinguish between different commands of the Qur'an, when their apparent meaning (i.e., that they impart a command) is one? .. In spite of your description of certain narrators, you place their narrations at the same level as Allah's Book, and you make halal (certain matters) based on those narrations and forbid (others) based on them as well."

Imam Shafi`ee replied: "We rule based on certainty of knowledge, on authentic narrations, and on analogy: though some are stronger than others, we rule based on all of the above... For example, in a court case, we issue a ruling based on a man's confession, based upon proof (i.e., for the most part, witnesses), or finally, based on an oath. If any of the above proofs are established, we issue a ruling, yet they vary in their strength."

His opponent: "You accept that which narrators inform you of, yet you even acknowledge possible faults in them; what is your proof, then, against (people like me or) those who reject such ahadeeth (due to this reason)? Because of the possibility of error, I accept nothing from them. I only accept Allah's Book, which no one can have doubts about, not even about a single letter. Can something have the same weight as sure knowledge, though that something does not reach its level?"

Imam Shaf`ee responded back : When one has knowledge of Arabic and of the Qur'an which was revealed in that tongue, that knowledge will make it binding upon him to accept the narrations of truthful people regarding the Messenger of Allah (sallallahu `alayhi wa sallam)...

(Next, Ash-Shaf`ee began mentioning some proofs to back up his statement)

Allah says

“He it is Who sent among the unlettered ones a Messenger [Muhammad] from among themselves, reciting to them His Verses, purifying them [from the filth of disbelief and polytheism], and teaching them the Book and the Hikmah (Qur'an 62: 2)

His opponent: "We know that 'the Book' is Allah's Book, but what is the 'al-Hikmah'?"

Imam Shaf`ee said: 'The Sunnah [1] of the Messenger of Allah."

His opponent: "It is possible that 'the Book' is the Qur'an in general, whereas al-Hikmah is specific, and refers to its rulings?."

Imam Shaf`ee said : " (let me make it easy for you, did) You mean to say that Allah has clarified his commands to them in a general way - commands such as the Prayer, Zakat , Hajj and so on? These matters he clarified in his book yet he clarified their rulings and details (of it) on the tongue of his Messenger?"

His opponent: "That is indeed possible!"

Imam Shaf`ee: "If you accept that, then you accept what I said earlier, which means that you will not arrive at those detailed rulings except through narrations from the Messenger of Allah

His opponent: "Unless one takes the view of repetition in speech (i.e. that 'the Book' and the Hikmah have one meaning - the Qur'an)."

Imam Shaf`ee: "When you say, 'The Book and the Hikmah', which is more probable, that they represent two things or one thing?"

His opponent: "It is possible that they refer to two matters, as you have said - the Qur'an and the Sunnah. And it is also possible that they signify one and the same thing."

Imam Shaf`ee: "What you first said is more likely to be correct, and in the Qur'an is proof for what we said, proof that invalidates your view."

His opponent: "Where?"

Imam Sha`fee quotes the verse : "And remember [Oh you members of the Prophet's family] that which is recited in your houses of the Verses of Allah and the Hikmah. Verily, Allah is always Most Courteous, Well Acquainted with all things) (Qur'an 33: 34). He (‘azza wa jall) informs us (in this verse) that two matters are recited in the home."

His opponent: "I understand that the Qur'an is recited, but how is the Hikmah recited?"

Imam Shaf`ee: "The meaning of 'that which is recited' here is that both the Qur'an and the Sunnah are articulated."

His opponent: "Yes, more than your previous argument, this more clearly shows that the Hikmah is not the Qur'an."

Imam Shaf`ee said: "Allah commanded us to follow and obey His Prophet "

His opponent: "Where?"

Imam Shaf`ee: "Allah says, 'But no, by your Lord, they can have no Faith, until they make you [O Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept [them] with full submission, (Qur'an 4: 65)

Allah also says: He who obeys the Messenger [Muhammad], has indeed obeyed Allah.. , (Qur'an 4: 80)

And Allah says:

"... And let those who oppose the Messenger's [Muhammad] commandment beware, lest some discord befall them or a painful torment be inflicted on them) (Qur'an 24: 63)"

His opponent: "It is clear then that the Hikmah is the Sunnah of the Messenger of Allah

Imam Shaf`ee "Allah ordered us to obey the Prophet's commands:

“... And whatsoever the Messenger [Muhammad] gives you, take it, and whatsoever he forbids you, abstain [from it]... (Qur’an 59: 7)”

His opponent: "It is clear in revelation that we must follow what the Prophet) commanded us to do and abstain from what he forbade us from doing."

Imam Shaf`ee: "Is that obligation equally binding on us, on those who came before us, and on those who will come after us?"

His opponent: "Yes!"

Imam Shaf`ee: "As regards those who did not meet the Prophet , but who came after him, do you not see that they can follow the commands of the Prophet only through narrations about him that have been passed on?" Ask yourself this: "Knowing that certain parts of the Qur’an abrogate other parts, how can we achieve knowledge of such matters except through reports that come to us from the Prophet ?"

His opponent: "The proof is well established on your side; we must accept narrations from the Messenger of Allah . I now believe that it is compulsory upon Muslims to accept narrations from the Prophet....."

After Imam Shaf`ee's opponent retracted his previous statements and accepted the truth, he asked the Imam why commands in the Qur’an are at times general and at other times specific. Imam Shaf`ee explained to him that the Arabic language is complex and that though a statement might seem to be general in its implications, it might in reality be specific. But if it happens that an apparently general command is in reality specific, then that must be established either by the Qur'an or the Sunnah. He then went on to mention examples of commands that seemed to be general in their implications, but that are not truly general, because the Sunnah mentions exceptions for those commands. For example, the Prayer is obligatory upon every sane adult; however, menstruating women are exempted. Though the command to pay zakat on wealth may seem comprehensive, certain categories of wealth are exempted. That fathers, mothers, and children inherit from one another is indicated by a general command, yet there are exceptions: the disbeliever does not inherit from a Muslim (even if the Muslim is his father), the slave does not inherit from the one who is free (even if the latter is related to the former), and the murderer does not inherit from the one whom he murdered. All these exceptions are established in the Sunnah. Imam Shaf`ee's opponent was thus led to acknowledging that the knowledge thereof can be achieved only through the Sunnah...

His opponent: "If we are sure (through a proof that imparts certainty of knowledge) that a matter is Haram, can a proof that does not impart sure knowledge change that ruling to permissibility?" [He meant to say that Qur’an’s commandments are certain and there is no shak in it but what about the halal and haram which ahadeeth impose?]

Imam Shaf`ee "Yes. Is (it not certain knowledge or ruling that) the blood and wealth of this man sitting beside me inviolable (as he is a Muslim)?"

His opponent: "Yes, it is."

Imam Shaf`ee: "But what (would be the case) if two men testified that he killed a man and took his money?"

His opponent: "I would have him executed (for that crime) and his wealth returned to those who inherit from the one who was murdered."

Imam Shaf`ee: "We have sure knowledge that his wealth and blood are inviolable, yet we cannot be absolutely sure that he murdered the man (the two witnesses might have lied, for example)."

His opponent: "We have been ordered to accept such testimony..."

Imam Shaf`ee: "Indeed, you have been ordered to accept that which witnesses inform you of, though only Allah knows what is hidden in their hearts. But we demand much more from a narrator (of hadeeth) than we do from a witness. In certain instances, we may accept the testimony of someone yet reject his narration of hadeeth, when the scholars of hadeeth have shown that he had erred earlier."

In the end, Imam Shaf`ee's opponent in the debate was satisfied that to accept the Prophet's narrations is tantamount to accepting from Allah .

[Ref: Refuting Munkirul Hadeeth page no. 85; Download:

<http://fahmalhadeeth.blogspot.com/2013/09/refuting-munkarul-hadeeth-by-proving.html>.]

End of Translator's Note

Doubt # 3 : Ahadeeth contradict intellect or logic¹⁶

People have variant intellects (and thus they judge based on their own varied intellects). A Jew has his logic and so does a Christian and so does a Muslim. Likewise we have intellects of one who believes in the Qur'an and one who doesn't . So more the variety in logic, language more the confusion. And to avoid this there has to be only one source of logic (which everyone takes from) and not billions of them. So who has this (standardised) logic ?(No one does). So the only yardstick even for logic is the revelation of Allah. So whatever reasoning one gives or comes up with if it is in accordance to the divine revelations (Qur'an and sunnah) then fine. But if it is in opposition then that is not reasoning or intelligence but actually deficiency.

There are many who refute ahadeeth based on their (limited) logic and intellects.¹⁷ And if we were to give them a taste of their medicine then they would find (as per their flawed standard) many

¹⁶ The fallibility of one prostrating to his limited intellect or logic is so funny that shaykh Jalaluddin Qasmi from India once said in one of his duroos refuting Munkirul Hadeeth " if we were to judge the acts of shar`iah based on them being complacent with one's logic and reasoning then (what logical explanation do they have for the fact that) the wudu breaks from somewhere else (i.e. the rear) and we do ablution somewhere else (i.e. on the front body)"

¹⁷ This problem is not new. Rather scholars have written scores of volumes refuting ahlul-Kalaam or people who use rationality, logic and other similar reasoning to refute divine revelations. Such as Dhamm ul-Kalam wa Ahlihi is a very strong book against such logic based refutations and I'd like to post a narration from the book

verses of the Qur'an which contradicts (the so claimed) logic such as the speaking of the bird Hud hud to Sulayman `Alayhis salaam mentioned in the Qur'an. Also The Beast of the Earth (دابة الأرض) Dabbat al-Ard) ¹⁸ will come and speak to humans and this is also against logiq (and even science in many degrees).

So if we were to start rejecting any and everything that opposes logic then these Munkirul Hadeeth should also deny such verses of the Qur'an. But if we were to notice then be it any revelation of Allah , it never opposes aqal e Saleem. Now some people deny the day of resurrection saying that the Qur'an says "Qiyamah will come immediately/instantly " but on the other hand we have these signs of qiyamah warning us before it comes which shows that qiyamat cannot come instantly and has to come only after the fulfilment of signs .

This is the height of their foolishness because nowhere is it written that after the appearance of such and such sign, exactly such and such minutes or hours later qiyamat will come. We only have signs. Signs do not negate the fact that qiyamat will befall without (anyone) knowing (its exact time) because Allah subhanahu wa ta'la himself says qiyamat will come instantly and he also enlists its signs such as

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ

And the verse

And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs. [Ref: Qur'an, sura 27 (An-Naml), ayat 82]

And there are many other signs and even hinted towards them such as

here to show the same :

Abu Sa'eed al-Hassan ibn Ahmed ibn Yazeed al- Astakhri rahimahullah (died 328 hijri) was approached by a man and was asked: Is it allowed to clean oneself (after excretion)with a bone? He replied: No The man asked: Why? He replied: Because the Messenger of Allah sallallahu alayhi wa sallam said: These(animal bones) are the provision for your brothers (i.e. the Jinns).The man said: Are humans higher in stature or Jinns? He replied: Humans.The man said: Why is it allowed to cleanse with water while it is the provision for the humans.The narrator of this incident (AbulHassan al-Tabsi) said:Abu Sa'eed al-Astakhri attacked the man and grabbed his neck and strangled him saying: Zindeeq (heretic)! You try to refute the Messenger of Allah sallallahu alyhi wa sallam?and had I not released the man, he (Abu Sa'eed) would have killed him.

[Ref : Dhammul Kalaam wa Ahlihi 1258 with the research of Abullah ibn Muhammad ibn Uthman al-Ansaari and its chain is Hassan; Tahqeeqi wa Islaahi Maqalaat by Sheikh Zubair Ali Zae (rahimahullah) Vol. 2 page. 567-568]]

¹⁸ And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs. [Ref: Qur'an, sura 27 (An-Naml), ayat 82]

فَقَدْ جَاءَ أَشْرَاطُهَا

But already there have come [some of] its indications [Qur'an 47:18]

So we've had some signs of qiyamah fulfilled even during and before the Prophet (sallallahu `alayhi wa sallam). The coming of the prophet is also among the alamat of the hour. Likewise the split of the moon is among the signs of Qamar. So this is the weakness of their minds and there is no such thing as qur`an and hadeeth being illogical. Their intellects cannot comprehend such a (simple) understanding that the existence or coming of signs does not negate that qiyamat's exact occurrence is still unknown and instant.

Translator's Note:

Imam Ahmad said :

قال الإمام أحمد: لا يفلح صاحب الكلام أبداً, ولا تكاد ترى أحداً نظر في الكلام إلا وفي قلبه دغل.

The partaker in Kalaam will never be successful at all, and you will not see a person looking into [the science of] Kalaam except that in his heart is a defect [or fault] . [Ref: Ihyaa `Uloom Ad-Deen (1/124)]

A student of knowledge complained to al-Khattabi (D. 388 A.H) about having access in his locality to only Mutakallim or Kalam-minded scholars, and whether he should benefit from them, or cease to do so and censure them.

Al-Khattabi wrote a lengthy letter back, which is now published in a form of a booklet called al-Ghunyah `An al-Kalam Wa-Ahlih (الغنية عن الكلام وأهله), translated as "Freedom from Speculative Theology and its People". It can be downloaded from here:

http://ia601206.us.archive.org/16/items/abu_yaala_gunya_khattabi/gunya_khattabi.pdf

He wrote in his introduction :

ثم إنني تدبرت هذا الشأن فوجدت عظم السبب فيه أن الشيطان صار اليوم بلطيف حيلته يسول لكل من أحس من نفسه بزيادة فهم وفضل ذكاء وذهن ويوهمه أنه إن رضي في عمله ومذهبه بظاهر من السنة واقتصر على واضح بيان منها كان أسوة للعامة وعد واحداً من الجمهور والكافة فإنه قد ضل فهمه واضمحل لطفه وذهنه فحركهم بذلك على التنطع في النظر والتبدع لمخالفة السنة والأثر لبيبينوا بذلك من طبقة الدهماء ويتميزوا في الرتبة عن يرونة دونهم في الفهم والذكاء فاخذدعهم بهذه الحجة حتى استزلهم عن واضح المحجة وأورطهم في شبهات تعلقوا بزخارفها وتاهوا عن حقائقها فلم يخلصوا منها إلى شفاء نفس ولا قبلوها بيقين علم ولما رأوا كتاب الله تعالى ينطق بخلاف ما انتحلوه ويشهد عليهم بباطل ما اعتقدوه ضربوا بعض آياته ببعض وتأولوها على ما سنع لهم في عقولهم واستوى عندهم على ما وضعوه من أصولهم ونصبوا العداوة لأخبار رسول الله صلى الله عليه وسلم ولسنته المأثورة عنه وردوها على وجوبها وأسأوا في نقلتها القالة ووجهوا عليهم الظنون ورموهم بالتزندق ونسبهم إلى ضعف المنة وسوء المعرفة لمعاني ما يروونه من الأحاديث والجهل بتأويله ولو سلخوا سبيل القصد ووقفوا عندما انتهى بهم التوقيف لوجدوا برد التقى وروح القلوب ولكثرت البركة وتضاعف النماء وانشرحت الصدور ولأضاءت فيها مصابيح النور والله يهدي من يشاء إلى صراط مستقيم

"I considered the matter of this [Kalam gaining popularity]. I found that the main reason for it is that Satan, out of his subtle plotting, beautifies for anyone who feels the need for greater intellectual exercising and [wants] more of a clever mind, and makes it appear to him that if he is satisfied in his actions and his opinions with what is contained in the apparent Sunnah and he suffices with what is clearly explained in it, he would become a guide for the public and would be counted as 'one of the people and of the masses', then his understanding would have gone to waste and his intellectual exertion and brainpower would fall flat.

By this, [Satan] motivated them to exert excessive effort in logic-based analysis, and innovative ways to oppose the Sunnah and the Athar, by which they can stand out as part of the great intellectuals, and be

treated differently in status from whom they consider beneath them in understanding and cleverness. With this argument, [Satan] deceived them until he made them abandon the clear proof, and he caused them to delve into doubts, the adornments of which they clung onto and the realities of which they went astray from, so much so that they did not escape [these doubts] with any fulfilment of the heart, nor did they accept them with any degree of certainty..."

[Ref: al-Ghuniyah `An al-Kalam Wa-Ahlih; Introduction]

In fact Imam suyuti as-sufi (D. 911 A.H) rahimahullah wrote four separate treatise censuring this kalaam :

Imam suyuti said :

Fa'zdayratu al-mantiq jumlatan thumma waqafu (came or stopped across) `ala kalaamul-`Ulama fi Dhamihi wa ma aftaa bihi ibnus-salah familtu `anil-Mantiq kullal-mayl fa `allafu kurrasatan gayth al-mughriq fi tahreem al-mantiq

[RT] Generally speaking, I think little of logic. Then I came across the statements by leading scholars censuring it and a fatwa of Ibn al-Salah against it. Thus I became averse to it completely. Therefore, I compiled (a work) which I entitled al-Gayth al-Mugriq fi Tahreem al-Mantiq

His other three works blasting kalaam / logic (which the matrudi/jahmi love to indulge in) are :

- 2) An Abridgment of Imam Ibn Taymiyyah's work (Nasihah Ahlil Emaan fi radd `ala mantiq al-Yunan) titled "Jahd al-Qariha fi Tajrid an-Nasiha"
- 3) Sawan al-Mantiq wal-Kalam
- 4) And a set of imam suyuti's fatawa which are still not sure to be except in manuscript form and disputed if it falls under the first book mentioned above or the second.

End of Translators Note

Doubt # 4 : Ahadeeth are against or contradictory to (manmade) science

Some people argue that ahadeeth oppose scientific findings so we don't follow it. We say even many Qur`anic verses oppose scientific findings or aren't yet among scientific findings (then will you reject it...?)

..... In reality the scientists can never come to firm and resolute conclusions on such affairs of sun revolving or sun setting or etc because it is Allah who made them and he knows his creation best. Scientists have merely studied using a limited resource bank and then stipulated and approximated many things based on probability¹⁹

¹⁹ This is a documentary by a leading group of doctors and activists interviewing phd holders refuting the very famous and widespread taught darwanism (of charles darwin 1859) :
<https://www.youtube.com/watch?v=ajqH4y8G0MI>

And scientists and science always keep on changing their stance . Once they discover something they say this is a fact, years later someone disproves that then they say now this is a fact. For e.g. everyone knows that a majority of scientists once believed that the earth was flat and there was no rotation now they have changed their stances. But Allah’s revelation is always the same.

Translators Note :

More so, we have many books that enlist how many aspects and information of the Qur’an happened to be discovered by the scientists later on. Too many books and documentaries have been written and published on this. Testimonies of many doctors , scientists , engineers etc. have been collected and shown time and again to the extent that now I am confused as to which books should I name and which websites I should short list to enlist here . But here are some for now

1. http://www.islamreligion.com/index.php?searchword=science&submit=Search&searchphrase=all&search_in=all&ordering=rel&option=com_search&limit=0&limitstart=0&Itemid=0&form=1
2. <http://www.hamzatzortzis.com/essays-articles/exploring-the-quran/does-the-quran-contain-scientific-miracles-a-new-approach/>

End of Translator’s Note

DOUBT #5: Ahadeeth contradict each other

Refer examples given by Shaykh above under Doubt # 2 and also Footnote no. 5 and 11. Anyone who doesn’t even read the books mentioned under footnote 5 and 11 and yet boldly claims that ahadeeth contradict this and that is like a person who doesn’t even bother studying the basics of physics yet goes on to challenge and ridicule technology or systems based on laws of physics.

Also see : Dr. Edmund Dombrowski - A Refutation of Evolution -
<https://www.youtube.com/watch?v=YGUyn3vX0Eg>

Also see the dangerously Islamically deviated and adamant Harun Yahya’s work refuting evolution :
<http://www.gurandeniesdarwinism.com/> This website is probably his work before he plunged into his major deviation and devastation.

Another good research based channel that refutes atheist version of science is :
<https://www.youtube.com/user/IllustraMedia/featured> [Illustra Media]

Also see : Names and lists of some Scientists who believe in God : <http://the-finalrevelation.blogspot.fr/2013/07/scientists-believe-in-god-and-religion.html>

DOUBT #6 : Allah took the responsibility of protecting the Qur'an and not the prophetic traditions

This is also a baseless allegation. Allah says

[إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ١٥:٩]

Indeed, it is We who sent down the **Zikr** and indeed, We will be its guardian.

Zikr here means both Qur'an as well as Sunnah.²⁰ Allah said

[إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ٢٠:١٤]

and establish prayer for My **remembrance**.

Here prayer cannot be established with the Qur'an only as is known. We need ahadeeth too to know how to pray what to supplicate. In fact we rely more on hadeeth for salah rituals than qur'an. So Allah has taken the custody to safeguard dhikr that includes both qur'an and sunnah and he does it in his way .

DOUBT #7 : Hadeeth is in contradiction to History

This is a wrong statement. Rather it is true for the case wherein (many famous) historic events at time may be against prophetic traditions. Many times the historic events mentioned don't have an authentic chain or they fall when tested against the Islamic analysis system of traditions.

²⁰ The term Dhikr is used in a variety of ways . It is not restricted to the Qur'an only. Even if this verse was revealed with respect to qur'an yet its meaning as has always been is inclusive of qur'an and sunnah because

- (i) Qur'an itself proves that sunnah is needed to explain and have its injunctions, commands implemented (such as salah, zakat, hudood, etc.) So qur'an cannot be preserved until that which explains its inside (i.e. the sunnah) is preserved.
- (ii) The tafaseer also imply towards the same thing.

Not long ago someone who self interprets things and was so accustomed to believing what his intellect tells him is right was right and what his intellect shows to be wrong was wrong. In reality this deception was caused due to blindly following a few people whose works he read and also because he fell into the satan's deception that Islam and its text could be understand without prior studies or without the fahm of salaf. He argued that the verse which says " So ask ahlud-dhik if you don't know" here ahlul dhikr or people of remembrance was restricted to only the jews and Christians. And here is my article disproving the same :

<http://fahmalhadeeth.blogspot.fr/2014/12/the-scholars-are-ahl-dhikr.html>

So ahl dhikr – here dhikr also meant scholars of Islamic studies or islam all together and is not restricted to qur'an only.

Both hadeeth of the prophet and historic traditions are to be verified²¹ in the same way. Allah has himself informed us the method to verify.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا

عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ [٤٩:٦]

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.” (49:6)²² I had explained this earlier during the first class. So if the report fulfils the conditions of authenticity then we accept and if not then we reject.

Translator's Note:

The scholars of history themselves issued this warning :

Hafidh ibn Hajar al-`Asqalani (rahimahullah) has written that one who wishes to use a Hadeeth that appears in books in which authenticity of the Ahadeeth has not been guaranteed by the author, should first look for a ruling on the Hadeeth from a reliable Muhaddith which he may then follow.

If not, then he should abstain from using/quoting such a Hadeeth as it could possibly be a mawdoo/baatil

[Ref: An-Nukat 'ala ibnus Salah, vol.1 pg. 449. This all the more applies to history books]

At-Tabari writes:

وليعلم الناظر في كتابنا هذا أن اعتمادي في كل ما أحضرت ذكره فيه مما شرطت أني راسمه فيه إنما هو على ما رويت من الأخبار التي أنا ذاكرها فيه والآثار التي أنا مسندها إلى روايتها فيه دون ما أدرك بحجج العقول واستنبط بفكر النفوس إلا اليسير القليل منه إذ كان العلم بما كان من أخبار الماضين وما هو كائن من أنباء الحادئين غير واصل إلى من لم يشاهدهم ولم يدرك زمانهم إلا بأخبار المخبرين ونقل الناقلين دون الاستخراج بالعقول والاستنباط بفكر النفوس فما يكن في كتابي هذا من خبر ذكرناه عن بعض الماضين مما يستكره قارئه أو يستشعنه سامعه من أجل أنه لم يعرف له وجهها في الصحة ولا معنى في الحقيقة فليعلم أنه لم يؤت ذلك من قبلنا وإنما أتى من قبل بعض ناقليه إلينا وإنا إنما أدينا ذلك على نحو ما أدي إلينا

²¹ See 44 narrations showing how the sahaba and salaf verified every report : <http://the-finalrevelation.blogspot.fr/2013/12/yes-sahaaba-and-salaf-used-to-verify.html>

²² If you are wondering how is this verse related to the usool al-hadeeth then obviously you haven't studied books on this subject. Have a look at this article : <http://fahmalhadeeth.blogspot.fr/2014/12/defending-muhadditheen-from-forging.html> , scroll down to point 3.3 where some commentary on this is mentioned. The books on asma ur-rijaal and its dhawabit have lengthy deductions from this one verse only!

See 44 narrations showing how the sahaba and salaf verified every report : <http://the-finalrevelation.blogspot.fr/2013/12/yes-sahaaba-and-salaf-used-to-verify.html>

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The reader should know that with respect to all I have mentioned and made it a condition to set down in this writing of ours, I rely upon traditions and reports which I have transmitted and which I attribute to their transmitters. **I rely only very exceptionally upon what is learned through rational arguments and deduced by internal thought processes. For no knowledge of history of men of the past and of recent men and events is attainable by those who were not able to observe them and did not live in their time, except through information and transmission provided by informants and transmitters. This cannot be brought out by reason or deduced by internal thought processes.** This writing of mine may be found to contain some information, mentioned by us on the authority of certain men of the past, which the reader may disapprove of and the listener may find detestable, because he can find nothing sound and no real meaning in it. In such cases, he should know that such information has come not from us, but from those who transmitted it to us. **We have merely reported it as it was reported to us.**

[Source of the English Translation: Introduction - Tareekh At-Tabari 3; I don't remember the source for this translation but my memory tells me it's probably by waqar akbar cheema. I had this long back in my notes but maybe not the translated version]

Ibn Taymiyyah writes:

قَدْ نَصَبَ اللَّهُ الْأَدِلَّةَ عَلَى بَيَانِ مَا فِيهَا مِنْ صَحِيحٍ وَغَيْرِهِ وَمَعْلُومٍ أَنَّ الْمَنْقُولَ فِي التَّفْسِيرِ أَكْثَرُهُ كَالْمَنْقُولِ فِي الْمَغَازِي وَالْمَلَاجِمِ وَلِهَذَا قَالَ الْإِمَامُ أَحْمَدُ ثَلَاثَةٌ أُمُورٍ لَيْسَ لَهَا إِسْنَادُ النَّفْسِيِّ وَالْمَلَاجِمِ وَالْمَغَازِي وَيُرْوَى لَيْسَ لَهَا أَصْلٌ أَيْ إِسْنَادٌ لِأَنَّ الْعَالِبَ عَلَيْهَا الْمَرَّاسِيلُ مِثْلُ مَا يَذْكُرُهُ عُرْوَةُ بْنُ الرَّبِيعِ وَالشَّعْبِيُّ وَالزُّهْرِيُّ وَمُوسَى بْنُ عُقَيْبَةَ وَابْنُ إِسْحَاقَ

Allah has provided evidence establishing the authenticity or lack thereof for the narrations that are necessary in matters of the religion. It is well-known that most of what is reported in books of Tafseer is similar to what is reported in books of history and battles. For this reason, Imam Ahmad said that three matters are not reliable: exegesis, stories of battles, and history. These matters are narrated without a basis or chain of narration from those who omit narrators such as what is mentioned from Urwah ibn Az-Zubair, Ash-Sha'bi, Az-Zuhri, Musa ibn Uqbah, and Ibn Ishaq.

[Source: Majmu' Al-Fatawa 13/346, Abu Amina Elias]

In fact the historians themselves relied on the principles of the Muhadditheen:

The same authenticating technique of isnad, which was used by the muḥaddithoon (scholars of hadeeth) was also used by historians at Makkah and Madeenah until the time of al-Ṭabari. However, according to Ibn Khaldun (in his Muqaddamah which now has gained popularity after mark zuckerberg announced to read it) this had led some historians to transmit many unrealistic reports on account of the fact that they mentioned their isnaad. (Thus we need to verify even history reports all the more before accepting it).

Ibn Jawzi rahimahullah said :

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ حَصَّ أُمَّتَنَا بِحِفْظِ الْقُرْآنِ وَالْعِلْمِ، وَقَدْ كَانَ مِنْ قَبْلُنَا يَفْرَعُونَ كُتُبَهُمْ مِنَ الصُّحُفِ، وَلَا يَقْدِرُونَ عَلَى الْحِفْظِ، فَلَمَّا جَاءَ عَزِيزٌ فَقَرَأَ النَّوْرَةَ مِنْ حِفْظِهِ، فَقَالُوا: هَذَا ابْنُ اللَّهِ، فَكَيْفَ نَقُومُ بِشُكْرٍ مَنْ حَوَّلَنَا أَنْ ابْنَ سَبْعِ سِنِينَ مِمَّا يَقْرَأُ الْقُرْآنَ عَنْ ظَهْرِ قَلْبٍ

"All praise is due to Allaah, who has favoured us. by His grace, above all other nations and blessed us with the memorisation of the Qur'an. ...For Allah has made our ummah unique by the fact that it can

memorise the Qur`an, and knowledge (whereas) those who were before us used to recall their Scriptures from parchments (i.e.. without memory), and were not capable of memorising it... So how can we thank the One who has blessed us to such degree that a seventy-year old man from amongst us can easily recite the entire Qur`an from memory? (while the young ones of their religion cannot even recite their entire religious books once by memory?)'

[Ref: Ibn Jawzi rahimahullah said this in the introduction of his book Al-Hath `ala Hifdh al-`Ilm (The encouragement of memorizing `Ilm – he also has another similar book for talibul `ilm)]

End of Translator's Notes

The rules of reconciling – In brief and summarized

So if there does exist a contradiction between two shar`l evidences then what should we do? Most of the times there is no such contradiction. The fault usually lies in the intellect of the one who sees these two evidences as muta`ariz (contradictory) . He does not know the mechanisms or principles to apply and understand the reconciliation.

However if there does exist 2 shar`l evidences or statements that apparently do seem to contradict each other then:

- 1) As per the ahnaaf, one of the two narrations are mostly mansoukh i.e abrogated . So the contradiction is removed this way
- 2) If there are no evidences to establish their abrogation then we proceed to tarjeeh (giving preference) to one over the other and follow the Rajeh (this includes the analysis of which is takhsees i.e. specific and which is general in command)
- 3) Tatbeeq or adjustment
- 4) And if nothing is possible then rejection of the two.

We don't agree with this methodology. The actual usool we (Ahl al-hadeeth) follow is

- 1) First we try to reconcile²³
- 2) Then we see is one is abrogated or not
- 3) Then we give tarjeeh (to see which one is rajeh and which is mawqoof and this has an element of human ijtihaad but the abrogation is based on divine texts)

²³ Note that this process includes a variety of ways to adopt. Such as checking the asaneed, checking which is specific and which is general, checking the matan of both narrations , Implementing analogy , implementation of restriction, the Arabic emphasis of some prophetic commands and much more

- 4) If all the above (tedious routes) are not possible then we will reject both (and this is extremely rare)

In order to give tarjeeh or preference to a particular narration the muhadditheen²⁴ have formed various principles and laws. (The summary of) Maratibul (ranks of)-Hadeeth²⁵ such as the first rank is what is

- 1) Agreed upon between Bukhaari and Muslim
- 2) Found in Saheeh Bukhaari
- 3) Found in Saheeh Muslim
- 4) Found upon the conditions of shaykhayn
- 5) As per the conditions of Bukhari only
- 6) As per the conditions of Muslim only
- 7) As per the conditions laid down by any other Muhaddith (such as ibn khuzayma or etc.)

So a riwayat fulfilling the condition of being in the first martaba or position will be given preference over the second. So if all the other methods of reconciliation are exhausted then whatever narration is stronger and applicable is given preference.

End of Translation from Shaykh Rafiq Tahir's audio regarding Munkirul Hadeeth

12th June, 2015

Some weak reports Munkirul Hadeeth give to support their modern day religion

Hadeeth # 1 :

Indeed, hadeeths from me will spread, so whatever comes to you that is in harmony with the Qur'an, it is from me. And whatever comes to you that contradicts the Qur'an, then it is not from me

[Ref: Reported by Al-Tabarani, vol. 3, p. 194, hadeeth no. 194 and Al-Bayhaqi, vol.1, p. 9;]

Brief Tahkeeq :

Shaykh Al-Albaani said it is a weak hadeeth. See al-Mu 'jam al-Kabeer, Ma'arifah as-Sunan wal-Athaar and Silsilah tul-da'eefah wal-Mawdoo'ah.

²⁴ See Defending the Muhadditheen from the accusation of forging self-concocted principles - A reply to the fans of (Mawlana) Mawdudi (rahimahullah) and ilk: <http://fahmalhadeeth.blogspot.fr/2014/12/defending-muhadditheen-from-forging.html>

²⁵ There is a lengthy detail of such maratib in many books listed as per the muhadditheen

Regarding this hadeeth, Bayhaqi said, "It is related by Khaalid ibn Abi Kareemah from Abu Ja'far from the Messenger of Allah (sallallahu `alayhi wa sallam). Khaalid is unknown and Abu Ja'far is not a Companion, so the hadeeth is disconnected

Sha`fee said in Ar-Risaalah, page 225: "None of the narrators of this hadeeth have authentically related anything - nothing small nor anything large. It is simply a disconnected narration related by an unknown narrator, and we do not accept a narration such as this one for any reason."

Ibn Hazm commented on Al-Husain ibn 'Abdullah, a narrator in some of the chains of this hadeeth: "Al-Husain ibn 'Abdullah is fallen, accused of being a Zindeeq."

Al-Bayhaqi also said as quoted in Miftaahul Jannah page 6, "The hadeeth related about comparing a badith to the Qur'an is false and not authentic. The text is itself contradictory, for there is no indication in the Qur'an that we have to compare a hadeeth to the Qur'an (i.e., judge it by the Qur'an)."

Hadeeth # 2:

"If you relate a hadeeth from me that you know and do not deny, then believe it, regardless of whether I really said it or not, for I speak of that which is known and that which is not denied. And if you relate from me a hadeeth that you deny, then do not believe it, regardless of whether I said it or not, for I do not say that which is unknown and that which is denied

[Ref: Reported by Al-Uqayli, vol. I, p. 33, Ad-Daraqutni vol. I, p. 12 and Al Tahawee, vol. 1, p. 286.]

Brief Tahkeeq :

Hadeeth status: Munkar (or what we mean here is a seriously denounced hadeeth)

Shaykh al-Albani said, Mawdoo', fabricated. See adh-Dhuafa, al-Ifraad, Mushkil

al-Athaar and Silsilah al-Ahadeeth ad-Da'eefah, vol. 3, p. 203.

The various narrations of this hadeeth are all weak. Abu Muhammad ibn Hazm said, "This hadeeth is mursal and Al-Asbagh is unknown." In the text of this hadeeth is that which absolutely shows it to be a fabrication: "then believe it, regardless of whether I really said it or not." Far above is the Messenger of Allah (sallallahu `alayhi wa sallam) from permitting a lie about himself; it was he (sallallahu `alayhi wa sallam) who said in Mutawatir narrations, «Whosoever lies about me on purpose, then let him take his seat in the Hellfire.»

[Ref: Bukhari, vol. 5, p. 37, hadeeth no. 1209; Muslim, vol. 1, p. 12, hadeeth no. 4]

Hadeeth # 3:

Indeed I do not make lawful except that which Allah made lawful in His Book, and I do not forbid except that which Allah forbade in His Book. In another narration, "People should not grasp anything from me, for indeed, I do not make lawful for them except that which Allah has made lawful and I do not forbid except that which Allah has forbidden."

[Ref: Reported by Ibn Hazm, vol. 1, p. 199; Al-Bayhaqi, vol. 3, p. 360; Ash-Shafa`ee, vol. 11, p. 56.]

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Also see : www.the-finalrevelation.blogspot.com

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Brief Tahkeeq:

Ibn Hazm said, it is Mursal, disconnected while Ash-Shafa`ee and Al-Bayhaqi said, it is munqati, . See al-Ahkaam, Ma'rifah as-Sunan wal-Athaar, al-Mufassil fee ar-Radd 'ala Shubhaat A'adaa al-Islam.

As-Suyooti said, "It is related by Shafi'ee and Bayhaqi by way of Tawoos." Shafi'ee said, "It is disconnected."

Al-Bayhaqi said,

"Suppose this hadeeth were authentic and refer to what Allah revealed.

What Allah's revelation is of two categories:

1. Revelation that is recited, and
2. Revelation that is not recited."

Explaining his statement : Here, Bayhaqi interpreted "the Book" as having a meaning more general than the Qur'an. Yet there is no harm in giving "the Book" its most apparent meaning — the Qur'an, **for whatever the Prophet (sallallahu `alayhi wa sallam) commanded in terms of lawful and the unlawful is in Allah's Book because He (s.w.t) ordered us to follow the Prophet (sallallahu `alayhi wa sallam)**

As for the narration with the wording :People should not grasp anything from me, for indeed, I do not make lawful for them except that which Allah has made lawful and I do not forbid except that which Allah has forbidden."

Shafi'ee said, "It is a narrations by Tawoos, and it is disconnected."

بل قد قال الإمام أبو عبد الله محمد بن إدريس الشافعي: كل ما حكم به رسول الله صلى الله عليه وسلم فهو مما فهمه من القرآن

Imam shaf`ee also said (similar to what imam bayhaqi said way later imam shaf`ee as mentioned above) : Every ruling the prophet sallallahu `alayhi wa sallam derived was (or had a basis) from the Qur'an

Even if it were authentic, it would mean that people have no right to say that the Prophet (sallallahu `alayhi wa sallam) permitted or forbade matters that are not mentioned in the Qur'an. And that is because the Prophet (sallallahu `alayhi wa sallam) is a legislator, who permits only that which is permissible in Allah's Sharia and forbids only that which is unlawful in Allah's Sharia."

Further commenting on this fabrication, Ibn Hazm said, " 'Ubaydullah ibn Sa'eed — one of the narrators of the hadeeth — is a known liar..." Scholars reject this narration based on many other discrepancies as well.

Conclusion

(Following is the summary of Maulana Thanwi's talk at M.A.O. College Aligarh delivered in November 1909)

how is it that when you are affected with religious doubts, you just expect that the *ulema* themselves should attend you? Why do you not turn to them yourselves? And if, during this quest, one '*alim* fails to restore your health (either because his answer is not sufficient, or because it not to your taste), why do you not seek other *ulema*? Why do you jump to the conclusion that your problem is insoluble? You should at least have made a thorough search for its solutions.

The second deficiency is that you too often have an absolute confidence in your own opinion and judgment, and assume that nothing can be wrong with your way of thinking. This is another reason why you never turn to any religious scholar ('*alim*). This is itself a great error, if you seek a verification of your opinion from the *ulema*, you would soon be aware of the errors you commit.

Just as it is very difficult to explain a theorem of Euclid to a man who is ignorant of the first principles, definitions and other preliminaries necessary for a proper study of geometry in the same way there are certain sciences which serve as instruments and elementary principles for a study of the injunctions of the *shariah*. Anyone who wishes to understand them fully must necessarily acquire knowledge of these sciences to begin with. But the man who has not the time or the inclination to do so, cannot help accepting the authority of someone else.

(Maulana Ashraf Ali Thanwi, *Answer to Modernism*, trans. by Prof. Hassan Askari, (Karachi: Maktaba Darul Uloom., 1992) 6-8; translated by brother waqar akbar cheema)

Recommended Read :

<http://fahmalhadeeth.blogspot.com/2013/09/refuting-munkarul-hadeeth-by-proving.html>