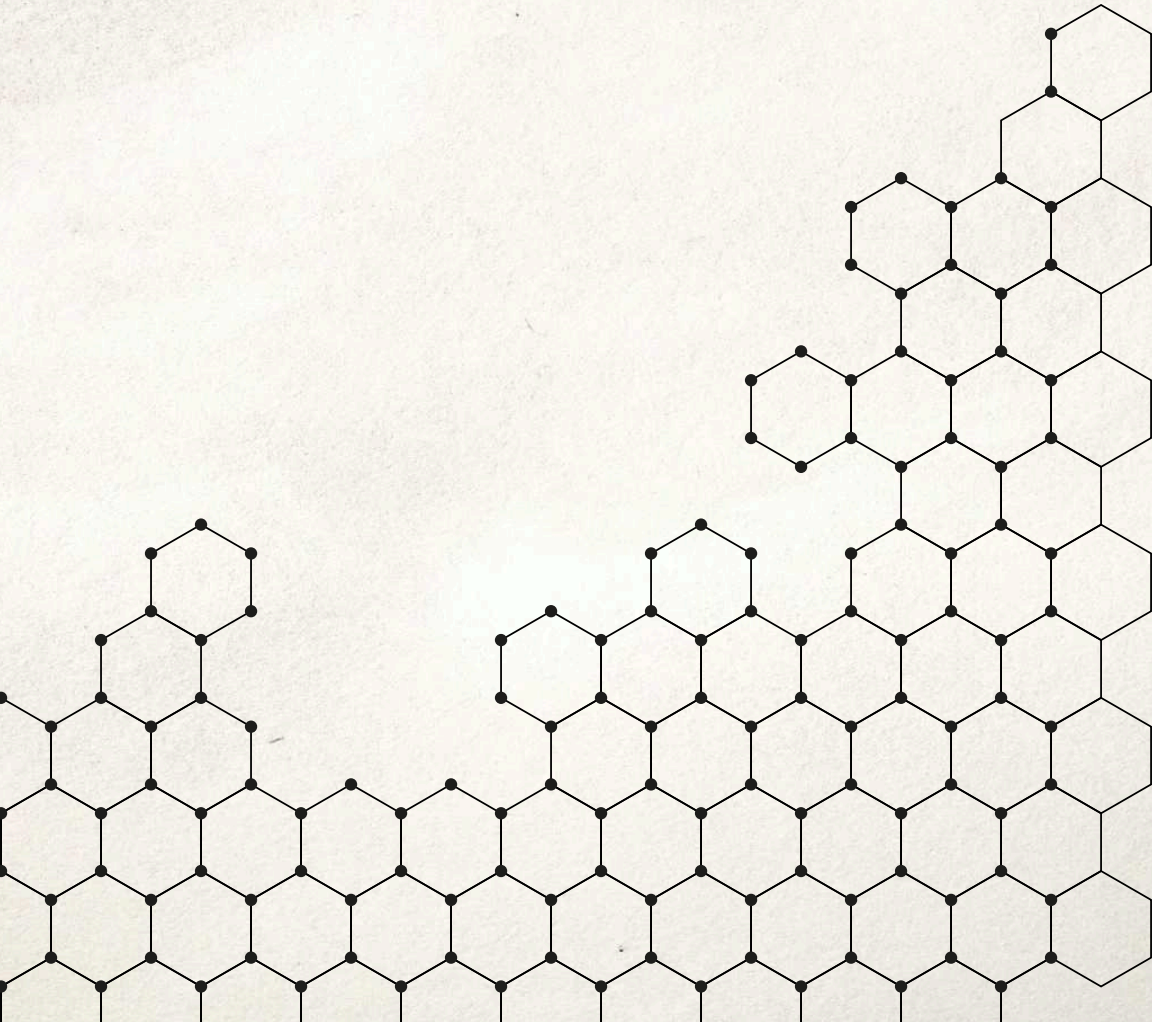


DISMANTLING ORIENTALIST NARRATIVES

DR SYED NOORUZUHA BARMAYER

A CRITIQUE OF ORIENTALISTS' APPROACH TO
HADITH WITH SPECIAL FOCUS ON JUYNBOLL



**Dismantling
Orientalist Narratives:
A Critique of
Orientalists' Approach
to Hadith with special
focus on Juynboll**

**by
Dr. Syed Nooruzuha
Barmaver**

Arriqaaq Publications

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Taqriz (endorsement) from Shaykh Dr. Muhammad Hisham Tahiri

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the noblest of prophets and messengers, our Prophet Muhammad, and upon all his family and companions.

Thereafter: I have read the work of Dr. Syed Nooruzuha Barmaver may Allah grant him success, titled *“Dismantling Orientalist Narratives: A Critique of Orientalists' Approach to Hadith with special focus on Juynboll”*, and I found it to be a scholarly, penetrating, and solidly-founded thesis, built upon a firm methodology.

The work includes the historical sequence and factual narration of Orientalist doubts and those influenced by them, particularly the major Orientalists concerning the authority and prophetic nature of the hadiths, such as:

(Goldziher, Schacht, Juynboll, Norman, Daniel). He demonstrated with evidence that the method of the *muhaddithun* (hadith scholars) in authenticating hadith is superior, more complete, and clearer, while the method of the [Orientalist] critics is inferior, due to their lack of specialized expertise in the science of *jarḥ wa ta'dīl* (criticism and validation of narrators) and the science of *ʿilal* (hidden defects in hadith). He also clarified the common trait shared between the Orientalists and the ignorant and hasty [scholars] in prioritizing reason over transmitted text, and their claim that they seek to modernize Islam, which cannot be achieved except by distancing Muslims from the Qur'an and Sunnah.

He cited important narrations demonstrating the Ummah's most trusted companion's (Abu Bakr's) adherence to revelation, the status of hadith with 'Umar, and the establishment of the justice ('*adalah*) of the Companions, may Allah be pleased with them through Qur'anic text,

refuting the claim that they fabricated hadiths. He defended: Mu'awiyah, al-Mughirah, Abu Hurayrah, Samurah, and Ibn Umar, may Allah be pleased with them all.

He also discussed the scholars acceptance of manuscripts, applying this to the *Sahifah* of Hammam bin Munabbih, and the absence of these conditions in Musnad al-Rabi bin Habib. He refuted the claim of those who say that statements of Fuqaha raised to the level of Hadith, invalidated the so-called “Age-trick” and responded to doubts surrounding the hadith of the cat.

He concluded the work with three important matters: The praise of some Orientalists for the isnad (chain of transmission) and the science of hadith. A response to Schacht's attacks on the “Golden Chain” (*silsilah al-dhahabiyyah*). A response to Christian doubts regarding Sahih al-Bukhari.

May Allah reward him on behalf of Islam and the Muslims with the best of rewards, benefit others through him, bless him, and bless all who read his work, share it, or benefit from it.

Written by:

Dr. Muhammad Hisham Tahiri

State of Kuwait, may Allah protect it and preserve its security and faith,

Tuesday, 21/2/1448 AH

Taqriz (endorsement) from Shaykh Abdus Salam Khatib Nadwi

As-salāmu ‘alaykum wa raḥmatullāhi wa barakātuh

Respected brother Dr. Syed Nooruzuha, bāraka Allāhu fik wa taqabbala Allāhu juhūdaka al-‘ilmiyyah al-mumtāzah (may Allah bless you and accept your outstanding scholarly efforts).

Today, after quite some time, I got the opportunity to study in full your distinguished and scholarly book "Dismantling Orientalist Narratives" which you had sent me. I was very pleased to read it. You have compiled this book with great effort, in an excellent, well-regulated and well-organized manner. While mentioning the theories of the Orientalists and their objections, you have provided a scholarly and research-based response, derived from the original sources in a very simple, scholarly and lucid style. In the footnotes of the book, a good introduction has also been given of those Orientalists whose statements you have refuted in your work.

This book will prove to be highly beneficial and profitable for students of the Hadith sciences and for those engaged in the study of Islamic history and the Islamic sciences.

May Allah Almighty accept this endeavour of yours, grant you the ability to keep writing on such important and beneficial topics, and reward all your assistants and associates with the best of rewards.

From:

Abdus Salam Khatib Nadwi
Professor of Tafsir and Hadith
Dar al-Ulum Nadwat al-Ulama,
Lucknow, India

A Word of Counsel from Shaykh Uzair Shams Rahimahullah

In the name of Allah, the Most Merciful, the Most Compassionate

Praise be to Allah, Lord of the worlds, and prayer and peace be upon His Messenger Muḥammad, and upon all his family and Companions.

To proceed: the virtuous brother Nooruzuha asked me to write a few words for him. Yielding to his wish, I advise him first, and myself with the fear of Allah in private and in public; then with occupying himself with knowledge and spreading it; with holding fast to the creed of the righteous predecessors and their methodology in *fiqh* and *suluk*; and with keeping away from the people of innovation, caprice, and discord.

And since he knows the English language and has studies and researches in it, I advise him to keep track of what the Orientalists publish concerning Islam, the Quran, and the Prophetic Sunnah, and to repel the doubts they stir up around them in the form of books, articles, and

lessons, so that students of knowledge in general may benefit from them.

I likewise urge him to translate some of the important books and works into the Urdu language, so that its people may benefit from them. And there should be a prior plan in place for working in both languages, along with seeking the help of the people of knowledge and virtue, may Allah, glorified be He, [grant success] in the completion of these projects.

May Allah grant him understanding and make his steps firm.

Written by:

Muḥammad Uzayr Shams,

at his residence in Makkah al-Mukarramah

Dated: 15 / 12 / 1442

Author's Introduction

I have encountered many Muslims in Europe, the United States, the Middle East, and South East Asia, who have been heavily influenced by the ideas of orientalist scholars. These Muslims have expressed doubts about the authority and preservation of Hadith. This led me to research this topic in-depth in order to address the concerns and doubts of these individuals. During my research, I greatly benefited from the resources and services provided by the Juma Al Majid Center for Culture and Heritage. Most importantly, I would like to express my gratitude to my devoted wife, Umm Amra Noora Jukaku, for her invaluable assistance in proofreading the manuscript, translating difficult Arabic texts, and providing unwavering support and sacrifice, all of which made this work possible. Also, I would like to express my gratitude to late Shaykh Muhammad Uzair Shams (May Allah have mercy upon him) for reviewing this book and providing invaluable suggestions. In this book, I have addressed the doubts and theories put forth

by orientalist scholars regarding the science of Hadith. In a previous book titled *"Status and Preservation of Hadith: Answering the Contentions of Orientalists, Christian Missionaries, and Modernists on Hadith"* published in 2021, I have covered other points not mentioned in this book. My aim is to provide a comprehensive refutation of the orientalist narratives and restore the trust of Muslims in the authority and reliability of Hadith.

The challenges posed by orientalist scholars have unfortunately undermined the faith of some Muslims in the teachings of Prophet Muhammad ﷺ. Recently, I had a debate with an Arab Lebanese Christian reverend in Tennessee who relied heavily on the works of Orientalists to attack the veracity of Hadith. Remarkably, he claimed that if we could convince Muslims that all Ahadith are fabricated, we would essentially take away the crux of Islam from them. It is my sincere hope that this work will equip readers with the necessary knowledge and irrefutable evidence to

defend the integrity of Hadith and reaffirm their unwavering faith in this crucial source of Islamic guidance. By dismantling the orientalist narratives, I aspire to empower Muslims to stand firm in their beliefs and be confident in the authenticity and preservation of the Hadith corpus.

I would like to highlight one crucial point: some people believe that we should respond to orientalist arguments regarding Hadith by adopting their methodology. I fundamentally disagree with this approach. When we possess a superior and more robust system of verification, why should we submit ourselves to an inferior framework? Instead, we should confidently defend the methodology that has been meticulously developed by our own scholars and experts in Hadith sciences. If orientalists identify issues with our system, we should address their arguments while maintaining the integrity of our established scholarly system, rather than abandoning our proven methods in favor of inferior system. I humbly seek nothing but the

pleasure of Allah Almighty through the writing of this book. I earnestly pray that Allah, in His infinite mercy and wisdom, makes this work beneficial for the Muslim ummah, that it may serve as a source of guidance and knowledge for present and future generations. May Allah accept this humble effort, forgive any shortcomings or errors on my part. I ask Allah to bless all those who read, study, and benefit from these pages, and to make this work a continuing source of reward in this life and the hereafter.

Tracing the Western Roots of Casting Doubt on the Authority of Hadith

Western scholars have shown interest in the study of Hadith for the past 250 years. Their efforts have included translating Arabic works, preparing indexes, and editing texts on various sciences of Hadith. The main aim of these scholars appears to have been to attack Islam by creating doubts about its foundation, namely the Quran and Hadith. This is evident from the statement of an American orientalist, Jeb, who said: "Islam is built on the Hadith more than the Quran, however if we remove all the Hadith that are lies, nothing would remain from Islam, and it would be just like the cactus fruit of Thomson." This statement refers to an anecdote about an American man named Thomson, who went to Lebanon and was given a cactus fruit. Thomson then tried to remove all the seeds from the fruit, until eventually there was nothing left in his hand.¹

¹ *At-Tabshir wa al-Isti`mar* page 98

In the western world, the German Orientalist Gustav Weil² argued in his work "Geschichte der Chaliphen" that all the Hadith found in the collection of Sahih al-Bukhari must be rejected. On the other hand, another German Orientalist, Aloys Sprenger, argued in his 1861 book "*Das Leben und die Lehre des Mohammad*" that the Hadith literature contains more authentic material than fabricated events.

In 1861, a Christian missionary from the East India Company named William Muir wrote a book titled "*The Life of Mahomet*" in which he attacked the Hadith. Muir held the view that the

² Gustav Weil was a German orientalist. Weil was born in Sulzburg, then part of the Grand Duchy of Baden in 1808 C.E. Being destined for the rabbinate, he was taught Hebrew, as well as German and French; and he received instruction in Latin from the minister of his native town. At the age of twelve he went to Metz, where his grandfather was rabbi, to study the Talmud. In 1828 he entered the University of Heidelberg, devoting himself to the study of philology and history; at the same time he studied Arabic under Umbreit. Though without means, he nevertheless went to study under De Sacy in Paris in 1830, and thence followed the French military expedition to Algiers, acting as correspondent at Algiers for the Augsburger Allgemeine Zeitung. This position he resigned in January, 1831, and journeyed to Cairo, where he was appointed instructor of French at the Egyptian Medical School of Abu-Zabel. He utilized the opportunity to study with the Arabic philologists Mohammed Ayyad al-Tantawi and Aḥmad al-Tunsi. The most comprehensive work of Weil is his *Geschichte der Chalifen* in five volumes. Weil died at Freiburg-im-Breisgau in 1889. His collection of Arabic manuscripts was presented to the University of Heidelberg by his children.

ahadith (plural of Hadith) were fabricated to glorify the Prophet (peace be upon him). In response, a Muslim philosopher of 19th-century British India, Sir Syed Ahmed Khan, wrote a detailed rebuttal titled *‘Al-Khutbat al-Ahmadiya: A reply to Muir's Life of Mohamet’*. However, the doubts sown by Muir in his book penetrated Sir Syed's own heart, and he came to accept many of Muir's false assertions. As a result, Sir Syed began to cast doubt on the veracity of hadith and rejected many established ahadith.

Ignaz Goldziher³, a Jewish scholar who studied at Al-Azhar University in the 1920s, published a famous book called "*Muhammedanische Studien*" in 1896, with the second volume focusing on attacking the credibility of Hadith. Goldziher is regarded as an authority on Hadith literature by orientalists, and his work is considered by them as the foundation for any scholarly work on this

³ Ignaz Goldziher was a Jewish Hungarian orientalist. He was educated at the universities of Budapest, Berlin, Leipzig and Leiden. In 1890 he published *Muhammedanische Studien* in two volumes, second volume dealt extensively on Hadith. Edward Wadie Said opined that despite his profound erudition, he (Goldziher) was hostile to Islam. Richard Gottheil writes about Goldziher in *Journal of the American Oriental Society* Volume 42 page 190: "Book study was however not sufficient for him. He felt the closer need of coming into close relations that he was studying with so much care. In 1873, and once or twice afterwards he went as a student through a good part of the Mohammeden near the East, drinking deeply at such fountains as the public and private libraries at Damascus, and sitting at the feet of learned men who had made *al-Azhar* famous. His time was spent mainly in Damascus and in Cairo, where he obtained permission - the first non-Muslim to do so - to enroll as a student in the mosque university of *al-Azhar*." In 1889 the Eighth International Congress of orientalists awarded him its gold medal for his scholarly publications. Guillaume, in the preface to his *The Traditions of Islam* said that Goldziher's *Mohammedanische Studien*, must form the basis of any work on the *hadith* literature. His conclusions were criticized by other orientalists and Dr Fuat Sezgin in his first volume of *Geschichte des Arabischen Schrifttums* has dealt with his weaknesses in more detail; he says that Goldziher's understanding is very poor in *Usool al-hadith* and that many of his conclusions about the transmission of *ahadith* are hence incorrect. He died on 13 November 1921 at the age of 71.

topic. Goldziher concluded that the Hadith did not accurately reflect the history of Islam, but rather served as a reflection of the political and dynastic conflicts that arose in the early centuries of Islam. He accused the Umayyad caliph Muawiyah bin Abi Sufyan and his governor Mughirah bin Shubah of being involved in the fabrication of Hadith to serve their own interests. Furthermore, Goldziher's views have had a significant impact on the study of Hadith literature by orientalists. His conclusions have been widely cited and discussed by orientalists and scholars working on Islamic studies. The preface of "The Traditions of Islam" by Guillaume explicitly states that Goldziher's *"Mohammedanische Studien"* must form the basis of any work on Hadith literature. Similarly, the renowned German orientalist Theodor Nöldeke acknowledged Goldziher's unparalleled understanding of Hadith, stating that "Who on earth has a better understanding of Hadith than you? Not even Snouck can compete with you."⁴

⁴ Nöldeke's letter to Goldziher dated 24.Oct,1890.

In summary, Goldziher sees in *hadith* “a battlefield of the political and dynastic conflicts of the first few centuries of Islam, it is a mirror of the aspirations of various parties, each of which wants to make the Prophet himself their witness and authority.”⁵

In response to the claims made by the Ignaz Goldziher regarding the authenticity and reliability of Hadith, several renowned scholars have stepped forward to address his assertions. Siddiqui, in his book "*Hadith Literature, Its Origin, Development and Special Features*" dedicated pages 124 to 130 to directly answering Goldziher's arguments. Sezgin, another eminent scholar, refuted Goldziher's conclusions in his work "*Geschichte des arabischen Schrifttums*". Additionally, Mustafa Azami, a prominent figure in the field of Hadith studies, addressed some of the specific assertions made by Goldziher in his book "*Studies in Early Hadith Literature*". These scholars have

⁵ The Development of Exegesis in early Islam: The Authenticity of Muslim Literature from the Formative Period by Herbert Berg published by Psychology Press in the year 2000.

presented their own research and analysis to challenge Goldziher's perspectives, refuting him and offering evidence against his views on Hadith literature.

After the lapse of three-quarters of a century, the Jewish Professor Joseph Schacht sought to investigate the legal hadith. Schacht, carrying on the tradition of skepticism established by Ignaz Goldziher, published his book "*Origins of Muhammadan Jurisprudence*" which went on to serve, alongside Goldziher's "*Mohammedanische Studien*" as the foundation for many orientalist working in this field. In his work, Schacht set out to apply Goldziher's theories in a more organized manner, with the aim of proving that the vast majority of legal traditions originated during the second century of the Islamic calendar. However, this endeavor was met with a robust response from the renowned scholar Mustafa Azami, who wrote an entire book entitled "*On Schacht's Origins of Muhammadan Jurisprudence*" in direct refutation of Schacht's theories and conclusions. Furthermore, Schacht's

theories were also subjected to critical analysis by another eminent scholar, Harald Motzki, in his book "*The Origins of Islamic Jurisprudence*". Motzki's work delved deeply into the subject, offering a comprehensive examination and critique of Schacht's assertions.

In the 1960s, an academic named Dr. Fazlur Rahman emerged, who had been influenced by the writings of orientalist Ignaz Goldziher. Rahman carried out a more sophisticated attack on the hadith, building upon the foundations laid by his predecessors. While Rahman accepted some of the general conclusions reached by Goldziher, namely that the majority of Hadith are not historical in nature, he did not entirely dismiss all the Hadith contained within the famous six canonical collections. Through his own analysis, Fazlur Rahman sought to re-examine the Hadith and their role in the development of Islamic thought and jurisprudence.

In 1993, the British orientalist Norman Calder published a work titled "*Studies in Early Muslim*

Jurisprudence" through the Oxford University Press. In this work, Calder made a bold claim that the *Fuqaha* (Islamic jurists) had in fact invented ahadith in order to justify their own juristic opinions and legal rulings. Moreover, Calder challenged the conventional dating of seminal juristic works, such as the Muwatta of Malik bin Anas. He argued that the heavy editorial and redactional processes these texts had undergone rendered them as products of much later periods, in some cases a century or more after their assumed dates of composition. However, Calder's assertions were not left unchallenged. The renowned scholar Harald Motzki responded to Calder's claims in his book *"The Prophet and the Cat: On Dating Malik's Muwatta and Legal Traditions"* where he critically examined and refuted Calder's conclusions regarding the dating of the Muwatta. Similarly, the eminent scholar Wael B. Hallaq also addressed Calder's claims on the dating of the Muwatta in his own treatise *"On Dating Malik's Muwatta"*. Hallaq's work directly confronted and refuted the

arguments put forth by Calder. I have answered some of his points in this book. Through the work of these scholars, Calder's bold assertions regarding the fabrication of ahadith and the dating of seminal juristic texts were subjected to rigorous academic scrutiny, challenging his conclusions and offering evidences rooted in extensive research and analysis.

The renowned orientalist Gautier H.A. Juynboll delved deeply into the origins and authenticity of Hadith material. He was significantly influenced by his predecessors, the scholars Goldziher and Schacht. Juynboll built upon and refined the theories put forth by Schacht, making considerable advancements in his attempts to prove the provenance and authorship of specific ahadith. However, the German orientalist Harald Motzki⁶ later proved that Juynboll's common-link theory suffered from numerous methodological and epistemological flaws. In his

⁶ Harald Motzki was a German orientalist who wrote on the transmission of *hadith*. He received his PhD in Islamic Studies in 1978 from the University of Bonn. He was Professor of Islamic Studies at Nijmegen University (Radboud Universitet Nijmegen) in the Netherlands.

book *"Analysing Muslim Traditions: Studies in Legal, Exegetical and Maghazi Hadith"* Motzki rigorously criticized Juynboll's common-link theory. Motzki proposed an alternative interpretation, suggesting that the common link was not a fabricator, but rather the first systematic collector of ahadith and a professional teacher of knowledge, particularly about people living in the first century of Islam. Furthermore, Motzki argued that the single-strand phenomenon observed in early hadith collections was a consequence of the fact that the early collectors often provided only one transmission source for a Hadith. This was likely due to their belief that these ahadith were highly reliable, with no requirement to mention multiple authorities and their informants. Mustafa Azami answered common-link theory and theory of growth of *isnaad* in detail in his book *On Schacht Origins of Muhammadan Jurisprudence*. In this book, I have critically analyzed some other theories of Juynboll in detail.

The German female orientalist Irene Schneider⁷ from the Georg-August-Universität Göttingen followed the theory proposed by Schacht that shorter texts are generally older, while longer and more detailed stories are typically younger versions derived from the shorter ones. However, Schneider did not provide any concrete evidence to support this "short texts are older" theory. This theory was later refuted by Harald Motzki in his book "The Prophet and the Debtors: A Hadith Analysis under Scrutiny." Using *isnaad cum matn* analysis, Motzki showed that the assumption that longer texts are always later, improved versions of shorter texts is mistaken. He presented evidence demonstrating that it is also possible for longer texts to be earlier than their shorter counterparts, and that longer texts can even become the models for shorter versions in some cases. In summary, Motzki's research

⁷ Irene Schneider is Professor of Arabic and Islamic Studies and currently Head of the Department at Georg-August-Universität Göttingen. She received her PhD from Tuebingen University in 1989. Her main fields of research are: Critical *hadith*- research, Reconstruction of the formative period of Islam, History of law and Gender studies

challenged Schneider's and Schacht's unproven assumption that shorter texts are inherently older.

One point to note is that, Harald Motzki stands out as superior to other orientalists, having answered many of their baseless arguments and effectively falsified several of their theories regarding Hadith literature. However, despite his contributions, Motzki lacked expertise in the specialized fields of Ilm al-Hadith, al-Jarh wa Tadeel, and Ilm al-Ilal. His primary focus remained on dating traditions rather than comprehensive authenticity verification. Due to insufficient knowledge of this science, he fell into the same mistakes as his predecessors. He states clarifying about his methodology in his book *"Analysing Muslim Traditions: Studies in legal, exegetical and Maghazi Hadith"* p. 234-235 saying "Let us begin by clearing up a few misunderstandings of my approach. Berg rightly states that scholars "such as Staath , Motzki and Schoeler ," by collecting the extant versions of related aḥādīth and by examining both the

mutūn and the asānīd , try to reconstruct the transmission history of the aḥādīth in question and to distinguish earlier stages of the texts from later additions Yet Berg 's assumption that "in so doing, they believe that they have conclusively shown that ḥadīth s are largely authentic" is wrong. I do not believe that. I only assume that many traditions found in the extant compilations were not invented by the compilers but have a history (including forgeries) which can be retraced to a certain point in time. The main aim of my approach is dating traditions . The fact that, for example, a ḥadīth of the Prophet can be dated to the second half of the first/seventh century does not mean that it is authentic in the sense that it really goes back to him in the form preserved or that it reflects accurately what really happened. By dating traditions, conclusions about this type of authenticity will be possible in very rare cases, if ever."

The orientalists Patricia Crone⁸ and Michael Cook⁹ authored a book titled "Hagarism" which cast doubt on the reliability of Muslim sources for the early history of Islam. In this book, they fundamentally questioned the authenticity of the Hadith traditions about the beginnings of Islam, dismissing them as unreliable without providing

⁸ Patricia Crone was a Danish-American author and orientalist. In 1974 she earned her PhD at the University of London, where she was a Senior Research Fellow at the Warburg Institute until 1977. She was accepted as an occasional student at King's College London and followed a course in medieval European history, especially church-state relations. In 1977, Crone became a University Lecturer in Islamic history and a Fellow of Jesus College at Oxford University. Crone became Assistant University Lecturer in Islamic studies and Fellow of Gonville and Caius College at Cambridge University in 1990 and held several positions at Cambridge.[3] She served as University Lecturer in Islamic studies from 1992 to 1994, and as Reader in Islamic history from 1994-97. In 1997, she was appointed to the Institute for Advanced Study in Princeton, where she was named as Andrew W. Mellon Professor. She died on July 11, 2015 C.E.

⁹ Michael Allan Cook is a British historian and orientalist. He studied History and Oriental Studies at King's College, Cambridge 1959-1963 and did postgraduate studies at the School of Oriental and African Studies (SOAS) of the University of London 1963-1966 under the supervision of Professor Bernard Lewis. In 2006 he won Howard T. Behrman Award for Distinguished Achievement in the Humanities at Princeton. In 2008 he won Farabi Award in the Humanities and Islamic Studies. In 2013 he was awarded an honorary doctorate at Leiden University. In 2014 he won the Holberg Prize.

any solid evidence to support their position. Building upon the claims made in "Hagarism," filmmaker Tom Holland¹⁰ produced a documentary film called "Islam: The Untold Story." This documentary also challenged the traditionally accepted historical narratives about the origins of Islam, relying primarily on the revisionist perspective put forth in Crone and Cook's publication. However, Crone and Cook's thesis, which aimed to reconstruct Islamic history based solely on conjectures and limited non-Muslim evidence, was vehemently rejected and ridiculed by the vast majority of sane historians and established scholars in the field. The scholarly community overwhelmingly dismissed the claims made in "Hagarism" as baseless and unfounded. Facing harsh criticism from the

¹⁰ Thomas "Tom" Holland (born 1968) is a British writer, who has published several popular works on classical and medieval history as well as creating documentaries. In August 2012, he produced a documentary for Channel 4 entitled *Islam: The Untold Story*, which provoked what Holland described as "a firestorm of death threats" against him. A number of absurd and outrageous claims were made by Holland against Islam such as Makkah not being mentioned in the Quran and that all historical information from about Islam from the earliest sources is fabricated and unreliable.

academic world, Crone and Cook themselves eventually backtracked on the revisionist claims made in their book, acknowledging that their thesis was invalid and should be considered as such. This retraction effectively invalidated the underlying premise of Tom Holland's documentary as well.

Dr Liaquat Ali Khan conducted interviews of Crone and Cook reported in his article : “However, what distinguishes this book is the fact that its authors, Michael Cook and Patricia Crone, no longer subscribe to its critical findings. On April 3, 2006, I had a phone conversation with Michael Cook and we talked about *Hagarism*. He said to me the following, which he later confirmed by means of an email:”The central thesis of that book was, I now think, mistaken. Over the years, I have gradually come to think that the evidence we had to support the thesis was not sufficient or internally consistent enough.” On April 6, 2006, I interviewed Patricia Crone, as well, to see what she now thinks about the book. She was even more

candid in repudiating the central thesis of the book. She agrees with the critics that the book was “a graduate essay.” The book was published in 1977 when the authors lived in England. “We were young, and we did not know anything. The book was just a hypothesis, not a conclusive finding,” said Crone. “I do not think that the book’s thesis is valid.”¹¹

In summary, the revisionist historical narrative presented in "Hagarism" and the associated documentary film was thoroughly discredited and rejected by the scholarly community, leading the original authors to disown their own work.

¹¹ <http://baltimorechronicle.com/2006/042606AliKhan.shtml>

The ideology of rejecting the authority of *hadith* started with the emergence of innovated sects like *Rafidah*¹²,

¹² *Ar-Rafidah* – They are the ones who go to extremes with regard to the Members of the Household (*Aali Bait*). They declare the companions that opposed them as being disbelievers or they accuse them of evil (*fisq*). They are divided into many sects, among which are the extremists, who claim that ‘Alee is god, and among which are other than them. Their innovation first appeared during the *Khilafah* of ‘Alee bin Abee Talib when ‘Abdullah bin Saba’ said to him: “You are God.” Due to this, ‘Alee commanded that they be set on fire. However, their leader, ‘Abdullah bin Saba’, escaped to another city. They hold various views concerning the Attributes of Allah, so among them are those who perform *tashbeeh*, those who perform *ta’teel* and those who are in conformity (with the correct view of the attributes). They are called the Raafidah because they rejected (*rafid*) Zayd bin ‘Alee bin al-Husayn bin ‘Alee bin Abee Talib, when they asked him about Abu Bakr and ‘Umar and so he said “*rahimahullaah*” for both of them. So they rejected him and distanced themselves from him. And they named themselves *Shее’ah* because of their claim and notion that they are taking sides (*tashayy*) with the *Aali Bait* and that they support them and that they are reclaiming their right to *Imaamship*. [*Sharh Lun’at-ul-Itiqaad* of Ibn Qudaamah by Ibn Uthaymeen pg. 161-163, Al-Ibaanah publication.]

For more refer books.

- 1) *Shia And Shiism*, Their Genesis And Evolution by Shaykh Ehsan Elahi Zaheer in english
- 2) *The Shi’ite and The Sunnah* by Shaykh Ehsan Elahi Zaheer in english.
- 3) *Ash-Shia Wal-Qur’aan* by Shaykh Ehsan Elahi Zaheer
- 4) *Ash-Shia Wa-Ahlul-Bayt* by Shaykh Ehsan Elahi Zaheer.

*Qadariyyah*¹³, *Jahmiyyah*¹⁴, *Mutazilah*¹⁵ and the philosophers.

¹³ *Al-Qadariyyah* – Their methodology consists of negating *Al-Qadar* from the actions of the servant and that his desire and ability are independent from the Desire and Ability of Allah. The first to manifest this view openly was Mubad Al-Juhnee, in the last part of the era of the *Sahabah*. He learned it from a *Majoosee* man from Basrah. They are divided into two groups, one that is extreme and one that is not extreme. The extremist group rejects the attributes of knowledge, desire, ability and creating from Allah in favor of the actions of the servant. This type of people has now become extinct or close to it. Those that are not extreme believe that Allah is knowledgeable of the actions of the servant. However, they reject its occurring by His desire, ability and creating. This is what their belief is founded upon. [*Sharh Lum'at-ul-Itiqaad* of Ibn Qudaamah Ibn Uthaymeen pg. 161-163, Al-Ibaanah publication.]

¹⁴ *Al-Jahmiyyah* – They attribute themselves to Al-Jahm bin Safwan who was killed by Salim bin Ahwaz in the year 121H. Their views concerning the attributes of Allah are composed of *ta'teel* (denial) and *nafee* (negation). Concerning *Al-Qadar*, they hold the opinion that mankind is coerced to do deeds (*al-jabr*). Their view concerning *Eemaan* is that of *Irjaa*, which means that they believe *Eemaan* is merely the confirmation of the heart, and that statements and actions are not part of *Eemaan*. So according to them, someone who commits a major sin is a believer with complete *Eemaan* (i.e. *Eemaan* does not increase or decrease). So they are the *Mu'tazilah*, *Jabariyyah* and *Murji'ah* all in one and they are divided into many sects. [Ibid]

¹⁵ *Al-Mu'tazilah* – They are the followers of Waasil bin Ata, who withdrew (*Itizaal*) from the gathering of Al-Hasan Al-Basri. He determined that the sinner is in a level between two levels. Thus, he is neither a believer nor a disbeliever, yet he will reside eternally in the Hellfire. Amr bin Ubaid followed him in that and their views concerning the Attributes of Allah are based on *ta'teel*, like the *Jahmiyyah*, and concerning *Al-Qadar*, like that of the *Qadariyyah*. They reject the relation of the *Qadaa* and the *Qadar* of Allah to the actions of the servant. In regards to the one who commits a major sin, they hold that he will remain in the Hellfire forever and that he is extracted from the fold of *Eemaan* into a level between the two levels of belief and disbelief. Thus they oppose the views of the *Jahmiyyah* in regards to these two principles. [Ibid]

A common trait between *Jahmiyyah*, *Mutazilah*, and the philosophers is that they put the intellect above the revealed texts and consider the proof of the intellect decisive over the revealed texts. They considered rational, philosophical proofs more decisive than the teachings found in the Quran and hadith. This trend continued into the colonial era, as many literate Muslims developed a sense of inferiority under Western influence. Exposed to orientalist writings and philosophies, they began questioning the authenticity and relevance of hadith - the recorded traditions and sayings of the Prophet Muhammad. On the other hand, some Muslim thinkers and philosophers sought to modernize Islam in response to the dominant Western civilization of the time. They saw adherence to the authentic teachings of the Quran and Hadith as an impediment to this process of modernization. As a result, Hadith became the target of attacks and scrutiny, with efforts made to undermine its role and importance in Islamic thought and practice.

Status of Hadith in the Eyes of Abu Bakr and Refutation of Falsehood from Gautier Juynboll

Gautier Juynboll¹⁶ said about first Caliph of Muslims Abu Bakr in his book *“Muslim Tradition”* page 25: “This may show that during his reign examples set by the prophet or his followers did not play a decisive role in Abu Bakr's decision making. If this had been the case, many more traditions traced back to him, whether or not this ascription is historically genuine, would have been found in the earliest collections. On the contrary, these collections convey rather the idea that the first caliph of Islam, who suddenly saw himself faced with the enormous task of leading

¹⁶ Gautier Juynboll was a Dutch orientalist who studied at Leiden University in the late 1950s and early 1960s, when Schacht, Drewes and Brugman were professors of Arabic and Islamic Studies. He has gained recognition for his fundamental studies on Ḥadīth, Islamic Tradition, his lifelong interest. As a young researcher at Leiden in the 1960s, Juynboll cooperated with the ‘Concordance De La Tradition Musulmane’, which had been initiated in the 1930s by the Leiden professor A. J. Wensick. He was the first president of the Union des Arabisants et d'Islamisants (UEAI). In 2007, Juynboll completed his life's work with the Brill publication of his *“Encyclopaedia of Canonical Hadith”*. On December 19, 2010, he passed away in Leiden, the Netherlands, at the age of 75. He had collection of Islamic manuscripts. For descriptive list of the Juynboll oriental manuscripts, see: *The Oriental Manuscripts in the Juynboll Family Library in Leiden* by Jan Just Witkam.

a community that had just lost its spiritual leader, relied almost exclusively on his own judgement.”

I say: In his entire reign Abu Bakr¹⁷ ruled in accordance with book of Allah and *ahadith* of

¹⁷ Abu Bakr Abdullah bin Abee Quḥafah aṣ-Ṣiddiq was the first openly declared Muslim outside the family of Prophet Muhammad (ﷺ). He was also the father-in-law of the Prophet (ﷺ) and the first Caliph of Muslims. It is reported in *Saheeh Muslim* (no. 2383), “Abdullah bin Masood reported Allah's Messenger (ﷺ) as saying, if I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Glorious, has taken your brother and companion (meaning Prophet himself) as a friend.” It is reported in *Sunan Ibn Majah* (no. 105) with good chain, “The Messenger of Allah said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and the Messengers.” It is reported in *Shu'ab al-Eemaan* (1/18) of al-Bayhaqi with an authentic chain that Umar bin al-Khattab said, “If the *Eemaan* of Abu Bakr was weighed against the *Eemaan* of the people of the earth, the *Eemaan* of Abu Bakr would outweigh the others.” It is reported in *Fadhaail as-Sahabah* (no. 100) of Imam Ahmad with an authentic chain, Imam Abu Jafar bin Ali bin Hussain said, “Whoever is unaware of the virtues of Abu Bakr and Umar, then he is ignorant about the Sunnah.”

Yon Kremer said in his book, *The Orient under the Caliphs*, page 10-11, “Abu Bakr the successor and representative of the Prophet in the highest affairs of the Muslim community was a simple man of the old Arabian fashion, and when summoned to the caliphate he was changed in no respect...His household remained as unpretentious as ever. He had only one slave who after finishing the domestic work, made himself useful by cleaning the swords of the faithful.”

Stanley Lanepole said in his book *Studies in a Mosque*, “Abu Bakr's calm judgment and quick sagacity joined to a gentle and compassionate heart, were of incalculable service to the faith of Islam.”

Dr. Weil. in his book *A History of the Islamic Peoples*, said, “Abu's Bakr's private life was as irreproachable as was his public life. He used the treasures which his Generals sent to him out of the booty for the purposes of the State and State alone.” Abu Bakr died at the age of 63 as reported in *Tabaqat Ibn Saad* (3/204). For more details read *The Biography Of Abu Bakr As-Siddeeq* by Dr. Ali Muhammad As-Sallaabee.

Messenger of Allah (ﷺ). Imam Ibn Majah¹⁸ reported a narration in his *Sunan* (no.2724) with an authentic chain:

عَنْ ابْنِ دُؤَيْبٍ، قَالَ جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ لَهَا أَبُو بَكْرٍ مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ . فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا السُّدُسَ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ . ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَى مِنْ قَبْلِ الْأَبِ إِلَى عُمَرَ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِغَيْرِكَ وَمَا أَنَا بِزَائِدٍ فِي الْفَرَاخِشِ شَيْئًا وَلَكِنْ هُوَ ذَاكَ السُّدُسُ فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا وَابْتَكُمَا . خَلَّتْ بِهِ فَهُوَ لَهَا .

¹⁸ He is Abu Abdillah Muhammad bin Yazeed bin Abdullah bin Majah al-Qazweenee. He visited Koofah, Rai, Basrah, Baghdad, Hijaz, Greater Syria and Egypt and far away countries in search of knowledge of *hadith*. He is famous for his *hadith* collection *Sunan Ibn Majah*. Scholars of *hadith* declared him to be authority in *hadith*, possessing knowledge and the capability to memorize. Some of his other works are *Kutab at-Tafseer*, a book of Qur'an exegesis, *Kutab at-Tareekh*. He died in the year 273 A.H. For more details read, *The Biography of Imam Ibn Majah* by Salahuddin Ali Abdul Mawjood.

“It was narrated that Ibn Dhu’aib said, A grandmother came to Abu Bakr Siddiq and asked him for her inheritance. Abu Bakr said to her: ‘You have nothing according to the Book of Allah, and I don’t know of anything for you according to the Book of Allah, and I don’t know of anything for you according to the Sunnah of the Messenger of Allah (ﷺ). Go back until I ask the people.’ So he asked the people and Al-Mughirah bin Shu’bah said: ‘I was present with the Messenger of Allah (ﷺ) and he gave her (the grandmother) one sixth.’ Abu Bakr said: ‘Is there anyone else with you (who will corroborate what you say)?’ Muhammad bin Maslamah Al-Ansari stood up and said something like what Mughirah bin Shu’bah had said. So Abu Bakr applied it in her case.”

Al-Imam al-Bukhari¹⁹ narrated in his *Saheeh* (no.3093) that Abu Bakr (may Allah be pleased with him) said:

لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ
بِهِ إِلَّا عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ
أَزِيعَ

¹⁹ Abu Abdillah Muhammad bin Ismaeel bin Ibrahim bin al-Mughirah Bardizbah al-Jufi al-Bukhari. Scholars of Islam agree that he was a *Mujtahid* (one who is capable of performing *Ijtihad*). He was leader of *hadith* and its sciences and also scholar of various other branches of Islam like *Fiqh*, *Tafseer* and *Aqeedah*. Imam ad-Dhahabi said about him in *al-Kashif* (2/157), “He (Imam al-Bukhari) was an Imam (leader) , Hafidh (Memorizer of *ahadith*) , *Hujjah* (decisive proof), the leader in *Fiqh* and *Hadith*; He was the *Mujtahid* from the people of the world along with being devout, abstinent, and a worshipper.” Hafidh Ibn Hajr said about Imam al-Bukhari in *Taqreeb at-Tahdheeb* (1/468), “He is leader of the world in *Fiqh al-Hadith* (deriving rulings from the *hadith*).” Indian scholar of *hadith* Abdul Hayy Lukhnawi said in his *an-Naafi al-Kabeer* (no.16), “Indeed after them there have also come the people of absolute *Ijtihad* (independent reasoning) such as Abu Thawr al-Baghdadi, Dawood ad-Dhahiri, Muhammad bin Ismaa’eel al-Bukhari and others as is not hidden from the one who studies the books of *Tabaqat*. It is reported in *Siyar Alam an-Nubala* (12/420) that the teacher of Imam al-Bukhari, Abu Musab az-Zuhri said, ‘Muhammad bin Ismaeel (al-Bukhari), according to us, is a greater *Faqeeh* and more insightful of the knowledge of *hadith* than Ahmad bin Hanbal’, a man said, O Abu Musab! You elevated him higher than your own status. So Abu Musab replied, ‘If you had met Malik, you would have accepted that they both are equal in the knowledge of *Fiqh* and *hadith*.’ Teacher of al-Bukhari, Muhammad bin Bashir al-Bundar said as reported in *Siyar Alam an-Nubala* (12/429) “Muhammad bin Ismaeel is the greatest scholar of *Fiqh* that Allah has created in our era.” Some of his famous books are *Saheeh al-Bukhari*, *Adab al-Mufrad*, *Tareekh al-Kabeer*, *Tareekh al-Awsat*, *Duafa al-Kabeer*, *Duafa as-Sagheer*, *Al-Qiraat khalif al-Imam*, *Khalq Af’aal al-Ibaad* and so on. For details refer, *The biography of Imam Bukhari* by Salaahuddin bin Alee Abdul Mawjood.

“I will not leave anything Allah's Messenger (ﷺ) used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray.”

Imam Ibn Saad²⁰ reported in his *Tabaqat al-Kubra* (3/182) with trustworthy chain of narrators that Abu Bakr said in his first sermon after becoming Caliph:

أما بعد، أيها الناس، قد وليت أمركم، ولست بخيركم، ولكن
نزل القرآن، وسن النبي صلى الله عليه وسلم السنن، فعلمنا
فعلمنا

“O people! I have been given authority over you but I am not the best of you. But the Quran was revealed and Prophet (ﷺ) established his *Sunan*. He taught us and we learned....”

²⁰ Abu Abdullah Muhammad bin Saad bin Mani al-Basari al-Hashimi. He is famously known as *Katib al-Waqidi* (Scribe of Waqidi). He was a scholar and Arabian biographer. His ten volume work *Tabaqat al-Kubra* is a compendium of biographical information about famous Islamic personalities. Imam ad-Dhahabi said about him in *Siyar Alam an-Nubala* (7/337), “*Al-Allamah, Al-Hujjah*”..He died in the year 230 A.H.

Imam ad-Darimi²¹ reported in his *Sunan* (no.163) with trustworthy chain of narrators:

ميمون بن مهران، قال: كان أبو بكر رضي الله عنه، إذا ورد عليه الخصم نظر في كتاب الله، فإن وجد فيه ما يقضي بينهم، قضى به، وإن لم يكن في الكتاب، وعلم من رسول الله صلى الله عليه وسلم في ذلك الأمر سنة، قضى به، فإن أعياه، خرج فسأل المسلمين وقال: «أتاني كذا وكذا، فهل علمتم أن رسول الله صلى الله عليه وسلم قضى في ذلك بقضاء؟» فربما اجتمع إليه نفر كلهم يذكر من رسول الله صلى الله عليه وسلم فيه قضاء. فيقول أبو بكر: «الحمد لله الذي جعل فينا من يحفظ على نبينا»، صلى الله عليه وسلم، "فإن أعياه أن يجد فيه سنة من رسول الله صلى الله عليه وسلم، جمع رؤوس الناس وخيارهم فاستشارهم، فإذا اجتمع رأيهم على أمر، قضى به

²¹ Abu Muhammad Abdullah Bin Abdur Rahman Bin Fadhl ad-Darimi as-Samarqandi, commonly known as Imam ad-Darimi. He was a *Mufassir* and *Muhaddith*. Among his teachers were great scholars Ibn Aoun, Yazeed bin Haroon etc. Some of his students were Imam Muslim bin Hujjaj, Imam Abu Dawood, Imam at-Tirmidhi etc. His book *Sunan ad-Darimi* is very famous. Some of his other works are *Tafseer Quran al-Kareem*, *al-Jaami as-Saheeh*. which are not extant. He died in the year 255 A.H.

Maymoon bin Mahran²² said: Abu Bakr (May Allah be pleased with him) would look into the Quran when a matter of dispute came into his notice, if he would find it in the Quran he would judge by it, and if it was not present in the Quran and he knew that it is mentioned in the Sunnah of Messenger of Allah (ﷺ) then he would judge by it. But if he didn't know the answer then he would go out and ask the Muslims saying: Such and such matter has come to me, do you know anything about this matter and what judgement the Messenger of Allah (ﷺ) gave? Then a group of Muslims would come and narrate what they knew from the judgement of the Messenger of Allah (ﷺ) on that issue. Then Abu Bakr (May Allah be pleased with him) would say: All praise due to Allah who made amongst us those who memorized from our Prophet. And if he didn't find it in the Sunnah, he would gather the heads and the best of people and he would take their stance on the

²² Abu Ayyub Maymoon bin Mihran al-Jazari was a great scholar of *hadith* and *Fiqh* from pious generation. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/71) and said, "He is Al-Imam, an authority, scholar and *Mufti* of his land." From his teachers are Abu Huraira, *Umm ul Mumineen* Aisha, Abdullah bin Abbas, Abdullah bin Umar and others. He died in the year 107 A.H.

issue, and if they all agreed on the same matter, he would give judgement based on it.

All the above evidences and including numerous unquoted sources, suggests that Abu Bakr's caliphate was characterized by adherence to the Quran and the Sunnah of the Prophet Muhammad (ﷺ). Regarding the few Hadith narrated by Abu Bakr that are found in canonical collections, it is a well-established fact that younger companions of the Prophet often transmitted reports from elder companions such as Abu Bakr, Umar, and others, and these narrations were subsequently recorded in the standard Hadith literature.

Status of hadith in the eyes of Umar: A response to Juynboll's conclusion

Juynboll said about first Caliph of Muslims Abu Bakr in his book “*Muslim Tradition*” page 26: “In all there are just a few reports in which 'Umar referred to a decision of the prophet or where he explicitly followed his example. One concerns the famous verse, not included in the Qur'an, on the lapidation of adulterers, where 'Umar is alleged to have said that the prophet resorted to this punishment before him, so why not he.”

I say: There are numerous reports suggesting that Umar's judgements were closely aligned with the example set by the Prophet Muhammad (ﷺ). It is widely reported that Umar emulated the Prophet's (ﷺ) approach in his rulings and decisions as caliph.

In long *hadith* of *Saheeh Muslim* no.567 Ma'dan bin Talha reported: Umar bin Khattab,

delivered the Friday sermon and he made a mention of the Messenger of Allah (ﷺ) and Abu Bakr.

قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ وَإِنِّي إِنَّمَا
بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ
نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He ('Umar) further said: Allah! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the **Sunnah** of the Messenger of Allah (ﷺ).

In a narration reported by Ibn Abee Shaybah²³ in his *Musannaf* (no.22990) with an authentic chain:

عن شريح، أن عمر بن الخطاب رضي الله عنه، كتب إليه: " إذا جاءك شيء في كتاب الله فاقض به، ولا يلفتك عنه الرجال، فإن جاءك أمر ليس في كتاب الله فانظر سنة رسول الله صلى الله عليه وسلم فاقض بها، فإن جاءك ما ليس في كتاب الله، وليس فيه سنة من رسول الله صلى الله عليه وسلم، فانظر ما اجتمع الناس عليه فخذ به، فإن جاءك ما ليس في كتاب الله، ولم يكن فيه سنة من رسول الله صلى الله عليه وسلم، ولم يتكلم فيه أحد قبلك فاختر أي الأمرين شئت: إن شئت أن تجتهد برأيك وتقدم فتقدم، وإن شئت أن تتأخر فتأخر، ولا أرى التأخر إلا خيرا لك

²³ Abu bakr Abdullah bin Muhammad bin al-Qadi Ibrahim bin Uthman famous as Ibn Abee Shaybah was a great *Muhaddith* and *Mufasssir*.. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (9/155) and said, " Al-Imam, the leader of *hadith* masters, the author of *al-Musnad*, *al-Ahkam*, *al-Musannaf*, and *at-Tafseer*...He was one of the peers of Ahmad bin Hanbal, Ishaq bin Rahaway, and Alee bin al-Madeeni in age, place of birth, and *hadith* memorization.....he is one of those who have reached the sky, an apex of trustworthiness...he is one of the oceans of knowledge." Abdullah bin Abee Shaybah took *hadith* from Shareek bin Abdullah al-Qaadi at the age of fourteen, Ibn al-Mubarak, Sufyan bin Uyaynah and other major scholars. From his students are al-Bukhari, Muslim, Abu Dawood, Ibn Majah, Abu Zurah and others. He died in the year 235 A.H.

Qadee Shurayh²⁴ said that Umar bin al-Khattab wrote to him saying: ‘If you presented with any issue that (the ruling) is in the Quran than make your judgment with it and pay no attention to what the people say or think, and if you’re presented with any issue that is not mentioned in the Quran then look in the Sunnah of Allah’s Messenger (ﷺ) and make your judgment with it. And if you are presented with any issue that is not mentioned in the Quran, nor the Sunnah then look into what people have agreed upon and take from it. And if you are presented with any issue that is not mentioned in the Quran, nor the Sunnah and no one who preceded you spoke about the issue; then choose one of these two choices: If you want to exert your efforts with personal opinion and become one who gives verdicts then do so, If you want to leave it

²⁴ Al- Qadi Shurayh bin al-Harith bin Qais bin al-Jahm al-Kindi was a *Faqeeh* and *Muhaddith*. He studied under Umar, Ali, Abdurrahman bin Abee bakr and others, may Allah be pleased with them. Some of his students are Ibrahim an-Nakhaee, Ibn Sireen and others. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/49). He died in the year 78 A.H.

off , then leave it. And I see that leaving this off is better for you.”

There is a narration reported in *Sunan Ibn Majah* (no.2642) with an authentic chain proving Umar changed his stance when he was told about Hadith of Messenger of Allah (ﷺ).

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ، كَانَ يَقُولُ الدِّيَّةُ لِلْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَّةِ زَوْجِهَا شَيْئًا حَتَّى كَتَبَ إِلَيْهِ الضَّحَّاكُ بْنُ سَفْيَانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَثَ امْرَأَةً أَشِيمَ الضَّبَّائِيَّ مِنْ دِيَّةِ زَوْجِهَا

It was narrated from Sa'eed bin Musayyab²⁵ that 'Umar used to say:

²⁵ Saeed bin Al-Musayyib bin Hazn bin Abee Wahb was an authority in *hadith* and *fiqh*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/124) and said, “Al-Imam, distinguished personality, Abu Muhammad al-Qurshi.” He was born during the reign of Umar bin Al-Khattab (during the golden era of Islam). His teachers were Uthman, Ali, Zaid bin Thabit, Abu Moosa, Saad, Aisha, Abu Hurairah, Ibn Abbas and so on. His students include az-Zuhri, Qatada, Amr bin Deenar, Yahya bin Saeed al-Ansari and others. It is reported in *at-Tareekh al-Kabeer* (3/511) of al-Bukhari with an authentic chain that Mahkool stated, “I travelled the earth in pursuit of knowledge and I did not meet anyone more knowledgeable than Sa'eed bin Al-Musayyib.” He died in the year 94 A.H. For more details read *Biography of Saeed bin al-Musayyib* by Salaahuddeen Ali Abdul Mawjoood.

“The blood money is for the near male relatives from the father's side and the wife does not inherit anything from the blood money of her husband,” until Ad-Dahhak bin Sufyan wrote to him, and told him that the Prophet (ﷺ) ruled that the wife of Ashyam bin Dibabi should inherit from the blood money of her husband.”

The evidence presented in these narrations and various other accounts suggests that the conclusion drawn by Juynboll is inaccurate. The available evidence contradict Juynboll's position on this matter.

Preservation of Hadith through Travels in Search of Hadith: Refutation of Gautier Juynboll.

The practice of traveling in an organized manner to collect and verify authentic narrations (*ahadith*) from various sources is considered one of the distinguishing features of this Muslim Ummah. The Companions (Sahabah) of the Prophet Muhammad (ﷺ) would journey to different cities and towns specifically to meet with other companions in order to confirm the accuracy of the *ahadith* they had heard directly from the Messenger of Allah (ﷺ).

Gautier Juynboll said in his book “Muslim Tradition” page 66: “This argument concerns the *talab al-ilm* journeys and the relatively late date when this activity became the general practice. If it can be proved, as will be attempted in the following pages, that the earliest data on *talab al-ilm* journeys cannot be traced back to a time earlier than the beginning of the second century/ the 740s-750s.”

I say: The assertion made by Juynboll is unfounded and incorrect. Juynboll has disregarded the abundant evidence that demonstrates the practice of seeking knowledge (talab al-ilm) existed since the time of the Companions of the Prophet (Sahabah).

Journey of Jabir bin Abdullah to Syria

Imam al-Bukhari narrated in his *Adab al-Mufrad* (no. 970) with an authentic chain of transmission:

أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ بَلَغَهُ حَدِيثٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَبْتَعْتُ بَعِيرًا فَشَدَدْتُ إِلَيْهِ رَحْلِي شَهْرًا، حَتَّى قَدِمْتُ الشَّامَ، فَإِذَا عَبْدُ اللَّهِ بْنُ أَنَيْسٍ، فَبَعَثْتُ إِلَيْهِ أَنَّ جَابِرًا بِالْبَابِ، فَرَجَعَ الرَّسُولُ فَقَالَ: جَابِرُ بْنُ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَمْ، فَخَرَجَ فَأَعْتَقَنِي، قُلْتُ: حَدِيثٌ بَلَغَنِي لَمْ أَسْمَعُهُ، خَشِيتُ أَنْ أَمُوتَ أَوْ تَمُوتَ

Jabir bin Abdullah said: “I purchased a camel and rode it hard for a month until I reached Syria. Abdullah bin Unays was there, and I sent word to him, saying, Jabir is at the door. The

messenger returned and said, Jabir bin Abdullah?' 'Yes, I replied. So Abdullah came out and embraced me. I said, A *hadith* reached me which I had not heard before and I feared that one of us might die..”

Journey of Abu Ayoob al-Ansari to Egypt

It is reported in *Musnad al-Humaydi* (no.388) with an authentic chain of narration:

عطاء بن أبي رباح يقول: خرج أبو أيوب إلى عقبة بن عامر وهو بمصر يسأله عن حديث سمعه من رسول الله صلى الله عليه وسلم لم يبق أحد سمعه من رسول الله صلى الله عليه وسلم غيره وغير عقبة فلما قدم أتى منزل مسلمة بن مخلد الأنصاري وهو أمير مصر فأخبر به فعجل فخرج إليه فعانقه، ثم قال: ما جاء بك يا أبا أيوب؟ فقال: حديث سمعته من رسول الله صلى الله عليه وسلم لم يبق أحد سمعه من رسول الله صلى الله عليه وسلم غيري وغير عقبة ثم انصرف أبو أيوب إلى راحلته فركبها راجعا إلى المدينة

“Ataa bin Abi Rabah said: Abu Ayyub²⁶ travelled to Egypt to meet Uqbah bin Aamir to ask him about a *hadith* that he had heard from the Messenger of Allah because there was no one left except him and Uqbah from those who had heard it.....Upon hearing the *hadith*, Abu Ayoob headed for his mount, climbed it and began his return journey to *Madeenah*.”

Companions of Abdullah bin Masood travelling to Madeenah from Kufa

Imam Khateeb al-Baghdadi reported in his book “*Al-Jami Akhlaq ar-Raawi wa Adaab as-Saam’i*” (no.117) with an authentic chain:

لأنّ أصحاب عبد الله كانوا يرحلون من الكوفة إلى المدينة
فيتعلمون من عمر ويسمعون منه

²⁶ Abu Ayyub Khalid bin Zayd bin Kulayb al-Ansari was from the tribe of Banu Najjar and was a close companion of Prophet (ﷺ). When Muhammad (ﷺ) arrived in Madeenah, he was offered accommodation by all of its inhabitants. It was decided to leave his camel to walk freely and where ever it sits and whomsoever's house is near to choose as Prophet's (ﷺ) temporary residence and the camel sat near Abu Ayyub al-Ansari 's house who belonged to Bani Najjar the best of the tribes in Madeenah as reported in Saheeh al-Bukhari. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (4/52) and said, “..*Al-Badree As-Sayyid al-Kabeer* (The great leader)..” His students include Jabir bin Samura, Baraa bin Aazib, Miqdam bin Mad, Saeed bin al-Musayyib and others. His *ahadith* are reported in famous six collections of *hadith*. He died in the year 47 A.H.

“Ahmad bin Hanbal said: Companions of Abdullah (bin Masood) used to travel to *Madeenah* from *Kufa* to hear and learn (*ahadith*) from Umar (bin al-Khattab).”

Tabi'ee Masrooq travelled widely to collect Hadith

Imam Abu Khaythamah narrated in his *at-Tareekh al-Kabeer* (no.4043) with an authentic chain:

الشعبي، قال: ما رأيت أحداً أطلب للعلم في أفق من الآفاق
منمسروق

“Ash-Shabee said: I have not seen anyone who travelled more widely in search of *Ilm* than Masrooq²⁷.”

²⁷ Masrooq bin al-Ajdah bin Malik bin Umayyah al-Hamdani was a great scholar from the era of *Tabieen*. Imam ad-Dhahabi mentioned him in *Siyar Alam an-Nubala* (5/24) and said, “*Al-Imam*, the role model, the authority Abu Aisha..he was ocean of knowledge.” His *ahadith* are reported in famous six collections. His teachers include Umar, Muadh bin Jabal, Khabbab, Aisha, Ibn Masood, Uthman, Ali, Abdullah bin Amr and so on. Some of his students are ash-Shabee, Ibrahim an-Nakhaee, Abdullah bin Murrah, Makhool ash-Shami and others. He died in the year 62 A,H.

Tabi'ee Makhool travelled everyplace to collect Hadith

Imam al-Bukhari reported in *at-Tareekh al-Kabeer* (3/511) with trustworthy chain of narrators that *Tabi'ee* Makhool²⁸ said:

طفت الأرض كلها في طلب العلم

“I travelled entire earth in search of knowledge (*ahadith*)”.

²⁸ Makhool bin Abdullah was great *Muhaddith* and *Faqeeh*. It is said his kunyah is Abu Abdullah or Abu Ayyub or Abu Muslim. Imam ad-Dhahabi mentioned him in *Siyar Alam an-Nubala* (5/472) and said, “Scholar of the people of Shaam.. *Al-Faqeeh*.” His teachers are Anas bin Malik, Waathilah bin al-Asqa, Abu Hind al-Daari, Saeed bin al-Musayyib, Sulayman bin Yasaar, Sharjeel bin as-Samt and others. Some of his students are Humayd at-Taweel, Abdurrahmaan bin Amr al-Awzaace, Muhammad bin Muslim bin Shihab az-Zuhri, Muhammad bin Ishaq bin Yasaar, and Yahya bin Saeed al-Ansari and others. Imam an-Nawawi said in *Tahdheeb al-Asmaa wal Lughaat* (2/114), “There is consensus on his credibility in narrations.” It is reported in *Tareekh Abu Zur'ah ad-Dimashqi* (no.291) with an authentic chain that Imam Saeed bin Abdul Azeez at-Tanookhi said, “Makhool was the most excellent *Faqeeh* from the people of Shaam.” He also said as reported in (no.623) of same book with authentic chain, “There was no one more pious than Rabeeah bin Yazeed and Makhool.” He died in the year 100 A.H.

Tabi'ee Qais bin Ubada travelled to seek Hadith

Imam Ibn Abee Shaybah reported in his *Musannaf* (no. 26132) with an authentic chain that Qais bin Ubada said:

خرجت إلى المدينة أطلب العلم والشرف

“I left to *Madeenah* to seek knowledge (*hadith*) and honour.”

Tabi'ee Zirr bin Hubaysh went to Madeenah to learn Hadith

It is reported in *Musnad Ahmad* (no.18090) with a fair chain of narration:

زر بن حبيش قال: وفدت في خلافة عثمان بن عفان، وإنما
حملني على الوفادة لقي أبي بن كعب، وأصحاب رسول الله
صلى الله عليه وسلم

Zirr bin Hubaysh²⁹ said: I travelled with a delegation during caliphate of Uthman bin Affan and upon my arrival I met Ubayy bin Ka'b and the companions of the Messenger of Allah (ﷺ).

Tab'ee Abdullah bin Fayroz al-Daylami travelled from Palestine to Taif for single Hadith

Imam Abu Bakr al-Firyabi reported in his book *Al-Qadr* (no.70) with sound chain of narration:

الديلمي يقول: بلغني حديث عن عبد الله بن عمرو بن العاص،
فركبت إليه إلى الطائف أسأله عنه، وكان ابن الديلمي
بفلسطين

“Ad-Daylami said: A hadith from Abdullah bin Amr bin al-Aas had reached me. I travelled to at-

²⁹ Zirr bin Hubaysh bin Habashah bin Aws was a great scholar from Tabieen. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/91) and said, “Al-Imam, the role model, the reciter.”. His teachers include Ubayy bin Kaab, Umar, Uthman, Ali, Abdurrahman bin Aouf, Hudhaifah bin al-Yamaan, Ibn Masood etc. His students include Abdah bin Abee Lubabah, Abu Ishaq ash-Shaybani, Abu Burdah bin Abee Moosa, Ismail bin Abee Khalid and others. He died in the year 81 A.H.

Taif to ask him about it. (Ar-Rabee'ah) said: ad-Daylami was from Palestine.”

Tabi'ee Saeed bin Musayyib travelled days and nights

Imam al-Bukhari reported in *at-Tareekh al-Kabeer* (2/129) with an authentic chain of narration:

قال سعيد بن المسيب: إن كنت لأسير الأيام والليالي في طلب الحديث الواحد

“Saeed bin al-Musayyib said: I used to travel days and nights in search of one *hadith*.”

The assertion of Juynboll is falsified by the thousands of other narrations that mention the journeys of seeking knowledge (talab al-ilm) undertaken by the Companions of the Prophet (Sahabah) and the Followers (Tabi'een). The evidence presented demonstrates that the practice of these knowledge-seeking journeys began after the death of the Prophet, well before

the start of the second century, thereby refuting Juynboll's claim.

Imam Khateeb al-Baghdadi wrote an entire book on this topic entitled '*Ar-Rihlah fee Talab al-Hadith*'. He mentions various scholars throughout generations before his time, who travelled just to collect *hadith*.

Answering Juynboll in his Argument against Mustafa Azami and Sezgin regarding Authenticity of Manuscripts

Gautier Juynboll said in his book “*Muslim Tradition*” page 4: “Something which always struck me in the work of Sezgin, Azmi³⁰ and also in that of Abbott - to which I shall turn in a moment - is that they do not seem to realize that, even if a manuscript or a papyrus is unearthed with an allegedly ancient text, this text could very easily have been forged by an authority who lived at a time later than the supposedly oldest authority given in its *isnad*”

I say: There are many conditions to validate the authenticity of manuscript that is discovered.

First condition: Authority upon whom manuscript is ascribed should be *Thiqah*. That is he should be someone who is *Adalah* and *Dhabit* should be established.

Adalah according to Hadith specialists has 5 conditions as mentioned in famous books on

³⁰ Referring to “*Studies in early hadith literature*” by Dr.Mustafa Azami

sciences of Hadith. Identity of an authority must be known and following characteristics about him should be known. a) Authority is a Muslim b) He or she is sane. c) He or she has reached age of consciousness and puberty. d) He or she is not known to have committed major sins (lying is one of the worst major sin) or innovations e) He or she is well mannered.

The characteristics which nullifies *Adaalah* of an authority are: a) *Kufr* (disbelief) b) Major innovations c) Major sin d) Lying e) Accusation of lying f) Anonymity or lack of information about his/her identity.

Dhabt (preservation) is of two types: 1) *Dhabt as-Sadr* (preservation in a memory) 2) *Dhabt al-Kitabah* (preservation in writing).

Hafidh Ibn Hajr defined *Dhabt as-Sadr* in the following way in his book *Nuzhat an-Nadhr* page 55 : Narrate has memorized a narration so strongly that he is able to narrate it whenever and wherever he wants.

He defined *Dhabt al-Kitabah* in same book stating: a narrator heard a narration and wrote it down after rectifying and revising it.

An authority who fulfills above condition is deemed as *Thiqah* (trustworthy).

Second condition: *Nasikh* (Scribe) of the manuscript should be *Thiqah* (trustworthy) and good in recording information.

Third condition: *Isnaad* (chain) from scribe till authority should be connected fulfilling other conditions of a *Saheeh* (authentic) chain.

Fourth condition: Research should be done on manuscript and its authenticity. Date and contents of the manuscript should be verified.

Fifth condition: Attestation of reputed scholars throughout generations on the manuscript that they have read and verified its contents.

Sixth condition: Manuscript should be famous among *hadith* specialists.

Seventh condition: Manuscript in question should be verified with other manuscripts

Eighth condition: Narrations reported in the manuscript should be compared with authentic and established books of Hadith.

Ninth condition: Scholars and *hadith* scientists should have not criticized book or its contents.

After adhering to the above conditions, the claim of Juynboll that the text could very easily have been forged by an authority who lived at a time later than the supposedly oldest authority given in its *isnaad* remains very fragile and baseless. The argument lacks substantive evidence and appears to be speculative in nature, without a

robust analysis of the sciences in this subject. The assertion that the text was forged requires a more rigorous examination of manuscripts and a comprehensive understanding of the transmission.

Saheefah Hammam bin Munabbih fulfills above Conditions of Authenticating Manuscripts

To explain with an example, *Saheefah Hammam bin Munabbih* is a collection of Hadith that companion Abu Hurayra dictated to his student Hammam bin Munabbih.

Dr. Muhammad Hamidullah wrote in his translation of *Saheefah Hammam bin Munabbih* pages 66-67:

“Many must have been the persons who received instructions in it (*Saheefah*), but by good fortune he (Hammam) had among his pupils a man of distinction and enthusiasm, Mamar ibn Rashid, who without either addition or omission, transmitted it to his pupils. Mamar too was fortunate in having had a pupil universally esteemed, who distinguished himself by his learning, namely Abd ar-Razzaq ibn Hammam. Like his teacher Mamar, he decided not to amalgamate the *Saheefah* of Hammam in his own work, but preserve its integrity, and transmit to posterity in its original form as an

independent work. Two of his pupils have become prominent in *hadith* lore, one Ahmad ibn Hanbal and the other Abul Hasan Ahmad bin Yusuf al-Sulami”.

Imam Ahmad bin Hanbal amalgamated entire *Saheefah* into his *Musnad* in volume 2 from page 312 onwards. Many *ahadith* of this *Saheefah* is present in *Jaami Ma'mar bin Rashid* which is published in tenth volume of *Musannaf Abdul al-Razzaq* from page 379 till end.

I have acquired photocopies of four manuscript versions of this *Saheefah*. Two of the manuscripts are from the Maktabah al-Zahiriyyah in Damascus, one is from a library in Egypt, and one is from a library in Berlin. The chain of transmitters for the manuscript from Berlin is complete and reaches the highest level of authenticity, fully meeting the conditions mentioned above.

The chain is as follows:

- 1) Abu Abdillah Muhammad bin Abdurrahman bin Muhammad bin Masood.

His biography is found in *Mu'jam Al-Buldaan* (1/743) and *Al-Waafi bil wafiyat* (3/233).

2) Abul Khayr Muhammad bin Ahmad al-Muqaddir.

His biography is found in *Al-Ansaab* (2/44) and *Al-Waafi bil wafiyat* (2/111).

3) Abu Amr Abdul Wahab bin Abi Abdillah Muhammad bin Ishaq Al-Asbahani.

His biography is found in *Siyar Alam an-Nubala* (18/440).

4) Abu Bakr Muhammad bin Hussain bin Hasan al-Qattan,

His biography is found in *Al-Ibar fee Khabar man ghabar* (2/231).

5) Abul Hasan Ahmad bin Yusuf as-Sulami

His biography is found in *Al-Jarh wa Tadeel* (2/81) and *Tahdheeb al-Kamal* (1/522).

6) Famous Imam Abdul al-Razzaq bin Hammam

His biography is found in *At-Tareekh al-Kabeer* (6/130) etc.

7) Imam Ma'mar bin Rashid.

His biography is found in *Mashaheer al-Ulama al-Amsaar* (192) of Ibn Hibban etc.

8) Imam Hammam bin Munabbih

His biography is found in *Al-Jarh wa Tadeel* (9/107) etc.

Out of the 137 hadith contained in Saheefah Hammam bin Munabbih, 29 hadith are reported by both Al-Bukhari and Muslim, 22 Hadith are recorded exclusively by Al-Bukhari, and 48 Hadith are recorded exclusively by Muslim.

Dr Hamidullah writes on pages 80-81 of same book: "Supposing al-Bukhari cites a Hadith on

the authority of the above chain of sources. So long as these older sources were not available, a skeptic was certainly entitled to harbour doubts and say that perhaps al-Bukhari had not told the truth, but simply forged either the chain or the contents of both. But now that all the earlier sources are at our disposal, there is no possibility of imagining that al-Bukhari had mentioned anything by way of forging it, or narrating anything heard from forgers...With the discovery in recent times of these earlier works, it is plausible for us to verify the truthfulness of each. One is forced to recognize them all as solidly genuine.”

It is remarkable to note that when comparing the Hadith narrations found in Saheefah with those reported by Al-Bukhari, Muslim, Imam Ahmad, and other renowned scholars, the content of the narrations is exactly the same, despite the differences in their respective chains of transmission.

Dr Hamidullah writes about this on page 87:

“Even after the lapse of more than 13 centuries there has not crept in a single alteration in the text of collection..Since these traditions have been transmitted not only by Abu Huraira but independently of him, by other companions of the Prophet too, and in each case the chain or *isnad* has been different..If there had been no risk of boredom..,it would have been easy to show in proper detail, how , in addition to Abu Huraira, each of the traditions contained in the *Sahifah* of Hammam has been related by various other companions..These traditions could never have been forged in 3rd or 4th century..”

Musnad Rabee bin Habeeb in the Light of Conditions to Validate Manuscript

Lets take an example of manuscript of *Musnad Rabee bin Habeeb*. It has 742 *ahadith* with their chain of narrations. Is this book authentic? We will analyze if it fulfills above mentioned conditions.

* First condition we mentioned is that the authority upon which manuscript is ascribed should be *Thiqah*. That is he should be someone who is *Adaalah* and *Dhabt* should be established. In case of this book authority is Rabee bin Habeeb. This person is *Majhool* (unknown) as mentioned by scholar of Hadith Shaykh Nasiruddin Albani in his book *Silsilah al-ahadith as-Saheehah* (6/304).

* Next narrator in the chain of this manuscript is Abu Yaqoob Yusuf bin Ibrahim who *Majhool*.

* *Isnaad* from chain from Yusuf bin Ibrahim to Rabee bin Habeeb is not known. Hence it does not fulfill other conditions mentioned above.

- * Authority from whom Rabee bin Habeeb is narrating *ahadith* is Abu Ubaydah Muslim bin Abi Kareem at-tamimi, and his condition is not known. He is *Majhool*.
- * Scholars of hadith have criticized this manuscript. Refer book of Shaykh Mashoor Hasan al-Salman “*Kutubun Hadhdhara al-Ulamaa’u Minha*” 2/295-296 (“*Books the Ulama Warned Against*”).
- * Many narrations of this book contradicts narrations mentioned in the authentic books of *ahadith*.

Thus its clear that it does not fulfill above conditions of authenticating manuscripts.

Nuskhah of Suhail bin Abu Salih in the Light of Conditions to Validate Manuscript

Dr Azami in his book “*Studies in early hadith literature*” has done research on *Nuskhah* of Suhail bin Abu Salih and declared it to be authentic. *Nuskhah* belongs to *Al-Zahiriyyah* library in Damascus. This *Nuskhah* does not fulfill all the conditions of authenticity mentioned above. Hence it cannot be said that it is authentic.

Dr Azami on page 273-274 of his book mentions *Isnaad* of this manuscript as follows: “The *Nuskhah* was copied at the end of the sixth century of the *Hijrah*, as its obvious from first line of the manuscript. The chain of transmitters from the author to the last transmitter is as follows:

Abu Al-Futuh Yusuf bin al-Mubarak,

Abu Bakr Muhammad bin Abdul Baqi al-Bazzaz,

Abu al-Hussain Muhammad bin Ahmad Al-Narsi,

Abu Al-Hasan Ali bin Umar al-Harbi,

Abu Ubaidullah Muhammad bin Abdah bin Harb,
Ibrahim bin al-Hajjaj,
Abdul Aziz bin al-Mukhtar,
Suhail,
Abu Salih,
Abu Hurairah.”

Even though the above chain is connected it has weakness and it cannot be relied upon.

Reason 1) Its first narrator Abu Al-Futuh Yusuf bin al-Mubarak is *Majhool ul haal*. His biography is mentioned by Imam Dhahabi in *Al-Ibar fee Khabar man ghabar* (3/132) where he said that Yusuf bin al-Mubarak was an ordinary man who did not know how to write.

Reason 2) Its narrator Abu Ubaidullah Muhammad bin Abdah bin Harb has been declared as *Kadhab* (liar). Imam ad-Dhahabee mentioned in *Meezan al-Itidal* (3/634): He has been declared as *Kadhab* (liar) by Imam Ibn Adee.

Al-Barqaani said: He is from *Matrookeen* (one who has been abandoned in *hadith*). Imam Ad-Daraqutni said about him: He is nothing and he was punishment (from Allah).

Imam ad-Dhahabi then mentions one *hadith* reported by him and said: This is lie (upon Messenger of Allah (ﷺ)).

Refutation of Goldziher's Assertion Companions Fabricated Ahadith

Ignaz Goldziher said about companions in his book “*Muslim Studies*” volume 2 page 166:

“..after his death they added many salutary sayings which were thought to be in accord with his sentiments and could therefore, in their view legitimately ascribed to him”

I say: This is a clear lie.

Firstly, Goldziher's claim lacks empirical evidence, and the burden of proof (*onus probandi*) is upon claimant.

Secondly; Its inconceivable that companions would add salutary sayings of Prophet (ﷺ) which were thought to be in accord with his sentiments, because they sacrificed their lives and wealth for this religion and they knew warning from Prophet (ﷺ) in this regard.

Its reported in *Saheeh al-Bukhari* no.106 that Prophet (ﷺ) said:

لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ

“Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.” This *hadith* is reported by more than sixty companions.

Thirdly, the Qur'an expresses Allah's pleasure with the Companions in multiple places, and it is logically untenable and impossible that Allah would be pleased with those who would fabricate lies about His Prophet (ﷺ). It is a fundamental belief in Islam and a matter of scholarly consensus that all Companions (Sahaba) were truthful.

Fourthly; Imam Ahmad reported in his *Al-Ilal* (no.2835) and Imam Yaqoob bin Sufyan al-

Fasawi³¹ in *Al-Marifah wat-Tareekh* (2/634) with an authentic chain:

عن البراء، قال: " ما كل ما نحدثكم عن رسول الله صلى الله عليه وسلم سمعناه، ولكن سمعناه، وحدثنا أصحابنا، ولكننا لا نكذب

It is narrated from Al-Baraa that he said: Not everything that we narrate to you is what we have heard from the Messenger of Allah (ﷺ), but we have heard from him, and our companions have also narrated to us and **we do not lie**.

Fifthly; Imam Yaqoob bin Sufyan al-Fasawi in *Al-Marifah wat-Tareekh* (2/633-634) with an authentic chain:

³¹ Abu Yusuf Yaqoob bin Sufyan bin Jawaan al-Farsi al-Fasawi was a scholar of hadith and history. Imam ad-Dhahabi mentioned his biography in *Tadhkirah al-Huffadh* (2/122) and said, “ *al-Hafidh, al-Imam*, the authority..author of the book *at-Tareekh al-Kabeer..*” His teachers include Abdullah bin Zubair al-Humaydee, Ismail bin Maslamah al-Qanabi, Abu Nuaym Fadhl bin Dukhain and others. Some of his students are an-Nasae, Ibn Khuzaymah, Abu Awaanah, Ibn Abee Haatim and others. He died in the year 277 A.H.

قال رجل لأنس: أسمعته من رسول الله صلى الله عليه وسلم؟
قال: " نعم، وحدثني من لم يكذب، والله ما كنا نكذب، ولا
ندري ما الكذب

A man said to Anas: Did you hear it from Messenger of Allah (ﷺ)? He answered: “Yes or I heard it from someone who does not lie. **By Allah, we never lied nor did we even know what lying was.**”

Sixthly, it is illogical to accuse the Companions of fabricating statements, as any such fabrications would have immediately been recognized and corrected by other Companions. The Companions lived in close proximity, shared a deep commitment to the Prophet's (ﷺ) teachings, and closely scrutinized the authenticity of reports attributed to the Prophet (ﷺ). As such, it is highly improbable that widespread fabrications could have occurred without being swiftly identified and addressed by the Companions themselves.

All Sahaba (companions) are truthful

1) Proof from Quran

Allah's words that he is pleased with companions.

Allah says in Al-Quran (9:100):

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the foremost to embrace Islam of the *Muhajirun* (those who migrated from *Makkah* to *Al-Madinah*) and the *Ansar* (the citizens of *Al-Madinah* who helped and gave aid to the *Muhajirun*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

2) Proof from Sunnah

It is reported in *Saheeh Muslim* no.2531 that Messenger of Allah (ﷺ) said:

النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ
وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ
وَأَصْحَابِي أَمْنَةٌ لَأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا
يُوعَدُونَ

“The stars are a source of security for the sky and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.”

It is reported in *Saheeh al-Bukhari* (no.105) that Messenger of Allah (ﷺ) said after delivering last sermon:

أَلَا لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

“It is incumbent on those who are present to inform those who are absent”

Imam Ibn Hibban³² said commenting on this *hadith* in *Saheeh Ibn Hibban* (1/163):

وفي قوله صلى الله عليه وسلم: "ألا ليبليغ الشاهد منكم الغائب", أعظم الدليل على أن الصحابة كلهم عدول ليس فيهم مجروح ولا ضعيف إذ لو كان فيهم مجروح أو ضعيف أو كان فيهم أحد غير مجروح ولا ضعيف إذ لو كان فيهم مجروح أو ضعيف أو كان فيهم أحد غير عدل لاستثنى في قوله صلى الله عليه وسلم وقال ألا ليبليغ فلان وفلان منكم الغائب فلما أجملهم في الذكر بالأمر بالتبليغ من بعدهم دل ذلك على أنهم كلهم عدول وكفى بمن عدله رسول الله صلى الله عليه وسلم شرفاً

³² Abu Haatim Muhammad bin Hibban bin Ahmad bin Hibban was a scholar, *Muhaddith, Faqeeh, Qadhi*, historian, author of well-known works and from the major scholars of science of *hadith* and *al-Jarh wa Tadeel*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (12/183) and said, “*al-Imam, al-Allamah, al-Hafidh*, the reciter, scholar of Khurasan... author of famous books.” His teachers include luminaries like Imam Abu Yaala al-Mawsooli, Imam an-Nasae, Imam Abu Bakr Ibn Khuzaymah, Abu Abbas Muhammad bin Ishaq bin Ibrahim bin Mihraan and others. His students include Abu Abdillah Haakim (author of *al-Mustadrak*), Ibn Mandah, ad-Daraqutni, al-Khattabi and others. Some of his famous works are *Saheeh Ibn Hibban, Kitab ath-Thiqat, al-Majrooheen, Mashaheer Ulama al-Amsaar, Rawdah al-Uqala, As-Seerah an-Nabawiyyah* and *Tareekh as-Sahabah*. He died in the year 354 A.H.

“And in the saying of the Prophet ﷺ, ‘Behold, let those of you who are present convey to those who are absent’, in this lies the greatest proof that the Companions were, all of them, trustworthy (*udul*): among them there was none impugned nor weak. For had there been among them one impugned or weak, or had there been among them anyone not trustworthy, he ﷺ would have made an exception in his statement and said: ‘Behold, let so-and-so and so-and-so among you convey to the absent.’ So when he grouped them all together in mention, by the command to convey [the religion] to those who came after them, this indicated that they were all trustworthy. And it is honour enough for one whom the Messenger of Allah ﷺ has declared trustworthy.”

3) Proof from *Ijmaa* (consensus)

Messenger of Allah (ﷺ) said in an authentic *hadith* reported by Imam Haakim³³ in his *Mustadrak* (no.399):

لَا يَجْمَعُ اللَّهُ أُمَّتِي عَلَى ضَلَالَةٍ أَبَدًا، وَيَدُ اللَّهِ عَلَى الْجَمَاعَةِ

“My *Ummah* will not unite upon misguidance (error), and hand of Allah is upon *Jama’ah*.”

Imam Abu Umar Yusuf bin Abdul Barr mentioned consensus on this issue in *Al-Istee’ab fee Ma’rifah al-Ashaab* (page 23):

وَنَحْنُ وَإِنْ كَانَ الصَّحَابَةُ - رَضِيَ اللَّهُ عَنْهُمْ - قَدْ كُفِينَا
الْبَحْثَ عَنْ أَحْوَالِهِمْ؛ لِاجْتِمَاعِ أَهْلِ الْحَقِّ مِنَ الْمُسْلِمِينَ - وَهُمْ
.. أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ - عَلَى أَنَّهُمْ كُلَّهُمْ عُدُولٌ

“And we are upon (the belief), even though we do not need to research on the *ahwal* of the *Sahaba* (May Allah be pleased with all of them) , due to

³³ Abu Abdillah Muhammad bin Abdullah al-Hakim al-Nishapuri was one the leading *Muhaddith* of his age. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (12/571) and said, “*al-Imam, al-Hafidh, an-Naaqid*, (the critic of *hadith*), *al-Allamah*, master of *Muhadditheen*..author of numerous books.” Some of his famous books are *Al-Mustadrak ala as-Saheehayn*, *Marifah Anwaa Uloom al-Hadith*, *Al-Madkhal ilaa Ilm al-Saheeh* and so on. He died in the year 405 A.H.

the *Ijmaa'* (consensus) of the people of *Haqq* from the Muslims, and they are the *Ahlus Sunnah wal-Jama'ah*, that the *Sahaba* are all trustworthy.”

Imam Khateeb al-Baghdadi³⁴ gave various reasons that all companions are trustworthy in *al-Kifayah fee Ilm ar-Riwayah* (1/48) and said:

هذا مذهب كافة العلماء

“This is the *Madhab* (belief and methodology) of all the scholars.”

Imam Ibn Salah mentioned consensus on this in his famous book *Muqaddimah Ibn Salah* (1/295):

لكونهم على الإطلاع معدلين بنصوص الكتاب والسنة

وإجماع من يعتد به في الإجماع من الأمة

“The texts of the Quran and the Sunnah and the *Ijmaa* of those whose *Ijmaa* from the *Ummah*

³⁴ Abu Bakr Ahmad bin Ali bin Thabit bin Ahmad, commonly known as al-Khateeb al-Baghdadi was a famous scholar on various sciences of Islam. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (13/419) and said, “*al-Imam*, the unique, *al-Allamah*, *al-Mufii*, *al-Hafidh*, *an-Naaqid*, *Muhaddith* of his time..author of books.” Scarce is the discipline from the disciplines of the science of *hadith* on which he has not written a book. Some of his famous works are *al-Kifayah fee ilm ar-riwayah*, *Sharaf ashab al-hadith*, *Tareekh Baghdad*, *al-Muttafiq wal-muftariq*, *al-Sabiq wal-lahiq*, *al-Asma al-mubhama fil-anba al-muhkama*, *al-Rihla fi talab al-hadith* and so on. He died in the year 463 A.H.

will be taken, proves that all of them are trustworthy.”

Hafidh Ibn Hajr mentioned consensus in *Al-Isaabah fee Tamyeez as-Sahabah* (1/6):

اتَّفَقَ أَهْلُ السُّنَّةِ عَلَى أَنَّ الْجَمِيعَ عُدُولٌ، وَلَمْ يُخَالَفِ فِي ذَلِكَ
إِلَّا شُذُودٌ مِنَ الْمُبْتَدِعَةِ

“*Ahlus- Sunnah* have unanimously agreed that all of them (*Sahaba*) are trustworthy and none opposed except odd ones from innovators.”

The consensus belief that "All Sahabah are truthful" can be defended through several compelling logical arguments, particularly when considering the authentic statement of Anas bin Malik (may Allah be pleased with him) who declared as reported in *Al-Marifah wat- Tareekh* (2/633-634): "By Allah, we never lied nor did we even know what lying was.”

Firstly, The Prophet ﷺ issued an extraordinarily severe warning: "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." This warning was not merely theoretical but was repeatedly emphasized and widely known among the Companions. Given their absolute belief in the Prophet's truthfulness and the reality of divine punishment, it would be logically inconsistent for individuals who witnessed miracles, sacrificed everything for Islam, and demonstrated unwavering faith to risk eternal damnation for temporary worldly gain.

Secondly, Unlike later generations who might have political or sectarian motivations, the Companions had everything to lose and nothing worldly to gain by fabricating statements about the Prophet ﷺ. They faced persecution, exile, and death for their beliefs. It would be illogical for individuals willing to sacrifice their lives for

truth to then compromise that same truth through fabrication.

Thirdly, As emphasized before the Companions lived in close-knit communities where false attribution to the Prophet ﷺ would be immediately detected and corrected by others who were equally committed to preserving his teachings accurately. This system of mutual accountability made systematic deception practically impossible.

Fourthly, The Companions demonstrated their commitment to truth through their actions—returning trusts even to enemies, maintaining honesty in business dealings even when disadvantageous, and their meticulous care in preserving and transmitting the Quran. Their established pattern of truthfulness in all aspects of life logically extends to their narration of Hadith.

Refutation of Goldziher's Evidence that Mu'awiyah and Mughirah bin Su'bah Fabricated Hadith.

Goldziher provided a narration as an evidence where he accused Mu'awiyah and Mughirah bin Su'bah of fabricating *hadith*. He quotes an incident citing al-Tabari II, p.112 as evidence.

He said in volume 2 page 44: “Official influence on the invention, dissemination and suppression of traditions started very early. An instruction given to his obedient governor al-Mughirah by Mu'awiyah I is in the spirit of the Umayyads: Do not tire of abusing and insulting `Ali and calling for God's mercifulness for Uthman, defaming the companions of `Ali, removing them and omitting to listen to them; praising, in contrast, the clan of Uthman, drawing them near to you and listening to them. ' This is an official encouragement to foster the rise and spread of *hadiths* directed against Ali and to hold back and suppress *hadiths* favouring Ali”

Guillaume³⁵ blindly followed Goldziher and said in his book “*The traditions of Islam*” page 47: "Tabari states that Muawiya I ordered that all *hadith* favourable to the house of Ali should be suppressed, and the glories of the family of Uthman be extolled in *hadith*.

I say: This incident is reported by Imam Tabari in his *al-Tareekh* (5/253) with his chain of narration.

Firstly, This report is a lie fabricated by liars. In Islam a narration or a story is deemed authentic only if it has authentic *isnaad* which is free from obvious and hidden defects.

³⁵ Alfred Guillaume was a christian orientalist who took up Arabic after studying Theology and Oriental Languages at the University of Oxford. He became Professor of Arabic and the Head of the Department of the Near and Middle East in the School of Oriental and African Studies, in the University of London. He was later Visiting Professor of Arabic at Princeton University, New Jersey. Some of his famous books are The Life of Muhammad. A translation of Ibn Ishaq's Sirat Rasul Allah. The traditions of Islam : an introduction to the study of the Hadith literature etc. He died in the year 1965

First reason: In the chain of narration there is a narrator Hisham bin Muhammad bin Sa'ib al-Kalbi

Imam Daraqutni³⁶ said about him that he is *Matrook* (abandoned in narrations) in his book *Ad-Duafa wal-Matrookeen* (no.561)

³⁶ Abul Hasan Ali bin Umar bin Ahmad al-Baghdadi al-Daraqutni was leaders of believers in *hadith*, *Imam* of *Ilal* (hidden defects) of *hadith* and expert in *al-Jarh wa Tadeel*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (12/414) and said, “*al-Imam, al-Hafidh*, the reciter, *Shaykhul Islam*, a sign of brilliance and expertise...*al-Muhaddith*...he was ocean of knowledge, from the great leaders of the world, the knowledge of *Ilal* (hidden defects) of *hadith* ended with him.” Khateeb al-Baghdadi said in *Tareekh Baghdad* (12/34), “He was the unique one of his era, the only one personality, the Imam of his time. The knowledge of narrations, knowledge of the hidden defects of *ahadith* (*Ilm al-Ilal*), the names of men and the conditions of narrators ends upon him along with having the qualities of truthfulness, honesty, reliability, unbiasedness, acceptability of testimony, the correct belief, soundness of methodology, and dominance over the various sciences other than the *Ilm al-hadith* such as: *Al-Qiraat*, for verily he has a short and concise book on this issue..”and he reported in the same book (12/36) with an authentic chain that *Qadhi* Abu Tayyib Tahir bin Abdullah said, “Daraqutni is *Ameer al-Mumineen* in *hadith*.” Some of his works are *Kutab al-Ilal* published in 16 volumes, *Sunan Daraqutni*, *al-Mutalif wa-l-Mukhtalif*, *Ru'ayatu Allah, ath-Sifaat, an-Nuzool, Fadhail as-Sahabah, al-Ilzaam wat-Tatabbu, ad-Duafa awal-Matrookeen, Taleeqat ala Majroheen li Ibn Hibban* and others. He died in the year 385 A.H.

Imam ad-Dhahabi³⁷ said in *Al-Mughni fee ad-Duafa* no.6756 that he is abandoned in narrations.

Imam ad-Dhahabi said in *Meezan al-Itidal fee naqd ar-Rijaal* (4/304): Imam Ibn Asaakir said about him: *Rafidhi*, not trustworthy.

Hafidh Ibn Hajr said in *Leesan al-Meezan* (8/338): Imam al-Uqayli, Ibn al-Jarood and Ibn as-Sakan mentioned him among weak narrators.

³⁷ Abu Abdillah Muhammad bin Ahmad bin Uthman bin Qayyim Shamsuddin ad-Dhahabi was great *Muhaddith* and historian. He sometimes identified himself as Ibn al-Dhahabi (son of the goldsmith) in reference to his father's profession. Ibn Nasir ad-Deen ad-Dimashqi said in biography of ad-Dhahabi in his book *ar-Radd al-Waafir* (p. 31), "The Shaykh, al-Imam, prominent *Hafidh*, scholar of *hadith*, the star of Syria, the historian of Islam, the great critic of *hadith* and leading scholar in the assessment of *hadith* narrators....His teachers from whom he learned *hadith* and obtained *ijazah* numbered more than one thousand three hundred. He excelled in the criticism and evaluation of *hadith* narrators, and was a scholar of *usool al-fiqh*, a leader in recitation of Quran, had deep knowledge of *fiqh* and of the four school of thought, he promoted the Sunnah and the way of the *Salaf* (early generations)." Ibn Kathir said in *al-Bidayah wan Nihayah* (18/500), "The *Shaykh* and great scholar, the historian of Islam, the *Shaykh* of the *Muhadditheen*, Shams ad-Deen Abu 'Abdullah ad-Dhahabi, the last great scholar of *hadith*, may Allah have mercy on him." ad-Dhahabi authored nearly a hundred works, some of them of considerable size. Some of his popular works are *Meezan al-Itidaal*, *Siyar Alam an-Nubala*, *Tareekh al-Islam*, *Al-Kaashif*, *Al-Mughni*, *Talkhees al-Mustadrak* and so on. He died in the year 748 A.H.

Al-Haythami³⁸ in *Al-Majm'a az-Zawaaid* (no.13911) that he is *Matrook* (abandoned in narrations).

Second reason: In chain of narrators there is Lut Yahya Abu Miqnaf.

Imam Ibn Adee reported in his *Al-Kamil fee Duafa ar-Rijaal* (7/241) with an authentic chain that Imam Yahya bin Maeen said: Abu Miqnaf he is nothing.

Imam ad-Dhahabi said in *Deewan ad-Duafa* no.3500 that he is abandoned in narrations

³⁸ Abul Hasan Nooruddin Ali bin Abee Bakr bin Sulayman al-Haythami was a scholar of hadith. when he was a teenager, he became a disciple of a highly renowned scholar of *hadith*, Zayn ud-Deen al-Iraqi. Al-Haythami became a committed associate of Al-Iraqi, staying with him all the time, traveling with him when he traveled, and offering the pilgrimage in his company. He attended with him every circle he attended in Cairo, other cities in Egypt, Makkah, Madinah, Jerusalem, Damascus, Baalbak, Aleppo and other places. He was the author of famous *Majma al-Zawa'id wa Manba' al-Fawa'id*. It contains *hadith* extracted from Musnad of Ahmad ibn Hanbal, the Musnad by Abu Ya'la al-Mawsili, the Musnad of Abu Bakr al-Bazzar, and three of al-Tabarani's collections: Al-Mu'jam al-Kabir, Al-Mu'jam Al-Awsat and Al-Mu'jam As-Saghir. The *hadith* gathered by al-Haythami are those not found in the six books of *hadith*. This is highly useful for students of Hadith, because it identifies for them which Hadiths they need to learn from any particular collection, if they have already learned the six main ones. Moreover, many of these collections, from which Al-Haythami extracted the *Zawa'id*, are not arranged according to topics of Fiqh, while Al-Haythami arranged them on this basis, which makes for easier reference. Hence, his work is highly valuable. He died in the year 807 A.H.

Imam ad-Dhahabi said in *Meezan al-Itidal fee naqd ar-Rijjal* (3/420): Abu Haatim has abandoned him, ad-Daraqutni said he is weak.

Hafidh Ibn Hajr mentioned him in *Leesan al-Meezan* (6/430) and quoting criticisms of scholars of *hadith* on him.

Third reason: *Inqitaa* (disconnection in chain). All three narrators al-Mujalid bin Saeed, Saq'ab bin Zuhair, Fudayl bin Khadeej and Hussain bin Uqba were born after death of Mu'awiyah.

Fourth reason: al-Mujalid bin Saeed is a weak narrator. Imam Nasae mentioned him in book of weak and abandoned narrators called *ad-Duafa wal matrookeen* (no.552). Imam Yahya al-Qattan declared him weak as reported by Imam Bukhari in *Al-Tareekh al-Kabeer* (8/9).

Imam al-Mizzi said *Tahdheeb al-Kamal* no.5780: Imam Ahmad said: He is nothing. Imam Yahya bin Maeen said: He is weak in *hadith*.

Fifth reason: Fudayl bin Khadeej is *Majhool* who reports from *Matrook al-hadith* as said by Imam Ibn Abee Hatim in *al-Jarh wa Tadeel* (7/72).

Secondly, the text contains no trace of the words "*hadith*" or "*ahadith*," and there is nothing in the entire text to suggest the invention, suppression, or dissemination of *ahadith*.

Thirdly, the phrase "*and do not listen to them*" does not specifically indicate that al-Mughirah should suppress the *ahadith* narrated by the companions of Ali. Rather, it means that one should not listen to their speech in general.

Fourthly: There are many virtues of Mu'awiyah reported authentically from Prophet (ﷺ) and his companions.

Imam Ahmad narrated in *Fadail as-Sahaba* no. 1748 with an authentic chain that Messenger of Allah (ﷺ) said:

اللهم علم معاوية الكتاب والحساب وقه العذاب

“O Allah ! Teach Mu’awiya the Book and math, and protect him from the punishment.”

All the narrators are trustworthy and scholars of *hadith* have authenticated this narration. Imam ad-Dhahabi authenticated this narration in *Siyar Alam an-Nubala* (3/124), Imam Ibn Khuzaymah authenticated it in his *Saheeh* (3/214), Imam Ibn Hibban authenticated it in his *Saheeh* (16/291), Shaykh Al-Albani authenticated this *hadith* in *Silsilah al-ahadith as-Saheehah* (no.3227).

Fifthly: There was a good relationship between Ali and Mu’awiyah.

Imam Malik reported in his *al-Muwatta* no.2731 with an authentic chain:

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَجُلًا، مِنْ أَهْلِ الشَّامِ - يُقَالُ لَهُ ابْنُ خَيْبَرٍ - وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ أَوْ قَتَلَهُمَا مَعًا فَأَشْكَلَ عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ الْقَضَاءُ فِيهِ فَكَتَبَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ يَسْأَلُ لَهُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ ذَلِكَ فَسَأَلَ

أَبُو مُوسَى عَنْ ذَلِكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ عَلِيٌّ إِنَّ هَذَا
 الشَّيْءَ مَا هُوَ بِأَرْضِي عَزَمْتُ عَلَيْكَ لَتُخْبِرَنِي . فَقَالَ لَهُ أَبُو
 مُوسَى كَتَبَ إِلَيَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ .
 فَقَالَ عَلِيٌّ أَنَا أَبُو حَسَنِ إِنَّ لَمْ يَأْتِ بِأَرْبَعَةِ شُهَدَاءَ فَلْيُعْطَ
 بِرُمَّتِهِ .

From Said ibn al-Musayyab that a Syrian man called Ibn Khaybari found a man with his wife and killed him, or killed them both. Mu'awiya ibn Abi Sufyan found it difficult to make a decision and he wrote to Abu Musa al-Ashari to ask Ali bin Abi Talib for him about that. So Abu Musa asked Ali bin Abi Talib and Ali said to him, "Is this thing in my land? I adjure you, you must tell me." Abu Musa explained to him how Mu'awiya ibn Abi Sufyan had written him to ask Ali about it. Ali said, "I am Abu Hasan. If he does not bring four witnesses, then let him be completely handed over," (to the relatives of the murdered man)

Refutation of Goldziher's Evidence that Abu Hurairah Fabricated Hadith

Ignaz Goldziher said about Abu Hurairah in his book "*Muslim Studies*" volume 2 page 56:

"The possibilities which the Muslims admit themselves in this field are evident from a tradition in which the authorities seem to give away the secret quite unconsciously: The Prophet, 'it says in a tradition in *al-Bukhari*, gave the order to kill all dogs except hunting and sheep-dogs. Umar's son was told that Abu Hurayra also hands down the words: but with the exception of farm dogs as well. 'Umar's son says to this: Abu Hurayra owns cornfields, i.e. he has a vested interest in handing down the order with the addition that farm dogs should be spared as well. This remark of Ibn Umar is characteristic of the doubt about the good faith of the transmitters that existed even in the earliest period of the formation of tradition".

I say: Firstly, The addition of farm dogs is not only reported by Abu Hurairah. It is also reported by other companions like Abdullah bin Mughaffal and Sufyan bin Abi Zubair.

The narration of Abdullah bin Mughaffal is reported by Imam Ahmad in his *Musnad* no. 16788 with an authentic chain of narration.

The narration of Sufyan bin Abi Zubair is narrated by Imam al-Bukhari in his *Saheeh* no.2323 and also by Imam Malik in his *Muwatta* no.12 with an authentic chain. Thus Abu Hurairah was was not alone in reporting this addition which proves the fallacy of the argument that Abu Hurairah fabricated extra wording.

Secondly, Ibn Umar did not intend to accuse Abu Hurairah in this narration rather he intended to confirm authenticity of Abu Hurairah's narration stating that Abu Hurairah owns cornfield, thus he will have specific reason to know narrations of Prophet (ﷺ) regarding farming.

Hafidh Ibn Hajr said in *Fath al-Baree* (5/6):

فقال بن عمر إن لأبي هريرة زرا ويقال إن بن عمر أراد
بذلك الإشارة إلى تثبيت رواية أبي هريرة وأن سبب حفظه
لهذه الزيادة دونه أنه كان صاحب زرع دونه ومن كان
مشتغلا بشيء احتاج إلى تعرف أحكامه

Ibn Umar said Abu Hurairah had a farmland and it is said that Ibn Umar intended to confirm the authenticity of the narration of Abu Hurairah and the reason for his memorization of this *ziyadah* (addition) is because he had a farmland and when someone owns something he is more in need of knowing the rulings pertaining it.

Imam Nawawi explained this in detail in *Sharh Muslim* (1/236-237):

قال بن عمران لأبي هريرة زرا وقال سالم في الرواية
الأخرى وكان أبو هريرة يقول أو كلب حرث وكان صاحب
حرث قال العلماء ليس هذا توهينا لرواية أبي هريرة ولا شكا
فيها

(Imran said that Abu Hurairah had a farm) and Saalim said in another narration: Abu Hurairah said: "or dog for guarding the farm", and he was the owner of a farm. The scholars have said that this is not an insult to the narration of Abu Hurairah nor doubting it.

بل معناه أنه لما كان صاحب زرع وحرث اعتنى بذلك وحفظه
وأتقنه والعادة أن المبتلى بشئ يتقنه ما لا يتقنه غيره ويتعرف
من أحكامه ما لا يعرفه غيره

Rather, it means that since he was the owner of the farm and field, he paid extra attention to it (the narration), and memorized it, and perfected it. Normally, the one who is afflicted (or tested) with a thing becomes more skillful than others (who have not been put to trial); and he would know its rulings more than others.

وقد ذكر مسلم هذه الزيادة وهى اتخاذ للزرع من رواية بن
المغفل ومن رواية سفيان بن أبي زهير عن النبي صلى الله
عليه وسلم

Imam Muslim³⁹ narrated this addition, i.e. dog for guarding the farm, from the narration of Ibn Mughfal, and from the narration of Sufyaan Ibn Abee Zuhair from the Prophet (ﷺ).

وذكرها أيضا مسلم من رواية بن الحكم واسمه عبد الرحمن
بن أبي نعم البجلي عن بن عمر فيحتمل أن بن عمر لما
سمعها من أبي هريرة وتحققها عن النبي صلى الله عليه
وسلم رواها عنه بعد ذلك وزادها في حديثه الذي كان يرويه
بدونها

Imam Muslim also narrated from the narration of Ibn al-Hakam, and he is Abdul Rahmaan Ibn

³⁹ Abul Husayn Asakir ud-Deen Muslim bin al-Hajjaj bin Muslim al-Qushayri was born in the town of Nishapur in the Abbasid province of Khorasan, in present-day northeastern Iran. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (12/557) and said, “He is *al-Imam al-Kabeer, al-Hafidh*, the reciter, the authority, the truthful.” Among his teachers were Saeed bin Mansur, Abdullah bin Maslamah al-Qa’nabi, al-Dhuhali, al-Bukhari, Ibn Maeen, Yahya ibn Yahya al-Neesaburi al-Tamimi, and others. Among his students were al-Tirmidhi, Ibn Abee Hatim al-Razi, and Ibn Khuzaymah, each of which wrote works on *hadith* as well. He has authored number of works. Some of his famous books are *Saheeh Muslim, Kitab al-Kunaa, Kitab al-Munfaridaat, Kitab at-Tamyeez* and so on. He was upon *Madhab* of *Ahlul hadith* in *Fiqh*. He was not follower of *Hanafi, Shafi, Maliki or Hanbali Madhab*. Ibn Taymiyyah was asked as recorded in *Majmoo al-Fataawa* (20/40), if the scholars of *hadith* like al-Bukhari, Muslim were followers of any *Madhab*, he replied: “al- Bukhaari and Abu Dawood were Imams and *Mujtahid* in *Fiqh*. As for Imam Muslim, Tirmidhi, Nasaa’ee, Ibn Majah, Ibn Khuzaymah, Abu Ya’la, al-Bazaar and others then they were on the *Madhab* of *Ahlul Hadith*, they did not do *Taqleed* of any particular scholar, nor were they *Mujtahid Mutlaq*.” Ibn Hajr said about him in *Taqreeb at-Tahdheeb* (no. 6623), “He is *Thiqah, Hafidh, al-Imam*, the author, the scholar of *Fiqh*..”. He died in the year 261 A.H.

Abu Nam al-Bajlee, from Ibn `Umar. So it could be that when Ibn Umar heard it from Abu Hurairah, and verified it to be from the Prophet (ﷺ), he also started narrating it from (or attributing it to) the Prophet after that, and added (this addition) to the narration which he earlier used to narrate without it.

ويحتمل أنه تذكر في وقت أنه سمعها من النبي صلى الله عليه وسلم فرواها ونسيها في وقت فتركها والحاصل أن أبا هريرة ليس منفردا بهذه الزيادة بل وافقه جماعة من الصحابة في روايتها عن النبي صلى الله عليه وسلم ولو انفرد بها لكانت مقبولة مرضية مكرمة

Or it could be that he remembered it at some point of time to be from the Prophet (ﷺ) so he narrated it; and when he forgot, he stopped narrating it. In the end, Abu Hurairah was not alone in narrating with this addition, but rather, there were a group of companions who narrated this from the Prophet (ﷺ). Even if he were alone in narrating it, it would still be accepted - pleasingly and honorably.

Thirdly; Ibn Umar praised Abu Hurairah and mentioned him in high regard as a great memorizer of *ahadith*.

Imam Abdur Razzaq reported an authentic narration in his *Al-Musannaf* no.8342 that Ibn Umar said:

عمر خير مني، وأبو هريرة خير مني

“Umar is better than me and Abu Hurairah is better than me.”

It is reported in *Jaami at-Tirmidhi* (no.3836) with an authentic chain of transmission:

عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ يَا أَبَا هُرَيْرَةَ أَنْتَ كُنْتَ
الَّذِينَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْفَظُنَا لِحَدِيثِهِ

“Ibn Umar said to Abu Hurairah: You used to stick to the Messenger of Allah (ﷺ) most out of all of us, and you used to best memorize his *Ahadith* out of us.”

Imam Ibn Saad narrated in his *at-Tabaqat al-Kubra* (4/340) with an authentic chain:

قال: كنت مع ابن عمر في جنازة أبي هريرة , وهو يمشي
أمامها , ويكثر الترحم عليه , ويقول: كان ممن يحفظ حديث
رسول الله صلى الله عليه وسلم على المسلمين

Naafi said: We were with Ibn Umar in the funeral of Abu Huraira, he (Ibn Umar) was walking in front of funeral and invoked Allah's abundant mercy on him(Abu Hurairah) and said: He used to be one of those who took the responsibility for learning the *ahadith* of Messenger of Allah (ﷺ) by heart and teaching them to Muslims.

From the above, it is very clear that Goldziher's "evidence" is as fragile as spider's web.⁴⁰

⁴⁰ For detailed refutation of Goldziher's accusation on Imam Zuhri, refer: *Studies in Early Hadith Literature* by Dr. Mustafa Azami from page 278 to 289 and *The Sunnah, its role in Islamic legislation* by Dr. Mustafa Sibae page 271 to 300.

Did Umar accuse Abu Hurairah of Lying? A Refutation of Daniel Brown

Daniel Brown said in this book “*Rethinking Tradition in Modern Islamic Thought*” page 86: “Umar called Abu Hurairah a liar”.

I say:

Firstly; This is a sheer lie ascribed to Umar (may Allah be pleased with him). This statement is not found in any reliable source.

It is found in *Shi'ite* source *Sharh Nahj al-Balagha* (4/67) by Ibn Abi al-Hadeed. Ibn Abi al-Hadeed *Shi'ite Mu'tazili* who is not reliable in narrations.

Secondly; It is from the core beliefs of *Shia* to have animosity against companions in general and Abu Hurairah in particular.

Thirdly; Ibn Abi al-Hadeed quotes from Abu Jafar al-Iskafi, a *Shi'ite Mu'tazili* who is unreliable in narrations.

Fourthly; Abu Jafar Al-Iskafi died in 240 A.H as reported by Khateeb al-Baghdadi in *Tareekh al-Baghdad* (5/16). He relates this incident without

chain of narration. Thus is a continuous gap from Al-Iskafi to Umar.

Fifthly; Umar accepted *ahadith* quoted by Abu Hurairah and did not reject his testimony.

Imam al-Bukhari narrated in his *Saheeh* (no. 5946):

عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَيْ عُمَرُ بِامْرَأَةٍ تَشْتِمُ فَقَامَ فَقَالَ أَنْشِدُكُمْ
بِاللَّهِ مَنْ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْوُشْمِ
فَقَالَ أَبُو هُرَيْرَةَ فَقُمْتُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا سَمِعْتُ. قَالَ
مَا سَمِعْتُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا
تَشْتِمَنَّ وَلَا تَسْتَوْشِمَنَّ "

“Narrated Abu Huraira: A woman who used to practise tattooing was brought to Umar. `Umar got up and said, "I beseech you by Allah, which of you heard the Prophet (ﷺ) saying something about tattooing?" I got up and said, "O chief of the Believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.'”

Sixthly; Grandsons of Umar, Salim bin Abdullah bin Umar and Asim bin Abdullah bin Umar

narrated many *ahadith* from Abu Hurairah as recorded in famous books of *hadith* with authentic chains.

Did Aisha call Ibn Umar a Liar? A Refutation of Gautier Juynboll

Gautier Juynboll alleged in his book *Muslim Tradition* page 193: “A'isha called Ibn 'Umar a liar”

He provided reference for this claim in the footnote as: “Jami Ibn Abd al Barr, II, p.155; Rabee b. Habib’s Jami II pp.35 of.”

I say:

It is reported in *Jaami Bayaan al-Ilm wa Fadhlhi* (no. 2149)

وَحَطَّاتُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا ابْنُ عُمَرَ فِي عَدَدِ عُمَرَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Aisha (may Allah be pleased with her) declared Ibn Umar (may Allah be pleased with him) to be mistaken on the issue of the number of *Umrahs* performed by the prophet (ﷺ).”

The quoted text in the original Arabic does not remotely suggest that Aisha (may Allah be pleased with her) accused Ibn Umar (may Allah be pleased with him) of being a liar. This claim made by Juynboll is a falsehood and deception. As for Aisha's statement that Ibn Umar made a

mistake on the aforementioned issue, it is known that Aisha corrected various Companions of the Prophet. Imam Badruddin Muhammad bin Bahadur az-Zarkashee has compiled and commented on all the instances where Aisha provided corrections to the statements of the Prophet's Companions in his work titled *"al-Ijaba li Irad ma Istadraakahu 'Aa'ishah 'ala -Sahaabah"*.

Note: Book of Rabee bin Habeeb is fabricated. It is spurious book which does fulfill conditions of authentication. Refer to chapter "Answering Juynboll in his argument against Mustafa Azami and Sezgin regarding authenticity of manuscripts."

Was Veracity of Sahabi Samura Doubted? A Reply to Juynboll

Gautier Juynboll alleged in his book *Muslim Tradition* page 193: “Once Samura b. Jundub’s veracity was doubted.” In the footnote, he provided reference as “Ibn Abd al Barr, Jami, II, p.154 (5th line from the bottom).”

I say:

Firstly; The narration is present in *Jaami Bayan al-Ilm wa Fadhlili* (no.2148) of Ibn Abdul Barr without chain of narration. The ruling on the narrations without *Isnaad* is that, it is baseless. Thus it does not carry any weight in academic circles.

Secondly; The incident is recorded in famous books of *hadith* with slightly different wordings and all these narrations are declared weak by scholar of *hadith* al-Albani in his *Irwa al-Ghaleel* (no.505) with evidences.

Thirdly; even if it is authentic, it does not prove that veracity of Samura bin Jundub was doubted. I will present here, a narration with the

chain reported in *Sunan Abu Dawood* (no.777), which will give clear picture of the incident.

قَالَ سَمُرَةُ حَفِظْتُ سَكَتَيْنِ فِي الصَّلَاةِ سَكَنَةً إِذَا كَبَّرَ الْإِمَامُ
حَتَّى يَقْرَأَ وَسَكَنَةً إِذَا فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ
الرُّكُوعِ قَالَ فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ قَالَ فَكَتَبُوا فِي
ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أَبِي فُصْدٍ سَمُرَةَ .

“Samurah bin Jundub said: I remember two period of silence in prayer, one when the *Imam* said the *Takbeer*; and one when he finished reciting the *Fatihah* and the *Surah* when he was about to bow. But Imran bin Husayn took it as something strange. So they wrote about it to Ubayy (bin Kaab) in Medina. He verified the statement of Samurah (that it is truth).”

This clearly proves that veracity of Samura was never doubted, rather it was a matter of confusion which was clarified by Ubayy bin Kaab.

Are statements of Fuqaha raised to the level of Hadith? A Refutation of Juynboll's Theory

Gautier Juynboll said in "*Muslim Tradition*" page 15:

"However, during the first few decades after the Prophet's death legal thinking was predominantly the occupation of individuals (among whom were, as we have seen above, the first *Qadis*) who, rather than look back at the examples already set by others developed their own ideas, of what was prohibited and what permissible."

He continued on same page: "The same can be said of the first few great legal minds which Islam has produced. For example, Sa'id b. al-Musayyab (d. 94/713) was known during his lifetime as the greatest expert in *fiqh* matters. Many traditions, later appearing in collections with *isnads* containing his name, can be traced also in other sources as utterances of himself that do not go back to persons older than himself."

He said on page 17: “*halal wal haram*, if any, must have been extremely limited in scope and were mainly the products of individual judgement on the part of the first legal minds Islam produced; later these juridical opinions seem to have been remoulded into *hadiths* going back to the prophet.”

From page 15, he gives examples of the statements attributed to early *Fuqaha* (Jurists) in one report and attributed to Prophet (ﷺ) in another report.

I say:

Firstly; Juynboll provides no proof that it was later ascribed to Prophet (ﷺ). In his examples there is not even a trace of evidence that it was attributed to Prophet (ﷺ) later on.

Secondly; It is known fact that *Fuqaha* from *Sahabah* and *Tabi'een* used to give *fataawa* based on *ahadith* of Messenger of Allah (ﷺ) as we have

proven previously. This is clearly explained from the narration below.

In a narration reported by Ibn Abee Shaybah in his *Musannaf* (no.22990) with an authentic chain:

عن شريح، أن عمر بن الخطاب رضي الله عنه، كتب إليه: " إذا جاءك شيء في كتاب الله فاقض به، ولا يلفتك عنه الرجال، فإن جاءك أمر ليس في كتاب الله فانظر سنة رسول الله صلى الله عليه وسلم فاقض بها، فإن جاءك ما ليس في كتاب الله، وليس فيه سنة من رسول الله صلى الله عليه وسلم، فانظر ما اجتمع الناس عليه فخذ به، فإن جاءك ما ليس في كتاب الله، ولم يكن فيه سنة من رسول الله صلى الله عليه وسلم، ولم يتكلم فيه أحد قبلك فاختر أي الأمرين شئت: إن شئت أن تجتهد برأيك وتقدم فتقدم، وإن شئت أن تتأخر فتأخر، ولا أرى التأخر إلا خيرا لك

Qadee Shurayh said that Umar bin al-Khattab wrote to him saying: 'If your presented with any issue that (the ruling) is in the Quran than make your judgment with it and pay no attention to what the people say or think, and if you're presented with any issue that is not mentioned in the Quran then look in the Sunnah of Allah's Messenger (ﷺ) and make your judgment with it.

And if you are presented with any issue that is not mentioned in the Quran, nor the Sunnah then look into what people have agreed upon and take from it. And if you are presented with any issue that is not mentioned in the Quran, nor the Sunnah and no one who preceded you spoke about the issue; then choose one of these two choices: If you want to exert your efforts with personal opinion and become one who gives verdicts then do so, If you want to leave it off , then leave it. And I see that leaving this off is better for you.”

Thirdly; The fact that one legal maxims is ascribed to number of *Tabi'een* is a proof that it has originated from the Prophet (ﷺ) and not their personal judgements which was later attributed to Prophet (ﷺ).

Fourthly; It is a well known fact that *Sahabah* or *Tab'een* used to relate a *hadith* on the authority of the Prophet (ﷺ) on one occasion and give it as a

fatwa (legal verdict) on another, without mentioning the Prophet (ﷺ). Many such examples are present in *Musannaf Abdur Razzaq* and *Musannaf Ibn Abee Shaybah*.

Fifthly; There are numerous narrations from *Tabi'een* which proves that they despised giving legal verdicts based on personal judgements. They gave verdicts based on *ahadith* of Messenger of Allah (ﷺ) or based on statements of *Sahabah*.

1) Juynboll mentioned Imam Saeed bin Musayyib in his example, where as he did not even have his own opinion. Imam Ibn Abdul Barr narrated in his *Jaami Bayan al-Ilm wa-Fadhlihi* (no.1423) with an authentic chain:

الأَوْزَاعِيُّ، يُحَدِّثُ عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ سُئِلَ عَنْ شَيْءٍ، فَقَالَ:
«اِخْتَلَفَ فِيهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا
رَأَى لِي مَعَهُمْ» قَالَ ابْنُ وَضَّاحٍ: هَذَا هُوَ الْحَقُّ. قَالَ أَبُو عُمَرَ:
مَعْنَاهُ أَنَّهُ لَيْسَ لَهُ أَنْ يَأْتِيَ بِقَوْلٍ يُخَالِفُهُمْ جَمِيعًا بِهِ

“Al-Awzaee narrates from Ibn Al-Musayyib that he was asked about something, so he replied: The companions of the Messenger of Allah (ﷺ) differed (upon this matter) and I do not have an opinion. Ibn Waddah said: This is the truth. Abu Umar said: He means to say that it is not for him to come with a statement that contradicts all their statement.”

2) He mentioned Urwah bin Zubair in his example, see what his son Hisham, great scholar of *hadith* said about his methodology.

Imam Yaqoob bin Sufyan narrated with an authentic chain of transmission in his *Al-Marifah wat-Tareekh* (1/550):

هَيْشَامُ بْنُ عُرْوَةَ قَالَ: مَا سَمِعْتُ أَبِي يَقُولُ فِي شَيْءٍ قَطُّ بِرَأْيِهِ

“Hisham bin Urwah said: I have never heard my father give decision on any matter based on his opinion (personal judgement).”

3) Juynboll mentioned Ikrimah in his example.

Imam Yaqoob bin Sufyan narrated with an authentic chain of transmission in his *Al-Marifah wat-Tareekh* (2/10):

مَا قُلْتُ بِرَأْيِي إِلَّا فِي ثَنَتَيْنِ

“I did not speak on any matter based on my personal opinion except two..”

4) He mentioned Ataa bin Abee Rabah in his example.

It is reported in *Sunan ad-Darimi* (no.108) with an authentic chain:

عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: سُئِلَ عَطَاءٌ عَنْ شَيْءٍ فَقَالَ: " لَا أَدْرِي، قَالَ: قِيلَ لَهُ: أَلَا تَقُولُ فِيهَا بِرَأْيِكَ؟ قَالَ: إِنِّي أَسْتَحْيِي مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يُدَانَ فِي الْأَرْضِ بِرَأْيِي

“From Abdul Aziz bin Rufay, who said: Ataa was asked about a matter. He (Ataa) replied: I do not know. He said: It was said to him: Why don't you answer based on your personal judgement. He (Ataa) replied: Verily I feel shy from Allah, The

Mighty and The Majestic to judge on this earth based on personal opinion.”

5) Imam Yaqoob bin Sufyan narrated with an authentic chain of transmission in his *Al-Marifah wat-Tareekh* (2/280):

أَبُو هِلَالٍ قَالَ: سَأَلْتُ قَتَادَةَ عَنْ مَسْأَلَةٍ فَقَالَ: لَا أَدْرِي. فَقُلْتُ:
بِرَأْيِكَ. قَالَ: مَا قُلْتُ بِرَأْيِي مُنْذُ أَرْبَعِينَ سَنَةً

“Abu Hilaal said: I asked Ataa about an issue, he said: I don’t know. So I said: Give your opinion. He said: I have not spoken anything based on opinion for forty years.”

Likewise, there are countless examples from *Tabi’een* which shows that they based their judgements based on Quran and Hadith, despising personal opinions without evidence from Sunnah.

Critical assessment of Juynboll's theory of Age-trick

Juynboll said in *Muslim Tradition* page 46: “I have developed the theory that lying about one's year of birth must have been common practice. Living conditions in seventh and eighth century Iraq cannot have been easy and simply do not admit of the supposition that the vast majority of tradition transmitters died at an age considerably more advanced than the average age reached by males living in the twentieth century in, for example, the West. This deceit is what I have come to call the 'age trick'; it deserves, I think, a short digression, because so many Iraqi Successors as well as later transmitters, also from other centres, resorted to it.”

He continued, “The credulity on the part of the living when confronted with the age which elderly people claimed to have reached is attested in the tarjama of the famous Companion Ammar b. Yasir. There it is reported that 'everybody agreed' that when he finally met his end,

fighting at the side of 'Ali at Siffin(!) in 37/658, he was ninety-three years old. But lying about one's age cannot have been all that difficult.”

I say:

Firstly, the burden of proof lies upon the claimant. Juynboll does not provide any concrete evidence that the individuals he discusses lied about their age. The lack of direct proof to substantiate this claim suggests a potential logical fallacy of incomplete evidence.

Secondly, Juynboll's book appears to exhibit the logical fallacy of cherry-picking evidence. By selectively focusing on scholars of hadith who lived for extended periods, while overlooking others, the analysis may present an incomplete and potentially biased representation of the historical context. The rationale for this selective approach is not clearly articulated, raising questions about the comprehensiveness and objectivity of the scholarly inquiry.

Thirdly; On contrary there are number of scholars of *hadith* who died in their forties and fifties? For example,

- 1) Umar bin Abdul Azeez died at the age of 40. (Siyar Alam al-Nubala (5/114).
- 2) Yahya bin Abbad died at the age of 36. (Al-Jarh wa al-Tadeel 9/173).
- 3) Abu Usamah Zayd bin Abi Unaysah al-Jazari died at the age of 36 as Hafidh Ibn Hajr mentioned in *Taqreeb at-Tahdheeb* (no. 2118). He is the reported in famous six collections of Hadith.
- 4) Saeed bin Jubair died at the age of 49. It is mentioned in *Al-Muhaddith al-Fasil* (1/357) that Abdullah bin Saeed bin Jubair said; his father, famous scholar Saeed bin Jubair died at the age of 49.
- 5) Sufyan bin Ziyad al-Basari al-Ra's, one of the Huffadh died in his youth. (Al-Jarh wa al-Tadeel 4/230).

- 6) Ibrahim bin Yazeed bin Qais an-Nakhaee died at the age of 50 as Hafidh Ibn Hajr mentioned in *Taqreeb at-Tahdheeb* (no. 270).
- 7) Ibrahim bin Yazeed at-Taymee died before age of 40 as ad-Dhahabi mentioned in *Siyar Alam an-Nubala* (5/61).
- 9) Qatadah bin Di'amah as-Sadusi died at the age of 56 as mentioned by Ibn Hajr in *Tahdheeb at-Tahdheeb* (8/355).
- 10) Ibrahim bin Khalid al-Marwazi al-Butaytee, one of the Huffadh whose precision and skill in Hadith was similar to Abu Zurah al-Razee and al-Bukhari died in his youth. (*Siyar Alam an-Nubala* (12/76).
- 11) Abu Muhammad Qasim bin Thabit, the famous scholar of Hadith and Fiqh died in his youth. (*Siyar Alam an-Nubala* (14/563).
- 12) Abdullah bin Muzahir al-Asbahani, the famous Hafidh of Hadith died in his youth. (*Zikr Akhbaar Asbahan* of Abu Nuaym al-Asbahani (2/33)).

13) Ahmed bin al-Hussain Badeeuzzaman al-Hamzani died at the age of 40 (Irshaad al-Areeb 2/161).

14) Muhammad bin Yusuf al-Andalusi died at the age of 28. (al-Sila (2/472) of al-Daani).

15) Abul Qasim Muhammad bin Yahya died at the age of 32. (al-A'lam of Zirkalee (7/135).

There are many such examples. So Where is this “age-trick” ?

Fourthly; Many orientalists died at an advanced age and some are still alive at very advanced age. For example;

- 1) Orientalist Bernard Lewis died at the age of 10.
- 2) Gautier Juynboll died at the age of 75.
- 3) Nabia Abbott died at the age of 90.
- 4) Michael Allan Cook is 84 years old and still alive.

Fifthly, upon reviewing the biographies of Hadith narrators, it is observed that the average lifespan was approximately 70 years, which is considered a normal longevity. Furthermore, a notable point is that the scholars who lived longer were able to achieve prominence and become renowned for their dissemination of Hadith, in contrast to those who passed away at a younger age.

Refutation of Norman Calder's Conclusion of Feline Hadith based on Theory of Argumentum e Silentio

Norman Calder⁴¹ in his book *Studies in Early Muslim Jurisprudence* page 24-26, commenting on the *hadith* of the cat's lapping of the water says: "In the text of the *Mudawwana*, it was possible to detect that a juristic problem arose when the condemnation of predatory (wild) animals as conveyors of pollution was generalized to cover also the household dog (and cat). The response, initially casuistic, and focused on the dog, took the form of a category explanation based on the assertion that household animals constituted a category relevantly different from predatory (wild) animals. There was, however, embarrassment in the face of a Prophetic *hadith*,

⁴¹ Norman Calder was a British orientalist. In 1969 Calder went to Wadham College, Oxford, and received a first in Arabic and Persian language in 1972. Then he went to the Middle East for four years where he worked as an English teacher. Back in Britain, he joined the School of Oriental and African Studies SOAS in London and made his Ph.D. under John Wansbrough. In 1980 he went to the University of Manchester to the Department of Middle Eastern Studies. There, he was Senior Lecturer in Arabic until his death. Calder concentrated on Islamic Law in the early times of Islam. He died in the year 1998 C.E.

alluded to but not cited in the *Mudawwana*, which proposed an extreme condemnation of dogs as particularly polluting. This *hadith* about the cat is clearly a response to the same problem. It is charmingly circumstantial, it avoids the contentious dog, and yet it points firmly towards the fact that the cat here is to be seen as representative of a category, namely that of animals which are habitually around human beings. It is clear that this represents a juristic advance on the situation reflected in the *Mudawwana* in two respects. First, and simply, it makes a clear statement of a category distinction and thereby transcends some of the confusion that has crept into the *Mudawwana*. And secondly, it responds to a Prophetic *hadith* in the only form in which an authoritative response could be made, namely in the form of another Prophetic *hadith*. It is inconceivable that this *hadith* could have been made available by Malik, in or before 179, with the backing of Prophetic authority and in a situation where Prophetic authority counted, and yet not have affected the

text of the *Mudawwana*, which exhibits after all not only a need for authority on this matter but also a broad concern to gather all relevant material. The elevation of Prophetic authority is a marginal feature of the *Mudawwana*; it was the continued development and ultimate ascendancy of this principle- after the completion of the *Mudawwana*- that led to the emergence and formulation of this *hadith*, and its incorporation into a canonical work associated with the city of Cordoba.”

In his analysis, Calder concludes that the Hadith regarding the cleanliness of water leftover by cats was likely not known during Malik's time, as it does not appear in Malik's *Mudawwana*. Consequently, Calder believes that this Hadith was later inserted into Malik's Muwatta. Calder's conclusion is based on the principle of *argumentum e silentio*, which is extensively utilized by the scholar Joseph Schacht in his book on the origins of Muhammadan jurisprudence. Schacht explains this principle as follows in page 140,: "The best way of proving that a tradition did not

exist at a certain time is to show that it was not used as a legal argument in a discussion which would have made reference to it imperative, if it had existed."

The *hadith* of cat in *Muwatta* which is being referred above is present in *Muwatta Imam Malik* (no.13) with an authentic chain of transmission.

حَدَّثَنِي عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ أَبِي عُبَيْدَةَ بْنِ فَرَوَةَ، عَنْ خَالَتِهَا، كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ - وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - أَنَّهَا أَخْبَرَتْهَا أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هَرَّةً لَتَشْرَبَ مِنْهُ فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَأَنِي أَنْظُرُ إِلَيْهِ فَقَالَ أَتَعْجَبِينَ يَا ابْنَةَ أَخِي قَالَتْ فَقُلْتُ نَعَمْ . فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّهَا لَيَسَتْ . " بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ أَوْ الطَّوَّافَاتِ

“Yahya related to me from Malik from Ishaq bin Abdullah bin Abi Talha from Humayda bint Abi Ubayda bin Farwa that her maternal aunt Kabsha bint Kab bin Malik, who was the wife of

the son of Abu Qatada al-Ansari, told her that once Abu Qatadah was visiting her and she poured out some water for him to do *wudhoo* with. Just then a cat came to drink from it, so he tilted the vessel towards it to let it drink. Kabsha continued, He saw me looking at him and said, 'Are you surprised, daughter of my brother?' I said, 'Yes.' He replied that the Messenger of Allah (ﷺ), said, cats are not impure. They intermingle with you .” Yahya said that Malik said, “There is no harm in that unless one sees impurities on the cat's mouth.”

Apart from *Muwatta*, this *hadith* is reported in number of books of *hadith* with authentic chain of transmissions. It is reported in *Musannaf Abdur Razzaq* (no. 353), *Sunan ad-Darimi* (no. 763), *Sunan Ibn Majah* (no. 367), *Sunan Abu Dawood* (no. 76), *Sunan Tirmidhi* (no. 92), *Sunan al-Kubra an-Nasa'ee* (no. 63), *Sunan an-Nasa'ee* (no. 68), *Saheeh Ibn Khuzaymah* (no. 104), *Sharh Mushkil al-Athaar* (no. 2655), *Saheeh Ibn Hibban* (no. 1299) and *Marifah as-Sunan wal-Athaar lil Bayhaqee* (no. 1770).

Firstly, the conclusion-based theory of argumentum e silentio can be fallacious and illogical. Harald Motzki has refuted the common applications of argumentum e silentio. In his articles, Motzki has criticized the adoption of this concept and presented several examples which demonstrate that the conclusions based on this theory can be hazardous. Motzki in his article “*The Musannaf of Abd al-Razzaq al-San’ani as a source of Authentic ahadith of the first Islamic century*” page 9, wWhile analyzing the history of Ibn Juraij from 'Ata, Motzki concluded that the scholars in the early days of Islam did not always feel obliged to cite all the details of the hadith, even though they were aware of it. Similarly, the fact that a scholar does not mention a particular hadith may be because they do not know it. This does not mean that these ahadith do not exist at all. Eventually, the sources that we have are not complete but fragmented. Therefore, the emergence of a *hadith* in recent *hadith* collections that are not found in the collection of the older

ahadith should not be understood that these *ahadith* are fabricated.

This theory is also criticized by Dr Mustafa Azami in his book *On Schacht's origins of Muhammadan Jurisprudance* page 118 and in detail by Zafer Ishaq in his book *The Authenticity of traditions: A critique of Joseph Schacht's argument e silentio* pages 51 to 61.

Secondly, Calder's arguments regarding the dating of Malik's Muwatta are highly fragile and based on conjectures. His claims about the dating of the text have been refuted in detail by Motzki in "The Prophet and the Cat: On Dating Malik's Muwatta and Legal Traditions" and by Wael B. Hallaq in his treatise "On Dating Malik's Muwatta".

Thirdly, teachers would often inquire about their students' reputations as hadith collectors. If a teacher did not include a particular hadith in their work, it does not necessarily mean that later scholars fabricated it, as it may have simply been

unavailable to the teacher at the time. This can be understood from a report in *Hilyatul Awliya* (9/170) with an authentic chain, Imam ash-Shafiee (teacher) said to his student Ahmad bin Hanbal, “O Abu Abdullah, you know more authentic narrations than us, so if there is an authentic narration then inform me (about it) so that I can follow it, no matter if it is *Koofi*, *Basari*, or *Shaami* (report).”

Fourthly, We have numerous manuscripts of *Muwatta* and it fulfills the stringent conditions of validating the manuscripts. Refer to chapter of this book “*Answering Juynboll in his argument against Mustafa Azami and Sezgin regarding authenticity of manuscripts*”. It is beyond shadow of the doubt that *Muwatta* was authored by Imam Malik.

Fifthly, there have been more than 100 students of Imam Malik who had transmitted his work, *Muwatta*, whose locality has been distributed from far places in the east to the countries in the west, and the book has reached us through *tawaatur* (mass transmission).

Sixthly, *Mudawwana* is not a book of Imam Malik, it is not even book of *hadith*.

Seventhly, *Mudawwana* does not fulfill the conditions of validating a book. It is ascribed to Ibn Sahnun, whose memory was criticized as mentioned by Ibn Hajr in *Leesan al-Meezan* (3/8).

Eighthly, It is ascribed to Ibn Sahnun without any chain, i.e., there is no chain from *Nasikh* (writer of manuscript) till Ibn Sahnun. Thus book is darkness upon darkness.

Ninthly, Imam ad-Dhahabi mentioned in *Siyar Alam an-Nubala* (14/205) that Imam Abu Uthman Saeed bin Muhammad al-Maghribi wrote a refutation of this book *Mudawwana*.

Based on all the points above, it is clear that the claim of Calder is baseless, based on conjectures. Allah said in the Quran (4:157) about christians “They have no (certain) knowledge, they follow nothing but conjecture.”

Critical Review of Melchert's Claim about al-Shāfiʿī's Opportunism

Christopher Melchert⁴² said about al-Shafiee: I have alleged before that al-Shāfiʿī did not himself practise hadith criticism. Rather, he periodically invokes the opinions of unnamed experts when he wants to reinforce or diminish the authority of a hadith report as it supports or contravenes his position. This is not an invariable rule, but when he departs from it to discredit some hadith report going against his proposed rule, he sounds as opportunistic as al-Ṭahāwī a century later. For example, he quotes two hadith reports in favour of raising the hands repeatedly during the ritual prayer, not only at the opening, then says, “We

⁴² Christopher Melchert is an American professor and researcher in Islamic Studies, specializing in Islamic sciences, movements, and institutions, particularly of the ninth and tenth centuries CE. He is a prolific author, widely recognized for his foundational research on early Islamic jurisprudence, hadith, and Islamic institutions. He spent over two decades teaching at Oxford University before retiring in October 2023. His work focuses primarily on the major religious and intellectual movements of the ninth and tenth centuries, offering crucial insights into how classical Sunni Islam organized its legal and doctrinal schools. Melchert received his PhD in History (1992) from the University of Pennsylvania. His dissertation was later published as a book titled *The Formation of the Sunni Schools of Law* by Brill Publishers in Leiden.

have left, concerning these hadith reports, whatever hadith contradicts them, for they have more reliable asānīd, being numerous. What is numerous is more worthy of being preserved than what is just one.” He goes on to anecdotal evidence from Sufyān b. ‘Uyayna that the Medinese authority Yazīd b. Abī Ziyād related a hadith report about raising the hands one way in Medina, with a crucial addition in Kufa. Indeed, it seems likely that traditionists felt pressure to produce hadith supporting local ways. What seems unlikely to the modern critic is that this happened only in Kufa, not other centres as well. (Christopher Melchert, "The Theory and Practice of Hadith Criticism in the Mid-Ninth Century," in: *Islam in the Year 250: Studies in Memory of G.H.A. Juynboll*, p. 90.)

I say:

Melchert advances four interlocking claims:

- 1: That al-Shāfiʿī did not himself practice hadith criticism.
- 2: That he delegated criticism to unnamed experts, using this opportunistically (to strengthen what agreed with him and undermine what opposed him).
- 3: That when he does practice criticism himself, he is as opportunistic as al-Ṭaḥāwī.
- 4: That his argument on raising the hands is the evidence: a crude appeal to *majority*, combined with a narrative hinting at a local Kufan fabrication—something the modern critic knows was happening everywhere.

Each of these claims is either factually wrong, an anachronistic imposition of later methods onto an earlier period, or logically self-defeating.

1) The Chosen Example Refutes the "Unnamed Experts" Claim

This is the most serious problem in Melchert's argument. He cites, as evidence for al-Shāfi'i "invoking unnamed experts," a text in which al-Shāfi'i explicitly *names* his source: **Sufyan bin Uyayna**, the greatest living hadith critic in the Hijaz at that time, and later one of the pillars of the science of *ʿilal* (hadith defects). The very example chosen to prove reliance on the anonymous instead documents reliance on the highest specialized authority available.

Nor was this an isolated instance. Al-Shāfi'i names Malik, Sufyan bin Uyayna, Yahya bin Saeed al-Qattan, Abdurrahman bin Mahdi, and others; in *al-Risāla* and *Ikhtilāf al-Ḥadīth* he

identifies the specific narrator whose accuracy or continuity of transmission is in question. His general formulas, “the people of knowledge in hadith,” “those from whom we preserve [reports],” “the people of retention”, belong to the conventions of juristic writing, functionally equivalent to a contemporary jurist saying “linguists agree.” Reading stylistic economy as epistemic evasion is simply a category error.

To be fair, al-Shāfi‘ī was not a professional specialist in *ʿilal*: he did not compile works on biographical criticism (*rijāl*), nor did he systematically collect variant transmission paths (*turuq*); his attention to chains of transmission was instrumental, serving juristic argumentation.

2) He Did Not "Delegate" Criticism: He Formulated a Theory of It

The claim that he “did not practice” criticism cannot withstand *al-Risāla*, in the sections establishing the conditions for accepting a

solitary report (*khabar al-khāṣṣa*), where he sets out the requirements for an acceptable narrator:

- Trustworthy in his religion, known for truthfulness;
- Knowledgeable of what alters the meanings of hadith, hence his aversion to paraphrase (*riwāya bi-l-maḥnā*) by those unqualified for it;
- Reliable in memory if transmitting from memory, or in preserving his written text if transmitting from a book;
- Consistent with those who shared his teachers when they transmitted, this is *mutābaʿa* (corroboration), the very essence of *ʿilal* work;
- Free of concealment of defects in transmission (*tadlīs*), with an unbroken chain back to the Prophet ﷺ.

This is not a jurist borrowing knowledge; it is the earliest systematic statement of the criteria that al-Bukhari, Muslim, Ibn Abi Ḥatim, and al-Daraqutnī would later apply extensively. The man accused of never practicing criticism is the one who wrote its constitution, then argued against the Medinans over the rejection of *marāsīl* (reports with broken chains) except under strict corroborating conditions. This is pure applied criticism, and it cost his own teachers dearly.

3) Melchert Misidentified the Narrator, and Therefore Misidentified the Defect

Yazid bin Abi Ziyad is **not** "the Medinan traditionist"; he is **Yazid bin Abi Ziyad al-Hashimi al-Kufi**, client of the Banu Hāshim, Kufan by residence, by transmission activity, and by reputation. The structure of Sufyan's account is, moreover, the reverse of what was reported: Sufyan heard him transmit the hadith of al-Barā' bin Azib without the phrase "then he did not

repeat it,” then found the addition appended after he had been *prompted/fed* it (*lūqqina*), the classic hallmark of a narrator whose memory had deteriorated.

The conclusion is decisive: al-Shāfi‘ī’s objection is not that “Kufans fabricate hadith to support their custom,” but a technical defect concerning one specific narrator: an insertion/addition entered the text through the prompting of a narrator with weak memory, evidenced by a documented discrepancy between two separate hearings.

This is the very heart of *ʿilal* methodology that Melchert claims he never practiced. As for the claim of “regional pressure” at the end of the passage, this is Melchert’s *own* inference, subsequently attributed to al-Shafi‘ī so as to be counted against him as inconsistency and narrow-mindedness.

4) History Vindicated That "Opportunistic" Judgment: The Critical Record on Yazid bin Abi Ziyad

If al-Shāfiʿī's weakening of this report were mere partisan opportunism, his judgment should appear anomalous against the verdict of those who came after him. In fact, his judgment became the consensus of the entire discipline, and what Sufyan bin Uyayna established, his named source was affirmed by critics across every school, region, and generation. Here is the record:

First: the origin of the defect, from Sufyan himself. Al-Shāfiʿī reported that Sufyan held that Yazid erred in this hadith, saying: "It is as if he was prompted with this phrase and so he adopted it," and that Sufyan did not credit Yazid with reliable memory [reported by al-Bayhaqī, *al-Sunan al-Kubrā* 2/76]. The defect, then, is prompting/coaching in a

narrator who was not known for retention, not a regional accusation.

Second: the same defect, prompting and memory decline is affirmed across successive generations of critics:

- **al-‘Ijlī:** “Acceptable in transmission, but later in life he would be prompted [with material],” and he ranked Yazid's brother Bard above him as a more elevated trustworthy narrator [*Tahdhīb al-Kamāl* 32/135; *Tahdhīb al-Tahdhīb* 4/413].
- **Muḥammad bin Sa’d:** “He was trustworthy in himself, but he became confused (*ikhtalaṭa*) late in life and produced strange material” [*Tahdhīb al-Tahdhīb* 4/413].
- **Ibn Ḥibban:** “He was truthful, but when he grew old his memory deteriorated and

changed, and he would be prompted with what he would be prompted with, so aberrant reports entered his transmission; what was heard from him before this decline is sound” [*Tahdhīb al-Tahdhīb* 4/413].

- **al-Daraqutni:** “He is not to be relied upon in the authentic collections; weak, errs frequently, and accepts prompting when prompted” [*Tahdhīb al-Tahdhīb* 4/413].
- **Ibn Hajar:** “Weak; he aged and changed, and began accepting prompting; he was also a Shīʿī” [*Taqrīb al-Tahdhīb* 1/1075], and he listed him among those “who changed late in life and were weakened on that account” [*Taʿrīf Ahl al-Taqdīs* 1/159].

Four centuries of criticism reproduce, verbatim in substance, Sufyān's diagnosis as reported by al-Shāfiʿī: a narrator who accepts prompting,

through which additions enter his transmitted text.

Third: concealment of defects (*tadlīs*), an additional defect. Al-Daraqutni, al-Ḥakim, and others described him as a *mudallis* [*Taʿrīf Ahl al-Taqdīs* 1/159].

Fourth: near-total consensus that he is not among those relied upon for legal argument:

Critic	Statement	Source
Shu‘ba	"He used to elevate suspended reports [to connected ones]"	<i>al-Jarḥ wa-l-Ta‘dīl</i> 1/156; <i>al-Kāmil</i> 9/163; <i>Ta hdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Ibn Maeen	"His hadith is not to be relied upon" (per al-‘Abbās al-Dūrī)	<i>al-Kāmil</i> 9/163; <i>Ta hdhīb al-Kamāl</i> 32/135
Ibn Maeen	"Weak in hadith"; asked to compare him to ‘Aṭā’ bin al-Sa’ib, he said "They are nearly equal"	<i>al-Kāmil</i> 9/163; <i>Ta hdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413

Ibn Maeen	"Not strong" (per Uthmān bin Saeed al-Darimi)	<i>al-Kāmil</i> 9/163; <i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Aḥmad bin Ḥanbal	"He was not a man of [reliable] memory"; elsewhere: "His hadith is not much"	<i>al-Kāmil</i> 9/163; <i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Ibn Mahdi	Grouped him with Layth bin Abī Sulaym and ‘Aṭā’ ibn al-Sā’ib, saying: "Layth is the best of them in my view"	<i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Ibn al-Mubarak	"Throw it away"	<i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413

al-Nasai	"Kufan, not strong"	<i>al-Kāmil</i> 9/163; <i>Tā hdhīb al-Tahdhīb</i> 4/413
Abu Hatim al-Razi	"Not strong"	<i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Abu Zura al-Razi	"Weak; his hadith is recorded but not relied upon"	<i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
al-Jawzajani	"I heard them weakening his hadith"	<i>al-Kāmil</i> 9/163; <i>Tā hdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
al-Bardiji	"He transmitted from Mujāhid, and there is doubt about his hearing from him; he is not strong"	<i>Tahdhīb al-Tahdhīb</i> 4/413

Ibn Khuzayma	"There is uncertainty in my heart about him"	<i>Tahdhīb al-Tahdhīb</i> 4/413
Ibn Adil	"One of the Shī'a of Kufa; despite his weakness, his hadith is recorded"	<i>al-Kāmil</i> 9/163; <i>Tahdhīb al-Kamāl</i> 32/135; <i>Tahdhīb al-Tahdhīb</i> 4/413
Ibn Qani	"He is weak"	<i>Tahdhīb al-Tahdhīb</i> 4/413
al-Hakim Abu Ahmad	"Abu Abdullah Yazid bin Abi Ziyad is not strong according to them"	<i>Tahdhīb al-Tahdhīb</i> 4/413
al-Bayhaqi	"Yazid bin Abi Ziyad is not strong"	<i>al-Sunan al-Kubrā</i> 2/25
Mughaltay	"Aberrant in hadith (<i>munkar al-hadīth</i>)"	<i>al-I'lām bi-Sharḥ Sunan Ibn Māja</i> 1/519

al-Dhahabi	"A Shi'i, learned, discerning, truthful, but poor in memory retention; not entirely discarded"	<i>al-Kāshif</i> 4/513
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Even more telling is the position of hadith masters toward specific reports attributed to him:

- **Waki bin al-Jarrah**, on the "Banners" hadith (Yazid from Ibrahim from Alqama from Abdullah): "It is nothing" [*Tahdhīb al-Tahdhīb* 4/413].
- **Abu Usama Ḥammad bin Usama**: "Even if he swore fifty solemn oaths, I would not believe him", regarding that specific hadith [*Tahdhīb al-Tahdhīb* 4/413].

This is criticism of a *single text* concerning a *single narrator*, exactly what al-Shāfiʿī did regarding the addition "then he did not repeat it": he did not dismiss the man entirely, but rejected the specific phrase that evidence showed to be an intrusion.

Fifth: what was said in his favor does not overturn the judgment, it confirms it. The strongest statements in his defense:

- **Aḥmad bin Salih al-Misri:** "Trustworthy; I am not pleased with those who criticize him" [reported by Ibn Shahin in *al-Thiqāt*, and from there in *Tahdhīb al-Tahdhīb* 4/413].
- **Yaqub bin Sufyan al-Fasawi:** "Even though they criticize him for his decline, he remains within [the bounds of] integrity and trustworthiness, though not on the level of al-Ḥakam or Mansur" [*Tahdhīb al-Tahdhīb* 4/413].

- **Abu Dawood:** "I do not know of anyone who abandoned his hadith entirely, though others are preferable to him" [*Tahdhīb al-Kamāl* 32/135; *Tahdhīb al-Tahdhīb* 4/413].
- **Jarir bin Abd al-Ḥamid:** "He had better memory than ‘Atā’ bin al-Sa’ib" [*Tahdhīb al-Kamāl* 32/135; *Tahdhīb al-Tahdhīb* 4/413].

Note the structure of these statements: al-Fasawī acknowledges the decline while ranking him below al-Ḥakam and Mansur; Abu Dawood prefers others over him; Jarir grants him merit only relative to another weak narrator. These are testimonies to *personal integrity* combined with *deficient precision*, precisely al-Shāfi‘ī's point of objection, since he did not accuse him of lying or fabrication, but of unreliable memory and susceptibility to prompting. Not one of these statements contradicts al-Shāfi‘ī's position; rather, they confirm it even as they intend to excuse him.

Sixth: the explanation involving Shī'ism and isolated transmission. Muḥammad bin Fudayl bin Ghazwan said: “He was among the great leaders of the Shia [*al-Kāmil* 9/163; *Tahdhīb al-Kamāl* 32/135; *Tahdhīb al-Tahdhīb* 4/413], similarly noted by Ibn Adi, al-Dhahabi, and Ibn Ḥajar. This is not in itself a discrediting factor for al-Shāfi'i or the majority of scholars, but it shows that the man was a sectarian center of gravity locally, and that whoever criticized him did not invent the criticism merely for the sake of the hand-raising question.

Seventh: Muslim's position on him. Muslim did not rely on him independently, but transmitted from him only in combination with others [*Tahdhīb al-Kamāl* 32/135], and mentioned him in his introduction among a category described as possessing “a reputation for probity and truthfulness alongside engagement with knowledge,” together with Ata bin al-Saib and Layth bin Abi Sulaym and their peers among the transmitters of tradition,

consistent with Ibn Mahdi's grouping of the three and his preference for Layth. Ibn Ḥajar noted that al-Nawawi erred in claiming that Muslim meant Ibn Abi Ziyad al-Dimashqi instead, "which contains an obvious problem" [*Tahdhīb al-Tahdhīb* 4/413]. The upshot: the author of the *Ṣaḥīḥ* does not authenticate him independently, and al-Daraqutni explicitly stated he is not to be relied upon in the authentic collections.

Eighth: his identification as Kufan, not Medinan, is settled among the specialists. Al-Nasaʿī said: "Kufan, not strong," and Ibn Adi and Ibn Ḥajar said: "Among the Shīʿa of Kufa." Ibn Ḥajar responded to al-Husayni, who had said "unknown," by saying: "Rather, he is well-known; he is the famous Yazid bin Abi Ziyad al-Kufi," citing as evidence that Aḥmad transmitted the ring-hadith from Ibn Uyayna from Yazid from Abu al-Kanud from Ibn Masud, and also via Shuba from Yazid bin Abi Ziyad from Abu Saad from Abu al-

Kanud, “thus it became clear that he is Ibn Abi Ziyad; Shu‘ba and Sufyan differed regarding the chain of the hadith on his authority” [*Taṣīl al-Manfa‘a* 2/382]. Notably, this passage establishes two things at once: his Kufan identity, and the fact that he was a point of disagreement in transmission chains between Shuba and Sufyan, meaning Sufyān held a distinct, settled view about him, which is precisely what al-Shāfi‘ī transmitted.

Conclusion: the judgment Melchert described as opportunistic originated with Sufyan bin Uyayna, and was then confirmed by Shu‘ba, Ibn al-Mubarak, Ibn Maeen, Aḥmad, Ibn Mahdi, Waki, Abu Usama, al-Jawzajani, al-Ijli, Ibn Saad, al-Nasai, Abu Hatim, Abu Zura, al-Bardiji, Ibn Khuzayma, Ibn Adi, Ibn Qani, al-Hakim Abu Ahmad, al-Daraqutnī, Ibn Hibban, al-Bayhaqi, al-Dhahabi, Mughaltay, and Ibn Hajar.

5) The Argument Is a Hierarchy of Preferential Criteria, Not an Appeal to Mere Majority

Melchert conflates three logically distinct arguments in his citation, treating them as a single crude appeal:

Criterion	Technical Content
"More reliably transmitted chains"	Superiority of chain of transmission: the report of Ibn ‘Umar via Salim/al-Zuhri–Malik, among the most solidly established chains in existence, against a solitary weak Kufan.
"Because they are more numerous"	Corroboration, not voting: multiple independent transmission paths reduce the probability of shared error (<i>mutaba‘at</i> and <i>shawahid</i>).

"What is more numerous is more likely to be preserved"	An explicit claim about memory: the singular outlier is the more probable locus of error. This is the earliest stage of distinguishing the "preserved" (<i>mahfūz</i>) from the "aberrant" (<i>shādhah</i>).
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Also overlooked by Melchert is a difference in evidentiary weight: the majority reports assert something positive (an additional action witnessed), while the solitary report asserts a negation (the claim that the action was *not* repeated), and negation of this kind is the weaker form of testimony, since a witness may simply have failed to observe. Thus al-Shāfiʿi presents chain quality first, then corroboration, then an inference about memory. This ordering is precisely the classical hierarchy of preferential weighting (*tarjih*). He is not evading criticism—he is theorizing it.

6) The Charge of Opportunism Is Unfalsifiable, and Self-Consuming

Consider its structure: if al-Shāfiʿī criticizes a hadith that contradicts him, that is opportunism; if he criticizes nothing, that is an inability to practice criticism; if he cites experts, that is delegation to others. No textual behavior whatsoever could count as evidence of integrity. And a thesis immunized against every counter-example is not a historical finding at all.

Moreover, the objection proves more than it intends. Criticism is invoked where it has consequence, and consequence arises precisely when a report threatens the conclusion. One does not fault a mathematician for scrutinizing the step that produced a contradiction, rather than every other step. By Melchert's standard, al-Bukharī's judgments in his *ʿIlal* (which regularly align with his own legal positions), Ibn Maʿīn's judgments, and even Melchert's own citation of a single passage from *al-Umm* to characterize a

work of thousands of pages, all become "opportunism."

Melchert himself concedes what undermines his own thesis: "This is not a consistent rule." An opportunist's rule *is* consistent. Furthermore, the default approach in *Ikhtilāf al-Ḥadīth* is reconciliation, specification, and abrogation, not weakening. This is the strongest evidence of good faith. An opportunist confronted with an authentic hadith that contradicts him discards it; al-Shāfiʿi's habitual practice is to accept it and interpret it, the harder, more constraining choice. And in the very passage cited, he openly discloses the contradicting report and states plainly that he set it aside, explaining his reason. Concealment is the tool of the opportunist, not disclosure.

7) Deference to Specialists Is an Epistemic Virtue, Not a Deficiency

Melchert's unstated premise, that a jurist relying on hadith specialists is thereby not himself a critic, misrepresents how this discipline actually developed. Knowledge of narrators (*rijāl*) in the second century was oral, personal, and distributed: it resided in the memories of Shuba, Malik, Ibn Uyayna, al-Qattan, and Ibn Mahdi. Consulting them was the only rational path available; reconstructing their judgments individually from scratch would have been unreasonable. Consider also a parallel Melchert overlooks: Ahmad bin Ḥanbal, the paradigm of a critic, relied on al-Shafi'i in jurisprudence and legal theory, and openly acknowledged doing so. The division of labor went in both directions, and neither party saw it as a defect.

8) Anachronism: Judging the Year 204 AH by the Tools of 250 AH

The comparative *ʿilal* methodology that Melchert treats as the standard, systematically collecting all transmission paths to pinpoint the locus of error, presupposes compilations that did not yet exist when al-Shafiʿī wrote: the great *musnad* collections, the *sunan* works, the dedicated *ʿilal* registers, biographical dictionaries of narrators, and the chronicles of Ibn Maʿīn and al-Bukhari. Demanding that a jurist writing around 200 AH perform the work of the mid-third century is like demanding that Ptolemy use a telescope, with the added irony that al-Shafiʿī is precisely the one who formulated the criteria that telescope was later built to serve.

9) The Final Sentence Converts Speculation into Indictment

“What seems unlikely to the modern critic is that this happened in Kufa alone.” True, and

irrelevant, since al-Shafi'i never claimed this happened in Kufa alone. He claimed only that the text of one weak narrator acquired an addition. Melchert thus (a) generalizes the anecdote into a comprehensive regional-fabrication theory, (b) attributes that generalization to al-Shafi'i, and (c) indicts him for failing to apply fairly a theory he himself imposed on him. These are three successive inferential substitutions.

In fact, al-Shafi'i shows no regional bias: he devoted an entire work, *Ikhtilāf Mālik wa-l-Shāfiʿi*, to refuting Medinan positions; he rejected the independent authority of the "practice of the people of Medina" (*ʿamal ahl al-Madīna*); he rejected *marāsīl*, the Medinans' chief evidentiary asset; and he opposed his own Meccan and Medinan teachers on discretionary reasoning (*istiḥsān*), blind following (*taqlīd*), and established practice. The man accused of exempting the Hijaz built a system whose distinctive dialectical thrust is directed at Hijazis and Iraqis alike,

subjecting both to the discipline of transmitted report.

Conclusion

The accusation collapses at every point:

- 1 **The cited text names its expert**, refuting the claim of anonymity.
- 2 **The narrator is misidentified**, and with him the nature of the objection, a technical defect of prompting and interpolation, not regional bias.
- 3 **The judgment was independently confirmed** by the discipline's most rigorous critics.
- 4 **The argument is an organized hierarchy of preferential weighting**, not a crude appeal to majority.

- 5 **The charge of opportunism is unfalsifiable and self-defeating,**
contradicted by al-Shafi'i's default
practice of reconciliation and his open
disclosure of contrary evidence.
- 6 **The standard applied is anachronistic**
and al-Shafi'i is the very architect of the
criteria that standard later fulfilled.

Chapter: Renewed Doubts on Social Media

Introduction: The Battle Shifts Location

In the past century, doubt was confined to academic volumes and university corridors, read only by specialist researchers. Today it has descended into short clips and passing posts, circulated within seconds, reaching a young person in his room before any answer reaches him. It has been observed that the substance of these doubts has not changed; only their formulation and medium have changed. What you find today in a two minute clip is the very same thing Goldziher established a century ago, but stripped of its footnotes, citations, and qualifications.

Among the most dangerous aspects of this transfer is that the doubt is presented in a brief, sharp, emotionally effective form, while its answer requires editing a chain of transmission,

reviewing biographical dictionaries, and verifying the text. So the difference between the doubt and its answer is one of speed, not of strength. It has therefore become necessary to move responses from their academic framework into a formulation that a young person can understand within a timeframe close to that of the doubt itself.

Rules for Addressing This Generation

First: The brevity of an answer does not mean it is weak. One of the greatest mistakes is to say, "This doubt cannot be answered except in a hundred pages." In fact, many claims collapse with a single sentence: "The report on which this is based is abandoned (matruk)," or "The text does not say what has been attributed to it," or "The originator of the theory himself disavowed it." Brevity here is a virtue, not negligence, provided it is backed by a fuller investigation that can be referenced.

Second: Classify before answering. Not every questioner is a skeptic, and not every skeptic is obstinate. The genuine inquirer is answered with clarification; the doubtful person is answered with reassurance and evidence; the obstinate person is met with argument, and his case is left to Allah. Whoever confuses these categories wastes his time and harms himself.

Third: Avoid emotional reaction. Anger in a post reads as helplessness, sarcasm reads as weakness, and exaggeration reads as fear. The strongest way to address this generation is calm grounded in proof; what is firmly established does not need a raised voice.

Fourth: Do not neglect documentation, even if only a single line: the book's title, volume, and page. The generation raised on doubt accepts what it can verify itself and rejects what has no citation, even if it is correct in itself.

Fifth: Reverse the burden of proof. This is one of the most useful tools, since most of what is circulated on these platforms consists of bare assertions: "Hadith was written down two centuries later," "Narrators lied about their ages," "Jurists attributed their own opinions to the Prophet." The direct question, "What is the evidence? Who said this? Where is the text?" is sufficient to bring down most such claims, because their proponents merely transmit without verifying.

The Most Widespread Doubts and Brief Response Formulas

The Doubt as Presented	Brief Response
"Hadith was written two hundred years later, so how can a rational person trust it?"	Writing is established as early as the era of the Companions; the manuscript (sahifa) of Hammam bin Munabbih from Abu Hurayrah is a witness, and its hadiths match what is found in the two Sahihs centuries later. What came later was only the organized compilation, not the recording itself.
"Scholars did not travel to verify [hadith] until a later period"	Jabir bin Abdullah traveled a month to Syria for a single hadith, Abu Ayyub likewise traveled to Egypt, and the companions of Ibn Masood journeyed from Kufa to Medina. This occurred in the era of the Companions, not after it.

"This hadith is not found in such and such a book, so it is fabricated"

The absence of something from one book is not evidence of its absence from existence altogether. If this reasoning were valid, most historical facts would collapse. Western researchers themselves have refuted this line of argument.

"Abu Hurayrah was called a liar by Ibn Umar"

It was Ibn Umar who said, "You were the most devoted of us to the Messenger of Allah and the most retentive of his hadith," and he walked in his funeral procession repeatedly praying for him, saying, "He was among those who preserved the Messenger of Allah's hadith for the Muslims."

"The Companions disagreed, so how can they all be considered upright (adl)?"

Disagreement in understanding and correction in transmission is a scholarly norm, not an accusation of lying. Al-Zarkashi devoted an entire book to Aisha's corrections (may Allah be pleased with her), and no one understood this as an accusation of falsehood.

"All the hadith scholars lived extraordinarily long lives, which is impossible"

Among them are those who died in their thirties, forties, and fifties, and their average lifespan was around seventy, which is natural in any era. Some orientalists themselves reached a hundred years, yet no one claimed they were lying.

"A specialized Western researcher said such and such"

And another Western researcher refuted his claim; some even disavowed their own books, saying, "We were young and knew nothing." A statement is weighed by its argument, not by its author's nationality.

Closing Caution

This chapter should not be understood as advocating reliance on brevity alone.

Summarization is for presentation; thorough investigation is the foundation. Whoever limits himself to short clips in learning suffers the same ignorance that afflicts one who limits himself to short clips in doubt. Let the brief serve as a door leading to the fuller treatment, not a wall that replaces it.

Comprehensive Conclusion

Introduction

Praise be to Allah, who guided to His straight path and preserved for this nation the Book of its Lord and the Sunnah of its Prophet, peace be upon him; and blessings and peace upon him of whom his Lord said, "Nor does he speak out of his own desire" (Quran 53:3), and upon his family and companions who carried this religion fresh and pure and conveyed it exactly as they heard it.

This book has now reached its conclusion, having proceeded through the dismantling of orientalist narratives chapter by chapter, claim by claim. The purpose of this conclusion is not to repeat what has already been established, but to formulate the overall findings, clarify the methodological principles derived from the sum

of these discussions, and then present recommendations for the future of this field.

First: Summary of Detailed Findings

The research can be summarized in the following points:

1) On Origins and History: It has been established that Western doubt regarding the authority of hadith did not arise from purely academic inquiry, but arose in a colonial, missionary context, and its proponents explicitly stated their aims, as in Gibb's statement and the statement of the priest whom the author debated. It has also been established that the orientalist edifice in this field is cumulative and traditional rather than investigative: Weil, then Sprenger, then Muir, then Goldziher, then Schacht, then Juynboll, then Calder and Schneider and those after them, each successor building upon his predecessor without re-

examining the premises. Therefore, refuting the foundation refutes the branch.

2) On the Status of Hadith Under the Two

Caliphs: Juynboll's claim that Abu Bakr and Umar (may Allah be pleased with them) relied almost entirely on personal judgment (ijtihād) has been disproven. Authentic evidence from Sahih al-Bukhari, Sunan Ibn Majah, Sunan al-Darimi, Tabaqat Ibn Sad, and Musannaf Ibn Abi Shaybah establishes that their method was: the Book, then the Sunnah, then the consensus of the people, then personal reasoning last and only hesitantly. Indeed, it has been established that Umar retracted his own opinion when a hadith reached him.

3) On Traveling in Pursuit of Hadith: The claim that this practice was delayed until the second century has collapsed, with authentic evidence from the era of the Companions themselves: Jabir's month-long journey to Syria,

Abu Ayyub's journey to Egypt for a single hadith, the journey of Ibn Masud's companions from Kufa to Medina, and then the journeys of the senior successors (tabi'in). This refutes the chronological foundation on which many theories were built.

4) On the Authentication of Manuscripts:

The response to Juynboll was not merely rhetorical, but consisted of establishing nine rigorous methodological conditions, then applying them fairly and practically. The saḥifa of Hammam ibn Munabbih was thereby authenticated, given its continuous chain of transmission and the correspondence of its texts to those in the two Saḥihs and elsewhere; the Musnad of al-Rabi ibn Habib collapsed due to the obscurity of its narrators, the discontinuity of its chain, and the divergence of its texts; and the manuscript of Suhayl ibn Abi Salih was weakened (even though al-Azami had authenticated it), due to the obscurity of its earliest narrators and the proven mendacity of

one of them. This fairness demonstrates that the hadith sciences function as a scale, not as a matter of bias.

5) On the Integrity (Adalah) of the Companions: This has been established by the Quran, the Sunnah, and consensus, and reinforced by solid rational arguments: the severity of the widely-transmitted prophetic warnings, the absence of worldly motive, the system of mutual accountability within a tightly-knit society, and the consistently observed truthfulness in all their other affairs. It emerged that what Goldziher relied upon regarding Muawiyah and al-Mughirah is a report that collapses due to five defects (Hisham al-Kalbi being abandoned as a source, Abu Mikhnaf likewise abandoned, discontinuity in the chain, the weakness of Mujalid, and the obscurity of Fudayl); indeed, the word "hadith" does not even appear in its text.

6) On Abu Hurayrah (may Allah be pleased with him): Goldziher's argument based on the addition "or a cultivated field" collapses, since this addition is established from Ibn Mughaffal and Sufyan ibn Abi Zuhayr, and because Ibn Umar's intent was confirmation, not discrediting, as established by Ibn Hajar and al-Nawawi, and because Ibn Umar's praise of Abu Hurayrah is established through authentic chains. Daniel Brown's claim also collapses, since its source is a Shii Mutazili text without a chain of transmission, and it contradicts Umar's acceptance of Abu Hurayrah's narration in the authentic collection, as well as the transmission of hadith from him by Umar's own grandchildren.

7) On Claims Regarding Aisha and Samurah: It has been established that Juynboll distorted the meaning of the texts. Aisha's correction of Ibn Umar is not an accusation of lying; correction is a scholarly norm to which al-Zarkashi devoted an entire book on Aisha's

corrections (may Allah be pleased with her). The story of Samurah concludes with Ubayy bin Kab confirming his account, making it evidence of verification, not of suspicion.

8) On the Theory of Attributing Jurists' Opinions [to the Prophet]: This theory turned against its own proponent, since it has been established through authentic chains that the very authorities Juynboll cited were themselves the most averse to personal opinion: Saeed bin al-Musayyab ("I have no opinion alongside them"), Urwah ("I never heard my father say anything on a matter based on his own opinion"), Ikrimah ("I have only stated my own opinion in two matters"), Ata ("I am ashamed before Allah to be judged on earth by my own opinion"), and Qatadah ("I have not spoken my own opinion for forty years").

9) On the "Age Trick": This claim was shown to be based on selective evidence, and is refuted

by fourteen examples of hadith scholars who died in their thirties, forties, and fifties, by the fact that the average lifespan of around seventy is natural, and by the fact that the orientalists themselves, Lewis for example, reached or approached a hundred years of age.

10) On the Argument from Silence: It has been established as a logical fallacy, as demonstrated by Motzki, al-Azami, and Zafar Ishaq. The hadith of the cat is established in the Muwatta and in eleven other sources through authentic chains, and the Muwatta is transmitted from more than a hundred narrators, while the Mudawwanah is neither Malik's own book nor a hadith book, and has no chain of transmission back to Ibn Sahnun.

11) On al-Shafii and Melchert: The claim of "opportunism" collapses at every point: the cited text names Sufyan bin Uyaynah, the narrator is Kufan rather than Medinan, the defect is

technical prompting confirmed by roughly twenty-five critics across four centuries, the argument is a hierarchy of preferential weighting rather than an attachment to mere numbers, and the claim itself is unfalsifiable.

**Second: The Methodological Principles
Derived**

From the sum of these responses, general principles have accumulated, which are the most useful benefit derivable from this book:

Principle	Content
The burden of proof is on the claimant	It has repeatedly appeared that the major orientalist claims lack evidence: "they added," "it was formulated later," "they lied about their ages"; all of these are assertions, not arguments.
Invalidity of the argument from silence	The absence of a report from a given compilation does not establish its non-existence; sources are partial, and a scholar may simply not have encountered what reached someone else.

The sanctity of the chain of transmission (isnad)	No historical conclusion should be built upon a report before examining its chain; the most serious claims have collapsed simply by returning to the biographical dictionaries.
The sanctity of the text (matn)	Many claims are based on a distorted reading of the text itself, not merely on the weakness of its chain.
Invalidity of selective citation	Arguing from selectively chosen particulars while ignoring counter-evidence is a methodological fallacy, not a scholarly conclusion.
Chronological projection (anachronism)	Demanding that a scholar from the year 200 AH use the tools of the year 250 AH is an error in understanding how disciplines develop.
Unfalsifiability	Whatever is immunized against all counter-evidence is not a scientific hypothesis to begin with.

Reliance on
the [hadith]
system itself

The problem is not
addressed by abandoning
the hadith sciences, but by
applying them; whoever
possesses a more precise
scale does not borrow a
lesser one.

Third: A Dual Acknowledgment, Fairness in Judgment

Scholarly integrity requires acknowledging two things:

That there are fair-minded orientalists; Harald Motzki himself refuted Juynboll's common-link theory, refuted Schneider's and Schacht's "brevity of text" theory, refuted Calder's claims about the dating of the Muwatta, and invalidated the argument from silence. Crone and Cook likewise explicitly disavowed the "Hagarism" thesis, and whatever was built upon it collapsed along with it.

And that this fairness has its limits: Motzki, despite his merit, was not specialized in the criticism of narrators (jarh wa tadil) or the science of hadith defects (ilal); his purpose was historical reconstruction, not authentication, as he himself stated. He should not be taken as an authority in a field he did not enter.

Conversely, no leniency was shown toward what agreed with the author's position: the manuscript of Suhayl was weakened contrary to al-Azami's view, and the Musnad of al-Rabi ibn Habib, a book attributed to Muslims, was rejected. This is the true balance: it weighs both opponent and ally equally.

Fourth: An Address to the Muslim Reader

To whoever has been troubled by doubt regarding the authority of the Sunnah: reflect on what has passed before you. The most famous, strongest, and most repeated claims in Western

universities have been examined, and not one of them was found to withstand the scale. Rather, we found:

- Abandoned reports (matruk) upon which definitive rulings were built.
- Texts whose meaning was distorted, attributed to claims they do not support.
- Sourceless materials relied upon to attack the best of this nation.
- Hypotheses disavowed by their own originators, while their followers continue to repeat them.

Do not be swayed by the glitter of a foreign name, the prestige of an ancient university, nor the imposing language of specialization. Truth is not weighed by names; rather, names are weighed by truth. And some among these very people have testified that this nation was unmatched in recording the conditions of those who carried its knowledge, and that the

historiography of others appears meager beside it.

Fifth: Recommendations for the Student and Researcher

- 1 **Grounding before response:** No one should engage in critiquing orientalists without having mastered the terminology of hadith science, narrator criticism (jarh wa tadil), and the science of hadith defects (ilal); most claims collapse simply by applying these tools.
- 2 **Return to primary sources rather than secondary citations:** it has become clear that much error originates from citing citations rather than originals.
- 3 **Read orientalists in their own languages,** and verify their statements before objecting, to avoid redundant

efforts or responding to claims never actually made.

- 4 **Keep up with new developments;** the formulation of doubts is renewed even when their substance is not, and they have now become more widespread on social media than in books.
- 5 **Devote independent studies to each specific theory:** the common-link theory, isnad growth theory, the brevity-of-text theory, and the argument from silence, so that this research may be completed rather than merely referenced.
- 6 **Hold fast to the Islamic methodology,** and do not be deceived into thinking that a defense is only acceptable if framed in the opponent's language and framework.

Sixth: Closing Word

This is what Allah has gathered and made possible, the effort of one who hopes for acceptance from his Lord. The purpose of this book was never to win an argument or prevail in a debate, but to safeguard a foundational principle of the religion, and to reassure a heart troubled by doubt.

Allah has promised to preserve His religion, and part of that preservation is that He raises in every age those who defend the Sunnah of His Prophet, peace be upon him. The Sunnah is preserved by Allah's preservation, not by the effort of researchers; rather, the effort of researchers is an honor attained through participation in that preservation, not the cause by which preservation is accomplished.

Whatever is correct in this book is from Allah alone, and to Him belongs all credit and grace;

whatever error or shortcoming it contains is from myself, and I ask Allah's forgiveness for it, and hope that scholars will correct it.

O Allah, make this work sincerely for Your sake, beneficial to Your nation, a continuing charity for its author, translators, reviewers, and readers, and keep our hearts firm upon the Sunnah of Your Prophet until we meet You.

Our final word is that praise belongs to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, and upon his family and companions, abundantly.

Glossary of Terms

Introduction

This is a glossary of the most important terms appearing in this book, arranged in four sections: terms of the hadith sciences, terms of narrator criticism (jarh wa tadil), terms of orientalist methodology and Western criticism, and terms of logic and methodology. Its purpose is to bring the meaning closer to the non-specialist reader, not to exhaust scholarly disagreement over definitions and boundaries; whoever seeks deeper investigation should consult the recognized works on terminology.

First: Terms of the Hadith Sciences

Term	Definition
Hadith	Whatever is attributed to the Prophet (peace be upon him) of speech, action, tacit approval, or moral or physical description.
Sunnah	The path followed from the Prophet (peace be upon him); used by jurists in contrast to obligatory acts, and by hadith scholars synonymously with hadith.
Isnad (chain of transmission)	The sequence of narrators leading to the text; a distinctive feature of this nation whose uniqueness fair-minded orientalist have acknowledged.
Matn (text)	The wording of the hadith to which the chain of transmission leads.
Riwayah (transmission)	The conveying of hadith through a chain of narrators.

Muhaddith (hadith scholar)	One occupied with hadith both in transmission and in understanding, knowledgeable of its paths and narrators.
Hafiz	One who has mastered memorization and knowledge of narrators and generations; a rank higher than muhaddith.
Sahih (authentic)	A hadith whose chain is continuous through upright, precise narrators from similarly qualified narrators, free of anomaly or hidden defect.
Hasan (good)	A hadith whose chain is continuous through a narrator of somewhat lesser precision, with no anomaly or hidden defect; it constitutes valid evidence.
Daif (weak)	A hadith lacking one of the conditions for being authentic or good.

Mawdu (fabricated)	A hadith invented and falsely attributed to the Prophet (peace be upon him); the worst category of weak hadith.
Mutawatir (widely transmitted)	A hadith transmitted by a group so numerous that collusion in falsehood is inconceivable, from a similar group, down the entire chain, yielding certain knowledge.
Ahad (solitary reports)	A hadith not reaching the degree of mutawatir.
Marfu (elevated)	A hadith attributed to the Prophet (peace be upon him).
Mawquf (suspended)	A statement or action attributed to a Companion.
Maqtu (severed report)	A statement attributed to a successor (tabii) or later figure.
Mursal	A hadith which a successor (tabii) attributes directly to the Prophet (peace be upon him) without mentioning the Companion.

Munqati (discontinuous)	A hadith whose chain has one or more narrators missing, other than at the beginning or end; one of the most well-known defects relied upon by orientalists.
Mudal	A hadith whose chain has two or more consecutive narrators missing.
Muallaq (suspended at the start)	A hadith with one or more narrators omitted at the beginning of its chain.
Shadhdh (anomalous)	A hadith transmitted by an accepted narrator that contradicts a more reliable narrator.
Muallal (defective)	A hadith apparently sound but containing a hidden defect that undermines its authenticity, detectable only by the most expert critics.
Illah (hidden defect)	A concealed cause undermining a hadith's authenticity despite its apparent soundness.

Ziyadah (addition)	Wording added by some narrators beyond what others transmitted; such as the addition "or a cultivated field" in the hadith about a hunting dog.
Mutabaah and Shahid (corroboration and supporting evidence)	An alternate chain of transmission that supports and strengthens a hadith.
Itibar (comparative examination)	Tracing chains of transmission to identify corroborations and supporting evidence.
Takhrij (source attribution)	Attributing a hadith to its original sources while indicating its grade.
Tabaqah (generation/ cohort)	A group of similar age and similar chains of transmission; the basis for detecting discontinuity.

Rihlah fi talab al-hadith (traveling in pursuit of hadith)	Traveling to hear hadith from its transmitters and verify it; established as early as the era of the Companions, contrary to the claim that it began later, in the second century.
Sahifah (manuscript)	An early written record of hadith, such as the sahifa of Hammam ibn Munabbih from Abu Hurayrah.
Musannaf (topically arranged work)	A book arranged by legal topics, containing elevated, suspended, and severed reports together, such as the Musannaf of Ibn Abi Shaybah.
Musnad (narrator-arranged work)	A book arranged according to the names of the Companions who transmitted hadith.
Muwatta	The book of Imam Malik ibn Anas, transmitted from him by more than a hundred narrators, making it mutawatir from him.
Dabt al-sadr (precision of memory)	A narrator's strong retention of what he heard, such that he can recall it at will.

Dabt al-kitab
(precision of
writing)

A narrator's practice of
hearing a hadith and writing
it down after checking and
reviewing it.

Second: Terms of Orientalism and Western Critical Methods

Term	Definition
Orientalism	The Western study of the East's history, languages, and religions; it arose largely in a colonial, missionary context.
Historical criticism	A Western method of examining texts by placing them within their chronological context, applied to hadith using tools originally developed to critique the Gospels.
Common-link theory	The assumption that the narrator at whom multiple chains of transmission converge is the actual originator of the hadith; refuted by Harald Motzki in response to Juynboll.

Isnad growth theory	The assumption that chains of transmission grew backward through the addition of earlier figures in order to achieve apparent continuity.
Brevity-of-text theory	The claim that shorter texts are older, and that longer versions are later revisions; asserted by Schacht and followed without evidence by Irene Schneider, and refuted by Motzki.
Theory of attributing jurists' opinions [to the Prophet]	The claim that jurists attributed their own opinions to the Prophet (peace be upon him) to justify them; this theory turned against its own proponents once it was established that their own cited authorities were themselves averse to personal opinion.

The "age trick"	The claim that hadith scholars lied about their ages to validate their hearing of certain narrators; refuted by examples of those who died young, and by the natural nature of the average lifespan.
Hagarism	The book by Patricia Crone and Michael Cook questioning early Islamic sources; its two authors explicitly disavowed it.
Revisionist school	A Western trend that reconstructs the history of early Islam by rejecting Islamic sources altogether.

Third: Terms of Usool and Methodology

Term	Definition
Argument from silence	Concluding from a source's failure to mention something that the thing did not exist; a logical fallacy which Schacht used extensively, and which Motzki, al-Azami, and Zafar Ishaq refuted.
Burden of proof on the claimant	A rule requiring evidence from whoever makes a claim; violated in most of the major orientalist claims.
Falsifiability	The condition that a hypothesis be scientific, meaning it must be capable of being refuted by counter-evidence; many claims have lacked this condition.
Selective citation (begging the question)	Arguing from selectively chosen particulars while ignoring counter-evidence.

Chronological projection (anachronism)	Demanding that an earlier scholar use the tools of a later era; comparable to demanding that Ptolemy use a telescope.
Distortion of meaning	Interpreting a text in a way it cannot bear, such as treating scholarly correction as an accusation of lying.
Faulty generalization	Turning an isolated incident into a comprehensive theory, then attributing it to someone who never said it.

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