

Some contradictions in Sahih Bukhari and Sahih Muslim refuting the baseless excuse by some scholars that no further work needs to be done on Hadith:

Contradiction is something that can knock out the 100% claim in 1 blow. i.e. you can't say $100 = 90 = 70 = 60$. You can't say $10 = 13 = 15$. See the contradictions and these 2 contradictions form part of this exposition.

Some solo errors and mistakes can also be pointed out and will Insha'ALLAH! be done in this article after quoting sufficient contradictions, but these will require some explanations while contradictions speak for themselves.

Clear Contradictions in some Sahih Hadith, even in Hadith of Sahih Bukhari and Sahih Muslim, but some scholars of today say Sahih Bukhari and Sahih Muslim are 100 % authentic.

It is the duty of scholars of today as the issue of contradictions is so clear now and computer technology allows fast and easy research, and I think they are not doing justice to this duty or ignoring such need. Some may think doing such an exercise will strengthen the hands of the opposing sects. **But sectarianism is forbidden in the 1st place and one of the solutions to sectarianism is thorough and open research whose results and proofs are easily accessible to masses**, and not hiding anything from masses e.g. fooling them into assumptions and beliefs like Sahih Bukhari and Sahih Muslim are 100% authentic and then deliberately covering up, even the lies attributed to the Noble Prophet (peace be upon him) just to save the alleged 100% authentic reputation of Sahih Bukhari and Sahih Muslim. But, respected scholars, **what about the reputation and perfect character of Prophet Muhammad (peace be upon him)?** Don't forget his reputation and perfect character, and don't think you can get away with defending and promoting such claims that in some way attack his dignity in the slightest possible way **[See Appendix 1]**. Even his enemies attested that he was truthful. Most Muslims will say they are ready to sacrifice their lives for the Noble Prophet Muhammad (peace be upon him), and that they love the prophet Muhammad (peace be upon him) more than any creation of ALLAH. Remember my brothers and sisters, that attributing lies or statements not said by Prophet Muhammad (peace be upon him) to him, or attributing acts not done by him to him, is a serious crime.

I respect Bukhari and Muslim, they did an excellent work for Hadith, but as humans, they can make mistakes.

I am presenting the contradictions mainly to prove that more work must be done on Hadith to get even better results.

The legal hadith are much more important and work first needs to be done on legal Hadith.

The Hadith are being quoted, but the mistakes or contradictions highlighted in these, even these Hadith should not be attributed to Prophet Muhammad (peace be upon him) or any of his Noble Sahaba (Well Pleased is ALLAH with them).

Most of the references and translations are from:

www.usc.edu/dept/MSA/fundamentals/hadithsunnah/

Part-1 – The Contradictions:

1. Are 2 Rakat after Asr Prayer a Good Sunnah or a Forbidden Thing:

Sahih Bukhari: Volume 1, Book 10, Number 566:

Narrated 'Aisha:

Allah's Messenger **never missed two Rakat** before the Fajr prayer and **after the Asr prayer** openly and secretly.

Sahih Bukhari: Volume 1, Book 10, Number 567:

Narrated 'Aisha:

Whenever the Prophet come to me **after the 'Asr prayer, he always prayed two Rakat.**

Sahih Bukhari: Volume 1, Book 10, Number 561:

Narrated Muawiya:

You offer a prayer which I did not see being offered by Allah's Messenger when we were in his company and **he certainly had forbidden it (i.e. two Rakat after the Asr prayer).**

Sahih Bukhari: Volume 1, Book 10, Number 562:

Narrated Abu Huraira:

Allah's Messenger **forbade the offering of two prayers:**

1. after the morning prayer till the sunrises.
2. **after the 'Asr prayer till the sun sets.**

2. 100 wives or 90 wives or 70 wives or 60 wives attributed to Hazrat Sulaiman (pbuh) in these hadith

Sahih Bukhari: Volume 7, Book 62, Number 169:

Narrated Abu Huraira: (This hadith attributes **100** wives to Prophet Sulaiman (pbuh))

Sahih Bukhari: Volume 8, Book 78, Number 634:

Narrated Abu Huraira: (This hadith attributes **90** wives to Prophet Sulaiman (pbuh))

Sahih Bukhari: Volume 8, Book 79, Number 711:

Narrated Abu Huraira: (This hadith attributes **90** wives to Prophet Sulaiman (pbuh))

Sahih Muslim :: Book 15 : Hadith 4069

Abu Huraira reported: (This hadith attributes **70** wives to Prophet Sulaiman (pbuh))

Sahih Bukhari: Volume 9, Book 93, Number 561:

Narrated Abu Huraira: (This hadith attributes **60** wives to Prophet Sulaiman (pbuh))

3. Hazrat Zainab (RA) or Hazrat Hafsa (RA), who served the honey:

Sahih Bukhari: Volume 6, Book 60, Number 434:

Narrated 'Aisha:

Allah's Messenger used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. **So Hafsa and I** agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

Sahih Bukhari: Volume 7, Book 63, Number 192:

Narrated 'Ubaid bin 'Umar:

I heard 'Aisha saying, "The Prophet used to stay for a long while with **Zainab** bint Jahsh and **drink honey at her house. So Hafsa and I** decided that if the Prophet came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" " So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."

Sahih Bukhari: Volume 7, Book 63, Number 193:

Narrated 'Aisha:

Allah's Messenger was fond of honey and sweet edible things and (it was his habit) that after finishing the 'Asr prayer he would visit his wives and stay with one of them at that time. Once he went to **Hafsa**, the daughter of 'Umar and stayed with her more than

usual. I got jealous and asked the reason for that. I was told that **a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet to drink** (and that was the reason for the delay). I said, "By Allah we will play a trick on him (to prevent him from doing so)." So **I said to Sada bint Zam'a** "The Prophet will approach you, and when he comes near you, say: 'Have you taken Maghafir (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which i smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al-'Urfut.' I shall also say the same. O you, Safiyya, say the same." Later Sada said, "By Allah, as soon as he (the Prophet) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet came near Sada, she said to him, "O Allah's Messenger! Have you taken Maghafir?" He said, "No." She said. "Then what is this bad smell which I detect on you?" He said, "**Hafsa made me drink honey syrup.**" She said, "Perhaps its bees had sucked the juice of Al-'Urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet again went to Hafsa, she said, 'O Allah's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sada said, "By Allah, we deprived him (of it)." I said to her, "Keep quiet." '

Sahih Bukhari: Volume 8, Book 78, Number 682:

Narrated 'Aisha:

The Prophet used to stay (for a period) in the house of **Zainab** bint Jahsh (one of the wives of the Prophet) and he used to **drink honey in her house. Hafsa and I** decided that when the Prophet entered upon either of us, she would say, "I smell in you the bad smell of Maghafir (a bad smelling raisin). Have you eaten Maghafir?" When he entered upon one of us, she said that to him. He replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following verse was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you?. ..(up to) If you two (wives of the Prophet turn in repentance to Allah.' (66.1-4) The two were 'Aisha and Hafsa And also the Statement of Allah: 'And (Remember) when the Prophet disclosed a matter in confidence to one of his wives!' (66.3) i.e., his saying, "But I have drunk honey." Hisham said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that '

Sahih Bukhari: Volume 9, Book 86, Number 102:

Narrated 'Aisha:

Allah's Messenger used to like sweets and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once he visited **Hafsa** and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Messenger to drink." I said, "By Allah, we will play a trick on him." So **I** mentioned the story to **Sauda** (the wife of the

Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Messenger! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allah's Messenger that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same."

So when the Prophet entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah 's Messenger came near to me, I said to him, 'O Allah's Messenger! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, '**Hafsa has given me a drink of honey.**' I said, 'Its bees must have sucked Al-'Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Messenger! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

4. After attaining Prophethood, Prophet Muhammad (peace be upon him) stayed in Makkah for 13 years but Bukhari & Muslim have other counts of 10 and 15 in addition to 13.

[Bukhari Volume 7, Book 72, Number 787:](#)

Narrated Anas bin Malik:

The Prophet was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Messenger) at the age of forty (and after that) **he stayed for ten years in Makkah**, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

[Bukhari Volume 4, Book 56, Number 747:](#)

Narrated Rabia bin Abi Abdur-Rahman:

I heard Anas bin Malik describing the Prophet saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. **He stayed ten years in Makkah** receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent."

[Bukhari Volume 4, Book 56, Number 748:](#)

Narrated Anas:

Allah's Messenger was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Messenger) when he was forty years old. Afterwards **he resided in Makkah for ten years** and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

[Muslim Book 030, Number 5794:](#)

Anas b. Malik reported that Allah's Messenger (may peace be upon him) was neither very conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty years, and **he stayed in Makkah for ten years** and for ten years in Medina; Allah took him away when he had just reached the age of sixty, and there had not been twenty white hair in his head and beard.

[Muatta Book 49, Number 49.1.1:](#)

Yahya related to me from Malik that Rabia ibn Abi Abd ar-Rahman heard Anas ibn Malik say, "The Messenger of Allah, may Allah bless him and grant him peace, was not excessively tall or short. He was not very pallid nor dark. He did not have curly hair or lank hair. Allah commissioned him at the age of forty. **He stayed in Makka ten years** and at Madina for ten years and Allah the Mighty, the Majestic made him die when he was sixty. There were not twenty white hairs in his hair or beard, may Allah bless him and grant him peace."

[Bukhari Volume 5, Book 58, Number 190:](#)

Narrated Ibn 'Abbas:

Allah's Messenger was inspired Divinely at the age of forty. Then he stayed in Makkah for **thirteen** years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

[Bukhari Volume 5, Book 58, Number 242:](#)

Narrated Ibn Abbas:

Allah's Messenger started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for **thirteen** years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).

[Muslim, Book 030, Number 5809:](#)

Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) stayed in Makkah for **fifteen** years (after his advent as a Prophet) and he heard the voice of Gabriel and

saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years.

[Muslim, Book 030, Number 5805](#):

'Ammar, the freed slave of Banu Hashim, reported:

I asked Ibn 'Abbas how old was he when death overtook the Messenger of Allah (may peace be upon him). He said: I little know that such a thing is not known to a man like you who belong to his people. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know counting? He said: Yes. He then said: Bear this in mind very well that he was commissioned (as a Prophet) at the age of forty, and he stayed in Makkah for **fifteen** years; sometime in peace and sometime in dread, and (lived) for ten years after his migration to Medina.

5. Which was the last Ayat of the Qur'an that was revealed:

Narrated Ibn Abbas:

The last Verse (in the Quran) revealed to the Prophet **was the Verse dealing with usury (i.e. Riba)**. [Sahih al-Bukhari, Volume 6, Book 60, #[67](#)]

Narrated Al-Bara:

... and the last Verse that was revealed was: "**They ask you for a legal verdict**, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176) [Sahih al-Bukhari, Volume 6, Book 60, #[129](#)]

The same is also mentioned in Sahih Muslim.

Al-Bara' (Allah be pleased with him) reported that the last verse revealed in the Holy Qur'an is: "**They ask thee for a religious verdict**; say: Allah gives you a religious verdict about Kalala (the person who has neither parents nor children)". [Sahih Muslim, Book 011, #[3939](#)]

Now a translation of the Ayat 4:176:

They request from you a ruling. Say: 'Allah gives you a ruling about people who die without direct heirs: If a man dies childless but has a sister she receives half of what he leaves, and he is her heir if she dies childless. If there are two sisters they receive two-thirds of what he leaves. If there are brothers and sisters the males receive the share of two females. Allah makes things clear to you so you will not go astray. Allah has knowledge of all things.' (Qur'an 4:176)

Does this Ayat have anything to do with riba (or usury), as mentioned in the hadith attributed to Hazrat Ibn Abbas as the last verse revealed?

6. Contradictions on one of the most important Legal Issues i.e. Riba.

[Issue being highlighted – Does bartering gold for silver demand equality in amount or weight or it doesn't put any such restriction.]

Narrated 'Umar bin Al-Khattab: Allah's Messenger said, "**The bartering of gold for silver is Riba (usury), except if it is from hand to hand and equal in amount,** and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount." [Sahih al-Bukhari, Volume 3, Book 34, #344]

Narrated Abdur-Rahman bin Abu Bakra: that his father said, "**The Prophet forbade the selling of gold for gold and silver for silver except if they are equivalent in weight, and allowed us to sell gold for silver and vice versa as we wished.**" [Sahih al-Bukhari, Volume 3, Book 34, #388]

Narrated Abu Bakra: Allah's Messenger said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, **but you could sell gold for silver or silver for gold as you like.**" [Sahih al-Bukhari, Volume 3, Book 34, #383]

Ubida b. al-Simit (Allah be pleased with him) reported Allah's Messenger (peace be upon him) as saying: Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. **If these classes differ, then sell as you wish if payment is made hand to hand.** [Sahih Muslim, Book 010, #3853]

7. Camel Transaction reported by Sahih Muslim having some contradictions:

Jabir b. 'Abdullah reported that he was travelling on his camel which had grown jaded, and he decided to let it off. When Allah's Messenger met him and prayed for him and struck it, so it trotted as it had never trotted before. He said: Sell it to me for an 'uqaya. I said: No. He again said: Sell it to me. So I sold it to him for **an 'uqiya**, but **made the stipulation** that I should be allowed to ride back to my family. Then when I came to (my place) I took the camel to him and he paid me its price in ready money. I then went back and he sent: (someone) behind me (and as I came) he said: Do you see that I asked you to reduce price for buying your camel. Take your camel and your coins; these are yours. [Sahih Muslim, Vol. 3, #3886]

Jabir b. 'Abdullah reported: I went on an expedition with Allah's Messenger. He overtook me and I was on a water-carrying camel who had grown tired and did not walk (trot). He (the Holy Prophet) said to me: What is the matter with your camel? I said: It is sick. He (the Holy Prophet) stepped behind and drove it and prayed for it,

and then it always moved ahead of other camels. He (then) said: How do you find your camel? I said: It is, by the grace of your prayer, all right. He said: Would you sell this (camel) to me? I felt shy (to say him, " No") as we had no other camel for carrying water, but (later on) I said: Yes, and to I sold it to him on the condition that (I would be permitted) to ride it until I reached Madina. I said to him: Allah's Messenger, I am newly married, so I asked his permission (to go ahead of the caravan). He permitted me, and I reached Medina well in advance of other people, until I reached my destination. There my maternal uncle met me and asked me about the camel, and I told him what I had done with regard to it. He reproved me in this connection. ... When Allah's Messenger came to Medina, I went to him in the morning with the camel. He paid me its price and returned that (the camel) to me. [Sahih Muslim, Vol. 3, #3888]

Jabir reported: We went from Makkah to Medina with Allah's Messenger when my camel fell ill, and the rest of the hadith is the same. (But it is also narrated in it:) He (the Holy Prophet) said to me: Sell your camel to me. I said: No, but it is yours. He said: No. (it can't be), but sell it to me. I said: No, but, Allah's Messenger, it is yours. He said: No, it can't be, but sell it to me. **I said: Then give me an 'uqaya of gold** for I owe that to a person and then it would be yours. He (the Holy Prophet) said: I take it (for an 'uqiya of gold) and you reach Medina on it. As I reached Medina, Allah's Messenger said to Bilal: Give him an 'uqiya of gold and make some extra payment too. He (Jabir) said: **He gave me an 'uqiya of gold and made an addition of a qirat.** He (Jabir) said: The addition made by Allah's Messenger was with me (as a sacred trust for blessing) and lay with me in a pocket until the people of Syria took it on the Day of Harra. [Sahih Muslim, Vol. 3, #3889]

Jabir reported: My camel had grown tired as Allah's Messenger came to me. He goaded it and it began to jump. After that I tried to restrain its rein so that I could listen to his (Prophet's) words, but I could not do that. Allah's Messenger met me and said: Sell it to me, and **I sold it for five 'uqiyas.** I said: On the condition that I may use it as a ride (for going back) to Medina. He (the Holy Prophet) said: Well, you may use it as a ride up till Medina. When I came to Medina I handed over that to him and **he made an addition of an uqiya** (to that amount which had been agreed upon) and **then presented that (camel)** to me. [Sahih Muslim, Vol. 3, #3891]

Abd Mutawakkil al-Najl reported from Jabir b. 'Abdullah who said: I accompanied Allah's Messenger in one of his journeys (the narrator says, he said in Jihad), and he narrated the rest of the hadith, and made this addition: He (the Holy Prophet) said: Jabir, have you received the price? I said: Yes, whereupon he said: Yours is the price **as well as the camel.** [Sahih Muslim, Vol. 3, #3892]

Jabir b. 'Abdullah reported: Allah's Messenger bought a camel from me for two 'uqiyas and a dirham or two dirhams. As he reached Sirar (a village near Medina), he commanded a cow to be slaughtered and it was slaughtered, and they ate of that, and

as he (the Holy Prophet) reached Medina he ordered me to go to the masjid and offer two rak'ahs of prayer, and he measured for me the price of the camel and even **made an excess payment to me**. [Sahih Muslim, Vol. 3, #3893]

Jabir b. 'Abdullah reported this narration from Allah's Messenger but with this variation that he said: He (the Holy Prophet) bought the camel from me on a stipulated price. And he **did not mention two 'uqiyas and a dirham or two dirhams**, and he commanded a cow (to be slaughtered) and it was slaughtered, and he then distributed its flesh. [Sahih Muslim, Vol. 3, #3894]

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said to him: I have taken your camel **for four dinars**, and you may ride upon it to Medina. [Sahih Muslim, Vol. 3, #3895]

Let us now review the above set of hadith with these questions.

i. Was the price specified and agreed to?

#3886, yes, one uqiya; #3888, **no price mentioned**; #3891, yes, five uqiya; #3893, yes, two uqiyas and a dirham or two; #3894, no mention of two uqiyas and a dirham or two; #3895, yes, four dinars.

ii. Who set the initial price?

#3886: one uqiya - whether the Prophet offered or Jabir asked is not clear; #3889: Jabir asked - one Uqiya; #3891, five uqiya, unclear as to who offered or asked.

iii. Was Jabir reluctant to sell the camel?

#3888 and #3889, yes; #3463, no; also no in Bukhari, Vol. 3, #310.

iv. Did Jabir stipulate or the Prophet (peace be upon him) offered the ride?

Jabir stipulated, #3886, #3888, #3891; no stipulation mentioned, #3889.

v. How much did the Prophet (peace be upon him) pay? Did he pay any extra?

#3886, #3891, originally stipulated price and more; #3889, one qirat extra; #3893, unspecified extra; #3888, #3892, no extra is mentioned

vi. Did the Prophet (peace be upon him) return the camel with the price?

yes, #3886, #3888, #3891, #3892; the returning of the camel is not mentioned, #3889, #3893.

(Note this camel contradiction has been almost exactly copied from Dr. Omar Farooq's document named at my site as 4 myths about Hadith already available for download)

8. Hazrat Ubai bin ka'b or Hazrat Abu Ad-Darda, which is the 1st man:

Sahih Bukhari: Volume 5, Book 58, Number 155:

Narrated Qatada: Anas said, "The Quran was collected in the lifetime of the Prophet by four (men), all of whom were from the Ansar: **Ubai**, Muadh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

Sahih Bukhari: Volume 6, Book 61, Number 525:

Narrated Qatada: I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet?" He replied, "Four, all of whom were from the Ansar: **Ubai bin Ka'b**, Mu'adh bin Jabal, Zaid bin Thabit and Abu Zaid."

Sahih Bukhari: Volume 6, Book 61, Number 526:

Narrated Anas bin Malik:

When the Prophet died, none had collected the Qur'an but four persons: **Abu Ad-Darda'**. Mu'adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring .

Interesting Observation: These 2 contradictory Hadith named 525 and 526 are not even separated by 1 Hadith. This indicates once again atleast to me that the Isnad analysis was given much more focus than Matan analysis.

9. First 10 or last 10 Ayaat of Surah Kahf:

Sahih Muslim: Book 004, Number 1766:

Abu Darda' reported Allah's Messenger (may peace be upon him) as saying: **If anyone learns by heart the first ten verses of the Surah al-Kahf**, he will be protected from the Dajjal.

Sahih Muslim: Book 004, Number 1767:

This hadith has been transmitted by Qatada with the same chain of transmitters. But **Shu'ba (one of the narrators) said: At the end of Surah al-Kahf, but Hammam said: At the beginning of Surah al-Kahf.**

Note: Muslim has mentioned the situation himself. To my knowledge, he didn't say who is right and who is wrong, but I may be wrong.

10. Is Dajjal's right eye defective or his left eye defective?

Sahih Muslim: Book 041, Number 7005:

Ibn Umar reported that Allah's Messenger (may peace be upon him). made a mention of Dajjal in the presence of the people and said: and behold that **Dajjal is blind of the right eye and his eye would be like a floating grape.**

Sahih Muslim: Book 041, Number 7010:

Hudhalfa reported that Allah's Messenger (may peace be upon him) said: **Dajjal is blind of left eye** with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

11. Hazrat 'Eesa (pbuh) (also called Jesus (pbuh)) : brown complexion or red complexion or fair complexion?

Sahih Muslim: Book 001, Number 0327:

'Abdullah reported on the authority of his father 'Umar b. Khattab that he heard from the Messenger of Allah (may peace be upon him) say: I was sleeping when I saw myself making circuit around the Ka'bah, and I saw there **a man of fair complexion** with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is **the son of Mary**... ..

Sahih Bukhari: Volume 9, Book 88, Number 242:

Narrated 'Abdullah bin 'Umar:

Allah's Messenger said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka'ba. Behold, I saw **a reddish-white man** with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza'a. "

Sahih Bukhari: Volume 9, Book 87, Number 128:

Narrated 'Abdullah bin 'Umar:

Allah's Messenger said, "I saw myself (in a dream) near the Ka'ba last night, and I saw a man with **whitish red complexion**, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka'ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.'

Sahih Bukhari: Volume 4, Book 54, Number 462:

Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw

Jesus, a man of medium height and **moderate complexion inclined to the red and white colors** and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Sahih Bukhari: Volume 9, Book 87, Number 153:

Narrated 'Abdullah bin 'Umar:

Allah's Messenger said, "While I was sleeping, I saw myself performing the Tawaf of the Ka'ba. Behold, there **I saw a whitish-red** lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.'

Sahih Muslim: Book 001, Number 0317:

Abu al-'Aliya reported: Ibn Abbas, the son of your Prophet's uncle, told us that the Messenger of Allah (may peace be upon him) had observed: On the night of my night journey I passed by Moses b. 'Imran (peace be upon him), a man light brown in complexion, tall, well-built as if he was one of the men of the Shanu'a, and **saw Jesus son of Mary** as a medium-statured man **with white and red complexion and crisp hair**,

Sahih Bukhari: Volume 4, Book 55, Number 650:

Narrated Salim from his father:

No, **By Allah, the Prophet did not tell that Jesus was of red complexion** but said, "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I **saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head**. I asked, 'Who is this?' The people said, 'He is the son of Mary.'

Sahih Bukhari: Volume 4, Book 55, Number 649:

Narrated Abdullah:

The Prophet mentioned I saw in my dream a man of **brown color the best one can see amongst brown color** and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.'

Sahih Bukhari: Volume 7, Book 72, Number 789:

Narrated Abdullah bin Umar:

Allah's Messenger said, "Today I saw myself in a dream near the Ka'ba. I saw **a whitish brown man**, the handsomest of all brown men you might ever see. He had

the most **beautiful Limma** (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Kaba **leaning on two men or on the shoulders of two men**. I asked, "Who is this?" It was said. "Messiah, the son of Mary."... ..

12. Is Dajjal a huge man chained on an island or was he present in Prophet's (pbuh) time in the form of a boy named Ibn-e-Sayyad and Ib-e-Sayyad as Dajjal AHadith also contradict Makkah and Madinah forbiddance of Dajjal Ahadith?

Sahih Muslim: Book 041, Number 7028:

Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak b. Qais and she was the first amongst the emigrant women: Narrate to me a hadith which you had heard directly from Allah's Messenger (may peace be upon him) and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger (may peace be upon him). When I became a widow, 'Abd al-Rahman b. Auf, one amongst the group of the Companions of Allah's Messenger (may peace be upon him), sent me the proposal of marriage. Allah's Messenger (may peace be upon him) also sent me such a message for his freed slave Usama b. Zaid. And it had been conveyed to me that Allah's Messenger (way peace be upon him) had said (about Usama): He who loves me should also love Usama. When Allah's Messenger (may peace be upon him) talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Anqir. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin 'Abdullah b. 'Amr b. Umm Maktum and he is a person of the Bani Fihir branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the masjid (where) congregational prayer (is observed).

So I set out towards that masjid and observed prayer along with Allah's Messenger (may peace be upon him) and I was in the row of the women which was near the row of men. When Allah's Messenger (may peace be upon him) had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They

said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for **Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about the Dajjal.** He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. **There was a beast with long thick hair (and because of these) they could not distinguish his face from his back.** They said: Woe to you, who can you be? Thereupon it said: I am **al-Jassasa.** They said: What is al-Jassasa? And it said: O people, go to this person in the **monastery** as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found **a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles.** We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us as near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: Yes Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Makkah and has settled in Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. **He said: How did he deal with him? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him.** I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except **Makkah and Medina as these two (places) are prohibited (areas)** for me and I

would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger (may peace be upon him) striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Makkah. Behold **he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east.** I (Fatima bint Qais) said: I preserved It In my mind (this narration from Allah's Messenger (may peace be upon him)).

Sahih Muslim: Book 041, Number 7029:

Al-Sha'bi reported: We visited Fatima b. Qais and she served us fresh dates which are called rutab and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. She said: My husband pronounced three divorces in my case and Allah's Messenger (may peace be upon him) permitted me to spend any waiting period in my family. (It was during this period) that announcement was made for the people to observe prayer in the bigger Masjid. **I went there along with people and I was in the front row meant for women and it was adjacent to the last row of men and I heard Allah's Messenger (may peace be upon him) deliver sermon sitting on the pulpit.** He said: **The cousin of Tamim (Dari) sailed in the ocean.** The rest of the hadith is the same but with this addition: " (I see) as if I am looking to Allah's Messenger (may peace be upon him) pointing his rod towards the land (and saying): It is Taiba, i. e. Medina."

Sahih Muslim: Book 041, Number 7030:

Tamim Dari came to Allah's Messenger (may peace be upon him) and informed Allah's Messenger (may peace be upon him) that he sailed in an ocean and his ship lost direction and thus landed at an island. They moved about in that land in search of water. There they saw a person who had been pulling his hair. The rest of the hadith is the same. And **he (Dajjal) said: If I were to be permitted to set out I would have covered all the lands except Taiba.** Then Allah's Messenger (may peace be upon him) brought (Tamim Dari) before the public and **he narrated to them and said: That is Taiba and that is the Dajjal.**

Sahih Muslim: Book 041, Number 7031:

Fatima b. Qais reported that Allah's Messenger (may peace be upon him) sat on the pulpit and said: O people, Tamim Dari has reported to me that some persons of his tribe sailed in the ocean in a boat and it capsized and then some of them travelled on one of the planks of the boat and they went to an island in the ocean. The rest of the hadith is the same.

Sahih Muslim: Book 041, Number 7032:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: **There will be no land which would not be covered by the Dajjal but Makkah and Medina**, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

Sahih Bukhari: Volume 3, Book 30, Number 103:

Narrated Abu Bakra:

The Prophet said, "The terror caused by Al-Masih Ad-Dajjal **will not enter Medina** and at that time Medina will have seven gates and there will be two angels at each gate guarding them."

Sahih Bukhari: Volume 3, Book 30, Number 104:

Narrated Abu Huraira:

Allah's Messenger said, "There are angels guarding the entrances (or roads) **of Medina**, neither plague nor Ad-Dajjal will be able to enter it."

Sahih Bukhari: Volume 3, Book 30, Number 105:

Narrated Anas bin Malik:

The Prophet said, "There will be no town which Ad-Dajjal will not enter **except Makkah and Medina**, and there will be no entrance (road) (of both Makkah and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allah will expel all the nonbelievers and the hypocrites from it."

Sahih Bukhari: Volume 9, Book 92, Number 453:

Narrated Muhammad bin Al-Munkadir:

I saw **Jabir bin 'Abdullah swearing by Allah that Ibn Sayyad was the Dajjal**. I said to Jabir, "How can you swear by Allah?" Jabir said, "**I have heard 'Umar swearing by Allah regarding this matter in the presence of the Prophet and the Prophet did not disapprove of it.**"

Sahih Muslim: Book 041, Number 6994:

Abu Sa'id reported: I accompanied **Ibn Sayyad to Makkah** and he said to me: **What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah's Messenger (may peace upon him) as saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard Allah's Messenger (may peace be upon him) as saying: He would not enter Makkah and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Makkah.** And he said to

me at the end of his talk: By Allah: I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity).

Sahih Muslim: Book 041, Number 7003:

Nafi' reported that Ibn 'Umar met Ibn Sayyad on some of the paths of Medina and he said to him **a word which enraged him and he was so much swollen with anger that the way was blocked**. Ibn 'Umar went to Hafsa and informed her about this.

Thereupon she said: May Allah have mercy upon you, **why did you incite Ibn Sayyad in spite of the fact that you knew it would be the extreme anger which would make Dajjal appear in the world?**

Sahih Bukhari: Volume 4, Book 52, Number 290:

Narrated Ibn Umar:

(Later on) Allah's Messenger (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from the Ibn Saiyad before the latter could see him. **Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard**.

Ibn Saiyad's mother saw the Prophet while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of... "

Sahih Muslim: Book 041, Number 7004:

Nafi' reported that Ibn 'Umar said: I met Ibn Sayyad twice and said to some of them (his friends): You state that it was he (the Dajjal). He said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Sayyad talked to us. I then departed and met him again for the second time and **his eye had been swollen**. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced **a sound like the braying of a donkey**. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? **Don't you know that Allah's Messenger (may peace be upon him) said that the first thing (by the incitement of which) he would come out before the public would be his anger?**

Note:

More small contradictions can be mentioned in the above Dajjal related Hadith, but I am not counting them as separate contradictions:

i: Hazrat Fatima b. Qais, was she a widow of a martyr or simply divorced by her husband:

Sahih Muslim: Book 041, Number 7029:

Al-Sha'bi reported: We visited **Fatima b. Qais** and she served us fresh dates which are called rutab and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. **She said: My husband pronounced three divorces in my case and Allah's Messenger (may peace be upon him) permitted me to spend any waiting period in my family...**

Sahih Muslim: Book 041, Number 7028:

Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked **Fatima, daughter of Qais** and sister of ad-Dahhak b. Qais and she was the first amongst the emigrant women: Narrate to me a hadith which you had heard directly from Allah's Messenger (may peace be upon him) and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: **I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger (may peace be upon him). When I became a widow,...**

ii. Cousin of Tamim or Tamim himself:

Sahih Muslim: Book 041, Number 7029:

Al-Sha'bi reported: ...He said: **The cousin of Tamim (Dari) sailed in the ocean.... "**

Sahih Muslim: Book 041, Number 7028:

...Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was-telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham...

All the above Hadith have also been quoted in full in contradiction # 12. Seeing them you can see the context yourself.

The Hadith in the following points have been taken from Hadith software by www.imaanstar.com

13.

Issue 1 - Holding fast to: i. The Qur'an OR ii. The Qur'an + The Sunnah

Issue 2 – What are the 2 matters or weighty things left by Prophet Muhammad (Peace be upon him) : i. The Qur'an + the Sunnah OR ii. The Qur'an + The Members of The Household OR iii. Only 1 thing i.e. The Qur'an is mentioned.

i. Order: Hold fast to : The Qur'an + The Sunnah

Benefit: As long as you hold to them, you will not go the wrong way.

Malik's Muwatta :: Book 46 : Hadith 46.1.3

Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are **the Book of Allah and the Sunna of His Prophet.**"

ii.

Order: Hold fast to and adhere to: The Qur'an

Benefit: It is the Book of Allah in which there is right guidance and light.

Reminder: regarding members of The Household

Sahih Muslim :: Book 31 : Hadith 5920

Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him: Zaid. you have been able to acquire a great virtue that you saw Allah's Messenger (may peace be upon him) listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (may peace be upon him). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (may peace be upon him), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (may peace be upon him) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, *SubhanaHu* (expressed His Absolute Perfection or His being Absolutely Exalted above, and being Absolutely Free of, all defects, needs, imperfections, flaws etc...) and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being **the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah** and then said: The second are **the members of my household I remind you (of your duties) to the members of my family.** He (Husain) said to Zaid: Who are the members of his household? Aren't

his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

Note: In the above Hadith translation, I edited the word **extolled Him** and replaced it with **SubhanaHu**, with my understanding of this word so far. (Thesaurus gives these meanings for extolled : inscribed, adorned, decorated, celebrated etc... which are all unacceptable translations for this word.)

Order: Hold fast to the Qur'an

Benefit: It is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error.

Reference: Again members of the Household are referred to.

Sahih Muslim :: Book 31 : Hadith 5923

Yazid b. Hayyan reported: We went to him (Zaid b. Arqam) and said to him. You have found goodness (for you had the honour) to live in the company of Allah's Messenger (may peace be upon him) and offered prayer behind him, and the rest of the hadith is the same but with this variation of wording that he said: Behold, for I am leaving amongst you two weighty things, one of which is **the Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error**, and in this (hadith) these words are also found: We said: Who are amongst **the members of the household?** Aren't the wives (of the Holy Prophet) included amongst the members of his house hold? Thereupon he said: No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his ownself and his kith and kin (who are related to him by blood) and for him the acceptance of Zakat is prohibited.

iii. Order: Hold fast to the Qur'an

Benefit: if you hold fast to it, you would never go astray.

Sahih Muslim :: Book 7 : Hadith 2803

...**Then** he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance.

The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. **I have left among you the Book of Allah, and if you hold fast to it, you would never go astray.** And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said): " O Allah, be witness. O Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two....

14. Most Muslims don't believe in Omens but some Sahih Bukhari and Sahih Muslim Hadith give a different view

Sahih Bukhari :: Volume 7 :: Book 71 :: Hadith 606

Narrated Ibn 'Abbas:

Allah's Messenger said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?' It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon.'" Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, **NOR DO THEY BELIEVE IN BAD OR GOOD OMEN** (from birds etc.) nor do they get themselves branded (Cauterized). **but they put their trust (only) in their Lord** " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger?' The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, 'Ukasha has anticipated you."

Sahih Muslim :: Book 26 : Hadith 5508

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, **NO EVIL OMEN**, no safar, no hama...

Sahih Bukhari :: Volume 8 :: Book 76 :: Hadith 479

Narrated Ibn Abbas:

Allah's Messenger said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and **do not see an evil omen in things, and put their trust in their Lord.**

Sahih Muslim :: Book 26 : Hadith 5514

Jabir reported Allah's Messenger (may peace be upon him) as saying: **There is no transitive disease, NO ILL OMEN, no ghouls.**

Sahih Bukhari :: Volume 7 :: Book 62 :: Hadith 30

Narrated Abdullah bin 'Umar:

Allah's Messenger said, "**Evil omen is in the women, the house and the horse.**"

Sahih Bukhari :: Volume 7 :: Book 71 :: Hadith 666

Narrated 'Abdullah bin Umar: Allah's Messenger said, "there is neither 'Adha nor Tiyara, and **an evil omen is only in three: a horse, a woman and a house.**"

Sahih Bukhari :: Volume 4 :: Book 52 :: Hadith 110

Narrated 'Abdullah bin 'Umar:

I heard the Prophet saying. "**Evil omen is in three things: The horse, the woman and the house.**"

Sahih Bukhari :: Volume 7 :: Book 71 :: Hadith 649

Narrated 'Abdullah bin 'Umar:

Allah's Messenger said, "There is neither 'Adha (no contagious disease is conveyed to others without Allah's permission) nor Tiyara, **but an evil omen may be in three: a woman, a house or an animal.**"

Sahih Muslim :: Book 26 : Hadith 5524

'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying. There is no transitive disease, **no ill omen**, and **bad luck is found in the house, or wife or horse.**

Sahih Bukhari :: Volume 7 :: Book 62 :: Hadith 31

Narrated Ibn 'Umar:

Evil omen was mentioned before the Prophet: The Prophet said, "**If there is evil omen in anything, it is in the house, the woman and the horse.**"

Dawud :: Book 29 : Hadith 3911

Narrated Sa'd ibn Malik:

The Prophet (peace_be_upon_him) said: There is no hamah, no infection and no evil omen; **if there is in anything an evil omen, it is a house, a horse, and a woman.**

Sahih Bukhari :: Volume 4 :: Book 52 :: Hadith 111

Narrated Sahl bin Sad Saidi:

Allah's Messenger said "**If there is any evil omen in anything, then it is in the woman, the horse and the house.**"

Sahih Bukhari :: Volume 7 :: Book 62 :: Hadith 32

Narrated Sahl bin Sad:

Allah's Messenger said, "**If at all there is bad omen, it is in the horse, the woman, and the house.**"

Sahih Bukhari :: Volume 7 :: Book 71 :: Hadith 608

Narrated Abu Huraira:

Allah's Messenger said, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). **nor is there any bad omen** (from birds), nor is there any Hamah, **nor is there any bad omen in the month of Safar**, and one should **run away from the leper as one runs away from a lion** "

Sahih Bukhari :: Volume 8 :: Book 76 :: Hadith 549

Narrated Ibn 'Abbas:

The Prophet said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) **and not to see evil omen in things, and they used to put their trust (only) in their Lord.**" On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, 'Ukasha has preceded you."

Sahih Bukhari :: Volume 7 :: Book 71 :: Hadith 648

Narrated Ibn 'Abbas:

The Prophet once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look" I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.'" So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet did not tell who those 70,000 were. So the companions of the Prophet started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Messenger . We think however, that these (70,000) are our offspring." That talk reached the Prophet who said, "These (70,000) are the people who **do not draw an evil omen** from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but **put their trust (only) in their Lord.**" then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger! Am I one of those (70,000)?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, " 'Ukasha has anticipated you."

Musnad of Ahmad ibn Hanbal, 6/246

Abu-Hassan reports that **two people came to Aishah and said to her that Abu Hurayrah narrates that the Prophet used to say that bad luck is to be found only in women, horses and houses. At this Aishah replied: By the God who revealed the Qur'an to the Prophet ! The Prophet never said this; what he did say was that the People of the Jahilliyyah hold this opinion.**

The isnad of A'ishah's hadith has been declared authentic by the hadith masters al-Hakim (2/479) and ad-Dhahabi. It has also been declared authentic by Shaykh Shu'ayb al-Arna'ut.

Musnad of al-Tayalisi, 1/215

Muhammad bin Raashid narrated to us on the authority of Makhool, **it was said to 'Ayesha that Abu Huraira says: that the Messenger of Allaah said: "Pessimism is found in three things: in a house, a woman and a horse.".. Ayesha said: Abu Huraira did not memorize this, because when he entered, the Messenger of Allaah -sallAllaahu alayhi wa sallam - was saying: May Allaah curse the Jews; they say: "Without doubt pessimism is in a house, a woman and a horse,' so he heard the end of the hadeeth, and he never heard the beginning of it."**

This hadeeth has one missing link in the isnad, however like other scholars pointed out, it's clearly supported by the authentic hadeeth in Musnad of Imam Ahmad.

Imam Zarkashee, Al-Ejabah , p. 128

Some of the scholars have said: The narration of Ayesha regarding this matter resembles the truth InshAllaah due to it being in agreement with the prohibition of the Messenger of Allaah of believing in omens, which is a general prohibition, disliking them and persuasion in leaving them, due to the saying of the Messenger: "Seventy thousand people will enter Paradise without being taken into account. They are those who don't seek cauterization, do not request Ruqya, **nor do they believe in omens**, and they rely upon their Lord"

15. Are the dead punished due to the wailing of their relatives or not? They are not but Some Sahih Hadith say they are punished and some say their punishment is increased.

Sahih Muslim :: Book 4 : Hadith 2025

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) said: **The dead is punished because of the lamentation of the living.**

Sahih Muslim :: Book 4 : Hadith 2019

Abu Burda narrated on the authority of his father that when 'Umar was wounded Suhaib uttered (loudly in lamentation): O brother! Upon this 'Umar said: Suhaib, did you not know that the Messenger of Allah (may peace be upon him) said: "**The dead is punished because of the lamentation of the living**"?

Sahih Muslim :: Book 4 : Hadith 2018

Ibn 'Umar reported: When 'Umar was wounded he fainted, and there was a loud lamentation over him. When he regained consciousness he said: **Didn't you know that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the weeping of the living"**?

Sahih Muslim :: Book 4 : Hadith 2016

Umar reported Allah's Messenger (may peace be upon him) as saying: **The dead is punished in the grave because of wailing on it.**

Sahih Muslim :: Book 4 : Hadith 2015

'Abdullah b. 'Umar reported that Hafsa wept for 'Umar (when he was about to die). He ('Umar) said: Be quiet, my daughter. Don't you know that the Messenger of Allah (may peace be upon him) had said: "**The dead is punished because of his family's weeping over it**"?

Sahih Bukhari :: Volume 2 :: Book 23 :: Hadith 391

Narrated 'Abdullah bin 'Umar :

Sad bin 'Ubada became sick and the Prophet along with 'Abdur Rahman bin 'Auf, Sad bin Abi Waqqas and 'Abdullah bin Masud visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he

died?" They said, "No, O Allah's Messenger." The Prophet wept and when the people saw the weeping of Allah's Messenger (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "**The deceased is punished for the wailing of his relatives over him.**" 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

Sahih Muslim :: Book 4 : Hadith 2026

Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said: May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that **the bier of a Jew passed before the Messenger of Allah (may peace be upon him) and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished.**

Sahih Muslim :: Book 4 : Hadith 2029

'Amra daughter of 'Abd al Rahman narrated that she heard (from) 'A'isha and made a mention to her about 'Abdullah b. 'Umar as saying: **The dead is punished because of the lamentation of the living.** Upon this **'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah (may peace be upon him) happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave.**

Sahih Muslim :: Book 4 : Hadith 2027

Hisham narrated on the authority of his father that it was mentioned to 'A'isha that Ibn 'Umar had narrated as marfu' hadith from the Messenger of Allah (may peace be upon him) that **the dead would be punished in the grave because of the lamentation of his family for him.** Upon this she said: **He (Ibn 'Umar) missed (the point). The Messenger of Allah (may peace be upon him) had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now.** (This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah (may peace be upon him) stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i. e.: **They hear what I say. But he (Ibn 'Umar) misunderstood. The Holy Prophet (may peace be upon him) had only said: They (the dead) understand that what I used to say to them was truth. She then recited:" Indeed, you will not make the dead hear" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell.**

Sahih Muslim :: Book 4 : Hadith 2022

'Abdullah b. Abu Mulaika reported: I was sitting by the side of Ibn 'Umar, and we were waiting for the bier of Umm Aban, daughter of 'Uthman, and there was also 'Amr b. 'Uthman. In the meanwhile there came Ibn 'Abbas led by a guide. I conceive that he was informed of the place of Ibn 'Umar. So he came till he sat by my side. While I was between them (Ibn 'Abbas and Ibn 'Umar) there came the noise (of wailing) from the house. Upon this **Ibn 'Umar said** (that is, he pointed out to 'Amr that he should stand and forbid them, for): **I heard the Messenger of Allah (may peace be upon him) as saying: The dead is punished because of the lamentation of his family.** **'Abdullah made it general** (what was said for a particular occasion). Ibn 'Abbas said: When we were with the Commander of the believers, 'Umar b. al-Khattab, we reached Baida', and there was a man under the shadow of the tree. He said to me: Go and inform me who is that person. So I went and (found) that he was Suhaib. I returned to him and said: You commanded me to find out for you who that was, and he is Suhaib. He (Hadrat 'Umar) said: Command him to see us. I said: He has family along with him. He said: (That is of no account) even if he has family along with him. So he (the narrator) told him to see (the Commander of the believers and his party). When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this **'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the lamentation of his family"?** Then **'Abdullah made it general and 'Umar told it of certain occasions.** So I ('Abdullah b. Abu Mulaika) stood up and went to 'A'isha and told her what Ibn 'Umar had said. Upon this **she said: I swear by Allah that Allah's Messenger (may peace be upon him) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden.** Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'A'isha, she said: **You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads.**

Sahih Bukhari :: Volume 5 :: Book 59 :: Hadith 316

Narrated Hisham's father:

It was mentioned before 'Aisha that **Ibn 'Umar attributed the following statement to the Prophet "The dead person is punished in the grave because of the crying and lamentation Of his family."** On that, **'Aisha said, "But Allah's Messenger said, 'The dead person is punished for his crimes and sins while his family cry over him then."** She added, "And this is similar to the statement of Allah's Messenger when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, **'They hear what I say.'** She added, **"But he said now they know very well what I used to tell them was the truth."** 'Aisha then recited: **'You**

cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Sahih Bukhari :: Volume 2 :: Book 23 :: Hadith 375

Narrated 'Abdullah bin 'Ubaidullah bin Abi Mulaika:

One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) **'Abdullah bin 'Umar** said to 'Amr bin 'Uthman, **"Will you not prohibit crying as Allah's Messenger has said, 'The dead person is tortured by the crying of his relatives.?"** Ibn Abbas said, "Umar used to say so." Then he added narrating, "I accompanied Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to 'Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, **when 'Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!"** (on this 'Umar said to him, **"O Suhaib! Are you weeping for me while the Prophet said, "The dead person is punished by some of the weeping of his relatives?"** Ibn Abbas added, "When 'Umar died I told all this to Aisha and **she said, 'May Allah be merciful to Umar. By Allah, Allah's Messenger did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives."** Aisha further added, **"The Quran is sufficient for you** (to clear up this point) as Allah has stated: **'No burdened soul will bear another's burden.'** " (35.18). Ibn Abbas then said, "Only Allah makes one laugh or cry." Ibn Umar did not say anything after that.

16. Do the dead hear you or not?

Sahih Muslim :: Book 40 : Hadith 6869

Anas b. Malik reported that Allah's Messenger (may peace be upon him) let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of Allah's Messenger (may peace be upon him) and said: Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon **he (the Holy Prophet) said: By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply.** Then he commanded that they should be buried in the well of Badr.

Sahih Bukhari :: Volume 5 :: Book 59 :: Hadith 360

Narrated Ibn Shihab:

These were the battles of Allah's Messenger (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Messenger said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, **"O Allah's Messenger! You are addressing dead people.'** Allah's Messenger replied, **'You do not hear what I am saying, better than they.'** The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Sahih Bukhari :: Volume 2 :: Book 23 :: Hadith 452

Narrated Ibn 'Umar:

The Prophet looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, **"You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."**

Sahih Muslim :: Book 4 : Hadith 2027

Hisham narrated on the authority of his father that it was mentioned to 'A'isha that Ibn 'Umar had narrated as marfu' hadith from the Messenger of Allah (may peace be upon him) that the dead would be punished in the grave because of the lamentation of his family for him. Upon this she said: He (Ibn 'Umar) missed (the point). The Messenger of Allah (may peace be upon him) had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now. **(This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah (may peace be upon him) stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i. e.: They hear what I say. But he (Ibn 'Umar) misunderstood. The Holy Prophet (may peace be upon him) had only said: They (the dead) understand that what I used to say to them was truth.** She then recited: " Indeed, you will not make the dead hear" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell.

Sahih Bukhari :: Volume 5 :: Book 59 :: Hadith 317

Narrated Ibn Umar:

The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, **"They now hear what I say."** This was mentioned before 'Aisha and **she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the**

truth.' Then she recited (the Holy Verse): -- "**You cannot make the dead hear... ..till the end of Verse).**" (30:52)

You will not make dead men hear; you will not make deaf men hear the call, when they turn their backs in flight. (Qur'an translation 30:52)

Appendix 1 – Warning Regarding Hadith:

Consider also in all the following Hadith that the Prophet (peace be upon him) **is reported to have said something like this**. Wording in Hadith is usually not exactly each and every word by each and every word and we can't guarantee that each and every Hadith we call as sahih was definitely and certainly said by Prophet Muhammad (peace be upon him). This stance is safer in my opinion, in the light of below warnings from **the following Hadith**.

When I suggest use of clarification with Hadith and use of clarifying words "**Reported to have said something like this**", note that these are to be used only with Hadith that pass the test of both isnad analysis and matan analysis. This statement is not to be misused on Hadith which fail the test of isnad analysis or matan analysis.

Hadith 1:

'Ali, may Allah be pleased with him, reported: Allah's Messenger said: **Do not attribute lies to me, for anyone who attributes lies to me will be doomed to Hell-Fire.**

*Al-Bukhari compiled it in Book on Knowledge Hadith No. 103,

*Muslim compiled it in Book on The Introduction Hadith No. 2,

*Al-Tirmizi compiled it in Book on Knowledge Hadith No. 2584,

*Ibn Majah compiled it in Book on The Introduction Hadith No. 31,

*Ahmed b. Hanbal compiled it in Part 1 Page 78, 83, 123, 130, 150

Hadith extracted using Divine Islam Hadith software. See [Home page \(Islamic links\)](#) to download it freely

Hadith 2 to 6, and saying of a Noble Companion taken from : www.hadeeth.webs.com

Hadith 2:

Salamah ibn Al-Akwa` (*radhiyallaahu `anhu*) and others narrated that the Messenger of Allaah (*sallallaahu `alaihi wa sallam*) said:

"Whoever ascribes to me what I have not said, let him occupy his seat in the Hell-fire!" And in another wording: **"No one ascribes to me falsehood or what I have not said** except that he shall occupy his seat in the Hell-fire."

Reported by Al-Bukhaaree in his *Saheeh* (109). The second wording was authenticated by, `Abdul-Qaadir Al-Arnaa'oot (Sharh-uth-Thulaathiyyaat, 2/584/296), Shu`aib Al-

Arna'oot (Musnad Ahmad, 27/56/524), Hikmat Basheer Yaaseen (Marwiyyaat Salamah ibn-il-Akwa` , p.69) and others.

Hadith 3:

Aboo Qataadah Al-Ansaaree (*radiyallaahu `anhu*) said: "I heard the Messenger of Allaah (*sallallaahu `alaihi wa sallam*) saying upon this pulpit: "O people! Beware of relating a lot of Hadeeth about me! **Whoever says anything about me must not say except the truth**, for **whoever ascribes to me what I have not said**, let him occupy his seat in the Hell-fire!"

Authenticated by Al-Haakim (1/111), *Ad-Diyaa'* (C.f. Jaami-ul-Ahaadeeth, 7/145/27664), Al-Al-Albaanee (As-Saheehah, 1753; Saheeh-ul-Jaami` , 2684), Shu` aib Al-Arna'oot (Mushkil-ul-Aathaar, 413, 414; Musnad Ahmad, 22538), Al-Judai` (Tahreer `Uloom-il-Hadeeth, vol.1/f.n.340, vol.2/f.n.921), Ash-Shahree (Misbaah-uz-Zujaajah, 15), Husayn Asad (Musnad-ud-Daarimee, 243) and others. It is also supported by another hadeeth narrated from Ibn `Abbaas (*radiyallaahu `anhumaa*) with a similar meaning, which was authenticated by At-Tirmidhee (2951), Al-Ishbeelee (Al-Ahkaam, 4/339), Ibn-ul-Qattaan (Al-Bayaan, 5/253), Ibn Hajar (Al-`Ujaab, 1/197-199) and As-Suyootee (C.f. Fayd-ul-Qadeer, 133), and Al-Ghumaaree alluded to its authenticity (Al-Mudaawee, 1/162). See also: Al-Muqtarib fee Bayaan-il-Muqtarib (p.62).

Hadith 4:

The Messenger of Allaah (*sallallaahu `alaihi wa sallam*) said: "**Whoever relates from me a Hadeeth which is thought to be a lie (or which he thinks is a lie)**, then he is (also) one of the liars."

Reported by Muslim in the Introduction to his *Saheeh* (1). Authenticated by At-Tirmidhee (2662), Ibn Hibbaan (29), Ibn Hazm (Usool-ul-Ahkaam, 1/215), Ibn-ul-Jawzee (Al-Mawdoo`aat, 1/16), Al-Ishbeelee (Al-Ahkaam, 1/120), Ibn Taymeeyah (Majmoo`-ul-Fataawaa, 10/409), Al-Mu`allimee (At-Tankeel, 1/149), Al-Albaanee (Ad-Da`eefah, 1/50; Saheeh-ul-Jaami` , 6199; Al-Mishkaah, 199), Shu` aib Al-Arna'oot (Saheeh Ibn Hibbaan, 29), Al-Judai` (Tahreer `Uloom-il-Hadeeth, vol.1/f.n.341) and others.

Hadith 5:

Waathilah ibn Al-Asqa` (*radiyallaahu `anhu*) narrated that the Messenger of Allaah (*sallallaahu `alaihi wa sallam*) said: "**Verily, one of the worst lies is to ascribe to me what I have not said.**"

Reported by Al-Bukhaaree (3509) in his Saheeh. The wording is that of Al-Bazaar. C.f. Al-Majma` (1/144); As-Saheehah (7/173-174).

Hadith 6:

The Messenger of Allaah (*sallallaahu `alaihi wa sallam*) said: "Whoever was given a *Fatwaa* (religious verdict) without knowledge, his sin will be upon the one who gave him the *Fatwaa*."

Authenticated by Al-Haakim (1/102-103, 126), Al-Ishbeelee (Al-Ahkaam, 1/108), Ibn Muflih (Al-Aadaab-ush-Shar`iyyah, 2/157), Al-Albaanee (Hidaayat-ur-Ruwaah, 233; Saheeh-ul-Jaami` , 6068, 6069; Al-Adab-ul-Mufrad, 259), `Abdul-Qaadir Al-Arnaa`oot (Jaami` -ul-Usool, 9171), Al-Hilaalee (Mawsoo`at-ul-Manaahee, 1/207-208), Az-Zuhairree (Al-Adab-ul-Mufrad, 259), Baasim Al-Jawaabirah (Al-Kabaa`ir, 224), Husayn Asad (Musnad-ud-Daarimee, 162) and others.

Ash-Shaukaanee (An-Nayl, 15/429) and Ar-Rubaa`ee (Fath-ul-Ghaffaar, 5984) said about one of its routes: "Its narrators are reliable Imaams." Al-Ghumaaree also alluded to its authenticity.

It is also supported by a *mawqoof* hadeeth narrated from Ibn `Abbaas (*radiyallaahu `anhum*).

Authenticated by Mashhoor Salmaan (I`laam-ul-Muwaqqi`een, 3/466), Husayn Asad (Musnad-ud-Daarimee, 162) and others. See: Saheeh-ul-Faqeeh wal-Mutafaqqih (p.388); Jaami` Bayaan-il-`Ilm (2/862).

Saying of a Noble Companion:

Masrooq narrated that **Ibn Mas`ood (*radiyallaahu `anhu*)** said: **"Whoever knows, should say (what he knows), and whoever does not know should say: "Allaah knows best," for it is from knowledge to say about what one does not know: "I do not know!"** Verily, Allaah said to his Prophet (*sallallaahu `alaihi wa sallam*): "Say: No wage do I ask of you for this (Qur'aan), nor am I one of the *mutakallifoon* (those who pretend and fabricate things which do not exist)."" (*Saad*, 38:86). Reported by Al-Bukhaaree (4774, 4809, 4822) and Muslim (6997).

Now, I mention some safety measures (you can improve them even further or point out any mistake in my views) :

1. Clarify while using Hadith using a statement like **"The Prophet (peace be upon him) is reported to have said something like this"**

2. The **above statement is to be used with Hadith that pass the test of both isnad analysis and matan analysis**. Don't use the above statement with Hadith that fail the test of isnad analysis or matan analysis.

3. Continue Isnad Analysis and specially Matan Analysis on Hadith to get better and better results.

i. Do you know, in isnad analysis, different Riijaal books sometimes give different grading for the same person, in this situation **the checking scholar must weigh the evidences and arguments given by Riijaal Books and not make oversimplified judgements** based on strange rules e.g. something like, strict Riijaal book or lenient Riijaal book and if strict Riijaal book grades some narrator as Not-trustworthy, they ignore it simply because it is a strict riijaal book.

ii. Much more work needs to be done on Matan Analysis:

-Rules of Matan Analysis as derived using the Qur'an, should be applied for Matan Analysis.

-Qur'an can be used for Matan Analysis.

-All Hadith related to the same topic should be gathered together and analysed.

-Various scholars have given various suggested rules for Matan Analysis which can be used.

Appendix 2:

Although Hadith is an important source and the purpose of my effort is to convince scholars to do more work on Hadith, but here as I attack some Hadith, I must also hint at some other sources that strengthen the concept of Sunnah or the Sunnah that have much more support than merely being supported by Hadith:

1. The Qur'an directly refers to many Sunnah established via Prophet Muhammad (peace be upon him) e.g. Salat, Zakat, Hajj, Saum, Jihad, Qital, Establishing Justice, Islamic punishments and many more... On these issues it is suggested to follow these orders, e.g first start offering Salaat 5 times a day, then keep researching to find out the most accurate way of doing Salaat from Sunnah transmitted via practical adherence and Hadith, but the order for Salaat will be followed, even if your method is not the best method, there will be no excuse for not doing salaat. Similarly other orders have to be followed and details have to be taken from Sunnah via practical adherence or/and hadith. Many orders of the Qur'an are direct and can be understood and followed directly e.g. having Taqwa etc... and some orders are terms like salaat for whose explanation we have to use Hadith and Sunnah transmitted via tawatar-e-amali.

2. Sunnah transmitted via practical adherence of Muslims (Tawatar-e-Amali):

Many Sunnah have been transmitted via practical adherence of Muslims ever since Prophet Muhammad's (peace be upon him) time till today. E.g. 5 Salaat have been transmitted via practical adherence of Muslims, the call to Salaat, the Zakaat, The Hajj, The Aitikaaf during last 10 nights of Ramazdaan, The Saum and many more have been transmitted via practical adherence of Muslims throughout the ages.

I will try to write separate articles on these 2 Sunnah strengthening sources later Insha'ALLAH!

This document is under construction and is not yet complete!

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Slave of ALLAH,

Asim Iqbal 2nd

<http://asimiqbal2nd.110mb.com> (If site is not accessible, email me at
asimiqbal2nd @ live.com to get new site)