

Chapter – 15

Hadiths & Differences between Imams

(حدیث اور اختلافِ ائمہ)

❖ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ
 إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ .

(Noble Prophet!) Say, I am on the clear substantiation from my Lord, whereas you deny Him; I do not have (the distress for you), what you are impatient for; all such commands come from Allah; He states the truth and He is the best of judges. (06:57)

O People! Currently, a sort of virus is widespread all around, that we will certainly accept Quran but not Hadith and will also not agree upon the verdicts given by any Islamic scholar. Besides, these people define their own meanings for the verses of Quran. --- They should realize and make themselves clear to this point that Quran is in Arabic language. According to Muhammad صلى الله عليه وسلم, I am more eloquent among Arabs and Non-Arabs, (أَنَا أَفْصَحُ الْعَرَبِ وَالْعَجَمِ), therefore he has his first right to comprehend and explain the verses of Quran, then come his immediate companions (صحابه كرام) and then various leading Islamic scholars (ائمہ كرام).

These people do not even read the Quran properly. They are also not fully aware of the Arabic phrases and idioms. They do not have any sense of deduction or proper potential for getting the essence of a subject as well. They just read the translation of Quran and then start claiming that “I understand Quran and can fully infer too”. --- This “Ignorance!” and this “Assertion!” --- لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ !

Just think over it---! When you face any legal case in the court, you spend hundreds and thousands of rupees. You engage a barrister or a lawyer for the case, and you depend on him as he knows various laws and can use them better. You think that he can do better interpretations for

these laws, although the government laws are all written either in English or Urdu. --- Now tell us! Do you really have such ability to understand Quran? Beware of God! Use your sense. As you trust on lawyers, you should have faith on Islamic Scholars as well. Refuting Hadiths is equivalent to negating the Prophet. God Forbid --!

Remember! “I do not accept Hadith” is such a phrase as if you are telling “I don’t believe on Prophet Muhammad صلى الله عليه وسلم”. Disbelieving the Prophet and then claiming for the acknowledgment of Quran is Blasphemy (كفر). From which source you got this Quran? Who told you that this is Quran? It is told by the Prophet. Skeptical to Muhammad صلى الله عليه وسلم and accepting to Quran, these two cannot be gathered at one place.

Rejecting to any unreliable “Narrator” is different thing, and absolute negation of Hadiths is different. However, I do not say that you accept any Pseudo Hadith or untrustworthy Hadiths. You must investigate thoroughly the “Narrations”. But, the denial of “Very Well-known” and “Reliable” Hadiths is very daring act. If “Well-known Hadiths” are rejected, it is Blasphemy (كفر).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

{And whatever the Messenger has given you, take;
and what he has forbidden you, refrain from. (59:07)}

❖ Look! Hadiths (Prophet’s sayings and acts) are of three types:

1. متواتر 2. مستفيض 3. احاد

1. متواتر (Very Well-known): Such Hadiths which are narrated by so many people that it becomes impractical for a sensible person to contemplate that all of them became united on falsehood. Therefore it is essential to believe on “Very Well-known Hadiths”.

These Hadiths are of two types:

(a) متواتر باللفظ (Narration word by word).

(b) متواتر بالمعنى (Narration of the meaning)

2. مستفيض (Reliable): These Hadiths are narrated by many but not to the extent of Very Well-known Hadiths.
3. احاد (Isolated): Those Hadith that are narrated by very few persons and are termed as “Isolated”.

The fact is that the entire controversies arise on these Isolated Hadiths. --- Somebody asked Imam Abu Hanifah رحمة الله عليه that there are few narrations in which it has been told that “Prophet Ibrahim has told lies three times”. Imam said, “No! In fact, the narrator has told a lie, because Prophets are innocent and they cannot tell anything which is not true”. It means, here, the narrator is disputed and not the Prophet. At the same time, this is to remember that if any “Isolated Hadith” is incorrect it does not mean that all Hadiths turn out to be wrong. Such distractions are given by those persons who are not interested in Prayer, Fast, Hajj and Zakath etc.

This is to be remembered that a knowledgeable person and an ignorant one cannot be equal. The status of a knowledgeable person is always high. Those people who are not aware of anything they should consult the knowledgeable persons. Ask them and trust them, and obey to the decisions given by them.

The basic principle is that any verdict given without detailed investigation is not acceptable. Scholars should therefore research thoroughly, whether these are Verses of Quran or Hadiths of Prophet. All researches and interpretations should base on Quran and Hadiths. If not, then it would not be correct.

Remember! It is but natural that every person knows about his teachers, family members, and the general circumstances of the people of his own city, and he trusts on them. He neither gets a thorough knowledge of others nor can have reliance on them.

The people of Madinah, who are Maliki (followers of Imam Malik رحمة الله عليه), when they listen anything different from a person belonging to other city, they think that this fellow is considering all Caliphs of the Prophet and the people of Madinah as “ignorant”. Whereas, Hanafi, Hanbali and Shafi’i consider that any different statement may also be correct. Because, in their opinion, it is just possible that, for any reason, the people of Madinah might remain unaware of any news, and people of other cities could have received any version unaffectedly.

Omer Al-Farooq رضى الله عنه used to ask proof of every verdict. This matter mainly based on the principles of witness (شهادة), means two male witnesses or one male and two female witnesses. Otherwise, he never accepted any statement as authentic.

The way of Ali Al-Murtaza رضى الله عنه was different. Any verdict comes in front of him and if he gets incomplete proof, then he took “Oath” for it. He used to consider “Oath” as a perfect testimony.

Many of the Sahaba (the immediate followers of Muhammad صلى الله عليه وسلم), for example; Zubair ibn Al-Awam, used to first memorize each word of the prophet carefully, then narrated to others, otherwise not. Nevertheless, the “Narrations of the Meanings” of Hadiths, have also been considered by other Sahaba as correct.

After Sahaba, the Tabieen (تابعين) approached to their leading scholars and asked questions. They had confidence on them and used to act according to their verdicts, because they were sure that these people will never give any rulings out of Quran and Hadith.

Some of them gave answers of every question with specific reference and ever used قَالَ الله (Allah says) and قَالَ الرَّسُولُ (Prophet says). They quoted the relevant verses from Quran followed by the actual content of Hadiths. --- Hadiths narrated by a Tabi'i is known as Hadith-e-Mursal. Such Hadiths are considered reliable by Hanafi Mazhab. Imam Bukhari always considered essential to the personal meetings of Teacher & Pupil, otherwise he never accepted that Hadith. On the other hand, Imam Muslim considered enough if the teacher and the pupil are contemporaries. He considered even ill-Hadith for Mustahabb (recommended or favored) acts.

Thus, it has been perceived that all Imams were of different tastes. Each of them gave their acceptance for Hadith according to their own taste. Nevertheless, not a single Imam is there who, without prerequisites and without any investigations, heard just the name of Hadith and started acting on it. --- Actually, there are various “Narrators” between us and our Prophet. Therefore, it is vital to positively criticize and research on them.

In the days of Sahaba رضوان الله عليهم أجمعين, there was certainly the difference of opinion, but among each other, they never considered anyone untruthful or unfaithful. They used to pray behind any Imam. It is a matter of great surprise and regrets that nowadays those who say “Amen” loudly or raise their hands on “Allah-u-Akbar”, their mosques are different. Similarly, the mosques of Hanafi and Shafi'i are also not the same. They refuse to pray behind each other reciprocally or even side by side. So much so, their conflicts reached to such extent that they even go to the Courts.

There is one more misunderstanding exists everywhere, that all Hanafi, Shafi'i, Maliki, and Hanbali people follow their Imams in person. No, this is wrong. These are four families and four schools of thoughts. Every family has different style of research. They have their own tastes. But, **خَشْيَةَ اللَّهِ** (Fear of God) exists in all. Everyone has tried to explore the rightness and truth (**حق**). This has to keep in mind that to resolve any dispute fighting each other is not an appropriate thing.

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