

Seventh Study

**Criteria of Ḥadīth Textual Criticism among Scholars of
Ḥadīth**

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ABSTRACT

This study is focusing on the Criteria of hadith Textual Criticism among Scholars of hadith; all the criteria stated by hadith scholars have been reviewed, but the present study mentions only the criteria that are stable and with the agreed upon criteria, giving examples. Starting from the time of the Companions until the contemporary scholars. The most important of these criteria are:

- Rejecting a hadith based on an explicit contradiction with the decisive meaning of the Qur'an.
- Rejecting a hadith on the basis of contradicting the well-established and authentic Sunnah.
- Rejecting a hadith based on Linguistic criticism.
- Rejecting a hadith on the basis of contradicting sound reason and opposing logical proofs.

Keywords: Ḥadīth Textual Criticism -Scholars of Ḥadīth.

مقاييس نقد متن الحديث عند المحدثين
أعداد

علي محمود محمد عبد الرحيم الشاذلي
قسم الدراسات الإسلامية باللغات الأجنبية شعبة اللغة الإنجليزية
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المخلص

تركز هذه الدراسة على مقاييس نقد متن الحديث عند المحدثين، وقد تم فحص معظم ما كُتب حول المقاييس عند المحدثين، وتم اعتبار أن كل ما له ضابط مضطرد، وأما ما ليس له ضابط أخرجناه من جملة المقاييس، وعملي سيكون انتقاء المقاييس المتفق عليها، مع ذكر أمثلة تطبيقية، ومن خلال هذا البحث سأحاول جاهداً تناول أهم مقاييس وقواعد نقد متن الحديث النبوي عند المحدثين من عصر الصحابة مروراً بالمتقدمين، والمتأخرين من المحدثين، وصولاً إلى المعاصرين، ومن أهم تلك المقاييس:
رد متن الحديث بدعوى مناقضة صريح القرآن الكريم قطعي الدلالة.
رد متن الحديث بدعوى مناقضة السنة الصحيحة الثابتة.
رد متن الحديث المبني على النقد اللغوي لألفاظ الحديث.
رد متن الحديث بدعوى مخالفته العقل السليم ومناقضة الدلائل العقلية.
الكلمات المفتاحية: حديث النقد النصي - علماء الحديث.

Introduction:

The science of Ḥadīth textual criticism is a highly critical subject that has its peculiar rules and criteria covered in the books of Ḥadīth scholars. No one can or should practice Ḥadīth textual criticism without mastering these rules. As Ḥadīth textual criticism is very important, early and latter Ḥadīth scholars, and even the modern ones, have attempted to identify and collect these criteria. Speaking about how to identify the weak Ḥadīth, al-Khaṭīb al-Baghḍādīⁱ said: All Aḥādīth are of three types: those Aḥādīth known to be authentic, those known to be unauthentic, and the third type is the Aḥādīth for which there is no way to decisively put them under the first or second categories

Ibn al-Ṣalāḥ followed him in stating some of these criteria. Then, al-Jawraqānīⁱⁱ wrote his book *Al-Abāṭīl wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāḥīr*. This book focused on the aspects of criticism in Ḥadīth sciences either for the Ḥadīth texts or Ḥadīth chains of transmission. In this book, al-Jawraqānī reviewed the criteria for judging the authenticity of the text of the Ḥadīth. Ibn al-Jawzīⁱⁱⁱ depended on this book when writing his *Al-Mawḍū‘āt* to the extent that scholars said, “He quoted the book *Al-Abāṭīl* in his book.” Imam al-Dhahabī said about al-Jawraqānī, “He wrote a book on fabricated Aḥādīth, and it is this book that Abū al-Faraj Ibn al-Jawzī relied on when authoring his book *Al-Mawḍū‘āt*.” Ibn al-Qayyim^{iv} then wrote his book *Al-Manār al-Munīf fī al-Ṣaḥīḥ wa al-Ḍa‘īf* in which he abridged Ibn al-Jawzī’s *Al-Mawḍū‘āt* in a good manner, and laid down general rules and criteria for Ḥadīth textual criticism.

. All the criteria stated by Ḥadīth scholars have been reviewed, but the present study mentions only the criteria that are stable, beginning first with the agreed upon criteria, then the disputed ones with giving examples. This Section will elaborate on the criteria of Ḥadīth textual criticism among scholars of Ḥadīth, starting from the time of the Companions until the contemporary scholars.

First Criterion

Rejecting a Ḥadīth based on an explicit contradiction with the decisive meaning of the Qur'an

This criterion to reject a Ḥadīth when it clearly contradicts the Qur'an in a way that cannot be compromised. It means to judge the Sunnah in light of the Qur'an, not to negate the Sunnah. If, however, there is a Ḥadīth that completely contradicts the Qur'an and there is no way to understand this contradiction or reach a compromise, then this contradiction is considered a defect weakening the Ḥadīth. The Qur'an is a dominant standard for judge a Ḥadīth in terms of authenticity and weakness.^v The reason here is that the Qur'an is *Qaṭ'ī* (definite) as it is reported by *tawātur*, while the sunnah is speculative. It is true that the Sunnah is definite in general, but as for every single Ḥadīth it is not as such. What is definite is given precedence over what is indefinite.

The agreement among upon this criterion:

Scholars of Ḥadīth agreed to reject a Ḥadīth when its text contradicts the clear meaning of the Qur'an. Imām al-Ṭahāwī^{vi} said, "It is not permissible to accept a Ḥadīth whose meaning is rejected by the Qur'an."^{vii} Ibn Al-Qayyim considered this criterion as a measure to know the fabricated Ḥadīth. He said, "[These measures] include: contradicting the explicit meaning of the Qur'an."^{viii} Al-Khaṭīb al-Baghdādī stated that one of the signs of weakness of a Ḥadīth is "to be rejected by the Qur'an of the *Mutawātir* Sunnah."^{ix}

In addition, Ibn Kathīr^x said in *Ulūm al-Ḥadīth* "A fabricated Ḥadīth is identified through many means including: the improper Arabic style, its invalid meaning, or containing an explicit contradiction with the Qur'an and well-established Sunnah."^{xi} Al-Ḥāfiẓ Ibn Ḥajar^{xii} said: "Among the indicators of fabrication in Ḥadīth are: to be contrary to reason in an unreconcilable way, to be rejected by sense and experience, contrary to the explicit meaning of the Qur'an and *Mutawātir* Sunnah, or the definitive *Ijmā'* (consensus of opinions). If there is a contradiction that may be reconciled, then it is not included in this rule."^{xiii}

Examples of Ḥadīth contradicting the Qur'an

‘Urwah Ibn al-Zubayr rejected the Ḥadīth reported about the rock that it is “the lowest throne of Allah.”^{xiv}

‘Urwah rejected this Ḥadīth because it contradicts the explicit meaning of the Qur’an. It is reported that when ‘Urwah heard this Ḥadīth, he said, “Glory be to Allah Who says, ‘His Throne extends over the heavens and the earth.’”^{xv} and this Ḥadīth makes this rock His lowest throne!”

Other examples of this criterion include Ibn al-Qayyim’s rejection of some Aḥādīth as they indicate that the world span is seven thousand years, and similar statements.^{xvi}

The reason for rejecting such Aḥādīth as Ibn al-Qayyim said is contradicting the explicit meaning of the Qur’an. He said, “This is very blatant lie. Had it been true, then everyone will know that we now have 251 years till the Day of Judgment, while Allah says, ‘They ask you [Prophet] about the Hour, ‘When will it happen?’ Say, ‘My Lord alone has knowledge of it.’”^{xvii} Allah Also says, ‘Only Allah has the knowledge of the Hour.’”^{xviii-xix}

Thus, it can be concluded that scholars of Ḥadīth agreed on rejecting a Ḥadīth which includes a clear contradiction with the Qur’an in a way that cannot be reconciled. People of knowledge agree that the authentic Sunnah cannot contradict the Qur’an. Thus, this is an agreed upon criterion in Ḥadīth textual criticism.

Second Criterion

Rejecting a Ḥadīth on the basis of contradicting the well-established and authentic Sunnah:

As the source of the is one, then it cannot contain contradictions. The Sunnah is a form of revelation from Allah Who says about the Prophet (PBUH), “He does not speak from his own desire. It is nothing less than a revelation that is sent to him” (Al-Najm: 3-4). Thus, when there is a Ḥadīth that explicitly contradicts the established or *Mutawātir* Sunnah without any possibility of reconciliation, then it should be rejected.

The agreement among scholars on the validity of this criterion:

Scholars of Ḥadīth consider the contradiction between a given Ḥadīth and the well-established Sunnah of the Prophet (PBUH) as a proof for the weakness of this Ḥadīth. However, to avoid rejecting a Ḥadīth based on merely personal understanding that the Ḥadīth contradict reasoning, the Ḥadīth at hand should be reviewed in the light of the Qur'an and the collections of Sunnah. There is no way to give precedence for a Ḥadīth over another except with this way. Al-Khaṭīb al-Baghdādī said, "The way to know the 'Illah (hidden defect) of a Ḥadīth is to collect all its chains of narration, study the status of each narrator, and study their abilities in memorization and their accuracy."^{xx}

It goes without saying that the rulings of Sharī'ah come from one source, and this is why scholars emphasize that it is not possible to have two authentic Aḥādīth with the same level of authenticity, but they are contradictory to each other, that is, one of them negates what the other approves.^{xxi} It is possible to have two Aḥādīth that apparently seem contradictory to one another. This may be a superficial contradiction, a real one. This is why Imam Ibn Khuzaymah (d. 311AH) said, "I do not know that there are two Aḥādīth with authentic chains of transmission from the Prophet (PBUH) and they are contradicted. He who have such Aḥādīth, let him show them for me in order to reconcile between them."^{xxii}

Examples of this criterion:

Imam al-Nawawi Rejected the Ḥadīth reported on the authority of Abu Umāmah al-Bāhilī in which the Messenger of Allah (PBUH) said, "When one of your brothers dies and you bury him in his grave, let one of you stand by his grave and say, 'Oh, son of so and so [by his mother's name], for the dead person will hear him without answering. then let the man say, 'Oh, son of so and so, and the dead will sit down.' Then let him say, 'Oh, son of so and so. the dead will say, 'May Allah have mercy on you tell me what should I do,' but you cannot hear it.' Let the man then say, 'Mention [the faith] that you departed from life with: the testimony that there is no God but Allah and that Muhammad is his servant and Messenger (PBUH) and that you are satisfied with Allah as your Lord, with Islam as your religion, and with Muhammad (PBUH) as your Prophet, and with the Qur'an as your leader. Then both Munkar and Nakīr go away and say to one another, 'Let's go. Why should we stand with someone who has been given his

argument?’ They [the Companions’] said, ‘O Messenger of Allah, what if the name of his mother is unknown? the Prophet replied, ‘Call his with the name of his mother Eve: Oh, son of Eve.’”^{xxiii} Some people claim that a person on the Day of Judgement will be called with the name of his mother, taking the above Ḥadīth as evidence.

This Ḥadīth is weak with according to the consensus of opinions of scholars of Ḥadīth. Al-Haythamī said, “It is graded as weak by: Ibn al-Ṣalāḥ, al-Nawawī, Ibn al-Qayyim, al-Ḥāfiẓ Ibn Hajar and others.”^{xxiv}

Ibn al-Qayyim rejected this Ḥadīth saying, “As for calling on people by the names of their fathers not mothers, this is the correct view as indicated by the authentic Sunnah, and stated by Imams such as al-Bukhārī and others. Al-Bukhārī said in his Al-Ṣaḥīḥ: A Chapter on ‘People will be called with the names of their fathers, not mothers.’ Al-Bukhārī recorded the Ḥadīth of Ibn Umar in which the Prophet (PBUH) said, “When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so [their fathers’ names].”^{xxv} Thus, to say that people will be called on the Day of Resurrection with the names of their mothers is a mistake contradicting the established sunnah.”^{xxvi} This also contradicts the saying of the Prophet (PBUH) that “On the Day of Resurrection you will be called by your names and by your fathers’ names, so give yourselves good names.”^{xxvii} There are those who have rated this Ḥadīth as authentic supporting their view by the saying of Allah “On the Day when We summon each community, along with its leader .”^{xxviii-xxix}

Thus, this criterion is significant in judging a Ḥadīth as when comparing the Ḥadīth to the Qur’an and the well-established Sunnah, the Ḥadīth may be accepted or rejected.

Third Criterion

Rejecting a Ḥadīth based on Linguistic criticism

Scholars of Ḥadīth relied on the linguistic criticism of the wordings of the Ḥadīth as a measure through which they can identify the validity of the Ḥadīth. This also implies the case when the Ḥadīth includes improper Arabic style as this is considered a means to realize the weakness of a Ḥadīth. Language represents a basis for judging the Ḥadīth because the speech of Prophet (PBUH) represents the most eloquent style that an Arab could give. Abū Hurayrah narrated that the Prophet (PBUH) said, “I have been given words which are concise but comprehensive in meaning.”^{xxx} Thus, it is not possible that the Prophet (PBU) say a Ḥadīth containing a grammatical mistake.

The agreement among Ḥadīth scholar on the validity of this criterion:

Ibn al-Mubārak said, “If you hear a Ḥadīth from me, show it to the scholars of Arabic language, then judge it.” It is reported that whenever Ibn Rahawiayh doubted a word, he would say: Is so and so here? What about this word?”^{xxxi}

Abū Ḥātim Sahl Ibn Muḥammad al-Sijistānī said, “‘Affān used to come to al-Akhfash and scholars of Arabic language to analyze it grammatically before. Al-Akhfash told him, ‘Adhere to this Abū Ḥātim.’”^{xxxii}

Also, al-Aṣma‘ī heard Shu‘bah reporting a Ḥadīth saying, “They hear the bell of the birds of paradise.” He Pronounced the word *Jaras* (the Arabic word for bell) as *Jarash*. Al- Aṣma‘ī commented, “It is *Jaras*. Shu‘bah said, “Accept it from him for He is more knowledgeable on this than us.”^{xxxiii}

Examples of rejecting a Ḥadīth based on Linguistic criticism:

Ibn Taymiyyah rejected a Ḥadīth reported on the authority of Ibn ‘Abbās that the Prophet (PBUH) said, “I am the young man, son of the young man and brother of the young man.”

He said, “His saying, ‘I am the young man’ means the young man of Arabs. ‘Son of the young man’ refers to Prophet Ibrāhīm as Allah says, ‘We heard a youth called Ibrāhīm talking about them.’”^{xxxiv} His saying, ‘brother of young man’ refers to ‘Ali, as stated in the Ḥadīth of Jibrīl on the day of the battle of Badr, ‘There is no sword but the *Zulfiqar*, and there is no young man but ‘Ali.’”^{xxxv}

The reason for rejecting this Ḥadīth as Ibn Taymiyyah mentioned is, “This Ḥadīth is one of the fabricated Aḥādīth as agreed upon among scholars of Ḥadīth. The fabrication is proven from means other than its chain of transmission. These ways include: The words *fata* (young man) as used in the Qur’an, sunnah and the language of Arabs is not a word used for praising or even defaming. It is just a neutral description like *shāb* (youth) and *kahl* (old man). Actually, the Qur’an described Ibrāhīm that he is a *fata*, but it was reporting the speech of the disbelievers, and they did not mean to praise him.”^{xxxvi}

Thus, this criterion adopts linguistic criticism as a means to reject a Ḥadīth when it contradicts the correct style of Arabic language. For example, Abū Muḥammad ‘Abd Allah Ibn Muḥammad al-Bafī, a Shafi‘ite scholar, heard Abū al-Qāsim al-Dārikī, one of the Imams of Shafi‘ites, saying, “When the crime *azafat* (is proven), then there is no intercession.” He asked scholar of Arabic Grammar “Ibn Jinnī” about the word, “*azafat*” but he did not know it. He then asked al-Mu‘āfā Ibn Zakariyya who answered, “It is *Arrafat*” meaning it is proven.”^{xxxvii} This proves the value of this criterion in judging a Ḥadīth.

Fourth Criterion

Rejecting a Ḥadīth on the basis of contradicting sound reason and opposing logical proofs

This means to reject a Ḥadīth when it explicitly contradicts sound reason and there is no way of reconciliation in a proper way. Sound Reason cannot oppose the authentic text, as both reason and revelation are two means for one purpose, namely, coming close to Allah, and the means of the same purpose cannot conflict with one another.^{xxxviii}

The agreement among scholars on this criterion:

Ibn Taymiyyah said:

There is no doubt that some people may perceive with their minds what others cannot, even if they cannot explain what they perceived to others. However, what is perceived by the pure reason cannot be contradicted by the Sharī'ah at all. The authentic revelation can never negate the pure reason. I have contemplated most of what people argue about on this point and discovered that the statements that contradict the authentic revelation are clearly illogical, or even negated by the reason itself, which proves conformity between reason and revelation. I have reviewed this on the fundamental issues of theology, issues of creed, issue of prophethood, etc. and found that all issues realized by pure reason do not contradict the revelation. If there is contradiction with the revelation, then it is either fabricated or very weak in its indication, and thus it cannot be considered as evidence.^{xxxix}

An example of this criterion: is Ibn al-Jawzī's rejection of the Ḥadīth reported in the authority of Abū Hurairah that he said, "The Prophet (PBUH) was asked, 'O Messenger of Allah, from which did Allah come?' He replied, "From a passing water, neither from the land, nor from heaven. He created horses and caused them to run, and from their sweat, he created himself."^{xl}

Ibn al-Jawzi said, "This Ḥadīth is undoubtedly fabricated, and it could not be fabricated by a Muslim. Moreover, it is one of the worst fabricated Aḥādīth, as it is impossible for the Creator to create himself."^{xli}

The reason for rejecting this Ḥadīth is as Ibn al-Jawzī explained, "We have criticized the narrators of this Ḥadīth to state that they are fabricator. However, such Ḥadīth requires no consideration of its narrators, because if an impossible statement is reported from the trustworthy narrators, it should be rejected, considering that they committed a mistake. Do you not see that if a group of trustworthy persons gathered and said that a camel passed through the eye of a needle, their truthfulness will not be effective here because what they said is impossible. Every Ḥadīth you find contradicting the sound reason or oppose basic principles, then consider it as fabricated."^{xlii}

Allah created reason and made it the basis of responsibility. Ibn Taymiyyah said, “We know that Messengers do not speak about details of reason, but what goes in line with reason. Thus, they do not tell something that the reason negates, but what the reason cannot reach.”^{xliii} Therefore, this criterion has a great significance because a Ḥadīth may be reported by a trustworthy narrator but it explicitly contradicts intellect in a way that cannot be reconciled, and thus it should be rejected as Ibn al-Jawzī said, “Be aware that this book “*Al-Mawdu‘āt*” may contain Aḥādīth that are undoubtedly fabricated, but it is not clear who is the fabricator. It is possible also to find a Ḥadīth all its narrators are trustworthy, but the Ḥadīth is fabricated...and this is very critical point.”^{xliiv}

Criterion Five

Rejecting a Ḥadīth by comparing it to established historical facts which are definitely proven

This means to refer to authentic and well-established historical facts as a criterion to reject a Ḥadīth when it explicitly contradicts these facts.

The agreement of scholars of Ḥadīth upon this criterion

Scholars of Ḥadīth relied on historical facts and proven incidents as a criterion to reject Aḥādīth as it is clear in many of the works on Ḥadīth criticism.

Examples of this criterion

Ibn al-Qayyim said, “In some areas where the Sunnah has faded and the number of Sunni scholars became little, a group of people fabricated a book which states that the Prophet (PBUH) dropped the *Jizyah* from the Jews of Khybar with the testimonies from ‘Ali Ibn Abū Ṭālib, Sa‘d Ibn Mu‘āz, and a group of the Companions. Thus, some people who are not knowledgeable about the Sunnah of the Prophet (PBUH) though it is authentic until this book was offered to Shaykh al-Islām Ibn Taymiyyah to act according to it, but he spat on it.”^{xlv}

Ibn Taymiyyah supported his view with ten proofs including:

- The book includes the testimony of Sa‘d who had died before Khyber.
- The book tells that the Prophet (PBUH) waived *Jizyah*, while at the time of Khybar *Jizyah* has not been legislated yet. It was legislated in the year of *Tabūk*, i.e., three years after Khybar.
- The book states that the Prophet (PBUH) exempted them from *sukhra* (high taxes) while at the time of the Prophet (PBUH) there were no such taxes.”^{xlvi}

It can be said that this is one of the most important objectives of Ḥadīth textual criticism is to reveal fabrication, and this proves the importance of comparing Aḥādīth to the authentic historical facts.

Criterion Six

Rejecting a Ḥadīth for contradicting Sharī‘ah principles and general rules

This means to review the Ḥadīth in the light of major principles of Islam and its basic rules. This is one of the agreed upon standards among scholars. If it happens that a Ḥadīth contradicts these principles, it will be considered unauthentic. What a marvelous statement that, “When you find a Ḥadīth contradicting logic, the Revelation, or the fundamentals of the Sharī‘ah, then be sure that it is a fabricated Ḥadīth.”^{xlvii}

Ibn al-Jawzī said, “When you find a Ḥadīth not mentioned in the major collections of Ḥadīth such as *Al-Muwatta’*, *Musnad Aḥmad*, the two *Ṣaḥīḥs* of al-*Bukhārī* and *Muslim*, *Sunan Abū Dawūd*. etc. then examine it; if there is something close to it from among the authentic Aḥādīth in these collections, then this supports it; if, however, you doubted it because it contradicts the fundamentals [of Islam] then check the reliability of its narrators in the light of our book *Al-Ḍu‘afā’ wa al-Matrūkūn*.”^{xlviii}

Examples of this criterion:

Ibn al-Jawzī rejected the Ḥadīth reported on the authority of Abū Hurayrah that, “Paradise will not be accessed by an illegitimate child.”^{xlix} Ibn al-Jawzī commented, “There are some Aḥādīth reported in this meaning all of which are inauthentic.”

The reason for rejecting this Ḥadīth, as Ibn al-Jawzī states, is its contradiction with the saying of Allah, “No soul will bear the burden of another.” (Al-An‘ām: 164)^l Thus, the Ḥadīth contradicts a great principle, namely justice.

However, Ibn al-Qayyim mentioned in *Al-Manār al-Munīf* that, “If this narration is authentic, then it is contrary to the general rules of Islam, because in that case, this child will not be deprived of Paradise because of his parents, but because this impure action does not produce often a pure child. If, however, this child came to be good person, he will enter Paradise.”^{li}

Criterion Seven

Rejecting a Ḥadīth based on comparing narrations with each other

This measure means to compare various narrations of the same Ḥadīth to state to find out if there is any mistake. Ibn Hajar said, “The way to be sure that a Ḥadīth is free from *Illahs* (hidden defects) is to gather its various chains of transmission. If its narrators agree, then it is authentic, but if they differ, the *Illah* may appear.”^{lii} Imām ‘Alī Ibn al-Madīnī said, “If the various chains of transmission of the same Ḥadīth are not collected, then its mistakes will not be revealed.”^{liii}

An example of this criterion is the Ḥadīth reported on the authority of Abū Hurayrah that the Prophet (PBUH) said, “No retaliation is payable for a wound caused by a dumb animal, for an accident in a well or a mine.” One narration of this Ḥadīth adds, “or for a human.” Imām al-Dāruqutnī criticized this narration saying, “This report is narrated through Sufyān Ibn Ḥusayn. However, other narrators who are more trustworthy did not report this addition. This this addition is a mistake.”

Thus, through this criterion, the different narrations of a given Ḥadīth are compared to one another. If there is no difference in the text of the Ḥadīth, then it is judged as free from hidden defects.^{liv}

Criterion Eight

Rejecting a Ḥadīth for contradicting common sense

When one hears a Ḥadīth that contradicts human common sense, one feels that it cannot be a speech of the Prophet (PBUH). Scholars have considered common sense as a measure to review the Ḥadīth in its light, and if the Ḥadīth contradicts common sense, it can be rejected. This does not mean that everything the Prophet tells should be materialistic that could be perceived by sense. Rather, it means that it should not be contradicting our common sense.

The agreement among scholars upon this criterion

Ibn al-Qayyim and other scholars of Ḥadīth listed this criterion as a measure when practicing Ḥadīth textual criticism. Ibn al-Qayyim said, “[these measures include] general rules through which the Ḥadīth is identified as fabricated without studying its chain of transmission, such as contradicting the common sense”.^{lv}

Examples of this criterion

Ibn al-Qayyim rejected a Ḥadīth reported in the authority of Abū Hurairah that the Prophet (PBUH) said, “The most dishonest of people are the dyers and the goldsmiths.” The reason for rejecting this Ḥadīth is the common sense and practice which reject this Ḥadīth as holders of many other professions may lie much more.” Ibn Al-Qayyim refuted the claims of those who attempted to reconcile the meaning of this Ḥadīth in a way that proves its authenticity.^{lvi}

Thus, this criterion is very important as it highlights the significance of textual criticism in light of common sense and reality, and they are indicative measures.

Criterion Nine

Rejecting a Ḥadīth by consulting the collections of Ḥadīth

This criterion means to search for a given Ḥadīth in the collections of Sunnah. If it is lacking, then this is an indication that the Ḥadīth is fabricated after the end of the era of documentation of the Sunnah. Al-‘Alā’ī reported a statement by Fakhr al-Dīn al-Rāzī that, “If a Ḥadīth is reported at a time after the documentation of the Sunnah, but it is not recorded in the collections of Sunnah or memorized by scholars of Ḥadīth, then it is a fabricated Ḥadīth. However, during the time of the Companions, it was possible to have a Ḥadīth known by some Companions while others have no knowledge of it.”^{lvii}

Imām Ibn al-Jawzī said in his book, “When you find a Ḥadīth contradicting logic, the Revelation, or the fundamentals of the Sharī‘ah, then be sure that it is a fabricated Ḥadīth.” Al-Suyūṭī said, “Contradicting fundamentals of the Sharī‘ah” means to be contradicting the well-established evidence stated in the major collections of Ḥadīth.”

The agreement among scholars upon this criterion

Scholars of Ḥadīth agreed upon the validity of this criterion. After the documentation of Ḥadīth in the first centuries, the latter scholars began to reject any Ḥadīth not mentioned in the Ḥadīth collections. The above-mentioned statement of Ibn al-Jawzī proves this attitude. Also, Al-Suyūṭī said, “Practicing *Jarḥ* in the early centuries of Islam was acceptable because Ḥadīth was received from narrators not from books. Thus, it was a necessity. However, now the documented works of Sunnah are the basis to rely upon. So, if someone reports a Ḥadīth not mentioned in the collections, it should be rejected even if narrator is the most pious person”.^{lviii} Imām Ibn al-Ṣalāḥ has a significant statement in this regard, as he said, “It has become impossible in this time to solely depend on chains of transmission, because in every chain of transmission we find some narrators depending on their writings.

In that case, the conditions of the authentic Ḥadīth including attentive memory and accuracy are not found. Thus, to identify the authentic and good narrations, one should rely in what the Imāms of Ḥadīth stated in their well-known books that are free from alteration because of their prevalence.”^{lix}

Scholars then came to conclude that there many Aḥādīth that are rated as unauthentic based on this criterion. ‘Umar Ibn Badr al-Mawṣilī (d. 622 AH) wrote his book *Al-Mughnī ‘an al-Hifẓ wa al-Kitāb fī mā lamm Yaṣīḥḥ Shay’un fī al-Bāb*. Al-Ḥasan Ibn Muḥammad al-Ṣāghānī (d. 650 AH) made a list in his book *Al-Mawḍu‘āt* the topics on which there are no authentic Aḥādīth. In addition, Ibn Qayyim al-Jawziyyah (d. 750 AH) wrote his famous book *Al-Manār al-Munīf fī al-Ṣaḥīḥ wa al-Ḍa‘īf* in which he mentioned these topics.

Examples of this criterion

An example of this criterion is, as Ibn Taymiyyah said, the report that the Prophet (PBUH) said, “Adopt the Attributes of Allah, surely my Lord’s Way is perfect justice.”

The reason for rejecting this Ḥadīth is that it is not recorded in any of the well-known books among Muslims, nor is reported by Muslim scholars. Though many people say it, it has no origin, that is, it is not reported from the Prophet (PBUH) even through a fabricated chain of transmission. Is it possible to ask someone to adopt the Attributes of Allah? This is possible in most of the Attributes of Allah. However, in some other Attributes, this is not possible or even not permissible, such as the case of the Attribute of Allah’s Omnipotence.

Ḥadīth scholars did their utmost efforts in receiving, reporting, memorizing, recording, documenting the Ḥadīth of the Prophet (PBUH) in the first five centuries of Islamic history. Therefore, it was almost impossible to have an authentic Ḥadīth reported by a generation after generation and then it was not recorded by Ḥadīth scholars in their writings.

Criterion Ten

Rejecting a Ḥadīth by reviewing it in the light of *Ijmā’* (consensus of opinion)

Scholars of Ḥadīth considered the *Ijmā’* depending on the Qur’an and Sunnah as a criterion through which a Ḥadīth may be rejected if it contradicts this *Ijmā’*, because the *Ijmā’* of the Ummah cannot be contrary to the Sunnah of the Prophet (PBUH).

The agreement among scholars of Ḥadīth upon this criterion

Many scholars stated that one of the conditions of the authentic Ḥadīth is not to contradict the *Ijmā’*. Al-Shirāzī (d. 476 AH) said, “...To have a Ḥadīth contradicting the *Ijmā’* is a reason to consider it either abrogated or fabricated, because a Ḥadīth cannot be authentic while the whole Ummah agree to something against it.”^{1x}

Examples of this criterion

Imām Ibn Taymiyyah rejected the Ḥadīth that tells, “He who performs the pilgrimage and does not visit me, has shunned me.”^{lxi}

The reason for rejecting this Ḥadīth is, as Ibn Taymiyyah said, “No one among scholars of Ḥadīth has reported it. It is a fabricated Ḥadīth and its meaning contradicts the *Ijmāʿ*, as shunning the Prophet (PBUH) is a heinous sin or even an act of disbelief. The Prophet (PBUH) must be more beloved to us than our families and properties as he (PBUH) said, ‘None of you believes till I am dearer to him than his father, his child, and all mankind.’^{lxii}”,^{lxiii}

Ibn Taymiyyah added, “As for “visiting him (PBUH)”, it is not obligatory by the agreement of Muslims. Moreover, there is not such command in the Qur’an and Sunnah. The command in the Qur’an and Sunnah is to send prayers of peace and blessings for him and his Household and Companions.”^{lxiv}

Thus, the criterion of rejecting a Ḥadīth for contradicting the *Ijmāʿ* has been adopted by scholars of Ḥadīth when practicing textual criticism.

References

ⁱ He is Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit, known as al-Khaṭīb al-Baghdādī. He is an Arab historian, born in the village of Haniqīa on Thursday, Jumādā al-‘Ākhirah 24, 392 A.H. He grew up in Darzījan, a village located southwest of Baghdad, and died in 463 AH. See: *Siyar al-Nubalā’* (18/270) and Al-Zirkli, *Al-‘Alām* (1/172).

ⁱⁱ He is Abū ‘Abd Allah al-Ḥusayn Ibn Ibrāhīm Ibn al-Ḥusayn Ibn Ja‘far al-Hamzānī al-Jawrqānī. He was named after Jawrqān, a tribe from the Kurds. He authored the book of *Al-Abāṭil wa al-Manākīr wa al-Ṣiḥāḥ wa al-Mashāhīr*. He died in 543 A.H. See: *Siyar al-Nubalā’* (20/177) and Al-Zirkli, *Al-‘Alām* (2/229).

ⁱⁱⁱ He is Abū al-Faraj ‘Abd al-Raḥmān Ibn Abū al-Ḥasan ‘Alī Ibn Muḥammad al-Qurashī al-Taymī. He was a Hanbali jurist, a scholar of Ḥadīth, a historian and a theologian (508 -597 AH/ 1114-1201 AD). See: *Siyar al-Nubalā’* (21/366); and Al-Zirkli, *Al-‘Alām* (3/316).

^{iv} He is Imām Muḥammad Ibn Abū Bakr Ibn Ayyūb Ibn Sa‘d Ibn Ḥuayr al-Zar‘ī (691-751 AH). He is a scholar of Fiqh and *Uṣūl*. He came to be known as Ibn Qayyim al-Jawziyyah. See: IbnRajab, *Dhayl Ṭabaqāt al-Ḥanābilah*, (5/170-175); and Al-Zirkli, *Al-‘Alām* Zirkali (6/56).

^v See: Abd al-Majīd Maḥmūd. *Al-Ittijahāt al-Fiqhiyyah ‘Inda Aṣḥāb al-Ḥadīth fī al-Qarn al-Thālith al-Hijrī* (Egypt: Al-Khanjī Library, 1399 AH - 1979 AD), p. 201.

^{vi} He is Abū Ja‘far Aḥmad Ibn Mouḥammad Ibn Salāmah Ibn Salamah al-Azdī al-Ṭahāwī (238-321 AH /852-933 AD). He was the head of Ḥanafī jurists at his time. He was born in the village of Ṭaḥa in Minya. One of his most famous books is *Al-‘Aqīdah al-Ṭahawiyyah*. See: *Siyar A‘lām al-Nubalā’* (15/28); Al-Zirkli, *Al-‘Alām* (1/206).

^{vii} See: *Sharḥ Mushkil al-‘Āthār* (2/122).

^{viii} See: *Al-Manār al-Manīf fī al-Ṣaḥīḥ wa al-Ḍa‘īf*, (p. 80).

^{ix} See: Al-Khaṭīb al-Baghdādī, *Al-Kifāyah fī ‘Ilm al-Riwāyah*, (p. 17).

^x He is ‘Imād al-Dīn Abū al-Fidā’ Ismā‘īl Ibn ‘Umar Ibn Kathīr (701-774 AH / 1302 -1373 AD). He is a scholar of Ḥadīth, Exegesis, and Fiqh. He wrote many books, the most prominent of which are: *Tafsīr al-Qur’ān al-‘Azīm* and *Al-Bidāyah wa al-Nihāyah*. See: *Siyar A‘lām al-Nubalā’* (5/318); Al-Zirkli, *Al-‘Alām* (1/320).

- ^{xi} See: *Ikhtisār ‘Ulūm al-Ḥadīth* (Dār al-Kutub al-‘Ilmiyyah), (1/74).
- ^{xii} He is Shihāb al-Dīn Aḥmad Ibn ‘Alī Ibn Muḥammad al-Kanani al-‘Asqalānī (773-852 AH). He is one of the great Muslim scholars. He was a scholar of Ḥadīth. He was given many titles including: Shaykh al-Islām. among his works are: *Taqrīb al-Tahdhīb* and *Lisān al-Mizān*, For his biography, see: Muḥammad Aḥmad Maqḥūl. *Tarjamāt al-Imām Ibn Ḥajar*; Al-Zirkli, *Al-‘Alām* (1/178).
- ^{xiii} See: Al-Suyūṭī, *Tadrīb al-Rāwī*, (1/284).
- ^{xiv} See: *Al-Manār al-Mūnif*, p: 86.
- ^{xv} Al-Baqarah: 255.
- ^{xvi} See: *Al-Manār al-Mūnif*, p. 80.
- ^{xvii} Al-A‘rāf: 187.
- ^{xviii} Luqmān: 34.
- ^{xix} See: *Al-Manār al-Mūnif*, p. 80.
- ^{xx} See: Abū Bakr al-Khaṭīb al-Baghdādī. *Al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘*, ed. Maḥmūd al-Ṭaḥḥān (Riyadh: Maktabat al-Ma‘ārif), vol. 2, p. 295.
- ^{xxi} Ibid.
- ^{xxii} Ibid.
- ^{xxiii} Al-Ṭabarānī in *Al-Mu‘jam al-Kabīr*, Ḥadīth No. 7979, 1214. Al-Nawawī. *Al-Majmū‘ Sharḥ al-Muhadhdhab*, (5/304); Ibn al-Mulaqqin. *Al-Badr al-Munīr*, (5/333-335); Al-Haythamī. *Majma‘ al-Zawā‘id*, (3/66); Ibn Ḥajar. *Al-Talkhīs al-Ḥabīr*, No. (967).
- ^{xxiv} See: Al-‘Ajlūnī, *Kashf ak-Khaḥfā’ wa Muzīl al-Ilbās ‘amma Ishtahara ‘ala Alsinat al-Nās*, ed. Aḥmad al-Qallāsh (Beirut: Al-Risālah 1405 AH), 4th edition, vol. 1, p. 377.
- ^{xxv} See: Ibn al-Qayyim. *Tuḥfat al-Mawdūd bi Aḥkām al-Mawlūd*, ed. ‘Abd al-Mun‘im al-‘Ānī (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1403 H/1983), (10/31).
- ^{xxvi} Ṣaḥīḥ al-Bukhārī, The Book of “Mannaers,” Ḥadīth No. 6177; Ṣaḥīḥ Muslim, the Book of “Al-Jihād,” Ḥadīth No. 1735; Sunan al-Nasā’i, Ḥadīth No. 8992.
- ^{xxvii} Sunan Abū Dawūd, The Book of “Manners,” Ḥadīth No. 4948.
- ^{xxviii} Al-Isrā’: 71.
- ^{xxix} See: Abū ‘Abd Allah Muḥammad Ibn Aḥmad Ibn Abū Bakr Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, ed. ‘Abd Allah Ibn ‘Abd al-Muḥsin al-Turkī (Al-Risālah, 1427 AH), 1st edition, vol. 10, pp. 296-297.

^{xxx} Ṣaḥīḥ al-Bukharī, the Book of “Jihad,” (4/54), Ḥadīth No. 2977.

^{xxxi} See: Shams al-Dīn al-Sakhāwī, *Fath al-Mughīth Sharḥ Alfīyyat al-Ḥadīth*, ed. ‘Abd al-Karīm al-Khuḍayr (Dār al-Minhāj), 1st edition, vol. 3, p. 123.

^{xxxii} Ibid.

^{xxxiii} Ibid.

^{xxxiv} Al-Anbiyā’: 60.

^{xxxv} Thia Ḥadīth is rated as fabricated by: Ibn al-Jawzī’s in his *Al-Mawḍu’āt*, vol. 1, pp. 381-382; Al-Suyūṭī in his book *Al-La’ālī’ al-Maṣnū’ah*, vol. 1, pp. 364-365; ‘Ali al-Qāri’ in his *Al-Asrār al-Marfū’ah* (pp. 384-385), Ibn ‘Irāq al-Kanānī in his *Tanazīh al-Sharī’ah*, vol. 1, p. 385; and Ibn al-‘Ajlūnī in his *Kashf al-Khafā’*, vol. 2, pp. 363-364.

^{xxxvi} See: Taqeyy al-Dīn Aḥmad Ibn ‘Abd al-Ḥalīm Ibn Taymiyyah. *Minhāj al-Sunnah al-Nabawiyyah fī Naqḍ kalām al-Shiya’ah wa al-Qadariyyah*, ed. Muḥammad Rashād Sālim (Saudi Arabia: Imam Muhammad bin Saud Islamic University, 1406 AH/1986 AD), vol. 5, p. 70.

^{xxxvii} See: al-Sakhāwī, *Fath al-Mughīth*, vol. 3, p. 123.

^{xxxviii} See: ‘Abd Allah Ibn ‘Abd al-Muḥsin Ibn ‘Abd al-Raḥmān al-Turkī. *Mujmal I’tiqād al-Salaf* (Saudi Arabia: Ministry of Islamic Affairs, Dawah and Guidance, 1417 AH), 2nd edition, p. 157.

^{xxxix} See: Taqeyy al-Dīn Aḥmad Ibn ‘Abd al-Ḥalīm Ibn Taymiyyah. *Dar’ Ta’āruḍ al-‘Aql wa al-Naql*, ed. Muḥammad Rashād Sālim (Saudi Arabia: Imam Muhammad bin Saud Islamic University, 1411 AH/1991 AD), 2nd edition, vol. 1, p. 147.

^{xl} Ibn al-Jawzāī. *Al-Mawḍu’āt*, vol. 1, p. 149.

^{xli} Ibid.

^{xlii} Ibid, p. 150.

^{xliiii} Ibn Taymiyyah. *Dar’ Ta’āruḍ al-‘Aql wa al-Naql*, vol. 1, p. 147.

^{xliv} Ibn al-Jawzāī. *Al-Mawḍu’āt*, vol. 1, p. 150.

^{xlv} Ibn Qayyim al-Jawziyyah. *Zād al-Ma’ād fī Hadey Khayr al-‘Ibād* (Beirut: Al-Risālah Foundation, 1415AH/1994), 27th edition, vol. 3, p. 138.

^{xlvi} *Al-Mustadrak ‘ala Majmū’ Fatāwā Shaukh al-Islam*, vol. 3, p. 235.

^{xlvii} See: Al-Suyūṭī, *Tadrīb al-Rāwī* vol. 1, p. 285.

^{xlviii} Ibn al-Jawzāī. *Al-Mawḍu’āt*, vol. 1, p. 141.

^{xlix} Ibid, vol. 3, p. 328; Ibn al-Qayyim. *Al-Manār al-Mūnif*, p. 133.

^l Ibid.

^{li} Ibid.

^{lii} Abū al-Fadl Aḥmad Ibn ‘Ali Ibn Muḥammad Ibn Aḥmad Ibn Ḥajar al-‘Asqalānī. *Al-Nukat ‘ala Kitāb Ibn al-Ṣalāḥ*, ed. Rabī’ Ibn Ḥādī ‘Umayr al-Madkhalī (Saudi Arabia: Islamic University of Madinah 1404 AH/1984 AD), 1st edition, vol. 2, p. 712.

^{liii} Al-Suyūṭī, *Tadrīb al-Rāwī*, p. 253.

^{liv} Abū al-Mundhir Maḥmūd Ibn Muḥammad Ibn ‘Abd al-Laṭīf al-Minnāwī. *Sharḥ al-Mūqīzah li al-Dhahabī* (Egypt: Al-Maktabah al-Shāmilah, 1432 AH/2011 AD), 1st edition, vol. 1, p. 100.

^{lv} Ibn al-Qayyim. *Al-Manār al-Mūnīf*, p. 51.

^{lvi} Ibid.

^{lvii} Ibn Ḥajar al-‘Asqalānī. *Al-Nukat ‘ala Kitāb Ibn al-Ṣalāḥ*, vol. 2, p. 847.

^{lviii} See: *Al-Takmil fī al-Jarḥ wa al-Ta’dīl wa Ma’rifat al-Thiqāt wa al-Ḍu‘afā’ wa al-Majāhīl*, p. 65.

^{lix} Ibn al-Ṣalāḥ. *Ma’rifat Anwā’ al-Ḥadīth*, p. 12.

^{lx} See: Abū Ishāq Ibrārhīm Ibn ‘Alī Ibn Yūsuf al-Shīrāzī. *Al-Luma’ fī Uṣūl al-Fiqh* (Dār a;-Kutub al-‘Ilmiyyah, 1424 AH/2003 AD), 2nd edition, p. 82.

^{lxi} Ibn ‘Abd al-Hādī said, “This Ḥadīth is *Munkar* and has no origin in the Sunnah; it is a fabricated Ḥadīth. This is why Ibn al-Jawzī was correct when he added in his *Al-Mawḍū‘āt*.” See: Shams al-Dīn Muḥammad Ibn Aḥmad Ibn ‘Abd al-Hādī al-Ḥanbalī. *Al-Ṣārim al-Minkī fī al-Radd ‘ala al-Subki*, ed. ‘Aqīl Ibn Muḥammad Ibn Zayd al-Maqtarī (Beirut: Al-Rayyan Foundation, 1424 H/2003 AD). 1st edition, p. 87; Ibn Al-Jawzī. *Al-Mawḍū‘āt*, vol. 2 p. 597.

^{lxii} Ṣaḥīḥ al-Bukhārī, The Book of “Faith,” (1/107), Ḥadīth No. 15.

^{lxiii} See: Ibn Taymiyyah, *Majmū‘ al-Fatāwā*, vol. 27, p. 25.

^{lxiv} See: Ibid, vol. 27, p. 26.