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Chapter 7: Concerning the Noble Hadith

I will prove to the reader that the problem of *hadiths* is among the most difficult of problems the Muslims live with today especially at the present time; because the "Wahhabi Universities" graduate doctors who specialize in the field of *hadiths*. You find them memorizing the *hadiths* that concord with their schools and beliefs.

Most of these *hadiths* are [the product] of the fabrications by the Umayyads, their predecessors, whose aims were also to extinguish the light of the message [of Islam] and to portray the Prophet (S.A.W.) as a feeble-minded clown not knowing what he says, not aware of his contradictory traditions, and deeds which [even] a madman would laugh at.

Despite the efforts of researchers and *ahl al-sunna* scholars to cleanse and sift the traditions, there are still, most unfortunately, in the authentic and reliable books, many [strange] things. Similarly, the Shi'a books are not safe from interpolations and fabrications.

However, they admit that they do not have an authentic book except the book of Allah. Apart from it, they (the books) contain lean and fat. As for the *ahl al-sunna*, they agree that the *Sahih*s of al-Bukhari and Muslim are the most correct books after the book of Allah; in fact, they say that everything in them is correct.

Due to that, I will attempt to place in front of the reader some examples of *hadiths* reported in al-Bukhari and Muslim which contain what they contain, i.e., denigration of the sanctity of the great Prophet (S.A.W.), or the members of his household (A.S.).

I will attempt here to repudiate some of the *hadiths* which were fabricated to justify the actions of the Umayyad and 'Abbasid rulers. They wanted, in reality, to destroy the infallibility of the Prophet (P), so as to justify their crimes and their slaughter of innocent people. Following are some examples:

The Prophet dupes

In "The Book of Seeking Permission" and "The Book of Indemnity" in "The Chapter of Whoever Peeps in the House of People and they Poke his Eyes out, there is no Blood Money upon Them," al-Bukhari, in his *Sahih*, reported the following *hadith*, as did Muslim in his *Sahih* in "The Book of Etiquettes" in "The Chapter of Prohibition to look into Someone's House," from Anas b. Malik: "A man peeped into a part of the Prophet's (S.A.W.) room. The Prophet (S.A.W.) stood up holding an arrowhead or arrowheads. It is if I am now looking at him trying to stab the man."

The most exalted character does not accord with this [kind of] behavior, [especially] from the Prophet of mercy who was affectionate and compassionate to the believers. It would be assumed that the Prophet (S.A.W.) would go to this man who had peeped into his room and would teach him Islamic conduct and make him understand that what he did was forbidden.

Not to take an arrowhead and attempt to stab him and poke his eyes. Probably the man could have meant well for the room was not his wives' room. The proof of this is that Anas b. Malik was present in it. What a great accusation this is against the Prophet of Allah (S.A.W.); as it portrays him as an ill-mannered and hard hearted person who attacks a person without warning, i.e., assaults the man so as to take out his eye.

It is sufficient to note that the commentator of al-Bukhari found it disgraceful and said: "*Yakhtiluhu*", i.e., assaults him by coming upon him from where he cannot see him. This is how they explained it. A surreptitious attack is far from [the acts of] the Prophet (S.A.W.).

The Prophet inflicts a vile penalty and mutilates Muslims

Al-Bukhari reported in his *Sahih* in "The Book of Medicine" volume 7 p. 13, in "The Chapter on Medications by Camel's Milk" and also in "The Chapter on Medication by Camel's Urine": Thabit informed us, from Anas that some men who were sick said: "O Prophet of Allah! Give us food and shelter".

The Prophet (S.A.W.) ordered them to follow his shepherd, i.e., his camels, and to drink their milk and urine. So they followed the shepherd and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue until he died".

Can a Muslim believe that the Prophet of Allah (P), who forbade mutilation, himself, mutilates these people, cutting off their hands and feet, and branding their eyes because they slaughtered his herder? Had the narrator said that these people had mutilated the herder, there would have been some justification for the Prophet to punish them in the same way.

That was not the case, so how could the Prophet of Allah (P) kill and mutilate them in this way without investigation and cross examination until it became clear who among them was the murderer so that he could kill him for that? Perhaps some would say that they all participated in killing him, could the Prophet of Allah (S.A.W.) not forgive and pardon them for they were Muslims as proved by their words "O Prophet of Allah?" Did the Prophet of Allah not hear Allah's words: **"And if you punish them, then punish them the way you were punished. And if you are patient then that is better for those who are patient"** (16:126).

This verse was revealed to the Prophet of Allah (S.A.W.) when his heart was burning over his uncle, the master of the martyrs, Hamza b. 'Abd al-Muttalib whose stomach they had slashed open, and eaten his liver and cut his private parts. The Prophet was enraged when he saw his uncle in that condition.

He declared: "Should Allah let me prevail over them, I will mutilate seventy [of them]". Whereupon the verse was revealed unto him and he said: "I shall be patient, O my Lord." He then forgave Wahshi, the murderer of his uncle as well as Hind who had mutilated his pure body and ate his liver. This was the [true] character of the Prophet (P).

What proves the repulsive [nature] of the narration and that the narrator himself found it abominable, is that he followed it up by saying: "Qatada said: 'Muhammad b. Sirin informed me that this occurred before legal punishments were revealed ...'" to justify, by that, the actions of the Prophet (P). Far removed is the Prophet from judging by himself before his Lord made matters clear to him. If he did not judge in even trivial matters until revelation came to him, what do you think about matters pertaining to blood and penalties?

It is very easy for anyone who reflects upon the matter to realize that it is a narration forged by the Umayyads and their followers to please the rulers who did not hesitate to kill innocent people based on suspicion and accusation, mutilating them in a hideous manner.

The proof of this is what came in the end of the report itself which al-Bukhari reported saying: "Salam said: 'I came to know that Hajjaj said to Anas: 'Tell me the severest punishment the Prophet meted out,' and Anas reported this [*hadith*].' When al-Hasan came to know this he said: 'I wish he had not told him this.'"

The *hadith* stinks of the smell of fabrication to please al-Hajjaj al-Thaqafi who caused havoc in the land and murdered thousands of innocent followers of the *ahl al-bayt*, mutilating them. He used to cut off their hands and feet and brand out their eyes. He would take out the tongues from the back of the heads and crucify those alive until they were burnt by the sun.

Narrations such as these justify his actions for he was simply following the Prophet of Allah: "And you have in the Prophet of Allah a good example." There is no power or strength except with Allah. As a result, Mu'awiya became an expert in punishment and mutilation of Muslims who were the followers of 'Ali. How many were burnt to death? How many were buried alive? How many were crucified on

branches of date palms? One of the arts which his minister 'Amr b. al-'As invented was that he mutilated Muhammad b. Abu Bakr, then clothed him in the skin of an ass and then cast him into the fire.

To justify their craze and great infatuation with maidservants and women, here are some narrations [which they quote].

The Prophet (S.A.W.) loves intercourse

In "The Book of Bathing," under "The Chapter entitled 'If one has Sexual Intercourse Then repeated [it] , and one who Rotates Between his Wives with one Bath only,'" al-Bukhari reported in his *Sahih*, Mu'adh b. Hisham said: "My father reported to me from Qatada, who said: 'Anas b. Malik said: 'The Prophet (S.A.W.) used to go around all his wives during the night and day in one hour, and there were eleven of them'. He said: 'So I said to Anas: 'Was he able to?' Anas replied: 'We used to say he had the power of thirty...'"

This is a false *hadith* to devalue the greatness of the Prophet (S.A.W.) so as to vindicate the palaces of al-Rashid and the acts of Mu'awiya and the deranged Yazid. How did Anas b. Malik know that the Prophet (S.A.W.) used to copulate with eleven women in one hour? Did the Prophet inform him of that or was he present there? I seek Allah's refuge from lies. How did he know that he had the strength of thirty?

This is an accusation against the Prophet of Allah (P) who spent his life in struggle, worship and in instructing and teaching his *umma*. What do these ignorant ones think when they narrate such disgraces? It is as if their minds are corrupted by their animalistic lusts. They used to take pride with their mates of their over indulgence in sex and strength of intercourse when, in reality, these are narrations falsified to demean the sanctity of the Prophet (P). Secondly, [these narrations] vindicated the shamelessness of the rulers and Caliphs whose castles were filled with slave girls and women – with no limit, because they were slave girls.

What did Anas b. Malik, the reporter of this *hadith*, say when he was confronted by Umm al-Mu'minin 'A'isha, the wife of the Prophet (P) and who used to say that he (S.A.W.) was like any other man in sex?

Muslim reported in his *Sahih*, in "The Book of Purification" in "The Chapter of Water nullifies [the use of] Water, and the Injunction of Bathing when the Private Parts Meet": "From Abu'l-Zubayr from Jabir b. 'Abd Allah from Umm al-Kulthum from 'A'isha, wife of the Prophet (S.A.W.) who said: "A man asked the Prophet of Allah (S.A.W.) about a person who has intercourse with his wife then he feels lazy. Do they have to take a bath?" 'A'isha was sitting, and the Prophet of Allah said: "I do that, I and this one here, then we both bathe."

Then the commentator of the *hadith* added in the margins of *Sahih* Muslim: "Then he feels lazy, the meaning in *al-Misbah* (a famous dictionary) of "*aksala mujami*" is when he withdraws without ejaculation

either because of weakness or otherwise". What does this have to do with the claim that he has the strength of thirty [men]?

This is another narration fabricated by the forgers, may Allah destroy them and increase for them a painful punishment. Otherwise, how can reason accept such narrations about the bearer of the messages, he from whom all shyness had gone, he says to men, in the presence of his wife, what an ordinary believer would feel shy to talk of?

To justify songs and dancing which were famous in the time of the Umayyads here are some hadiths

The Apostle takes pleasure in dancing and listens to songs:

Al-Bukhari reported in his *Sahih* in "The Book of Marriage," under "The Chapter of Beating the Drum During the Wedding and the Feast": Bishr b. al-Mufaddal told us that Khalid b. Dhikwan said: "Al-Rabi' bint Mu'awwdh b. Afra' said: 'The Prophet came to me after consummating his marriage with me and sat down on my bed as you are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said: 'There is a Prophet amongst us who knows what will happen tomorrow'. The Prophet said: 'Leave this talk and say what you were saying before.'"

Al-Bukhari also reported in his *Sahih* in "The Book of Struggles," in "The Chapter on Tambourine," as well as Muslim in "The Book of The Two 'id Prayers" "The Chapter on Permission of Games in which there is no Sin [involved]":

On the authority of 'A'isha who said: "The Prophet of Allah (S.A.W.) came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aws). He reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me saying: 'The instrument of Satan in the presence of Allah's Apostle?' The Prophet of Allah (S.A.W.) turned towards him and said: 'Leave them.' When he became inattentive, I waved the two girls to go away and they left."

On the authority of 'A'isha who said: "It was the day of 'id when Negroes used to play with leather shields and spears. Either I requested the Prophet of Allah or he asked me: 'Would you like to see the display?' I replied: 'Yes.' Then he let me stand behind him and my cheek on his cheek and he was saying: 'Carry on, O Banu Arfida.' When I got tired, he asked me: 'Have you had enough?' I replied: 'Yes.' He said: 'Let us go.'"

Al-Bukhari narrates in his *Sahih* in "The Book of Marriage" in "The Chapter on The woman looking at the Ethiopians and others without any Doubt" that 'A'isha said: "I saw the Prophet (S.A.W.) covering me with his *rida* (upper garment) while I was looking at the Ethiopians play in the *masjid* until I got bored.

Imagine how a young girl desires such entertainment."

Similarly, Muslim narrated in his *Sahih* in "The Book of the 'Id Prayers," in "The Chapter on The Permission of Entertainment" from 'A'isha who said: "The Ethiopians were playing on the day of 'id (i.e., they were dancing) in the *masjid*, and the Prophet (S.A.W.) called me, and I put my head upon his shoulder and I began to look at their games until I had had enough of watching them."

Al-Bukhari also narrated in his *Sahih* in "The Book of Marriage," in "The Chapter of the Women and Children going to a Wedding," from Anas b. Malik who said: "The Prophet (S.A.W.) saw some women and children coming from a wedding celebration, so he stood hastily and said: 'By Allah! you are the most beloved of people to me.' The commentator of al-Bukhari said: "*Mumatinan*," the meaning is that he stood up quickly and forcefully because of his joy for them."

To justify their addiction to wine and intoxicants, here are some narrations:

The Prophet drinks nabidh

In "The Book of Marriage," in "The chapter on The Women Standing And Serving the Men at Wedding Celebrations," and in "The Book of The Dried Fruit and Drinking what does not Intoxicate at Weddings," al-Bukhari reported: From Abu Hazin from Sahl: "When Abu Usayd al-Sa'idi got married, he invited the Prophet (S.A.W.) and his companions.

None prepared the food for them and brought it to them but his wife, Umm Usayd. She soaked some dates in water in a stone pot overnight, and when the Prophet (S.A.W.) had finished his food, she provided him with that drink (of soaked dates)."

It is clear that they intended [to show] by this narration that the Prophet (P) drank *nabidh*. Possibly, the connotation was not the *nabidh* that is known, rather, it was an Arab custom of soaking dates in water to take away the smell of water.

It therefore was not the actual *nabidh*. Some of them deem it proper to use it. Muslim narrated this report under "The Book of Drinks," in "The Chapter on The Permissibility of [drinking] *Nabidh* which has not Fermented nor become an Intoxicant". From here, the drinking of *nabidh* began and the rulers allowed the drinking of wine, claiming it was permissible as long as it did not intoxicate.

To vindicate what the Umayyads and 'Abbasids used to do, here are some narrations:

The Prophet and debasement

In "The Book of *Hajj*," in "The Chapter on Visiting on the Day of Sacrifice," al-Bukhari reported in his *Sahih* that 'A'isha said: "We made *hajj* with the Prophet (S.A.W.) and went forth in multitudes on the day of sacrifice. Safiyya started her menstruation and the Prophet wanted from her what a man wants from

his wife, so I said to him: 'O Prophet of Allah, she is menstruating.'"

How astonishing is this Prophet (S.A.W.) who wishes to have intercourse with his wife in the presence and knowledge of his other wife who informs him that she (Hafsa) is menstruating, while the one with whom he wanted to sleep knows nothing.

The Prophet does not feel shy

Muslim reported in his *Sahih* in "The Book of Merits," in "The Chapter on The Merits of 'Uthman b. Affan" the following: "From 'A'isha, wife of the Prophet (S.A.W.) and from 'Uthman. Both of them said: 'Abu Bakr sought permission to visit the Messenger of Allah (S.A.W.) while he was lying on his bed, wearing the garment of 'A'isha.

He let him in, while he was still in that condition. He fulfilled his needs, and then Abu Bakr went out." 'Uthman said: "Umar then sought permission to enter while the Prophet was still in that state. He also fulfilled his needs and left." 'Uthman said: "Then I requested permission to enter, whereupon he sat up and said to 'A'isha: 'Gather your clothes around you'.

I finished my work with him and left. 'A'isha said: 'O Apostle of Allah (S.A.W.), how come I did not see you scared with Abu Bakr and 'Umar (R) as you were with 'Uthman?' The Apostle of Allah (S.A.W.) said: 'Indeed 'Uthman is a shy man, and I was afraid that if I had granted him permission to enter when I was in that state, he would not have presented his need to me.'"

What Prophet is this who meets his companions while reclining with the clothes of his wife on his bed, with her beside him, wearing revealing clothes so that when 'Uthman came, he sat up and ordered her to gather her clothes?

The Prophet displaying his private parts

In "The Book of Salat," in "The Chapter on The Abomination of Praying Undressed," al-Bukhari in his *Sahih* reported a *hadith* which Muslim also did in "The Book of Menses," in "The Chapter on Paying Attention to covering the Private Parts," from Jabir b. 'Abd Allah: "The Prophet of Allah (S.A.W.) was carrying stones with them for [the building of] the Ka'ba wearing an *Izar* (waist-sheet cover).

His uncle al-'Abbas said to him: 'O my nephew! [It would be better] if you take off your *Izar* and put it over your shoulders underneath the stones.' So he took off his *Izar* and put it over his shoulders, but he fell unconscious and since then he was never seen naked."

Look, O reader, at these spurious allegations at the Prophet of Allah (S.A.W.), the one who made shame one of the tenets of faith. He was shyer than a virgin in her private room. They were not satisfied with their narrations of debasement and his exposing his thighs in front of his companions. Now they accuse him in this false *hadith* of exposing his private parts. In their view, was the Prophet of Allah (P) so

simple-minded that he listened to his uncle's advice and exposed his private parts in front of the people?

I seek the refuge of Allah, the most Great, from the allegations of these Satanic devils who lie about Allah and his Prophet (P). Although the law allowed him to disclose his private parts, the wives and the closest of people to the Prophet did not see them. Moreover, the mother of the believers, 'A'isha said: "I did not look at nor ever see a private part of the Prophet of Allah".

If this was his conduct with his wives who used to bathe with him in a single vessel and he used to cover himself from them, and they never saw him naked, how then [was his conduct] with his companions and the general public?

Certainly these are all from the fabrications of the Umayyad beetles who did not hesitate from anything. If one of their Caliphs, the Commander of the Faithful, could be so overcome by the verses of a poet who recited a line of a love poem, he got up, exposed himself then kissed his penis; then it should not be surprising after this if they expose the Prophet's private parts.

Their inner sickness has spread and has become a common thing today amongst some licentious people who pay no regard to morals and shyness. There are calls and gatherings of nudists in every place where men and women get together with a common verse (O Lord! here we are as you created us).

To justify their playing with religion and the *shari'a* laws, here are some of their narrations:

The Prophet forgets in his prayer

In "The Book of Etiquettes", in "The Chapter of What is Allowed to Remind People" al-Bukhari reported a *hadith* in his *Sahih* as did Muslim in "The Book of The *Masjids* and Places of Prayer" in "The Chapter of Forgetfulness in Prayer and Prostration for it", from Abu Hurayra who said: "The Prophet (S.A.W.) led us in *zuhr* prayer and after two *rak'as*, made the *salam*, then went to a piece of wood in the front of the mosque and placed his hands upon it.

Among the people at that time were Abu Bakr and 'Umar. They were afraid to speak to him, and the people left in a hurry. They said: 'The prayers were shortened'. Amongst the people, there was a man whom the Prophet (S.A.W.) used to call "Dhu'l-Yadayn." He said: 'O Prophet of Allah! Have you forgotten or was the prayer shortened?'

He said: 'I did not forget, nor was the prayer shortened'. They said: 'Then surely you forgot, O Prophet of Allah'. He said: 'Dhu'l-Yadayn has spoken the truth'. He then stood up and prayed two *rak'as* and then made *salam*, then said "Allahu Akbar" then prostrated like his [normal] prostration or a bit longer then raised his head and said "Allahu Akbar," then made another prostration as he normally did or a bit longer, then raised his head and said "Allahu Akbar."

Allah forbade that the Prophet forgot in his prayer and did not know how many units he prayed, and when it was said to him that he had shortened his prayer, he said: "I did not forget nor was it shortened."

This is a lie to vindicate their Caliphs who used to come to the prayer, often in a drunken state, and would not know how many *rak'as* they prayed. The story of their leader who led in the Morning Prayer with four *rak'as* then turned to them and said: "Should I add more or is this enough for you?" is famous in the historical books.

Furthermore, in "The Book of The Call to Prayer" in "The Chapter If a Man Stands to the Left of the Imam," al-Bukhari reported in his *Sahih* from Ibn 'Abbas (R) who said: "I slept at the home of Maymuna, and the Prophet (S.A.W.) was with her that night.

He made *wudu'*, then stood to pray so I stood on his left. He took me and moved me to his right and prayed thirteen *rak'as*. Then he slept until he snored, for when he slept he used to snore. The *muadhdhin* (one who calls for prayer) then came to him, and he went out and prayed, and he did not make *wudu*." 'Amr said: "I informed Bukayr about it and he said: 'Kurayb informed me of that.'"

By such spurious narrations against the Prophet of Allah (S.A.W.), the Umayyad and 'Abbasid Amirs, Sultans and others made mockery of the prayer and *wudu'*, and indeed of every [religious] matter until the saying: "The prayers of leaders are on Fridays and [the days of] *'id*" became widespread.

The Prophet takes an oath then breaks it

In "The Book of Military Expeditions, the story of 'Amman and al-Bahrayn," in "The Chapter on the Arrival of the Ash'aris and the People of Yemen" al-Bukhari reported in his *Sahih* from Abu Qilaba from Zahdam: "When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. He invited the man to [eat] the lunch, but the latter said: 'I saw chicken eating something [dirty] so I consider them unclean.'

Abu Musa said: 'Come on! I saw the Prophet eating it.' The man said: 'I have taken an oath that I will not eat it.' Abu Musa said: 'Come on! I will tell you about your oath. We, a group of al-Ash'ariyin people, went to the Prophet (S.A.W.) and asked him to give us something to ride but the Prophet refused. Then we asked him for the second time to give us something to ride but the Prophet took an oath that he would not give us anything to ride.

After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took them we said: 'We have made the Prophet (S.A.W.) forget his oath, and we will not be successful after that.' So I went to him and said: 'O Prophet of God! You took an oath that you would not give us anything to ride, but you have given us.' He said: 'Yes, if I take an oath and later I see a better solution than that, I act on what is better.'"

Look at this Prophet, who Allah sent to teach people to respect their oaths and not break them except by [offering an] expiation; but here he is ordering something and not following it. Allah said: **"Allah will not take you to account for thoughtlessness in your oaths, but will call you to account for your deliberate oaths. Its expiation is the feeding of ten poor people, at an average rate for the food of your families or clothing them, or the freeing of a slave. He who cannot do this should fast three days that is the expiation of your oath if you have sworn. So guard your oaths. In this way, Allah makes clear his verses to you so that you may be thankful"** (5:89). Allah also said:

"And do not break oaths after you have confirmed them" (16:91). But they did not leave even a single merit or virtue for the Prophet of Allah (S.A.W.) [untouched].

'A'isha frees forty slaves as an expiation for her oath

Where does the Prophet (S.A.W.) stand as opposed to his wife, 'A'isha, who offered expiation for an oath she broke by freeing forty slaves; is she more pious and pure than the Prophet of Allah?

Al-Bukhari reported in his *Sahih* in "The Book of Etiquettes" in "The Chapter of Avoidance and the Saying of the Prophet of Allah (S.A.W.): 'It is not permissible for a man to avoid his brother for more than three [days].'" Volume 7, p. 90. "'A'isha said that she was told that 'Abd Allah b. al-Zubayr on hearing that she was selling or giving something given to her as a gift, said: 'By Allah, if 'A'isha does not give this up, I will declare her incompetent to dispose [of her wealth].' I said: 'Did he say so?' They said: 'Yes.'

She said: 'I vow to Allah that I will never speak to Ibn al-Zubayr.' When this desertion lasted long, 'Abd Allah b. al-Zubayr sought intercession with her, but she said: 'By Allah, I will not accept the intercession of anyone for him, and will not break my vow'. When this was prolonged on Ibn al-Zubayr, he said to al-Miswar b. Makhrama and 'Abd al-Rahman b. al-Aswad b. 'Abu Yaghuth, who were from the tribe of Banu Zahra: 'I beseech you, by Allah, to let me enter upon 'A'isha, for it is unlawful for her to vow to cut relations with me'.

So al-Miswar and 'Abd al-Rahman, wrapping their sheets around themselves, asked 'A'isha's permission saying: 'Peace and Allah's Mercy and Blessings be upon you! Shall we come in?' 'A'isha said: 'Come in.' They said: 'All of us?' She said: 'Yes, come in all of you,' not knowing that Ibn al-Zubayr was also with them.

So when they entered, Ibn al-Zubayr entered the screened place and got hold of 'A'isha and started requesting her to excuse him and wept. Al-Miswar and 'Abd al-Rahman also started requesting her to speak to him and to accept his repentance. They said: 'The Prophet (S.A.W.) forbade what you know of avoiding for it is unlawful for any Muslim not to talk to his brother for more than three nights.' So when they continually reminded her and brought her down to a critical situation, she started reminding them, and wept saying: 'I have made a vow and [the question of] vow is a difficult one'.

They persisted [in their appeal] till she spoke with 'Abd Allah b. al-Zubayr and she manumitted forty slaves as expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.”

Even though the vow of 'A'isha was not proper because the Prophet (S.A.W.) forbade a Muslim to avoid his brother for more than three days, but she refused [to speak] until she gave an expiation for her vow by freeing forty slaves. This is also another proof for us that she had her own property, otherwise how could 'A'isha own forty slaves or their value?

That is not an easy thing. History has not recorded that the Prophet (S.A.W.) freed this large number [of slaves] during his life. They did not leave any evil or defect without attaching it to him, all that [was done] for justifying the acts of their leaders, may Allah destroy them for their fabrications.

To justify their defiling the *shari'a* laws, here are some narrations:

The Prophet plays with the laws of God as he wishes

Al-Bukhari reported in his *Sahih* in "The Book of Fasting", in "The Chapter of The Bath of One who is Fasting" and Muslim in his *Sahih* in "The Book of Fasting," "The Chapter on Severe prohibition of Intercourse during the day in Ramadhan on the one Fasting, and the Incumbency of Major Expiation for it, it is obligatory for the Rich and Poor," on the authority of Abu Hurayra who said: "While we were sitting with the Prophet (S.A.W.) a man came and said: 'O Allah's Apostle! I have been ruined.' He asked: 'What happened?'

He replied: 'I had sexual intercourse with my wife while I was fasting.' The Prophet of Allah asked him: 'Can you afford to manumit a slave?' He replied: 'No.' He asked him: 'Can you fast for two successive months?' He replied: 'No.' The Prophet asked him: 'Can you afford to feed sixty poor persons?' He replied: 'No.' The Prophet (S.A.W.) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet. He asked: 'Where is the questioner?' He replied: 'I [am here].'

The Prophet said: 'Take this and give it in charity.' The man said: 'Should I give it to a person poorer than I? By Allah, there is no family between Medina's two mountains who are poorer than my family.' The Prophet (S.A.W.) smiled till his pre-molar teeth became visible and then said: 'Feed your family with it.'"

Observe how the laws and regulations of Allah which He enjoined for his servants regarding the emancipation of a slave for the prosperous are treated. [As for] those unable to free a slave, they only need to feed sixty poor people, and if this is not possible and if he is poor, then nothing [is incumbent] upon him except fasting.

This is the stipulated expiation for the poor who do not have enough wealth to free a slave or feed the poor. But this tradition exceeds the bounds of Allah which He legislated for his servants, it is sufficient for

this transgressor to say a word that makes the Prophet laugh till his teeth show and for him to be negligent of the law of Allah and to permit him to take the *sadaqa* to his household.

Is there any slander greater than this against Allah and His Prophet (P) that the wrongdoer is allowed to sin willingly instead of being punished? Is there any greater encouragement than this for the disobedient and corrupt ones who will cling on to such false traditions and dance with joy?

Due to such narrations, Allah's religion and His laws have become a [type of] amusement and mockery. Now a fornicator takes pride in his corrupt acts and, calling himself a fornicator, sings songs of praises for it at weddings and parties, just as the one who breaks his fast in the month of *Ramadhan* defies those who fast.

Al-Bukhari has also reported in his *Sahih* in "The Book of Faith and Vows," in "The Chapter If one breaks an Oath through Forgetfulness" from 'Ata on the authority of Ibn 'Abbas (R) who said: "A man said to the Prophet (S.A.W.): 'I visited before stoning (i.e., I circumambulated the house of Allah, *tawaf al-Ziyara*).'"

The Prophet (S.A.W.) said: 'There is no objection [to it].' Another man said: 'I shaved my head before making the sacrifice.' He said: 'There is no objection [to it]'. Another one said: 'I made the sacrifice before stoning.' The Prophet (S.A.W.) said: 'There is no objection [to it].'"

From 'Abd Allah b. 'Amr b. al-'As who reported that while the Prophet (S.A.W.) was delivering a sermon on the day of sacrifice, a man went up to him and said: "O Messenger of Allah, I used to consider this and this before that and that." Thereafter, another person stood up and said: "O Prophet of Allah, I used to consider this and this as part of the three (shaving the head, sacrifice, and stoning)." The Prophet (S.A.W.) said: "Do it! There is no objection to any of them today."

Anything that he was asked about that day he said "Do it! Do it! There is no objection [to it]."

It is strange that when you read these objectionable narrations, some obstinate people will confront you [saying] that the religion of God means ease and not burden. And that the Prophet (S.A.W.) said: "Make things easy, do not make things difficult."

It is a true statement intended to [lead to] falsehood. For there is no doubt that Allah desires ease for us and does not desires any hardship upon us, and that he did not impose hardship upon us in religion.

However, the rulings and legislations which He has outlined and imposed on us by way of the noble Qur'an and the pure Prophetic *sunna* and has given us necessary concessions when the situation demands like *tayammum* in the absence of water or fear of [using] cold water, or like performing the prayer in a sitting position when required, or breaking the fast and shortening [the prayer] while travelling, all of this is true – but for us to go against His injunctions, Glory be to Him, by, for example, structuring the *wudu'* or *tayammum* as we desire so that we wash the hands before the face, for

example, or wipe the feet before the head – this is not permitted.

Nonetheless, the forgers wished that the Prophet of Allah (S.A.W.) would waive everything so that they could find a loophole, as many people say today (when you argue with them on matters of law): "There is no burden upon you, my brother! The only important thing is to pray! Pray as it pleases you".

It is strange that al-Bukhari himself related, on the same page where there are the words of the Prophet: "Do it! Do it! There is no objection [to it]" an incident where the Prophet demonstrates extreme severity.

He reported, on the authority Abu Hurayra that a man entered the mosque to pray while the Prophet (S.A.W.) was in a corner of the *masjid*. The man came and greeted him. He said to him: "Return and pray for you have not prayed." So the man went back and prayed then greeted him; the Prophet said "And unto you too. Return and pray for you have not prayed!" The man repeated the prayer three times, and, on every occasion, the Prophet said to him: "Return and pray for you have not prayed."

The man said to the Prophet: "Teach me, O Messenger of Allah" so he taught him to be at ease in *ruku'*, and in prostration. He said: "Then bow until you are at ease in the bowing position, and then raise your head until you are standing erect, then prostrate until you are at ease in the prostrate position. Then rise until you are balanced and are at ease in the sitting position then prostrate until you are at ease in the prostration, then rise until you are standing erect. Do this in your whole prayer."

In his *Sahih*, al-Bukhari narrated in "The Book of *Tawhid*," in "The Chapter On Allah's Words: ***Recite from the Qur'an what is easy for you***" from 'Umar b. al-Khattab who said: 'I heard Hisham b. Hakim recite *Sura al-Furqan* during the lifetime of the Prophet of Allah (S.A.W.) so I listened to his recitation and lo! He was reciting in a mode which the Prophet of Allah had not taught me. I almost grabbed him during the prayer, but I waited until he recited the *salam*.

Then I took hold of his lower garment and said: 'Who taught you to recite this *Sura* which I heard from you?' He said: 'The Prophet of Allah made me recite [this way].' I said: 'You have lied! He made me recite in a manner different from what you recited.'

So I went out with him and led him to the Prophet of Allah (S.A.W.), and I said: 'I heard him reciting *Sura al-Furqan* in a mode different from what you have taught me.' He said: 'Let him be. Recite O Hisham!' So he recited the recitation I had heard him whereupon the Prophet of Allah said: 'So it was revealed.' Then the Prophet of Allah (S.A.W.) said: 'Recite O Umar!' So I recited it in the manner he had made me recite. He said: 'So it was revealed. Indeed this Qur'an was revealed in seven different modes of recitation. So recite it in whichever way is easy for you.'"

Does there remain any doubt, after this narration, that the falsifiers were insolent to the sanctity of the Prophet (P) even to the noble Qur'an, and that he taught his companions different recitations, telling each one of them that it was revealed in this manner?

Had there not been a big difference in the mode of recitation, 'Umar would not have come close to breaking Hisham's prayer and would not have threatened him. This reminds me of the scholars of the *ahl al-sunna* who insist on a specific recitation and do not allow anyone to recite differently. One day, I was reciting "*Udhkuru ni'mati al-lati an'amtu 'alaykum*" ("Remember my bounty I have bestowed upon you").

One of them scolded me strongly and screamed saying: "Do not destroy the Qur'an if you are ignorant of the recitation." I asked: "How have I destroyed the Qur'an?" He said: "*Udhkuru Ni'matiya and not Ni'mati.*"

Al-Bukhari reported in his *Sahih* in volume 3 page 88 in "The Book of Borrowing and the Repayment of Loans," in "The Chapter of Disputes" from 'Abd al-Malik b. Maysara who informed me, he said: "I heard al-Nazzal, I heard 'Abd Allah say: 'I heard a man recite a verse which I had heard the Prophet (S.A.W.) recite differently. So I took him by the hand and went to the Prophet of Allah (S.A.W.) who said: 'Both of you are fine.'" Shu'ba said: "I think he said: 'Don't disagree. For those who came before you disagreed and were destroyed.'"

Glory and Praise be to Allah! How can the Prophet of Allah (S.A.W.) accept their difference and say: "Both of you are fine" and not refer them to a unified [mode of] recitation, thereby eradicating differences?

Then, after that, he says to them: "Do not disagree for you will be destroyed." Is this not contradictory? O Servants of Allah! Give me your opinion, may Allah have mercy upon you! Did they not differ except by his permission, blessings and encouragement? Certainly not! Far be it for the Prophet of Allah (S.A.W.) [to promote] this contradiction and difference which reason shuns.

Do they not reflect upon the Qur'an which says: "***Were it from other than Allah, they would have found many contradictions in it***" (4:82)? Has a greater and more dangerous difference befallen the Islamic *umma* than numerous modes of recitations which have changed the meaning of the Qur'an to varying interpretations and views so that even the clear verses of *wudu'* have become a matter of dispute?

The Prophet behaves like a child and then disciplines one who does not deserve punishment

Al-Bukhari, in his *Sahih*, in "The Book of Military Campaigns," in "The Chapter On The Illness and Death of the Prophet (S.A.W.)," and also Muslim in his *Sahih*, in "The Book of Peace," in "The chapter of Aversion to Medication Administered by Force" reported: "From 'A'isha who said: 'We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say: 'Don't pour medicine in my mouth.'

We said: '[It is] a patient's dislike to medicine.' When he recovered he said: 'Didn't I forbid you to pour

medicine in my mouth?' We said: '[We thought it was due to] the dislike patients have for medicines.' He said: 'Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except al-'Abbas as he has not witnessed you [doing the same to me].'"

Strange indeed is the case of this slandered Prophet, whom the liars made like a child who is made to swallow bitter medicine which he does not accept. He indicates to them not to administer medicine to him, but yet they force it upon him despite his protests!

When he recovers he says to them: "Didn't I forbid you to pour medicine in my mouth?" They excuse themselves saying they assumed that his prohibition was due to the aversion of a sick person from medicine, then he decrees for all of them that they be given the medicine while he watches to satisfy his rancor, and did not exclude anyone except his uncle al-'Abbas since he was not present when they were administering it.

Lady 'A'isha did not complete the story, was the Prophet's (S.A.W.) order carried out on them or not, and to whom and how was this done to the men and women present?

The Prophet leaves out some verses of the Qur'an

In the book of "The Merits of the Qur'an," in "The Chapter of Forgetfulness of the Qur'an", as well as in "The Chapter of One Who Sees No Problem in saying *Sura* so and so," al-Bukhari reported the following *hadith* as did Muslim in his *Sahih* in "The Book of The Prayers of Travellers and Shortening it" in "The Chapter of The Order to Abide by the Qur'an and the Hatred of saying 'I forgot verse so and so....": "Abu Usama informed us on the authority of Hisham b. 'Urwa, on the authority of his father from 'A'isha who said: 'One night, the Prophet of Allah (S.A.W.) heard a man reciting from a chapter [of the Qur'an]. He said: 'May Allah have mercy on him. He has reminded me of verse so and so which I had forgotten from *sura* so and so.'"

Similarly, in another narration, al-Bukhari related from 'Ali b. Mushiri from Hisham from his father from 'A'isha (R) who said: "The Prophet of Allah (S.A.W.) heard a reciter at night in the *masjid* and said: 'May Allah have mercy on him. He has reminded me of verse so and so which I left out from *Sura* so and so....'"

This is the Prophet whom Allah, Glory be to Him, sent with the Qur'an, the eternal miracle, which he used to memorize from the day of its revelation upon him, verse by verse, until its complete revelation. Indeed Allah said to him: **"Don't move your tongue to hasten to it"** and He also said: **"It is indeed a revelation of the Lord of all the worlds, sent down through the Faithful Spirit to your heart so that you may be among the warners speaking a clear Arabic tongue and it is indeed in the revealed book of the former Prophets"** (26: 196).

But the liars, deceivers and the forgers are not satisfied until they attribute false, nonsensical and

legendary things to him which no sane mind or intellect can accept. It is the right of the Muslim researchers to dissociate the Prophet of Allah (S.A.W.) from such false traditions which fill the *hadith* books, especially those counted amongst the "*Sahihs*".

We have not transmitted [anything] except from the books of al-Bukhari and Muslim which are seen by the *ahl al-sunna* as the most reliable books after the book of Allah. If this is the status of the *Sahihs*, specifically the blemish on the sanctity and infallibility of the Prophet (P), then do not even ask about the other books.

All these are [due to the] interpolations of the enemies of Allah; the enemies of His Apostle (S.A.W.) who sought to flatter the Umayyad rulers during the time of Mu'awiya and those who succeeded him, until they filled volumes and volumes with spurious *hadiths* through which they desired the denigration of the bearer of the message (P); for they did not believe in everything that he brought from Allah.

This is one perspective. The other perspective was to justify the vile and disgraceful deeds of their leaders which Muslim history has recorded. The Prophet of Allah (S.A.W.) had exposed them from the beginning of his mission, and warned against them, exiling them from Medina, and had cursed them. In his history, al-Tabari says: "The Prophet (S.A.W.) saw Abu Sufyan was approaching on a donkey, with Mu'awiya leading him, and Yazid, his son, herding it.

He said: "May Allah curse the leader, the rider and the driver." Imam Ahmad in his *Musnad*, on the authority of Ibn 'Abbas, said: "We were on a journey with the Prophet of Allah (S.A.W.) when he heard two men singing, one of them responding to the other. Whereupon the Prophet (S.A.W.) said: 'See who they are.' The people said: 'Mu'awiya and 'Amr b. al-'As'.

The Prophet of Allah raised his hands and said: 'O Allah! Debase them and confine them into the fire.'" And from Abu Dharr al-Ghifari, who said to Mu'awiya: "I heard the Prophet of Allah say when you passed by him: 'O Allah! Curse him and make his stomach full of nothing but dust!'" Imam 'Ali (A.S.) said in a letter that he sent to the people of Iraq:

"By Allah! Were I to meet them alone, and they filled the earth, I would not be scared of them. I am sure of their going astray due to what they indulge in; the guided path that we are in is reliable, clear, certain and insightful. I am eager to meet my Lord and am waiting for His bounteous reward.

Yet sorrow overtakes me and grief overwhelms me; the matter of this *umma* will be taken away by the fools and corrupt ones; they will treat the property of Allah as their personal property and the servants of Allah as their slaves; they will fight the upright ones and will make those who have deviated members of their groups."

Since the Prophet of Allah (S.A.W.) cursed them as you have seen, and they did not find the *hadith* to be distorted since the prominent companions recognized it, they invented other traditions to change truth to falsehood, and to make the Prophet of Allah (S.A.W.) seem an ordinary person beset by the zeal of the period of *jahiliyya*, subject to severe anger, defaming and cursing those not deserving it. To defend

their accursed leaders, they fabricated this *hadith*.

Al-Bukhari reported in his *Sahih* in "The Book of Supplications," in "The Chapter of The Prophet's (S.A.W.) saying: 'Whoever I have wronged, make it a charity and a blessing for him.'" Muslim also recorded in his *Sahih* under "The Book of Kindness, Kinship and Good Manners," in "The Chapter of Whoever the Prophet (S.A.W.) Cursed or Insulted or Prayed against, He did not Deserve it, it was made as a Charity, Reward and a Mercy For Him": "From 'A'isha who said: 'Two men called upon the Prophet of Allah (S.A.W.) and spoke to him about something which I do not know.

They angered him and he cursed and insulted them. When they left, I said: 'O Prophet of Allah! Whatever good comes, these two will not receive it.' He said: 'How so?' I said: 'You cursed and insulted them.' He said: 'Don't you know what I have requested from my Lord when I said 'O Allah! I am just a man, so any Muslim that I curse or insult, make it a charity and reward for him.'"

On the authority of Abu Hurayra, the Prophet (S.A.W.) said: "O Allah! I have taken a covenant with You which you will never break. For I am only a man so any believer whom I wrong, insult, curse or whip, cause that to be a prayer and a charity for him through which he gets closer to you on the day of resurrection."

Due to such false traditions, the Prophet becomes angry for other than Allah's sake. He insults and abuses. Moreover, he curses and whips one who does not deserve it. What kind of Prophet is this who is so overcome by Satan that he goes beyond the sphere of reason? Is it permitted for an ordinary religious person to behave thus?

Or is such a deed by him not detestable? Due to such *hadiths*, the Umayyad rulers, who the Prophet of Allah cursed, supplicated against and whipped a few of them for the vile deeds they committed and exposed them in front of the general populace, came to be [seen as] the oppressed ones! Rather, they became chaste and deprived ones, attaining closeness to Allah.

These spurious narrations are self revealing and disgrace the fabricators. The Prophet of Allah (S.A.W.) was not an insulter, nor a curser, nor a corrupt person, nor one using obscene language. Allah forbid! Allah forbid! Grave indeed are the words that emerge from their mouths that cause Allah to be angry with them, curse them and prepare for them a painful chastisement!

One narration, which both al-Bukhari and Muslim narrated from 'A'isha, is sufficient for us to refute these false allegations. Al-Bukhari reported in his *Sahih* in "The Book of Etiquettes" in "The Chapter of the Prophet (S.A.W.) did not commit Vile Deeds or use Foul Language" on the authority of 'A'isha who said: "Some Jews came to the Prophet (S.A.W.) and said: 'Assaamu 'alaykum! (death unto you).'" 'A'isha said: "I said: 'And unto you, and may Allah curse and be angry with you.'

The Prophet (S.A.W.) said: 'Go easy O 'A'isha! Be friendly, do not be harsh nor of vile deeds.' I said: 'Did you not hear what they said?' He said: 'Did you not hear what I said? I responded to them and my

invocation against them was answered, and their invocation against me went unanswered."

Muslim also reported in his *Sahih* in "The Book of Kindness, Kinship and Etiquettes" that the Prophet of Allah (S.A.W.) prohibited Muslims from cursing. He even prohibited Muslims from cursing beasts and cattle. When it was said to him: "O Prophet, curse the polytheists!" He said: "I have not been sent as a curser, I have been sent as a mercy."

This is what is in concordance with the supreme character and gentle heart that were the special [traits] of the Prophet of Allah (S.A.W.). He would not curse, abuse or whip those who did not deserve [such treatment]. When he got angry, he did so for Allah's sake; if he cursed, he did so upon one who deserved it; and if he ordered whipping, he did so in order to carry out the penalties [prescribed] by Allah; he did not whip the innocent ones against whom there was no clear proof, or witnesses, or confessions.

They dwindled and their hearts burnt due to the dissemination of narrations which contained curses on Mu'awiya and the Umayyads. They invented these false traditions to confuse the people and to elevate the status of Mu'awiya, the forger.

As a result, you find that Muslim, in his *Sahih*, after reporting these *hadiths* which make the imprecations of the Prophet on Mu'awiya a charity, mercy and [a medium for] attaining closeness to Allah, reports a *hadith* from Ibn 'Abbas who says: "I was playing with the boys when the Prophet of Allah (S.A.W.) came, and I hid behind a door. He came and got me and said: 'Go and call Mu'awiya for me.' He said: 'I went and said: 'He is eating'". He (Ibn 'Abbas) said: "He then said to me: 'Go and call Mu'awiya for me.' I went and said: 'He is eating'. He said: 'May Allah not satiate his stomach.'"

We find in the history books that, Imam al-Nasa'i, after writing a book of traits which were special to the Commander of the Faithful, 'Ali b. Abi Talib (A.S.), came to Syria. The people of Syria rebuked and asked him as to why he did not record the excellences of Mu'awiya. He replied: "I do not know of any virtue of him except that Allah does not satiate his stomach."

Whereupon they beat him around his private parts until he was martyred. Historians relate that the prayer of the Prophet (S.A.W.) was effective, for Mu'awiya used to eat and eat until he would get tired of eating, yet he was not full.

In fact, I was not aware of these narrations which made the curse a blessing and [form of] nearness to Allah, until one of the Shaykhs in Tunis informed me about it. He was reputed for his knowledge and erudition and we were in a gathering engaged in a conversation about *hadith* until the issue of Mu'awiya b. Abi Sufyan came up. The Shaykh had been speaking of him in profound awe, saying that he was intelligent and famous for his sagacity and astuteness in managing affairs.

He started to speak about him and his politics and his victory over our master 'Ali (May Allah brighten his face) in war. I held my patience with anguish but he went to such an extent in his praise and adoration of

Mu'awiya until I could no longer bear it. So I said to him that the Prophet of Allah (S.A.W.) did not like him and had actually supplicated against him and cursed him.

Those who were present were astonished, and there were those who were angered at what I had said. But the Shaykh, with complete tranquility, replied that he believed me, which increased the astonishment of those present. They said to him: "We do not understand anything. On the one hand you praise him and are pleased with him and, on the other hand, you agree that the Prophet cursed him. How can this be correct?" And I too, with them, asked how could this be correct?

The Shaykh responded to us with an answer which was perplexing and difficult to accept. He said: "Whoever the Prophet of Allah has cursed or insulted, it is for him a charity and a blessing, and [a means of] getting closer to Allah, Glory be to Him." Everyone asked in bewilderment: "How is this [possible]?" He replied: "Because the Prophet of Allah (S.A.W.) said: 'I am a mere mortal like the rest of mankind and I have asked Allah to make my supplications and curses a blessing and a charity'. Then he added saying: 'Even he who the Prophet of Allah (S.A.W.) kills, he goes from this world directly to heaven!'"

I approached him alone afterwards and questioned him about the source of the *hadith* he had mentioned. He produced *Sahih* al-Bukhari and *Sahih* Muslim and I studied those *hadiths* which only increased my certainty regarding the plots which the Umayyads perpetrated to cover up the realities and to hide their disgraces on the one hand, and to destroy the infallibility of the Prophet (P) on the other.

Subsequently, I found several narrations leading to the same goal. To be appeased, the plotters fabricated even more than that, attributing [them] to the Lord of all the worlds. Al-Bukhari has related in his *Sahih*, in "The book of *Tawhid*" in the Chapter of Allah's saying: "They wish to change Allah's words," from Abu Hurayra that the Prophet of Allah (S.A.W.) said: "A man who never did any good deed said that if he died they should burn him and throw half [the ashes] in the earth and the other half in the sea, for, by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody else in the world.

But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said to him: 'Why did you do so?' The man replied: 'I was afraid of You, and You know it better.' So Allah forgave him."

From Abu Hurayra also on the same page: "I heard the Prophet saying: 'If somebody commits a sin and then says: 'O my Lord! I have sinned, please forgive me' and his Lord says: 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says:

'O my Lord, I have committed another sin, please forgive me' and Allah says: 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave.' Then he remains without committing any another sin for a while and then commits another sin and says: 'O my Lord, I have committed another sin, please forgive me' and Allah says: 'My slave has known that he has

a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sin), he can do whatever he likes."

What kind of Lord is this, O servants of Allah? From the first instance, the servant knew that he had a Lord who forgives sins, even though his Lord was not aware of this fact, so that on every occasion he had to ask: "Does my servant know that he has a Lord who forgives sin?"

What kind of Lord is this who, because the repeated perpetration of sins and repeated forgiveness, becomes tired and exhausted and says to his servant: "Do as you wish. Give me rest, Allah will leave you alone."

"Grave indeed are the words that come out of their mouths. They utter not except falsehood, perchance you may kill yourself in their trail, they will still not believe in this speech." Yes, Indeed! They allege that the Prophet of Allah (S.A.W.) said to 'Uthman: "Do as you wish, for nothing of what you do will harm you after today." This was when 'Uthman helped substantially in preparing the army which was going to Tabuk. According to what they say, it absolved the sins that the monks used to give in exchange for an entry to heaven.

It was not surprising therefore when 'Uthman did those vile deeds that resulted in the uprising against him and his being killed and buried in a non-Muslim graveyard without being washed or [covered with] a shroud. That is their protection [against punishment]. Say: "Bring your proof if you are indeed truthful."

The Prophet contradicts himself in his hadith

In "The Book of Discord", in "The Chapter If Two Muslims meet with their Swords", in volume. 8, page 92, al-Bukhari recorded in his *Sahih* from 'Abd Allah b. 'Abd al-Wahhab who said: "Hammad informed us on the authority of a man he did not name, that al-Hasan said: 'I went out with my weapons during the nights of sedition, and Abu Bakra met me saying: 'Where are you going?' I replied: 'I wish to assist the cousin of the Prophet of Allah (S.A.W.).' He said: 'The Prophet of Allah (S.A.W.) said: 'If two Muslims show up against each other with their swords, both of them are the inhabitants of fire.' It was said: 'This is the killer but how about the one killed?' He replied: 'He wanted to kill his companion.'"

Hammad b. Zayd said: "I mentioned this *hadith* to Ayub and Yunus b. 'Ubayd, for I wanted them to inform me about it. They said: 'Al-Hasan related this *hadith* from al-Ahnaf b. Qays from Abu Bakra.'"

Similarly, Muslim has reported in his *Sahih*, in "The Book of Discord and Signs of the Hour." in "The Chapter if Two Muslims meet each other with their Swords," from the *hadith* of Abu Bakra from al-Ahnaf b. Qays, who said: "I went to assist this man, and Abu Bakra met me and said: 'Where are you going?' I said: 'I am going to help this man.' He said: 'Go back. For I heard the Prophet of Allah say: 'If two Muslims meet with their swords [in combat], the killer and the killed are in the fire.' I said: 'O Prophet of Allah! This [is] the killer, how about the one killed? He said: 'He was intent upon killing his companion.'"

From these false narrations, the reader can clearly understand the reasons for forging them; it indicates Abu Bakra's enmity towards the cousin of al-Mustafa and how he worked towards abandoning the Commander of the Faithful.

He was not satisfied with that, however; he even prevented the eminent companions who wanted to aid the truth against falsehood, and so fabricated such *hadiths* which reason cannot accept and which neither the Qur'an nor the true Prophetic *sunna* acknowledge. For Allah's words, Glory be to Him, the Most Exalted: **"So fight the party that rebels until it complies with the order of Allah"** (49:9) clearly commands to fight rebels and oppressors.

As a result, you observe that the commentator of al-Bukhari wrote in the side notes of the *hadith* the following: "Examine this *hadith*; is there any proof for fighting the rebels as per Allah's directive: **"And fight the party which rebels..."** And if a *hadith* contradicts the book of Allah, then it is a lie and is to be discarded." As for the true Prophetic *sunna* his words regarding 'Ali are: "Of whomsoever I am the master, 'Ali is also his master.

My Lord! Befriend those who befriend him and oppose those who oppose him and help those who help him. Forsake those who forsake him and let the truth be with him wherever he goes." For friendship of 'Ali is friendship of the Prophet of Allah (P). And helping the Commander of the Faithful is obligatory upon every Muslim and forsaking him is forsaking the truth and is [equivalent to] supporting falsehood.

If you reflect upon the *hadith* of al-Bukhari you will find in the chain of narrators an unknown person whose name he did not mention as he said: "Hammad informed us on the authority of a man he did not name..." This clearly proves that this unknown man was from the hypocrites who hated 'Ali and exerted themselves to erase 'Ali's excellences or, to be exact, to kill him and his memory as much as they were able to.

Sa'd b. Abi Waqqas, who also desisted from helping the truth, said: "Come to me with a sword saying this one is on the truth and that one is on falsehood so that I may fight him..." Due to such adulteration, truth is confused with falsehood and the clear path lost, it is replaced with darkness.

We find too in the reliable books of the *sunna*, that the Apostle of Allah (S.A.W.) gave the good tidings of heaven to a lot of his companions especially the ten who became famous among the Muslims as having been assured of paradise.

Ahmad, al-Tirmidhi and Abu Dawud reported that the Prophet (S.A.W.) said: "Abu Bakr is in heaven, 'Umar is in heaven, 'Uthman is in heaven, 'Ali is in heaven, Talha is in heaven, al-Zubayr is in heaven, 'Abd al-Rahman b. 'Awf is in heaven, Sa'd b. Abi Waqqas is in heaven, Sa'id b. Zayd is in heaven and Abu 'Ubayda b. al-Jarrah is in heaven."

It has been authenticated from the Prophet (S.A.W.) that he said: "Give good tidings to the family of Yasir for your place is in heaven. And his words: "Heaven yearns for four: 'Ali and 'Ammar, Salman and al-Miqdad." Muslim reported in his *Sahih* that 'Abd Allah b. Salam was given the glad tidings of heaven

by the Prophet of Allah and it has been verified that he said: "Al-Hasan and al-Husayn are the two leaders of the youths of paradise."

It was verified from him also that Ja'far b. Abi Talib flies with the angels in paradise. And that Fatima al-Zahra (A.S.) is the leader of the women of paradise and that her mother Khadija was told by Gabriel of a house of gold and silver embroidery in paradise. It was also authenticated that he said: "Suhayb, the foremost of the Romans is in paradise, and Bilal, the foremost of the Ethiopians, is in paradise, and Salman, the foremost of the Persians, is in paradise."

This being the case, why is the *hadith* of the good tidings of paradise restricted to only these ten? You do not find a gathering or an assembly when they discuss heaven, then they mention the ten [who were] given the good tidings of paradise.

We do not envy them in this, nor do we not restrict the wide mercy of Allah which encompasses everything, but we only say that these *hadiths* are at variance and conflict with the *hadith* which says: "If two Muslims meet each other with their swords in combat, then the killer and the one killed are in fire."

For if we believe this, then the *hadith* of the ten given the tidings of heaven evaporates since most of them waged war, fought against and killed each other. Talha and Zubayr were killed at the battle of the Camel which was led by the mother of the believers 'A'isha against Imam 'Ali b. Abi Talib. Their swords were raised in combat; indeed, they caused the death of thousands of Muslims.

Similarly, 'Ammar b. Yasir was killed at the battle of Siffin, the flames of which were started by Mu'awiya b. Abi Sufyan. 'Ammar was present with his sword with 'Ali b. Abi Talib; the rebellious forces slew him. The Prophet of Allah (S.A.W.) prophesied this. Similarly, the leader of the martyrs, the leader of the youths of Paradise, Imam al-Husayn and the family of al-Mustafa were present with their swords in combat against the army of Yazid b. Mu'awiya. They killed all of them; no one survived among them except 'Ali b. al-Husayn.

According to the view of these liars then, all of these are in the fire, the killers and those who were killed for they met [in combat] with their swords.

Obviously, it is incorrect to attribute the *hadith* to one who does not utter anything from his own desire but rather, [from] the revelation sent unto him. It is also, as we have previously pointed out, in conflict with logic and reason and contradicts the book of Allah and the *sunna* of His Prophet (S.A.W.). The question that arises here is: "How could al-Bukhari and Muslim be so negligent of such lies and not be aware of them? Or did their school of thought believe in such narrations?"

Contradictions regarding virtues

Among the contradictory *hadiths* that you find in the "*Sahihs*" are those regarding the superiority of the Prophet of Allah (S.A.W.) over all the Prophets and Apostles, and other traditions which elevate Moses

to a level higher than him. I believe that the Jews, who converted during the times of 'Umar and 'Uthman like Ka'b al-Ahbar, Tamim al-Dari, and Wahb b. Munabbih, are the ones who fabricated those *hadiths*; attributing them to some companions who used to admire them such as Abu Hurayra, Anas b. Malik and others. Al-Bukhari narrated in his *Sahih* in "The Book of *Tawhid*" in "The Chapter on Allah's words! 'And Allah spoke to Moses.'"

From Anas b. Malik, a long tale regarding the nocturnal journey (*isra'*) of the Prophet (S.A.W.), then his ascent to the seven heavens, then to the remote tree (*al-sidrat al-muntaha*); and the story of the fifty obligatory prayers which were enjoined upon Muhammad and his *umma*, and which, by the grace of Moses, were reduced to five applied [prayers]. In this [story] are clear lies and basest disbelief, like the all-Conquering Lord of Power drew close until He was two bow lengths or less away from the Prophet, and other fables.

However, what is of importance to us here in this narration is that when Muhammad reached the seventh heaven, Moses, who had been elevated to the seventh [heaven] because of Allah's speaking to him, was there. Moses said: "My Lord! I did not think that anyone would be raised higher than me." Muslim reported in "The Book of Faith," in "The Chapter On the Beginning of Revelation to the Prophet of Allah (S.A.W.)," and al-Bukhari in his *Sahih* in "The Book of the Beginning of Creation," in "The Chapter of Accounts of the Angels" (peace be upon them), another anecdote which resembles the first; speaking of the nocturnal journey and ascension but states instead that Moses was in the sixth heaven, and Abraham in the seventh. What concerns us is the following section:

The Prophet of Allah (S.A.W.) said: "We came to the sixth heaven. It was asked: 'Who is this?' It was said: 'Gabriel'. It was said: 'Who is with you?' He said: 'Muhammad (S.A.W.).' It was said: 'Has revelation descended upon him?' He answered: 'Yes.' It was then said: 'Welcome to him! What a wonderful [person] has come!' I went to Moses and greeted him and he said: 'Welcome to my brother and Prophet.' When I went on, he wept. It was said: 'What has made you weep?' He said: 'O Lord! The followers of this youth who was sent after me will enter paradise in greater numbers than my followers.'"

Muslim reported in his *Sahih*, in "The Book of Faith" in "The Chapter [entitled] 'In the lowest of Paradise will be a House in It,'" from Abu Hurayra, who said: "The Prophet of Allah (S.A.W.) said: 'I am the leader of all mankind on the day of judgment, and do you know how that is? Those who came before and those who came after will be gathered in one area known as "al-Da'i". Their sight will be restored to them, then the Sun will descend and the men will encounter such sorrow and affliction that they will not be able to withstand it.

The people will then say: 'Don't you see what has befallen you? Shall you not seek someone who will intercede for you with your Lord?' Whereupon some will say to the others: 'Go to Adam.' So they will go to Adam (A.S.) and they will say to him: 'You are the father of mankind, Allah created you with His Hands and breathed His Spirit into you, and ordered the angels to prostrate before you. Intercede for us with your Lord. Don't you see our condition? Don't you see what has befallen us?'

Whereupon Adam will say: 'Today my Lord got angry to a degree that He has never got before. After this day, He will never be so angered again. He prohibited me from the tree and I disobeyed Him. (I am) on my own! On my own! On my own! Go to someone else. Go to Noah.'" The narration continues and it is very long (we always wish [to cite] a brief account).

It goes on to state that the people go to Noah, then Abraham, then Moses then Jesus, and each of them said: "On my own! On my own! On my own!" Each relates his error or his sin, with the exception of Jesus who does not mention a sin but nonetheless says: "On my own! On my own! On my own! Go to someone else! Go to Muhammad!" The Prophet of Allah said: "So they come to me.

So I go forth and go under the throne, and fall in prostration before my Lord the Powerful and the Glorious, then Allah allows for me, out of his praises and beauty of adoration, something He had never allowed for anyone before me. Then it will be said: 'O Muhammad! Raise your head! Ask and you shall be given. Intervene and your intercession will prevail!' So I raise my head and I say: 'My *umma* O Lord, My *umma*, O Lord!'

Then Allah will say: 'O Muhammad! I allow entry from your *umma* those who have no reckoning upon them through the right gate of paradise. And they are to share with the others in the other gates besides this one.'" Then he said: "By He in whose hand is my soul! Indeed, what is between the levels of paradise is like what is between Mecca and Humayr or what is between Mecca and Basra."

In these *hadiths*, the Prophet of Allah (S.A.W.) says that he is the leader of mankind on the Day of Judgment. And he says that Moses said: "O my Lord! I did not think that anyone would be elevated above me." And he says that Moses wept and said: "O Lord! The followers of this youth who was sent after me will enter paradise in greater numbers than my followers."

We adduce from these *hadiths* that all the Prophets and Apostles from Adam even Jesus through Noah and Abraham and Moses (upon them and upon our Prophet be the choicest of blessing and the purest of greetings) will not seek intercession with Allah on the day of reckoning, instead, Allah will restrict it to Muhammad (S.A.W.) only.

We believe in all of that and we attest too to his superiority (S.A.W.) over the rest of mankind. However, the "*Israiliyyun*" and their helpers amongst the Umayyads could not tolerate this preference and superiority of Muhammad (S.A.W.) and so they fabricated traditions on the superiority of Moses over him.

We have already seen in a preceding discussion the words of Moses to Muhammad on the night of the nocturnal journey and *mi'raj* that when Allah enjoined upon Muhammad fifty prayers, Moses said to him: "I know the people more than you." This, though, was not sufficient so they invented other narrations speaking of his superiority, i.e., Moses over Muhammad by Muhammad himself. Following are some of these narrations:

Al-Bukhari reported in his *Sahih* in "The Book of *Tawhid*," in "The Chapter of Allah's Wish and Will and You do not Wish Anything except If Allah Wills it," from Abu Hurayra, who said: "A Muslim man and a Jew quarreled, and the Muslim said: 'By Him who chose Muhammad over the universe' in an oath he took, whereupon the Jew said: 'By Him who chose Moses over the universe.' Upon this, the Muslim raised his hand and slapped the Jew.

The Jew then went to the Prophet of Allah (S.A.W.) and informed him of what had transpired between him and the Muslim. The Prophet (S.A.W.) said: 'Do not give me preference over Moses for the people will be unconscious on the Day of Judgment, and I will be the first to recover. There will be Moses falling upon the side of the throne. I will not know whether he was among those who lost consciousness and recovered before I did, or if he was among those exempted by Allah.'

In another narration of al-Bukhari, he said: "A Jew who had been slapped on the face came to the Prophet and said: 'O Muhammad! An Ansari companion of yours slapped me on my face.' The Prophet said: 'Call him.' So he called him. The Prophet said: 'Why did you slap his face?' The man said: 'O Prophet of Allah. I passed by the Jew and I heard him say: 'By him who chose Moses above all mankind.' I said: 'Over Muhammad?' So I became angry and I slapped him.

The Prophet said: 'Do not give me preference over the Prophets for the people will lose consciousness on the Day of Judgment and I will be the first to recover and I will be with Moses holding on to one of the pillars of the throne and I shall not know whether he recovered before me or if he was being compensated for his unconsciousness in the mountain.'

Similarly, al-Bukhari has reported in "The Book of *Tafsir* of the Qur'an for *Sura Yusuf* (A.S.)" in "The Chapter of His words: 'And when the Prophet came to him...'" from Abu Hurayra, who said: "The Prophet of Allah said: 'May Allah bestow His Mercy on (Prophet) Lot.

He wished he could have some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we have more right (to be in doubt) than Abraham. When Allah said to him: 'Don't you believe?' Abraham said: 'Yes, (I do believe) but [I ask] to be stronger in faith.'

All these statements were not enough for them until they made the Prophet of Allah (S.A.W.) doubt even his standing with his Lord. He had no [powers of] intercession, no praiseworthy position, and no preference over the Messengers and Apostles and no good tidings of Paradise for his companions, since he himself did not know his fate on the Day of Judgment. Read along with me this narration of al-Bukhari and think what you will of it.

Al-Bukhari reported in his *Sahih* in "The Chapter of The Funeral," in "The Book of Eclipses," in volume 2, page 71, from "Kharija b. Zayd b. Thabit, that Umm al-'Ala, a woman of the Ansar, pledged fealty to the Prophet (S.A.W.) and told him that the Muhajirin cast lots (by throwing dice), and it fell on 'Uthman b. Maz'un, so we took him in our household.

He became sick, an illness which caused his death. When he died and was bathed and shrouded in his clothes, the Prophet of Allah (S.A.W.) came in and I said: 'May Allah have mercy upon you, O Abu al-Sa'ib for I bear witness that Allah has honored you.'

The Prophet (S.A.W.) said: 'How do you know that Allah has honored him?' I said: 'May my father be sacrificed, O Prophet of Allah, who then has Allah honored?' Whereupon he (A.S.) said: 'As for him, death has come to him, and, by Allah, I wish him well. By Allah! I do not know what will be done to me, I, the Prophet of Allah.' I said: 'By Allah! Never will I ascribe purity to anyone after this.'"

This, by Allah, is an astonishing thing. If the Prophet of Allah swore by Allah that he does not know what will be done to him, what remains after this?

And if Allah, Glory be to Him, says: **"Every person is aware of his [own] self."** And if He has also said to His Prophet: **"We have bestowed upon you a clear victory! For Allah has forgiven your past sins and what may be done in the future to fulfill His blessing upon you and to guide you to a straight path and to aid you most honorably"** (48:1); and if the Muslims' entry into paradise depends upon following, obeying and believing him, how can we believe this *hadith* of which there is nothing more evil than it?

We seek Allah's refuge from the creed of the Banu Umayyads who did not believe for even a day that Muhammad was truly the Prophet of Allah, but instead, used to believe that he was a king, having overcome the people by his intelligence and sagacity. This is what Abu Sufyan, Mu'awiya, Yazid and other Caliphs and rulers of theirs have clearly said.

The Prophet contradicts science and medicine

Science has established by indubitable proofs that certain diseases are transmitted by infection. This is known to most people, even to those who are uneducated. However, if one were to say to university medical students that the Prophet of Allah (S.A.W.) denied this, they would deride him and would find a point to defame the Prophet of Islam especially the German professors who are looking for such openings.

Most unfortunately, the *hadith* that al-Bukhari and Muslim have reported support [the claim] against infection; yet in their books are others that support [claims for] infection. When we record these contradictions, under the heading "The Prophet Contradicts" we do not believe that he (S.A.W.) contradicted himself even once in his words or deeds, but rather, [this is done] in accordance with normal practice and to attract the heart of the reader so that he might pay attention to the *hadiths* that were fabricated to disparage and defame the infallible bearer of the message.

[This is also done] so that he might know that our goal in relating such *hadiths* is to exonerate the Prophet and to give him his [rightful] place in education which he precedes every modern scientist, for

there is no true scientific theory which contradicts an authentic *hadith* of the Prophet. If they conflict or contradict, we know on the one hand that the *hadith* is falsely attributed to him (S.A.W.) and, on the other hand, the *hadith* itself may be contradicted by other *hadith* which support the scientific theory. As is obvious, it would be necessary to accept the second *hadith* and discard the first one.

To cite an example, I shall use the *hadith* regarding infection. For it is important to the discussion and gives us a true picture of the disharmony amongst the companions, the narrators and the forgers. [It does not imply] contradiction in the bearer of the message (S.A.W.), that is never possible.

Al-Bukhari related the two *hadiths* in his *Sahih*. I shall limit myself to his book, as it is regarded by the *ahl al-sunna* as the most authentic book; also so that those interpreting from different schools should not say al-Bukhari thinks a *hadith* is authentic whilst another scholar (in another book) thinks the opposite [of the same *hadith*]. So the reader should note that in this chapter, I am restricting myself to al-Bukhari alone in the conflicting *hadiths*.

In "The Book of Medicine," in "The Chapter of no *Hama*," al-Bukhari in his *Sahih*, said that Abu Hurayra reported: "The Prophet (S.A.W.) said: 'There is no infection, nor *safar*, nor *hama*.' A Bedouin stood up and said: 'Then what about my camels? They are like deer on the sand, but when a camel afflicted with scab comes and mixes with them, they all get infected with scab'. The Prophet said: 'Then who conveyed the disease to the first one?'"

Observe this Bedouin, how he is guided by his instinct to the nature of sickness of infection of all camels by a mangy camel when they mix. But the Prophet does not find a convincing answer to the Bedouin's question and instead says: "And who infected the first?" Thus he becomes the questioner.

This reminds me of the doctor who asked a mother who had brought her child suffering from measles. "Is there anyone at home or a neighbor who has this disease?" The mother replied: "No way." The doctor said: "Perhaps he caught it in school." The mother replied promptly: "Most certainly not. He has not yet entered school for he is not yet five."

The doctor said: "In kindergarten therefore." The mother said: "No. He does not go to kindergarten." The doctor said: "Perhaps you took him to visit to your relatives or some relatives visited you who were carrying the germs." The mother denied this. At that, the doctor said to her: "Then the germs came through the air."

Certainly, the air carries the germs and infectious diseases, a whole village or entire city can be affected. For this reason, we have inoculations and prevention [shots], for the wind can carry deadly diseases such as epidemics and plague and others. How can this be not known to one who does not say anything of his desire? He is the Prophet of the Lord of the worlds.

He from whom nothing is hidden, nothing in the heavens or the earth can be concealed, He who is the all hearing, the all knowing. Therefore, we reject this *hadith* and can never accept it. We instead accept the second *hadith* which al-Bukhari himself reported on the same page, the same chapter. And in the

same *hadith* he says: "Abu Salama heard Abu Hurayra say afterwards: 'The Prophet (S.A.W.) said: 'Do not expose a sick person to a healthy one.' Abu Hurayra denied the first *hadith*'.

We said: 'Did you not say there is no infection?' He spoke unintelligibly in Ethiopian. Abu Salama said: 'I have not seen him forgetting any other *hadith*.'

The two *hadiths* are contradictory (no infection, do not expose a sick person to a healthy one). Muslim also reported them in his *Sahih* in "The Book of Peace," in "The Chapter of no Infection, no Evil Omen, no *Hama* no *Safar* no Star promising Rain, no *Ghoul* and the sick person should not be exposed to a healthy one."

From an examination of these *hadiths*, we know that the *hadith*: "Do not expose a sick person to a healthy one" is the true narration which the Prophet of Allah (S.A.W.) said for it does not contradict science. As for the *hadith* of no infection, it is falsely attributed to him, for it is a saying of one who is ignorant of the natural facts. As a result, some of the companions understood that the two *hadiths* contradicted each other and opposed Abu Hurayra, astonished at the first *hadith*. Abu Hurayra found no escape from this predicament and exclaimed in Ethiopian. The commentator of al-Bukhari said: "He said in anger something which was not understood."

What increases our certainty that the Prophet of Allah (S.A.W.) preceded what modern science has established, especially in infectious diseases, is that he used to warn the Muslims of plagues, leprosy and epidemics, etc.

As al-Bukhari has reported in his *Sahih* in "The Book of The Prophets", the chapter entitled: "Abu al-Yaman informed us..." and Muslim in his *Sahih* in "The Book of Peace" in "The Chapter on Plagues, ill omen and magic." From Usama b. Zayd who said the Prophet of Allah (S.A.W.) said: "The plague is a calamity which was inflicted on a tribe of Banu Isra'il, or to those before you. So if you hear of it in a land, do not approach it; and if it afflicts a land in which you are, do not flee from there." In another narration: "Do not leave except to flee from it."

A *hadith* has been verified from him (S.A.W.) in this meaning: "Flee from leprosy the way you would flee from a lion" and his saying: "If you drink, do not breathe in the utensil." And his saying: "If the dog licks your utensil, wash it seven times, once with earth." All of this [he said] so that he could teach his *umma* cleanliness and health and prevention. He did not say to them: "If a fly falls in the drink of any one of you, immerse it completely." We have mentioned this *hadith* before for those who wish to refer to it.

We find clear contradictions, even in that which is specific to *al-hama*, which the Arabs used to regard as an evil omen. It is a famous bird flying at night. It is said it was an owl; this is the explanation of Malik b. Anas. If the Prophet (S.A.W.) said: "There is no *al-hama*," how could he then contradict himself and seek protection from it?

Al-Bukhari reported in his *Sahih* in "The Book of The Beginning of Creation," in "The Chapter of those

who Walk in Haste" in volume four, page 119, from Sa'id b. Jubayr from Ibn 'Abbas (R), who said: "The Prophet (S.A.W.) used to seek refuge for al-Hasan and al-Husayn and would say: 'Your father used to seek refuge from it for Isma'il and Isaac. I seek refuge in Allah's complete words from every Satan, a *hama* and an evil eye.'"

In this chapter, we wanted to relate some examples of contradictory *hadiths* which were attributed to the Prophet of Allah (S.A.W.) although he is innocent [of these].

There are hundreds of other conflicting *hadith* which al-Bukhari and Muslim have related in their two collections. We have devoted [special] pages for them as we have habituated the reader to present things concisely and with indicators. It is up to the researcher to study so Allah may purify through them the *sunna* of His Prophet (P) and reward them generously and become the means by which the truth is made manifest from falsehood. They can perhaps give to the new generation valuable dissertations that are an integral part of the message of Islam.

"O You who believe, do not be like those who harassed Moses. Verily Allah cleaned him of what they uttered against him; he was honored in the sight of Allah. O you who believe, fear Allah and be righteous of speech so that He may set your deeds right and forgive your sins. Whoever, obeys Allah and His Prophet has obtained the ultimate success" (33:71).

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