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Nature of Sense-Reporting in Difference of the Text of Hadith; A Research Study

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Abstract:

Among different methods of narrating hadith, there is a method which is called Riwayat bil-ma'na (sense-reporting). It means that a narrator narrates a hadith in his own words without uttering the actual words he listened originally from the Prophet (PBUH). The actual rule of narrating hadith was that it was narrated uttering the original wording of the Holy Prophet (PBUH). Whereas it was allowed in utmost circumstances. If some narrator had to make sense-reporting of a Hadith, he needed to use such words which clearly explain that the words being used are not the words of the Holy Prophet (PBUH) but those of the narrator. Sense-reporting was allowed only in specific circumstances. Moreover, only those narrators were allowed to

make sense-reporting who had the real sense of the words and their reasoning and were aware of language skills and Sharia, and the sense-reporting of whom would not add or subtract something in hadith and its exact order. In this research article, various kinds of sense-reporting are being analyzed which exist in hadith text. And it is proved here in this article that no kind of amendment occurred due to sense-reporting.

Keywords: Riwayat bil-ma'na, Sense-Reporting, Sharia, Narrator, Hadith

1. Introduction

Sense-reporting means that a narrator explains the meanings in his own words instead of the words of the narration. Hafiz Ibn Al-Salah writes:

إِذَا أَرَادَ رِوَايَةَ مَا سَمِعَهُ عَلَى مَعْنَاهُ دُونَ لَفْظِهِ.¹

(When the narrator narrates the meanings instead of the words of the hearsay.)

The basic rule in narrating a hadith was that it should be narrated in the words in which the Holy Prophet (PBUH) had instructed, however, because of an urgent need, sense-reporting was allowed. This permission was an exceptional situation, not a general rule. If a narrator had to narrate a Hadith in a meaningful way out of necessity, it would be necessary for him to explain the Hadith after narrating it with words that show that these words are not of the Holy Prophet but the narrator. This was the method of narration of the Companions in the Hadith, their intense desire and effort were to narrate the words that they had heard from the Holy Prophet. As Hazrat Umar bin Khattab said:

مَنْ سَمِعَ حَدِيثًا فَحَدَّثَ بِهِ كَمَا سَمِعَ فَقَدْ سَلِمَ.²

(Whoever listened to the hadith and narrated it as he had heard it, he got safe.)

Explaining this, Allama Suyuti writes:

وَيَنْبَغِي لِلرَّوَايَةِ بِالْمَعْنَى أَنْ يَقُولَ عَقِيبَهُ أَوْ كَمَا قَالَ أَوْ نَحْوَهُ أَوْ شَبَّهَهُ أَوْ مَا أَشْبَهَ هَذَا مِنَ الْأَلْفَاظِ، وَقَدْ كَانَ قَوْمٌ مِنَ الصَّحَابَةِ يَفْعَلُونَ ذَلِكَ وَهُمْ أَعْلَمُ النَّاسِ بِمَعْنَى الْكَلَامِ.³

(The narrator who narrates the meaning of the narration should say after the narration words like نحوه أو شبهه أو ما أشبهه، أو كما قال because this was the way of the Companions, even though they were the ones who knew the meaning of the word the most.)

¹. Ibn al-Salah, Uthman bin Abd al-Rahman Shahrzori, Muqaddamah Ibn al-Salah fi Uloom-ul-Hadith, Research: Noor-ud-Din Atr, Dar Al-Fikr al-Ma'asar Beirut, ed.1986, p.213.

². Ramharmzai, Hassan bin Abdul Rahman, Al-Muhaddith Al-Fasil Bain Al-Rawi Wal-Wa'i, Research: Dr. Muhammad Ujjaj Al-Khatib, Dar Al-Fikr Beirut, 3rd ed 1404a.h, p.538

³. Suyuti, Abdul Rahman Ibn Abi Bakr, Tadrib Al-Rawi fi Sharh Taqreeb Al-Nawawi, Research: Abdul Wahab Abdul Latif, Riyadh Library of Hadithah Al-Riyadh, 102/2

Therefore, it has been proved that the original rule of the narrators was the narration by word, not by sense-reporting. The sense-reporting was only permissible in certain special circumstances. This permission was not for all the narrators of the hadith, but all the narrators and theologians agree that this permission was only for the person who knows the words and their meanings. For a person who does not know the words and their meanings, sense-reporting was not permissible at all. In this regard, Allama Amadi writes:

والذى عليه اتفاق الشافعى ومالك وأبى حنيفة وأحمد بن حنبل والحسن البصرى وأكثر الأئمة أنه يحرم ذلك على الناقل إذا كان غير عارف بدلالات الألفاظ واختلاف مواقعها وإن كان عالماً بذلك فالأولى له النقل بنفسه اللفظ إذ هو أبعد عن التغيير والتبديل وسوء التأويل. وإن نقله بالمعنى من غير زيادة فى المعنى ولا نقصان منه فهو جائز.⁴

(The opinion on which the Shafi, Malik, Abu Hanifa, Ahmad ibn Hanbal, Hasan Basri, and most of the Imams agree is that if the narrator does not know the meanings of the words and the difference of occasion, then sense-reporting unlawful for him. Even if he knows the meanings of the words, it is better for him to abide by the words, because it is safer than alteration.)

From the above quotations of the narrators, it is very clear that their accepted rule was that the narration of the hadith should be done with the words that the Holy Prophet (PBUH) had instructed, but in certain special circumstances, the sense-reporting was allowed. This permission was given only to those narrators who had a real knowledge of the words and their meanings, who were fully aware of the language and the Shari'ah, and whose spiritual narration did not make any difference in the subject matter of the Hadith and the ruling of the Hadith.

2. Opinions of the Hadith experts on the validity and invalidity of sense-reporting:

There has been a difference of opinion among the narrators and the theorists as to whether sense-reporting is permissible or not. So some have forbidden it, some have justified it.

1. A group of scholars of hadith, jurisprudence, and theology has declared sense-reporting to be forbidden. Among them are Abdullah bin Umar, Qasim bin Muhammad, Muhammad bin Sireen, Rija bin Haiwa, Sufyan bin Uyena, Abdul Waris, Yazid bin Zarie, Wohaib, Yahya bin Moin, Abu Bakr Razi, etc.⁵

2. A large group of muhaddithin and companions of jurisprudence and the theorists have declared the sense-reporting to be permissible. This group also includes the four Imams

⁴ Amadi, Ali ibn Muhammad, Abu al-Hasan, Al-Ahkaam fi Usoolil Ahkaam, research: Dr. Syed Al-Jameeli, Dar Al-Kitab Al-Arabi Beirut, 1st ed. 1404 AH, 115/ 2.

⁵ Taybi, Hassan bin Abdullah, Al-Khulasah fi Uloom al- Hadith, Research: Subhi Al-Samarai, Al-Arshad Press, Baghdad, 1971, p: 116

of jurisprudence, but the condition is that the narrator must be sure of the meaning. Hafiz Ibn Salah writes explaining this:

فَأَمَّا إِذَا كَانَ عَالِمًا عَارِفًا بِذَلِكَ، فَهَذَا مِمَّا اخْتَلَفَ فِيهِ السَّلَفُ، وَأَصْحَابُ الْحَدِيثِ، وَأَرْبَابُ الْفِقْهِ، وَالْأُصُولِ، فَجَوَّزَهُ أَكْثَرُهُمْ، وَلَمْ يُجَوِّزْهُ بَعْضُ الْمُحَدِّثِينَ، وَطَائِفَةٌ مِنَ الْفُقَهَاءِ، وَالْأُصُولِيِّينَ مِنَ الشَّافِعِيِّينَ، وَغَيْرِهِمْ. وَمَنْعَهُ بَعْضُهُمْ فِي حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَجَازَهُ فِي غَيْرِهِ.⁶

(If the narrator has knowledge and understanding of the aims and variations of the words, then there is a difference of opinion among the Salaf, the Companions of Hadith, the masters of jurisprudence, and theorists. The majority has declared it permissible, while some hadith-experts and a group of Shafi'i jurists and scholars have said it is not permissible. According to some, this is forbidden in the hadith of the Prophet, while it is permissible in the tradition of others.)

3. Conditional Permission:

Although the majority of scholars, narrators, jurists and theorists have declared the sense-reporting permissible, this permission was not general, but it had certain conditions, limits and restrictions without which it would not be permissible for the narrator to make sense-reporting of the hadith. - Explaining this, Hafiz Ibn Al-Salah writes:

وَالْأَصْحَحُ: جَوَّزَ ذَلِكَ فِي الْجَمِيعِ، إِذَا كَانَ عَالِمًا بِهَا وَصَفْنَاهَا قَاطِعًا بِأَنَّهُ أَدَّى مَعْنَى اللَّفْظِ الَّذِي بَلَغَهُ؛ لِأَنَّ ذَلِكَ هُوَ الَّذِي تَشْهَدُ بِهِ أَحْوَالُ الصَّحَابَةِ، وَالسَّلَفِ الْأَوَّلِينَ، وَكَثِيرًا مِمَّا كَانُوا يَنْقُلُونَ مَعْنَى وَاحِدًا فِي أَمْرٍ وَاحِدٍ بِالْفِطْرِ مُخْتَلِفَةً، وَمَا ذَلِكَ إِلَّا لِأَنَّ مَعْوَلَهُمْ كَانَ عَلَى الْمَعْنَى دُونَ اللَّفْظِ.⁷

(The more correct thing is that sense-reporting (hadith of the Prophet and that of non-Prophet) is permissible in all cases if the narrator is a scholar as we have described and he is sure that he has fulfilled the meaning of the word reached to him. Because this is the situation which is witnessed by the Companions and the first Salaf. Most of them used to express the same meaning in different words in one case because they relied on the meaning instead of the word.)

The scholars who have spoken of conditional permission include:

1. Imam Ghazali⁸
2. Imam Tirmidhi⁹
3. Allama Amadi¹⁰
4. Hafiz Ibn Hajar Asqalani¹¹
5. Imam Ibn Hazm¹²
6. Imam Razi¹³ and some others.

⁶ Ibn al-Salah, Muqaddama Ibn al-Salah, p. 214

⁷ Ibn al-Salah, Muqaddama Ibn al-Salah, p. 214

⁸ Ghazali, Abu Hamid, Muhammad ibn Muhammad, Al-Mustasfa fi Ilm-ul-Asool, Emirate of Egypt, 1st ed. 1324AH, 168/1

⁹ Sharah Ilal al-Tirmidhi, 145/1

¹⁰ Amadi, Al-Ahkaam, 115/2

¹¹ Ibn Hajar Asqalani, Ahmad Ibn Ali, Nuzhat al-Nazar fi Touzih Nukhbat-ul-Fikr, Research: Noor al-Din Attar, Maktab al-Sabah Damascus 1992, p: 94

¹² Ibn Hazm, Ali ibn Ahmad Hazm Andalusian Zahiri, Al-Ahkam Fi Usul Al-Ahkam, Dar Al-Hadith Cairo, 1404 AH: 213/2

¹³ Tahir Al-Jazairi, Toujih Al-Nazr ila Asool al-Asr, Research: Abdel Fattah Abu Ghada, Library of Islamic Press, Aleppo, First Edition, 1995: 673/2

4. Conditions for Sense-Reporting:

1. The narrator should be aware of the meanings and reasoning of the words and meanings. This opinion has been adopted by the majority of Imams.¹⁴
2. Hadith should not be related to devotional matters such as takbeer, salat, tashahhud, iqamah, etc.¹⁵
3. The hadeeth does not belong to the community of words.¹⁶
4. If the hadith contains Shari'ah meanings, then the narrator should have full understanding according to Shari'ah.¹⁷
5. The narrator may be compelled to narrate the hadith in the literal sense, for example, while narrating the original words may have disappeared from his memory and only the meanings may remain. If the words are present, it is not permissible.¹⁸
6. The narrator should be trustworthy in his religion, truthful in his words, and fully understand what he is saying.
7. The narrator should have complete knowledge of the Arabic dictionary and its style of speech.
8. Should be insightful in meanings and jurisprudence.
9. Be aware of all the things that change the meaning and that do not change.
10. After narrating the hadith, the narrator should say the words of comma, grammar or doubt.
11. The narrator should explain that this is the meaning of the words of the Holy Prophet, not his words.¹⁹

Apart from these, many other conditions have been mentioned by the hadith experts and the jurists. There is a detailed discussion on this with Allama Al-Jazairi.²⁰

5. Different forms of sense-reporting in Hadith text:

There are many forms of sense-reporting in the text of Hadith, some of which are mentioned below:

5.1 First case; Priority and delay in the words of the text of the Hadith:

It means that a word or a sentence in the text of a hadith precedes in one narration and lags in another. The reason for this delay is that the narrator could not completely grasp the order of the words in this hadith or he thought that the order in these hadiths was insignificant, so he delayed and delayed the words. To illustrate this point, five narrations on the pillars of Islam are given as examples, the details of which are as follows:

¹⁴Ibn al-Salah, Muqaddamah Ibn al-Salah, p. 214; Ibn Hazm, Al-Ahkaam: 213/2, Allama AAmidi, Al-Ahkam, 146/2, Ghazali, Al-Mustasfa: 168.1

¹⁵ Suyuti, Abd al-Rahman ibn Abu Bakr, Tadrib al-Rawi fi Sharh Taqreeb al-Nawawi, Research: Ahmad Omar Hashim, Dar al-Kitab al-Arabi, Beirut 1985: 95/2

¹⁶ Suyuti, Tadrib al-Rawi fi Sharh Taqreeb al-Nawawi, 95/2

¹⁷ Abdul Ali Muhammad Bin Nizamuddin, Fawateh-us-Suboot bi-Sharhi Musallim-us-Suboot, Matba Amiria, 1st ed, 1324H, 166/2

¹⁸ Ibn Hajar Asqalani, Nuzhat al-Nazar, p. 95; Ibn Kathir, Al-Baath Al-Hathith, p. 74

¹⁹ Ashraf Khalifa Abdul Muneem, Qadhaya Hadisia, Library of Sheikhs for Heritage, Cairo, 2004, p. 455. He has included all the terms in his book.

²⁰ For details, see: Tahir Al-Jazairi Damascus, Toujih-un-Nazar, 673-691/2

1. عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ عَلَى أَنْ يُوحَدَ اللَّهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَالْحَجِّ. فَقَالَ رَجُلٌ الْحَجِّ وَصِيَامِ رَمَضَانَ قَالَ لَا. صِيَامِ رَمَضَانَ وَالْحَجِّ. هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.²¹
2. عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ.²²
3. وَعَنْهُ قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ.²³
4. عَنْ طَاوُسٍ أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ أَلَا تَغْزُو فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ.²⁴
5. عَنْ ابْنِ عُمَرَ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ قَالَ: فَقَالَ لَهُ رَجُلٌ: وَالْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ ابْنُ عُمَرَ: الْجِهَادُ حَسَنٌ، هَكَذَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ.²⁵

Imam Muslim has compiled four types of this hadith which are all narrated from Hazrat Abdullah bin Umar. In the second and third narrations, in the order of the pillars of Islam, the mention of Hajj precedes the Fasts, while in the first and fourth narrations, the mention of Fasting precedes, and in the first narration, it is further added that Abdullah bin Umar, while denying it, said that the mention of Hajj is later than Fasting, although the order in which he denied it is proved by his narration. Explaining this problem, Imam al-Nawawi writes:

“What is clearer is that Hazrat Abdullah bin Umar listened to this Hadith twice from the Holy Prophet. Once with the introduction of Hajj and the second time with the introduction of Fasting. So he narrated it in two different ways. When a man denied his word and gave priority to Hajj, Ibn 'Umar said: Do not deny what you do not know and what you do not know, you do not know. Do not object to it. The correct thing is that this narration is accompanied by Fasting. I have heard the same from the Messenger of Allah. Ibn 'Umar's statement does not prove that he did not listen to this narration in another case. It is also possible that Ibn 'Umar heard this narration twice. When this person presented this narration to him for revision with the priority of Hajj, he forgot the narration of the priority of Hajj, so he rejected this narration. These two justifications are preferred in this tradition.”

²¹Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Iman, Chapter on the Pillars of Islam and the Prophets, Research: Muhammad Fouad Abdul Baqi, Dar Al-Ahya Al-Tarath Al-Arabi Beirut, No. 19

²² Muslim, Al-Jami 'al-Sahih, Kitab al-Iman, Chapter on the Pillars of Islam and the Great Prophets, No. 20

²³ Ibid, Hadith No. 21

²⁴ Ibid, Hadith No. 22

²⁵ Ahmad ibn Hanbal, Shaybani, Musnad Ahmad ibn Hanbal, Research: Al-Sayyid Abu Al-Ma'ati Al-Nuri, Aalam Al-Kitab, Beirut, First Edition: 1419 AH - 1998: 26/2, No. 4798

Then Imam Nawawi has quoted the opinion of Ibn al-Salah, which is summarized as follows:

“The narration that Hazrat Abdullah ibn Umar heard from the Holy Prophet (saw) was accompanied by Fasting. Because Fasting became obligatory in 2 AH while Hajj became obligatory in 6 AH or 9 AH. Ibn 'Umar defended what he heard and refused to accept the opposite order of Hadith. As for the narration that accompanies the Hajj with them, it is as if it is sense-reporting. It has been dealt with in terms of precedence and delay.”

Imam Nawawi refuted Ibn al-Salah's statement and wrote that his statement is weak in two respects, which are following:

1. Both traditions are correct and there is no contradiction between the two in terms of meaning, so it is not permissible to declare one of the traditions as invalid or wrong.
2. Opening the door to the possibility of precedence and delay in such traditions is similar to restricting the narrators and traditions because if this door is opened, we will have nothing reliable left except a few traditions. It is no secret that its invalidity and its bad consequences appear.

Furthermore, Abu Awanah Isfraini in his book *Al-Mustakhrij Ala Sahih Muslim* has narrated a narration contrary to the above-mentioned narration of Sahih Muslim. Imam al-Nawawi says that this narration may also be correct and that this incident may have happened twice.²⁶

According to my humble opinion, Ibn al-Salah did not invalidate the narrations of Sahih Muslim, but he applied one narration to the narration verbatim and the other narration to the sense-report. And it has been credible, it does not raise any objection to the authenticity of the sense-reporting. Imam Nawawi himself has admitted this in the case of Sahih Muslim. He writes:

إذا قدم بعض المتن على بعض اختلفوا في جوازه على جواز الرواية بالمعنى فإن جوزناها جاز والافلا وينبغي أن
يقطع بجوازه ان لم يكن المقدم مرتبطاً بالمؤخر.²⁷

(If the text is preceded and delayed, then the narrators have differed on its legitimacy. This difference is due to the difference in the legitimacy of sense-reporting. Appropriately, if the first sentence has nothing to do with the next sentence, then the precedence and delay must be justified.)

Therefore, we are compelled to accept the opinion of Ibn al-Salah that some narrations are narrated in the literal sense. The words in the first tradition are "عَلَى أَنْ يُؤَخَّرَ اللَّهُ" in the

²⁶ Nawawi, Yahya Ibn Sharaf, *Al-Minhaj Sharh Sahih Muslim Ibn Al-Hajjaj*, Dar Al-Ahya Al-Tarath Al-Arabi Beirut Second Edition, 1392 AH: 80/1

²⁷ Ibid, 5/1

second tradition "عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ" in the third tradition "شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ" "شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ" in the fourth tradition "مُحَمَّدًا عَبْدًا وَرَسُولَهُ".

In addition to this, there is another difference between the above narrations and that is that in the first narration, "إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ" and in the fourth narration, "إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ". That's why Hafiz Ibn Hajar has termed the two possibilities mentioned by Imam Nawawi as weak. In this regard, he is writes:

ويبعد ما جوزة بعضهم أن يكون بن عمر سبعه من النبي ﷺ على الوجهين ونسى أحدهما عند رده على الرجل ووجهه بعدة أن تطرق النسيان إلى الراوي عن الصحابي أولى من تطرقه إلى الصحابي كيف وفي رواية مسلم من طريق حنظلة بتقديم الصوم على الحج ولأبي عوانة من وجه آخر عن حنظلة أنه جعل صوم رمضان قبل فتنويحه دال على أنه روى بالمعنى ويؤيده ما وقع عند البخاري في التفسير بتقديم الصيام على الزكاة فيقال أن الصحابي سبعه على ثلاثة أوجه هذا مستبعد والله أعلم.²⁸

(It seems far that some people have said that Hazrat Abdullah bin Umar may have heard this narration from the Holy Prophet twice, but later forgot about it. The reason behind this is that he forgot about a Companion. This is because it is better to acknowledge the possibility of forgetting about a Companion than to acknowledge the possibility of forgetting about a narrator. How can this possibly be true when in Sahih Muslim there is a narration with a priority of Fasting through Hanzala, and in another way, there is a narration from Hanzala in Abu Awanah with a priority of Fasting. This diversity of narrations indicates that this Hadith has been sense-reported. This is also supported by the narration of Sahih Bukhari which is narrated in Kitab al-Tafsir with the priority of Fasting on Zakat, so will it be said that the Sahabi has heard this narration three times? It is impossible to say.)

5.2 Second Case; Use of synonyms in Hadith text:

The second form of narration in the text of the Hadith is that the narrators of the hadith have used synonyms in describing Hadith. There are many examples of this in the text of the hadith, some of which are as follows:

The first example: Traditions concerning the woman who gave her caste to the Holy Prophet:

In the books of Hadith, it is said that a woman came to the Holy Prophet (peace and blessings of Allaah be upon him) and offered herself for marriage. The Holy Prophet did not

²⁸ Ibn Hajar Asqalani, Ahmad ibn Ali, Fath-ul-Bari Sharh Sahih al-Bukhari, Dar al-Ma'rifah Beirut, 1379 AH, 50/1

answer her. When she presented herself as *hibah* for marriage, one of his companions said: O Messenger of Allah! If you do not want to get married, marry her to me. So he married her to a Sahabi. The words he used for the marriage are narrated with different words in the books of Hadith, for example;

1. قَالَ: اذْهَبْ فَقَدْ اُنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ.²⁹
2. قَالَ: اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ.³⁰
3. قَالَ: قد زوجتكها على ما معك من القرآن.³¹
4. قَالَ: فقد املكتهها بما معك من القرآن.³²
5. قَالَ: قد ملكتُكها بما معك من القرآن.³³

The above five narrations are related to the same event and are narrated from the same Sahabi whose name is Hazrat Sahl bin Sa'd. So the fact comes to the fore that although there is a literal difference between them, there is no spiritual difference. For example, *زَوَّجْتُكَهَا* and *اُنْكَحْتُكَهَا* are synonymous, similarly, there is no difference between *بِما معك* and *على ما معك*, the purpose of both phrases is the same. In the same way, *مَلَّكَتُكَهَا* and *أملكتهها* are synonymous. There is no semantic difference among the above five traditions.

Although there is no difference in the subject matter of the narrations due to the meaning of the narration, scholars and researchers have tried their best in this hadith to point out the words exactly stated by the Holy Prophet (saw). Along with the rules of critique of Hadith, the narrators and scholars were also endowed by Allah Almighty with the special capability and ability of recognition of Hadith by which they could know the words that came from the tongue of the Holy Prophet. In this regard, Ibn Daqiq al-Eid says:

هذه اللفظة واحدة في قصة واحدة واختلف فيها مع اتحاد مخرج الحديث فالظاهر أن الواقع من النبي صلى الله عليه وسلم أحد الألفاظ المذكورة فالصواب في مثل هذا النظر إلى الترجيح وقد نقل عن الدارقطني أن الصواب رواية من روى زواجكها وإنهم أكثر وأحفظ.³⁴

(These are the same words about an incident, but even though the source of the hadith is the same, they differ. One of the above words is the statement of the Holy Prophet (PBUH). The

²⁹ Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Kitab al-Nikah, Bab al-Tazwij ala al-Quran wa bighair sadaq, Dar al-Shaab, Cairo, 1st ed. 1987, No. 5149

³⁰ Bukhari, Al-Jami 'Al-Sahih, Kitab Al-Nikah, Bab iza kaana Al-Wali huwal Khatib, No. 5133

³¹ Nisa'i, Ahmad Ibn Shoaib, Al-Sunan, Kitab al-Nikah, Bab al-Hiba al-Marat Nafsan Lirajul Bina Sadaq, Maktab al-Matbu'at al-Islamiyyah Aleppo

³² Ahmad ibn Hanbal, Al-Musnad: 334/5, No. 22832

³³ Bukhari, Al-Jami 'Al-Sahih, Kitab Al-Libas, Bab Khatam Al-Hadid, No. 5871

³⁴ Ibn Hajar Asqalani, Fateh al-Bari: 176/9

correct thing in such narrations is to take the path of priority after reflection. It is narrated from Imam Dar Qutni that the narrator who has narrated the words of *زوجتكها* is correct, the narrators who narrate these words are more in number and also have a better memory.)

Allama Alaai Describes:

من المعلوم أن النبي صلى الله عليه وسلم لم يقل هذه الألفاظ كلها تلك الساعة فلم يبق إلا أن يكون قال لفظه منها وعبر عنه بقية الرواة بالمعنى..... ولكن القلب إلى ترجيح رواية التزويج أميل لكونها رواية الأكثرين ولقرينة قول الرجل الخاطب زوجها يا رسول الله.³⁵

(It is known that the Holy Prophet (PBUH) did not utter all these words at that time, so now the only thing left is that he uttered one of these words and the rest of the interpretations are sense-reportings. My heart is inclined towards the preference of this narration which has the word of *التزويج* because it is the narration of most of the narrators and the words of this

Companion *زوجنيها* يا رسول الله also have its context.)

In the same way, Hafiz Ibn-e-Hajr writes:

نعم الذي تحرر مما قدمته أن الذين رووه بلفظ التزويج أكثر عدداً ممن رواه بغير لفظ التزويج ولا سيما وفيهم من الحفاظ مثل مالك ورواية سفيان بن عيينة أنكحتكها مساوية لروايتهم ومثلها رواية زائدة.³⁶

(From the above discussion, it got clear that the number of narrators who have narrated the words of *التزويج* is more than the number of narrators who have narrated other words. In particular, they have guards like Imam Malik. The narration of Sufyan ibn Uyena is similar to his narration and so is the narration of Zaydah.)

5.3 Third case: The narration of Labied ibn Rabi'ah:

Labid ibn Rabia ibn Amir Amiri was one of the great poets of the pre-Islamic era. When he became a Muslim, he gave up poetry and settled in Kufa. He died at the age of 150 in the Ottoman Caliphate³⁷ See the traditions of his words:

1- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أَشَعُرُ كَلِمَةً تَكَلَّمْتُ بِهَا الْعَرَبُ كَلِمَةً لَبِيدٍ إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.³⁸

2- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: أَصَدَقُ كَلِمَةً قَالَهَا الشَّاعِرُ كَلِمَةً لَبِيدٍ: إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.³⁹

³⁵ do

³⁶ do

³⁷ Ibn Hajar, Al-Asabah fi Tamyiz al-Sahabah, Dar Al-Jail Beirut, 1st ed. 1412 AH: 675/5

³⁸ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Sha'r, Chapter, No. 2256

³⁹ Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Kitab al-Manaqib, Bab Ayam al-Jahiliyyah, No. 3553

3. عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.⁴⁰

4. عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أَصْدَقُ بَيْتٍ قَالَتُهُ الشُّعْرَاءُ إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.⁴¹

The above differences in the words of traditions, in the tradition of "أَشْعُرُ كَلِمَةً تَكَلَّمْتُ بِهَا" "أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ" in the second tradition "أَصْدَقُ كَلِمَةً قَالَهَا الشَّاعِرُ كَلِمَةً لَيْبِي" and in the fourth one "أَصْدَقُ بَيْتٍ قَالَتُهُ الشُّعْرَاءُ" are the words of all these narrations have been narrated from the same Companion, Hazrat Abu Hurayrah. Now, it is unreasonable to say about all these narrations that the Holy Prophet (peace and blessings of Allah be upon him) uttered all these words and none of his companions heard them except Abu Hurayrah, but the fact is that in these narrations, the narrators have used synonyms while sense-reporting, which has led to differences in the words of the text.

All the above narrations are of the type of sense-reporting. The narrators of the hadith narrated them using synonyms which caused some differences in the appearance of the words. However, they have preserved the meaning of these narrations to such an extent. That despite the difference of words, there is no difference of meaning or deficiency in any of the traditions.

5.4 Fourth case; The Companions narrate the story of the Holy Prophet in their own words:

This form of sense-reporting is found in those narrations which are related to physical, verbal, or moral conditions. In these cases, it is not possible for the words of all the Companions to be the same, because how the Companions saw them interpreted them in his own words, so there are differences of words in these traditions. There are hundreds of such examples in the books of hadith, here are a few examples.

Examples of Practical Narrations:

1. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الْبَطِيخَ بِالرُّطْبِ فَيَقُولُ: نَكْسِرُ حَرَّ هَذَا بِبَرْدِ هَذَا وَبَرْدِ هَذَا بِحَرِّ هَذَا.⁴²

2. عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الرُّطْبِ وَالْخَرِيرِ.⁴³

3. عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ الْبَطِيخَ بِالرُّطْبِ.⁴⁴

These all three narrations are related to the action of the Holy Prophet, they have been narrated by three different Companions and the words of each of these narrations are different

⁴⁰ Bukhari, Al-Jami 'Al-Sahih, Kitab Al-Raqaq, Bab Al-Jannat Aqrabu ila Ahadukum ..., No. 6008--Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Sha'r, Chapter, No. 4188

⁴¹ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Sha'r, Chapter, No. 4189

⁴² Abu Dawud, Al-Sunan, Kitab al-At'amah, bab al-jam'aa baina lounaine fi al-akal, No. 3838

⁴³ Nisa'i, Al-Sunan Al-Kubra, Research: Dr. Abdul Ghaffar Sulaiman Al-Bandari, Sayyid Kasrawi Hassan, Dar Al-Kitab Al-Alamiya, Beirut, 1991: 167/4, No. 6726.

⁴⁴ Tirmidhi, Muhammad ibn Isa, Al-Sunan, Kitab al-Ata'mah, Bab al-Akl al-Batik al-Rutb, No. 1843

from the other, the interpretation of each Companion is different from the other, and the addition of words in some. However, the main theme of all of them is the same and that is to eat watermelon mixed with moist dates.

Examples of Verbal Traditions:

The following Hadiths are given as examples in the oral traditions;

1. عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ ﷺ بِحِجْرِهِمْ دَخَلَ عُمَرُ فَأَهْوَى إِلَى الْحَصَى فَحَصَبَهُمْ بِهَا فَقَالَ دَعَهُمْ يَا عُمَرُ.⁴⁵

2. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ حَتَّى أَكُونَ أَنَا الَّذِي أُسَامُ فَأَقْدُرُ وَأَقْدَرُ الْجَارِيَةَ الْحَدِيثَةَ السِّنِّ الْحَرِيصَةَ عَلَى اللَّهِ.⁴⁶

Both of these narrations are related to a hadith in which the Holy Prophet saw the people of Abyssinia playing with spears in the Prophet's Mosque and did not object to their play. Hazrat Abu Hurayrah narrated this hadith in his own words according to his observation and Hazrat Ayesha interpreted it in her own words.

Examples of Ethical attributes:

Narrations concerning the posture of Holy Prophet (PBUH):

1. عَنْ رَبِيعَةَ بِنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَيْسَ بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطِطِ، وَلَا بِالْسَّبْطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ فَتَوَفَّاهُ اللَّهُ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءً.⁴⁷

2. عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ، وَلَا بِالْقَصِيرِ، ضَخَمَ الرَّأْسُ وَاللِّحْيَةُ، شَشَنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، مُشْرَبًا وَجْهَهُ حُمْرَةً، إِذَا مَشَى تَكْفَأُ كَأَنَّهَا يَنْحَدِرُ مِنْ صَبَبٍ، لَمْ أَرُ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁴⁸

In addition to the above narrations, there are numerous other narrations in which the body of the Holy Prophet (PBUH) is described as pure and beautiful. And there is a delay because the narrators chose the words according to their interpretations while drawing the map of the blessed face of the Holy Prophet (saws).

Traditions related to the End of Prophethood

⁴⁵ Bukhari, Al-Jami 'al-Sahih, Kitab al-Jihad, Bab al-Lahu al-Harab wa Nahuha, No. 2901; Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Salat, No.893

⁴⁶ Bukhari, Al-Jami 'Al-Sahih, Bab Nazr Al-Mara ilaa Al-Habsh wa Nahwu hum min ghaire Ribitin, No. 5236, Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Eidin, No.892

⁴⁷ Bukhari, Al-Jami 'al-Sahih, Kitab al-Manaqib, Bab Sifat al-Nabi , No. 3548 ; Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Fadha'il, Bab Sifat al-Nabi , No.2347

⁴⁸ Bazzar, Ahmad Bin Amr Bin Abdul Khaliq, Musnad Al-Bazzar, Research: Mahfouz-ur-Rehman Zainullah, Maktabah al-Uloom al-Hukm, Al-Madinah Al-Munawarah, 1st ed. 2009

1. عَنْ سِبَاكٍ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ رَأَيْتُ خَاتِمًا فِي ظَهْرِ رَسُولِ اللَّهِ ﷺ كَأَنَّهُ بَيْضَةٌ حَمَامٍ.⁴⁹
 2. عَنِ الْجَعِيدِ قَالَ: سَمِعْتُ السَّائِبَ يَقُولُ ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَاتِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ وَقَمْتُ خَلْفَ ظَهْرِهِ فَتَنَظَّرْتُ إِلَى خَاتِمِ التُّبُوءَةِ بَيْنَ كَتِفَيْهِ مِثْلَ زُرِّ الْحَجَلَةِ.⁵⁰
 3. عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ قَالَ رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ مَعَهُ خُبْزًا وَلَحْمًا - أَوْ قَالَ تَرِيدًا - قَالَ فَقُلْتُ لَهُ أَسْتَغْفِرُكَ النَّبِيُّ ﷺ قَالَ نَعَمْ وَلَكُ ثُمَّ تَلَا هَذِهِ الْآيَةَ: وَاسْتَغْفِرْ لِدُنْيَاكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. قَالَ ثُمَّ دُرْتُ خَلْفَهُ فَتَنَظَّرْتُ إِلَى خَاتِمِ التُّبُوءَةِ بَيْنَ كَتِفَيْهِ عِنْدَ نَاحِيَةِ كَتِفِهِ الْيُسْرَى جُمُعًا عَلَيْهِ خَيْلَانٌ كَأَمْثَالِ الثَّالِيلِ.⁵¹
- In the above narrations, the interpretations of all the Companions are different. In first narration, there are the words كَأَنَّهُ بَيْضَةٌ حَمَامٍ, in second narration مِثْلَ زُرِّ الْحَجَلَةِ and third narration كَأَمْثَالِ الثَّالِيلِ.

Traditions related to the moral attributes of the Holy Prophet:

a. Traditions related to his Generosity:

1. عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.
2. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَكَانَ أَجْوَدَ النَّاسِ وَكَانَ أَشْجَعَ النَّاسِ.⁵²
3. عَنْ عَائِشَةَ َ، قَالَتْ: وَكَانَ إِذَا أَحْدَثَ الْعَهْدَ بِجَبْرِيلَ يُدَارِسُهُ كَانَ أَجْوَدَ النَّاسِ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.⁵³

b. Traditions of kindness to his servant Anas bin Malik:

1. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ وَاللَّهِ مَا قَالَ لِي أَفًّا. قَطُّ وَلَا قَالَ لِي لَشَيْءٍ لِمَ فَعَلْتُ كَذَا وَهَلَّا فَعَلْتُ كَذَا.⁵⁴
2. عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَخَذَ أَبُو طَلْحَةَ بِيَدِي فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَنْسًا غَلَامٌ كَيْسٌ فَلِيخْدَمَكَ قَالَ فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ وَاللَّهِ مَا قَالَ لِي لَشَيْءٍ لِمَ صَنَعْتَ هَذَا هَكَذَا؟ وَلَا لَشَيْءٍ لِمَ أَصْنَعُهُ لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا؟⁵⁵

⁴⁹ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Book of Virtues, Chapter on Proving the End of Prophethood, No.2344

⁵⁰ Bukhari, Al-Jami 'Al-Sahih, Book of Invitations, Number: 5670 Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Book of Virtues, Chapter of Proof of the End of Prophethood, No. 2345

⁵¹ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Book of Virtues, Chapter of Proof of the End of Prophethood, No. 2346

⁵² do No. 2307

⁵³ Hakim, Muhammad Bin Abdullah, Al-Mustadrik Ali Al-Sahihin, Research: Mustafa Abdul Qadir Atta, Dar Al-Kutub Al-Alamiya Beirut, 1st ed. 1411/1990, 670/2

⁵⁴ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Fadha'il, Bab Kan Rasoolullah; Ahsan al-Nas Khalqan, No. 2309

⁵⁵ do

3- عن أنس قال خدمت رسول الله ﷺ تسع سنين فما أعلمه قال لي قط لم فعلت كذا وكذا؛ ولا عاب علي شيئا قط.⁵⁶

4- قال إسحاق قال أنس كان رسول الله ﷺ من أحسن الناس خلقاً: فأرسلني يوماً لحاجة فقلت والله لا أذهب وفي نفسي أن أذهب لما أمرني به نبي الله ﷺ فخرت حتى أمر على صبيان وهم يلعبون في السوق فإذا رسول الله ﷺ قد قبض بقفأى من ورائي قال فنظرت إليه وهو يضحك فقال يا أنيس أذهبت حيث أمرتك؛ قال قلت نعم أنا أذهب يا رسول الله.⁵⁷

5.5 Fifth case; Event imagery:

It means that if the Companions narrate a temporal or spatial event in their own words, then there is a difference of words in their interpretations as well. Below are two examples:

First example: Traditions of the stay of the Holy Prophet in Makkah on the occasion of the conquest of Makkah:

1- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ.⁵⁸
2- عَنْ عُبَيْرِ بْنِ حُصَيْنٍ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُ مَعَهُ الْفَتْحَ فَأَقَامَ بِمَكَّةَ ثَمَانِيَةَ عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ وَيَقُولُ: يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا فَإِنَّا قَوْمٌ سَفَرٌ.⁵⁹

These two traditions are related to the same event but there is a difference between the two in determining the duration of stay, one tradition mentions 18 days and the other 19 days. The case of application between the two is that this difference between the Companions is due to the limitation of the event. The one who counted the entry and exit as two permanent days said 19 days and the one who counted the entry and exit as one day said 18 days.⁶⁰

Because the Holy Prophet entered Makkah in one part of the day and left it in one part of the day, in that sense his stay there is only a part of the day, so this Companion counted them both as one day.

Another example: Traditions of handing over the Kaabah:

1- عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا حَتَّى نَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقْرَةِ: وَحَيْثَمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ. فَنَزَلَتْ بَعْدَ مَا صَلَّى النَّبِيُّ ﷺ فَأَنْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ فَحَدَّثَهُمْ فَوَلُّوا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.⁶¹

⁵⁶ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Fadha'il, Bab Kan Rasoolullah; Ahsan al-Nas Khalqan, No. 2309

⁵⁷ Ibid, No. 2310

⁵⁸ Bukhari, Al-Jami 'Al-Sahih, Kitab Al-Maghazi, Bab Muqam Al-Nabi; Bamka Zama Al-Fath, No. 4298

⁵⁹ Abu Dawud, Al-Sunan, Kitab as-Salat, Bab Mataa Yatam al-Musafer, No. 1231

⁶⁰ Ibn Hajar, Fateh al-Bari: 562/2

⁶¹ Muslim Ibn Hajjaj, Al-Jami 'Al-Sahih, Book of Mosques, Chapter on Delivering the Qibla from Al-Quds to the Kaaba, No. 525

2. عَنْ ابْنِ عُمَرَ قَالَ بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيَّ اللَّيْلَةَ وَقَدْ أَمَرَ أَنْ يَسْتَقْبَلَ الْكُعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْقِبْلَةِ.⁶²
3. عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَتَزَلَّتْ: قَدْ تَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَوْلَيْتُكَ قِبْلَةً تَرْضَاهَا فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ. فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَيْمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلَّوْا رُكْعَةً فَتَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ حَوَّلْتُ فَمَا لَوْ كَمَا هُمْ نَحْوَ الْقِبْلَةِ.⁶³

The incident of conversion of qiblah has been narrated by three Companions and there is a difference in the words of the three which can be observed in the above narrations.

5.6 Sixth Case; Explaining the command and prohibition of the Holy Prophet:

There is also a difference in the wording of the narrations of the Prophet (PBUH) regarding the commands and prohibitions of the Holy Prophet (PBUH). The change is visible because the Companions narrated in their own words what they heard or saw from the Holy Prophet (PBUH).

First example; Traditions of putting dust in the mouth of the praiser:

1. عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ قَالَ قَامَ رَجُلٌ فَأَثَمَى عَلَى أَمِيرٍ مِنَ الْأَمْراءِ فَجَعَلَ الْهَيْدَا يُحْتَفِي وَجْهَهُ الشَّرَابِ وَقَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْتَفِي وَجْهَهُ الْهَيْدَا جِئِنَ الشَّرَابِ.⁶⁴
2. عَنْ أَبِي هُرَيْرَةَ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْتَفِي فِي أَفْوَاهِ الْهَيْدَا جِئِنَ الشَّرَابِ.⁶⁵

Second example: Traditions forbidding the eating of sacrificial meat after three days:

1. عَنْ أَبِي عُبَيْدٍ قَالَ شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلَاثِ.⁶⁶
2. عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا يَأْكُلُ أَحَدٌ مِنْ لَحْمِ أَضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ.⁶⁷
3. عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثِ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَذَكَرْتُ ذَلِكَ لِعَبْرَةَ فَقَالَتْ صَدَقَ سَبْعَتْ عَائِشَةَ تَقُولُ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى زَمَنَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ادْخِرُوا ثَلَاثًا ثُمَّ تَصَدَّقُوا بِهَا بَقِي. فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَحْبِلُونَ مِنْهَا الْوَدَكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: وَمَا ذَاكَ. قَالُوا نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلَاثِ. فَقَالَ: إِنَّهَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَّتْ فَكُلُوا وَادْخِرُوا وَتَصَدَّقُوا.⁶⁸
4. عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثِ ثُمَّ قَالَ بَعْدَ: كُلُوا وَتَزَوَّدُوا وَادْخِرُوا.⁶⁹

⁶² Bukhari, Al-Jami 'Al-Sahih, Kitab as-Salat, Bab Ma Jaa'a Fi Qiblah, No. 4494; Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Book of Mosques, Chapter on Delivering the Qibla from Al-Quds to the Kaaba, No.526

⁶³ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Masajid, No. 527

⁶⁴ Al-Tirmidhi, Al-Sunan, Al-Zuhd, Chapter Ma Jaa Fi Karahiyat Al-Madha, No. 2393

⁶⁵ Al-Tirmidhi, Al-Sunan, Al-Zuhd, Chapter Ma Jaa Fi Karahiyat Al-Madhah, No. 2394

⁶⁶ Muslim ibn Hajjaj, Al-Jami 'al-Sahih, Kitab al-Adhahi, Chapter: bayan ma kaana min al-Naha an akala lahoomu al-Adhaha, No. 1969

⁶⁷ Ibid, No. 1970

⁶⁸ Ibid, No. 1971

⁶⁹ Ibid, No. 1972

5.7 The seventh case; Making of Hadith Text by the Narrators, in the style of the fatwas of the Jurists:

One form of sense-e-reporting is that some narrators narrated the text of the hadith in the style of jurisprudential fatwas, which also led to differences in the words of the text of the hadith. Ibn Rajab Hanbali is one of the narrators who has discussed this aspect of narration in the most prominent way. He has discussed this subject in detail in his book Sharh al-Ilal al-Tirmidhi. He writes:

قاعدة الفقهاء المعتنون بالرأى حتى يغلب عليهم الاشتغال به لا يكادون يحفظون الحديث كما ينبغي، ولا يقيّمون أسانيدهم، ولا متونه، ويخطئون في حفظ الأسانيد كثيراً، ويروون المتون بالمعنى ويخالفون الحفاظ في ألفاظه، وربما يأتون بالألفاظ تشبه ألفاظ الفقهاء المتداولة بينهم.⁷⁰

Imam Ibn Rajab Hanbali has given many examples in support of his opinion.

First Example:

حدثنا قتيبة حدثنا شريك بن عبد الله النخعي عن أبي إسحق عن عطاء عن رافع بن خديج: أن النبي ﷺ قال من زرع في أرض قوم بغير إذنهم فليس له من الزرع شيء وله نفقته.⁷¹

After quoting this hadith, Imam Ibn Rajab said:

وهذا يشبه كلام الفقهاء.⁷²

(This hadith is similar to the words of the jurists.)

This hadeeth with the original words is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطِيبِيُّ قَالَ بَعَثَنِي عَيْبَى أَنَا وَغُلَامًا لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ فَقُلْنَا لَهُ شَيْءٌ بَلَّغْنَا عَنْكَ فِي الْمَزَارَعَةِ. قَالَ كَانَ ابْنُ عُمَرَ لَا يَرَى بِهَا بَأْسًا حَتَّى بَلَّغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ فَأَتَاهُ فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بَنِي حَارِثَةَ فَرَأَى زَرْعًا فِي أَرْضِ ظَهْرٍ فَقَالَ: مَا أَحْسَنَ زَرْعَ ظَهْرٍ. قَالُوا أَلَيْسَ لظَهْرٍ. قَالَ: أَلَيْسَ أَرْضُ ظَهْرٍ. قَالُوا بَلَى وَلَكِنَّهُ زَرْعُ فُلَانٍ. قَالَ: فَخُذُوا زَرْعَكُمْ وَرُدُّوا عَلَيْهِ التَّفَقُّةَ.⁷³

The difference between the words of the above two hadiths is clear and the jurisprudential style of Shariek bin Abdullah Nakha'i in both of them is also very clear.

Second Example:

Imam Abu Dawud narrated the following narration with the chain of narrators:

⁷⁰ Ibn Rajab Hanbali, Sharh al-Ilal al-Tirmidhi, Research: Hammam Abdul Rahim Saeed, Maktab al-Rashd, Riyadh, 2nd ed. 1421 AH, 2001, 278-279/2

⁷¹ Abu Dawud, Al-Sunan, Kitab al-Bay'u ', Chapter on the Farm without the permission of Sahib, No.: 3405 ; Tirmidhi, Al-Sunan, Kitab al-Ahkam, Chapter Ma Jaa fi man zara fi arz qawm without permission, No. 1366

⁷² Ibn Rajab Hanbali, Sharh al-Ilal al-Tirmidhi, 279/2

⁷³ Abu Dawud, Al-Sunan, Kitab al-Bayou ', Bab al-Tashdid fi Zalq, No. 3401

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ عَنْ أَنَسٍ قَالَ
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِأَنَاءٍ يَسْعُ رَطْلَيْنِ وَيَغْتَسِلُ بِالصَّاعِ.⁷⁴

Criticizing this hadith of Shariek bin Abdullah Nakha'i, Imam Ibn Rajab said:

وهذا رواه بالمعنى الذى فهمه، فإن لفظ الحديث ((أنه كان يتوضأ بالمد)) والمد عند أهل الكوفة رطلان.⁷⁵
(They have, according to their understanding, copied it literally. The words of the hadith are كان يتوضأ بالمد، أنه كان يتوضأ بالمد، And according to the people of Kufa, مد is of two pounds.)

Also, most of the narrators have opposed participating in this issue.⁷⁶ Furthermore, Imam Ibn Rajab has mentioned many of the jurists who narrated the text of the hadith in their own words, that is, in the style of jurisprudence. For example;

1. Sulayman ibn Musa Damascus used to narrate this hadith with poor/poor words.
2. Hammad ibn Abi Sulayman, he and his disciples, and most of the jurists of Kufa used to narrate the texts of hadith in the form of jurisprudence.
3. Hukam bin Utaiba
4. Abdullah bin Nafi 'al-Sayegh, Malik, etc.⁷⁷

There are different forms of sense-reporting in the text of the Hadith, the study of which shows that due to the sense-reporting, there was no change in the ruling of the hadith and no change in the subject matter of the hadith. Furthermore, the conditions imposed by the scholars and narrators of different jurisprudential sects for the acceptance of the sense-reporting, if the narration of the hadith is allowed following all these conditions and it is copied in this manner, so it is impossible to imagine a change or distortion in the meaning of the hadith. In this regard, Dr. Muhammad Abu Shohbah writes:

إذا علمنا كل ذلك أيقنا أن الرواية بالمعنى لم تكن على الدين، وإنما لم تدخل على النصوص التحريف والتبديل كما زعم بعض المستشرقين ومن لف لفهم، وأن الله الذى تكفل بحفظ كتابه قد تكفل بحفظ سنة نبيه من التحريف والتبديل، وقبض لها فى كل عصر من ينفون عنها تحريف الغالين وانتحال المبطلين، وتأويل الجاهلين، فذهب الباطل الدخيل، وبقي الحق موردا صافيا للشاربين.⁷⁸

(When we came to know all these things, we became convinced that the tradition did not harm the religion in any way, nor did it cause any distortion or change in the texts as the Orientalists and their peers think. Just as Allah Almighty has taken the responsibility of protecting His Book, He has also taken the responsibility of protecting the Sunnah of His Prophet from distortion and change, and for this purpose, He has appointed people in every age

⁷⁴ Abu Dawud, Al-Sunan, Kitab al-Taharat, Chapter What is part of water in ablution, No. 95

⁷⁵ Ibn Rajab Hanbali, Sharh al-Ilal al-Tirmidhi: 279/2

⁷⁶ Bayhaqi, Sunan al-Kubra: 171/4

⁷⁷ Ibn Rajab Hanbali, Sharh al-Ilal al-Tirmidhi: 279/2

⁷⁸ Muhammad ibn Muhammad Abu Shahba, Dr., Defending the Sunnah of the Orientalists and the Contemporary Book, Al-Azhar Printing Press, Cairo, P. 34

who have gone to extremes. He defended it from the distortions of the doers, the doctrines of the heretics, and the interpretations of the ignorant, so the falsehood was dispelled and the fountain of truth remained for the seekers of truth.)

Another important aspect is that the whole discussion of sense-reporting relates to the period before the compilation of the hadith. When the hadiths were compiled into books by the authors, then it became necessary to pay attention to the words. Sense-reporting may be allowed in missionary programs or while just discussed among each other, but the narration is necessary for reasoning and inference.⁷⁹

6. Conclusion

It is clear from this discussion of the sense-reporting that the main rule and principle in the narration of the hadith was that it should be narrated with the observance of the words which were uttered by the Holy Prophet (PBUH). There was a situation that was allowed in certain circumstances, this permission was not for all the narrators. Although some hadith experts have declared sense-reporting to be unlawful, the majority of jurists and hadith experts have allowed it with certain strict conditions. If the narration is done in a meaningful manner keeping these conditions in mind, then there is nothing wrong with the narrators. The reason for this non-objection is that on the one hand the permission of the narrator was limited and conditional and on the other, the conditions were so strict that in the presence of these conditions no narrator could substitute the word of the Prophet. If a person, despite this, argues that the hadith is invalid and irrefutable, then how can it be called scientific honesty?



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⁷⁹ Ibn Kathir, Al-Baath Al-Hathith, No. 120