SOLVING THE PROBLEM OF SOME WEAK HADITHS BY EVALUATING, CONTRASTING, AND COMPARING THE SIMILAR HADITHS

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ABSTRACT

The world of hadiths narration and distribution is a mystic one, attracting quite a few scholars. The deep concepts of the hadiths are too attractive to be ignored by the religious scholars. On the other hand, the extensiveness of this field, at times, has led to the confusion and quandary of the interlocutors, since some of the hadiths are sometimes textually contradictory to the fundamentals and the text of Quran, and sometimes defects have been manifest in their document that prevent admission of the text of hadith. However, the mere existence of a weakness in a hadith, in the first look, cannot lead to its overall weakness and irrelevance, since such a negligence and oversimplification would lead to the loss of a huge part of the hadiths and even their sources. It indicates the necessity of addressing the subject of the current study. The meticulous exploration and research efforts for revealing the truth and finding the defects of weak hadiths, directed the author of the current study to a new subject that might be considered innovative and new, which is the solution to the some of the weak hadiths problems. So far, the scholars judged a hadith to be weak, merely on the basis of finding some defects in the text or document of it, however, in the current study, besides putting the similar hadiths together, it was tried to find a solution for obviation of the weaknesses of some of them- which may look weak and irrelevant in the first look- through comparing and contrasting them, as well as finding the reasons behind this weakness. The results of the current study showed that there are numerous correct and citable hadiths in the sources, that seemed to be weak in the first look, and thus neglected by the scholars and interlocutors. The current study is of library-based type.

Keywords: Hadith, Narrator, Correct, Weak, Interlocutors.

INTRODUCTION

For the researchers, it is obvious that citing the narrations that are weak or have defects in their document or text, is impossible and unwise, unless a reason for obviation of their weaknesses and defects is provided. Examples of less citable and relevant hadiths are those hadiths narrated and conveyed by followers of other Islamic sects. We know that with the assumption of authentication of all the narrators of such hadiths, in modernist terms, they still cannot be authorized and at best, they can be named 'Hasan' (agreeable) hadith.

But, is there any way for reducing the sensitivity to the narrators from other sects, and in traditionalist term- with the assumption of authentication of hadith issuance by the Masoom (the infallible) - judging the authenticity of the hadiths? Can these hadiths be finally judged to be relevant? Can the followers of any Islamic sects cite the hadiths in other sects' hadiths sources? Can the comparison between the hadiths of two sects be a way for discovering their defects?

In the author point of view, by putting some hadiths together, besides discovering the similarities, some of their text and document defects can also be discovered and ultimately, the hadiths from other Islamic sects can also be viewed upon with less sensitivity and more relevance.

Undoubtedly, the subject of the current study is new and innovative, and putting the hadiths together and comparing them as a way for discovering the defects of the hadiths, has not been introduced, so far. Therefore, the sources used for the purpose of the current study are the two sects' (Shia and Sunni) hadiths communities.

In the current study, firstly, some weak hadiths are provided and then, through comparing and contrasting them with similar hadiths from other sources-either from the same sects or other Islamic sects- a new way for citing these hadiths was provided, beside discovering the reason behind them. Finally, the study is ended with a result obtained from the text.

Through investigation of the overlap between the hadiths, and comparing tem, many conflicts can be terminated, and the authenticity of issuance of some hadiths can be verified. The author also believes that through these comparisons, the authenticity of some other hadiths which may initially look to be weak in terms of text or document, can also be verified. The instances of weak hadiths are known to be twelve (Modir Shanechi, 1988). However, Ibn Salah believes that the types of weak hadiths can reach up to 42 (Sobhi Saleh, 1984, p.165). With the verification of the weakness of a hadith, adherence to it will not be allowed, as stated by many religious scholars (Shahid Sani, 1987, p.92). In the following, examples of weak hadiths are provided and their authenticity will be contrasted and compared with other hadiths.

Maqlub Hadith

The Maqlub (inverted) hadith is a hadith in which a passage of the text is inverted or all the names or some of the narrators of its document are altered to other names, or some of its words are permuted (Qasemi, 1961, p.132; Qaljaei, 1988, p.454).

The Qalb (inversions) have been done either by mistake or intentionally, for encouraging or repulsing people, and testing the record and memorization skills of the interlocutors and narrators. Such is the case for Baghdadi people testing al-Bukhari (Mirdamad, 2001). The reason behind it is sometimes negligence and forgetfulness due to senility, or the lack of profession, sometimes with a good intention and with the aim of encouraging people towards the hadiths, and sometimes with the intentions of misleading people and damaging the hadiths. Although the inversion of hadiths is sometimes done by mistake, anyways, it leads to the weakness of hadith, and if it is done intentionally, it will be included as a type of 'Subject Hadith'. The main reason behind the weakness of Maqlub hadith is the weakness of narrator in recording, since a permutation is happened, or something is replaced by another thing, that misleads the audience (Sadr, p.304).

The example of Qalb in the document is alteration of the names of the narrators, e.g. 'Muhammed Bin Ahmad Bin Isa' among the Shiite clergyman, whose correct name is 'Ahmad Bin Muhammed Bin Isa' (Hafezian Baboli, 2003, p.204). An example of Qalb in the text is the hadith narrated by Muslim in his work 'Sahih':

"From Abu Hurairah, from Prophet (pbuh), he said: there are seven people under the shelter and shadow of God, the day there is no shelter but his…and a man who gives alms and hide it, until he does not know the donation by the people surrounding him (his right and left side)"

However, when the other hadiths sources are referred to and similar narrations are investigated, it is revealed that a permutation has happened in this text.

Sheikh Sadduq (Sheikh Sadduq, 1982, pp.342-3), Sharif Radhi, (Sharif al-Radhi, Bita, p.413), Horr Ameli (Ameli, 1993, p.199), Mirdamad (2002, p.192), and Allameh Majlesi (Majlesi, 1983, p.261) put this hadith another way:

 "From Abu Hurairah, from Prophet (pbuh), he said: there are seven people under the shelter and shadow of God, the day there is no shelter but his…and a man who gives alms and hide it, until he does not know the donation by the people surrounding him (his right and left side)"

In the hadith narrated by Muslim, the passageis provided, while the other sources put it.

Obviously, most people do their daily tasks by their right hand or they are so-called right-handed. On the other hand, Termezi narrates a hadith in which it is clear that giving alms has been done by the right hand (Termezi, 1983, p.124).

Nouvi also in the book 'Sharh al-Muslim', besides addressing the mistake made by Muslim, states: what is known is that paying the alimony is done by the right hand (Nouvi, 1987, p.122). Thus, regarding what was said and the similar hadiths, it can be said that the hadith narrated by Muslim is permuted.

In addition to the Shi'ite sources, the Sunni interlocutors such as Ahmad Ibn Hanbal (Ibn Hanbal, Bita, p.439), Bukhari (Bukhari, 1981, p.115), Termezi (Termezi, 1983, p.24), Nesaei (Nesaei, 1930, p.222), Ibn Hajar (Assaqlani, Bita, p.229), Abdullah Ibn Mubarak (Ibn Mobarak, 1991, p.47), Suleiman Bin Dawood Tialasi (Tialasi, Bita, p.323), and Ibn Habban (Ibn Habban, p.338) have provided this hadith in their books in its correct form, and not similar to what Muslim has provided.

The discovery of the reasons behind weakness of such hadiths is viable through comparing them with similar hadiths in different sources. Also, in the author's point of view, the whole hadith cannot be neglected only due to a permutation. As it was mentioned, this hadith has been mentioned in numerous sources of the both sects, and through the precise comparison between this hadith and other hadiths, its correct meaning and concept can be perceived.

Mo'allal Hadith

In the science of Derayah (hadith understanding), the mo'allal (defective) Hadith is a weak hadith that includes some of the Qadh (slandering) means, which are apparently covert and right, and even correct (A'adad Markaz al-Moajam al-Fiqhi, Bita, p.957), or the text has a Qadh which is not evident. Among the defects that cause Qadh are the following: disordering the text or document of the hadith, conveyance, negation, similarity of the names of narrators that lead to the falsifying of Seqah (authentic person) with Qayr-Seqah (not authentic person), inscription of a hadith into another one, and other measures (Shahid Sani, 1987, p.141). Recognition of the defectiveness of a hadith requires a firm knowledge and a deep understanding, since the defect is hidden in the text of hadith and finding it, is a difficult task, even for people dealing with hadith-related sciences. Hakim Abu Abdullah states that:

 "proving the defectiveness has nothing to do with the damage, since the slandered narrator's hadith is void and invalid, while the Mo'allal hadith is usually right in the Seqah's hadiths and it is quoted in a way that understanding that defect remains covert" (Hakim Neishaburi, 1980, p.112-13).

Based on what was mentioned, it is revealed that defect of hadith lies either in its document or its text. Consider the following examples:

"Shoayb Ibn abi Ash'ath, from Hisham ibn Orwah, from his father, from abu Salamah, from abu Hurairah, from Prophet (pbuh), who said: denial and doubt in Quran is disbelief and atheism"

The above hadith, although looking free of any defects in the first look, has actually some defects and problems. Ibn Abu Hatam states that: I asked my father about it. He said: "this hadith is disordered and its document is not correct, since it is no way Orwah has quoted Abu Salamah, and also, Shoayb is unknown here (Razi, 2002, p.67). Ibn Asaker also, besides addressing this hadith, knows it to be odd and believes that 'Shoayb' cannot be matched (Ibn Asaker, 1994, p.382). Yet, with reference to other examples of this hadith, we would see that it is provided in other ways and in other trusted hadith books. Abu Dawud has mentioned the same hadith with another document.

"From Ahmed ibn Hanbal, from Harun's son, has narrated for us from Mohammed in Orwah, from abu Salamah, from abu Hurairah, from Prophet (pbuh), who said: denial and doubt in Quran is disbelief and atheism"

Ibn Habban believes that this hadith is correct (Ibn Habban, 1993, p.326).

Moreover, similar instances of this hadith are provided in Shi'ite books.

"From Yaqub ibn Yazeed, from Yasir, from abu al-Hasan al-Reza (pbuh), who said: denial and doubt in Quran is disbelief and atheism"

"from Qasim ibn Suleiman, from Abu Abdullah (pbuh), who said: my father said: nobody disordered any parts of Quran (inadmissibly) unless he became a disbeliever (and went away from Islam)"

On the other hand, the comparison between the hadiths manifests well some omissions and fragmentations done on the narrations. This fragmentation of the narrations is sometimes done with the purpose of concealing some facts. Consider the following two hadiths:

"Adam has narrated for us, Shoaba said: Hakam from Zor, from Saeid ibn Abdulrahman ibn Abzi from his father, who said: someone came to Omar ibn Khattab, and said: I got Jonub (ritually impure) and didn't find water. Ammar ibn Yasir said to Omar: don't you remember we were on a journey, you and I, you didn't agree but I did, said may prayers, and reminded it to Prophet (pbuh), he said: it would suffice, so he hit the ground by his hands and blow them, then he wiped his face and two hands with them"

"Abdullah ibn Hashim has narrated that Yahya ibn Saeid Qattan from Shoaba, who said: Hakam from Zor from Saeid ibn Abdulrahman ibn Abzi, from his father, who said: a man came to Omar and said: I got Junub (ritually impure) and didn't find water. He said: don't get angry. Ammar said: O Amir al-Momenin, don't you remember you and I were in a war, we got Junub, and didn't find water, but I rolled in the dust and said my prayer. Prophet (pbuh) said: it would suffice to hit the ground by your hands, then blow on them, and wipe your face and two hands. Omar said: fear God Ammar, he said I would do it if you want"

Obviously, the two hadiths are the same in terms of document and text and there is no controversy, except for the case in the first hadith, narrated by Bukhari, the expression 'لا تصل :فقال' (he said: do not get angry), is omitted, so that the non-religious and false sentence would not be attributed to "Omar". But, as for the second hadith, narrated in other communities, the original hadith has been provided completely. Finding such omissions and fragmentations is possible through comparing identical hadiths.

Matruk Hadith

Matruk (abandoned) hadith, in interlocution terms, is a hadith quoted by narrator accused of falsehood, debauchery, negligence, or delusion (Hasani, 1978, p.65; Fathollah, 1995, p.155), such as the 'Sadaqa bin Musa Daqiqi' hadith from Farqad Sobkhi from Marrata al-Teyb from Abubakar (Razi, 1952, p.82).

Clearly, each of the interlocutors of the two sects are especially sensitive to accepting the hadiths narrated by the opponent sect, and they do not easily quote hadiths from the opponent narrators (Khatib Baghdadi, 1985, p.148). In addition, there have been numerous narrators who have been accused of falsehood by the opponent sect. According to the definition of Matruk hadith, many of the hadiths narrated by this group of narrators are classified under this type of hadiths. However, it seems the interlocutors have not considered the fact that they themselves have quoted exactly the same hadith narrated by this so-called false or accused-of-falsehood narrator in their books, in another way. For example, consider the hadith with Jaber Ja'afi being one of its narrators:

 "from Jaber al-Ja'afi. Rfom abu Jaafar (pbuh), who said: Holy Prophet (pbuh) set out towards Zahr al-Medina village on a lean horse, on the day of Eid al-Qurban, he passed by the women, stopped then, and told them: o group of women, give alms and obey your husbands, since most of you are in fire, then said Prophet (pbuh) to her: you spoiled your spouses"

In Shi'ite, expressions such as 'Sadduq', 'ma ra'aita oarawa belhadith men Jaber' (Sheikh Toosi, Bita, p.446),and 'mohaddes emami seqah' (Shabestari, 1997, p.280), have been used to describe Jaber. Ibn Qazaeri also knows him 'seqah' per se, though some people quoting him, may be weak (Qazaeri, 2001, p.110). Although some scholars such as Najashi, have doubted his 'Vesaqah' (authenticity) (Najashi, 1416, p.128), most of the Shi'ite Rejalion believe that he is 'seqah'. Even there is a narration by Imam al-Sadiq about him, stating that: (Sheikh Toosi, p.436; Helli, 1972, p.61

(God bless Jafar al-Ja'afi, he believed in us)

However, the Sunni Rejalion accused him of falsehood. About him, there are expressions such as "Jaber al-Ja'afi facan Vallah Kazzaba" (swear by God Jafar al-Ja-afi was a lair) (Mazi, 1988, p.468), "an Abu Hanifa qal: vala laqaitao akzab min Jaber al-Ja'afi' (I did not find anybody who lied more than Jafar al-Ja'afi) (Zahbi, 1993, p.83). Other expressions about Jaber blaming him, by Sunni Rejalion, are: "Jaber ibn Yazeed al-Ja'afi cana Zaeifan Yaqlu fi Tashayoa va cana yadlos" (Jabir ibn Yazeed al-Ja'afi was weak in the Shi'a and was ignorant) (Ejeli, 1405, p.264) and "Jabir ibn Yazeed al-Ja'afi Matruk" (Jabir ibn Yazeed al-Ja'afi is abandoned) (Nesaei, Kitab al-Zoafa va al-Matrukin, p.163).

Based on these comments, it can be said: Jaber's narrations are among the Matruk hadiths for Sunni's. However, through comparison between the hadiths of the two sects and evaluation of the hadiths overlap, we found a hadith in Sunni books which was similar to Jaber's narration:

"from Abdullah ibn Omar, from Prophet (pbuh), who said: o group of women, gives alms and ask for forgiveness a lot, since I see most of you in hell. One of them said rudely: o messenger of God, why are most of us in hell? He said: you curse much and curse your spouses"

It indicates that to what extent the Rejali conflicts, as well as praises and atonements, have prevented us from reaching our goal, which is obtaining a text from the Masoom. Through these contrasting, these Rejali sensitivities may be a little decreased, and besides finding common hadiths, the communion between the Muslims can be reinforced.

Moanan Hadith:

Moanan Hadith is a hadith in which, through its whole chain of document, each of the narrators has specified the term 'an felan' (from a person), without providing the term 'Sameato' (I heard) by the him, in the narration, i.e. the conveyance chain of the hadith is not specified (Sadr, p.205). The historical and everlasting problem of the Moanan hadiths is whether they are connected, or they are included among the interrupted hadiths and so, are considered weak?

In Moanan hadith, if the narrators are free from misrepresentation, the hadith will be connected on the condition that it is possible for each of the narrators to meet the person he is quoting from. Otherwise, it is possible that the narrator has not met the one who is quoting from, and uses the expression 'from a person', in which case the narrations will be interrupted (Hafezian Baboli, 2003, p.127; Shahrestani, 1999, p.87).

However, some of the hadiths critics believe that Moanan hadith is among the examples of Morsal and interrupted hadiths, and it cannot be accepted, since its conveyance chain is not mentioned. So, the lexical meaning of 'anana' is 'connection' (Hafezian Baboli, 2003, p.368). Undoubtedly, there are numerous Moanan hadiths in Shi'ite and Sunni hadiths sources. Especially, some of the narrators such as Muslim, do not accept the condition of narrator meeting the person he is quoting (Neishaburi, preface). We have tried to answer to this conflict another way, by putting the hadiths of the two sects together.

"Ali ibn Muhammed, from Sahl and Ali ibn Ibrahim, all from his father from Jaafar ibn Muhammed Ash'ari from Abdullah ibn Meimun Qaddah from Abu Abdullah (pbuh), who said: Holy Prophet (pbuh) said: if I were not harsh on my Ummah by ordering them to brush their teeth with every prayer"

As it is seen, this hadiths which was narrated by the late Kuleini, is a Moanan hadith and as it was previously mentioned, if we accept the comments of some of the critics about this kind of hadiths, we should consider this hadith as Mursal and interrupted, so it cannot be accepted. Now, consider the hadith similar to this one, which is narrated in Sunni sources:

"Abdullah ibn Yusuf, narrated for us: Malik from abu Zenad, from Aaraj, from Abu Hurairah (God blessing be with him) said that Prophet (pbuh) said: if I were not harsh on my Ummah by ordering them to brush their teeth with every prayer"

With the reference to the similar hadith in Sunni sources, we would see that it is free from such a weakness, and kinds of conveyance chain words such as 'hadasna' and 'akhbarna' exist in the its document, showing the howness of its conveyance. Although there may be criticism that the Sunni hadiths are otherwise criticizable, and it is not common among the Shi'ite jurisprudents to cite them, again we refer the scholars to the final objective of the hadith science which is the very exploitation from the Masoom words. The identical text-which is manifested in contrasting the two hadiths- that ironically covers the document-related problems, can be a new solution to the problem of weak hadiths.

Another example of such kind of hadiths is as follows:

"a number of our Ashab and friends narrated from Ahmed ibn abu Abdullah, from ibn Fazzal, from ibn Qaddah, from Abu ABdulah (pbuh), who said: Amir AL-Momenin (pbuh) said: anybody who applies kohl, then stop it, and anybody doing it, he is doing a beautiful job, and anybody who does not, there is no problem"

"Ibrahim ibn Musa Razi narrated for us from Isa ibn Yunus, from Thor, from Haseen Habrani, from abu Saeid, from abu Hurairah, from Prophet (pbuh), who said: anybody who applies kohl,

then stop it, and anybody doing it, he is doing a beautiful job, and anybody who does not, he has not sinned"

CONCLUSION

The mere attention to the traditional narrators and trusting them, in discovery of the correct hadith, would lead to the total failure of hadith system, as it is seen in the book 'the select of Kafi' (and in fact in 'Sahih Kafi'). However, this harsh method cannot be ignored and denied. It would be more deserving to, besides the use of hadith jurisprudence, find a solution to the problem of weak hadiths through comparison between the similar hadith in the coreligionist and opponent hadiths sources. We showed in the current study that this measure is possible. On the other hand, the results of the current study showed that to what extent, the lack of attention to the other Islamic sects' hadiths and their narrators, is unscientific, since these hadith will finally direct us towards the high concepts mentioned by Masoomin (pbut).

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