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ESCHATOLOGY: Despite 600,000 hadiths, 1,900,000,000 Muslims today are unaware that Allah(SWT) did not address them about Al-Qiyamah?

1 message

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Despite 600,000 hadiths, 1,900,000,000 Muslims today are **unaware** that **Allah (SWT) did not address them** about **Al-Qiyamah**? Will they now have **ears for Jesus** or his **Ruh al-Quds** concerning the Age that has Come, Hasan? (March 24, 2021)

address

Noun

1. The particulars of the place where someone lives or an organization is situated.

"they exchanged addresses and agreed to keep in touch"

2. a formal speech delivered to an audience.

"she delivered an address to the National Council of Teachers"

Verb

1. write the name and address of the intended recipient on (an envelope, letter, or package).

"I addressed my letter to him personally"

2. speak to (a person or an assembly), typically in a formal way.

"she addressed an audience of the most important Shawnee chiefs"

According to the Islamic tradition, Sahih al-Bukhari collected 600,000 hadith and only 2,230 are authentic. How can this remaining 0.37% be trusted?

<https://dwa2day.wixsite.com/myfathersaid/can-the-hadith-be-trusted>

David Tay, studied at The University of Newcastle

Updated January 4

Imam Al-Bukhari was born 810AD and started collecting hadiths at age 16. He spent 16 years collecting a total of 600,000 hadiths and selected 2,230 trusted (non-repeated) ones to compile into Sahih Bukhari in 842 AD.

Assuming that he worked every single day of those 16 years, he would have to collect on average, 104 hadiths a day. That is a lot of work (close to impossible) for a single day and therefore, the 600k figure is highly improbable and exaggerated. This figure was exaggerated to lend support to the claim that he had meticulously collected every known hadith out there.

Secondly, the authentication process required him to investigate and establish that there was a chain of trusted narration for the hadith. We do not know how he investigated but it goes without saying that this would require a fair amount of time since he worked alone. You'd had to trace down a line of persons "who heard from" so and so said this and that. Again this cast doubts on how it was possible for him to have collected so many hadiths on his own.

Lastly, Al-Bukhari was born in present-day Uzbekistan. All persons directly related or involved with Muhammad and his companions have long died for a good 100+ years. How is it possible for a person who is so far removed in time, geography, culture, and language to reliably investigate and record what was said (or not said) in the Hadiths?

In conclusion, I call into question the authenticity of the whole of Sahih Bukhari due to the above discrepancies.

David Tay, University of Newcastle

Can Sahih Bukhari's Hadith be Trusted

By Doug Lees-Smith (04/12/2018)

The two fundamental sources of Islam are the Qur'an (the word of God) and the Sunnah (the example) of the Prophet (peace and blessings be upon him). By Sunnah, we mean the actions, sayings and silent permissions (or disapprovals) of the Prophet. In this sense, Hadith is considered to be second to the Qur'an. It is impossible to understand the Qur'an without reference to the Hadith; and it is impossible to explain a hadith without relating it to the Qur'an. The duty of the Messenger was not just to communicate the message, rather, he was entrusted with the most important task of explaining and illustrating that message. That is the reason why Allah Himself has commanded the following: [1]

Muhammad Is to be Obeyed – Surah 24:54, 16:44 & 16:64

Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

Al-Bukhari is considered as one of the most distinguished scholars of Hadith in Islamic history. His book Sahih al-Bukhari, in which the Prophet's words, actions, or habits were collected, is one of the greatest sources of the prophetic influence in Islamic history. His full name is Abu Abdullah Mohamed bin Ismail Al-Bukhari and was born in 810 AD in Bukhara, one of the present cities of Uzbekistan and dies in 870AD.[2]

Islamic Tradition goes on assert that Bukhari did not rush out to publish the book and made a lot of reviews, revisions and investigations until he came out with the final version to include 7,275 Hadiths selected by Bukhari out the 600,000 that he received, where he worked hard on checking the narrations in a strict manner.[3] This has become to be known as the science of the Hadith.

After sixteen years absence, Bukhari returned to Bukhara, and there he drew up his al-Jami' as-Sahih, a collection of 7,275 tested traditions, arranged in chapters so as to afford a basis for a complete system of jurisprudence without the use of speculative law[4]. Using his strict guidelines for hadith acceptance, Imam al-Bukhari was the first to make a systematic approach to classifying hadith. Each hadith he analyzed was labelled as either Sahih (authentic), Hasa n (good), mutawatir (recurrent in many chains), ahad (solitary), da'eef (weak), or mawdu' (fabricated). This system for hadith then became the standard by which all hadiths were classified by other hadith scholars.[5]

Ibn al-Salah[6], however, defines a Sahih hadith more precisely by saying:

Ibn al-Salah Definition of Sahih / Authentic

"A Sahih hadith is the one which has a continuous isnad (the chain of authorities attesting to the historical authenticity of a particular hadith), made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the isnad)."[7]

By the above definition, there is no room left for any weak hadith, whether, for example, it is Munqati` (Broken Chain), Mu` dal (Perplexing), Mudtarib (Numerous narration that disagree), Maqlub (reversed), Shadhdh (irregular), Munkar (a narration which goes against another authentic hadith), Ma` lul (defective), Mudtarib (shaky) and or contains a Mudallis (weak due to the uncertainty caused by tadlis/concealing.) [8]

The number of hadith in his book, the Sahih Bukhari is 7,275 hadith, including hadith occurring repeatedly. The number of Sahih Hadith excluding repeated hadith is 2,230. This is referring to those hadith which are Musnad, content which is arranged according to the original transmitter of the report, typically a companion of Muhammad.[9]

Take Careful Note:-

Bukhari collects 600,000 saying of the Prophet Muhammad. Firstly one must note that this tasked according to Islamic tradition is completed in 846AD[10]. Thus the source of these traditions is not from eyewitness or companions of Muhammad but the greater develop Islamic community of the 9th century some 214 years after the death of Muhammad, spanning four to six generations. After Muhammad's death.[11] Therefor Bukhari's hadith is orally transmitted from memory transmitted over four to six generation of Arabs, as defined by Ibn al-Salah above. I heard it from a 4th person, who heard it from a 3rd person, who heard it from a 2nd person who was a companion of Muhammad who heard him say... This is known as the Scientific of the Hadith or chain of narrations. Which Bukhari authenticated.

Please note the authentication process lies on the shoulders of Bukhari, Islamic tradition offers no support of a team of Arabic experts were assembled to authenticate the Hadith as with the Quran under Uthman. This standard was the sole responsibility and decision of a mere man with no divine or assistance for other Muslims.

From the greater Islamic community, Bukhari collects 600,000 sayings and traditions. From these Bukhari confirms 7,275 as authentic (Sahih) versions of which he duplicates over half of them and Muslims are left with what is considered 2,230 accepted authentic, from the most stringent evaluation of the Hadith science.

This calculates to only Zero Point Three Seven Percent (0.37%) Islamic traditions that are considered authentic by Islamic standards. If we included the duplicates this is 1.2%. Let me state this in another way. In other words, 98.8% of the Islamic Tradition is considered to be false and a fabrication by Islamic Standards. If we allow common sense to prevail this means that 98.8% of the Islamic community of the 7th to 9th century fabricated and lied about the teachings and sayings of Muhammad. Therefore the Arabic community can safely be called liars and fabricators of the teachings and sayings of Muhammad.

This begs the question if 98.8% of your community is considered to be liars and fabricators of stories how are we certain Bukhari standard of evaluation is reliable. In simple terms take a bottle of deadly arsenic, add 2% pure water and put a label on safe to drink. Because I put the label on it must be safe to drink, why question the fact. After I am Doug you must, believe me, I spent a long hour and many years creating the label. It must be true.

How does one relate this to the truth? This must be evaluated through the lens of one's eternal life in Heaven. 99.63% of the time early Muslims are declared lairs and fabricators by their very own Hadith Scholars, thus the remaining 0.73% cannot be taken seriously by any person seeking a secure path to eternity with the True Creator of Heaven and Earth.

To put it more plainly 49 people testify in court you stole an apple, One person testifies you did not steal the apple.

Whom is the fair and righteous Judge going to Believe?

Side Note:

1. Malik Ibn Anas collected about 500 hadiths in his famous book, "Al-Muwattaa"
2. Ahmed Ibn Hanbal, collected about 40, 000 hadiths, in his famous "Musnad". He chose these 40, 000 hadiths from among 700, 000 hadiths. In other words, he thought 660, 000 hadith were un-proven, lies and/or fabrications and the others may be authentic. That is 94% lies and fabrications
3. Bukhari collected about 600, 000 hadiths and accepted 7275 hadiths and considered 592, 725 hadiths to be un-proven hadiths, lies and/or fabrications, that is almost 99% of what he collected.
4. Muslim collected 300, 000 hadiths and only accepted 4,000 of them, and refused about 296, 000 that is almost 99% of these collected hadiths. [12]

Contradictory Hadith

We must take note of the definition of the word Sahih as discussed above and then apply this to the contradiction, which in them self's should not exist if the Science of the Hadith had been applied. According to Islam the meaning of Sahih refers to all traditions which are handed down through a complete chain (Muttasil al-Isnad) by pious ('Adil) and perfect (Dabit) men; who have been distinguished for their integrity and sharp memories.

However when we compare Sahih Bukhari and Sahih Muslims, who are considered the two topmost authentic Hadith writers we find contradiction on the most basic level of Islamic tradition. What is more damaging is the internal contradiction of each Hadith writer. For example, the time of the migration to Medina is an import event for Muslims known as the Hijra and traditionally accepted to be 622 or when Muhammad was 53 years old. But the hadith are uncertain of this basic point of departure in its faith. One would expect the authentic Hadith of Sahih Bukhari and Sahih Muslim to agree with this basic information. Especially after a lifetime of researching removing the fabrications.

Sahih Bukhari reports this to be 10 years: - Bukhari 4:56:747 and 4:56:748, 5:59:741

This is then contradicted to be 13 years: - 5:58:190 and 5:58:242

Sahih Muslim take this to be 15 years: - Book 30, Hadith 5805

Then contradicts his evaluation to 10 years: - Book 30, Hadith 5794

What was the age of Muhammad when he died. Again Sahih Bukhari and Sahih Muslim are in disagreement and contradict themselves.

Sahih Bukhari reports this to be 63 years old: - 5:59:742 and 5:58:242

Contradicts himself reporting 60 years: - Bukhari 4:56:747 and 4:56:748

Sahih Muslim, on the other hand, contradicts this to be 65 years old: - Book 30, Hadith 5805

Then contradict this as 60 years: - Book 30, Hadith 5794

In conclusion, if the most revered Hadith scholars could not get the basic information of the Islamic faith right, how then are we to believe the rest of the Hadith and Sunnah to be authentic explanations of the Quran? Thus one must conclude they are not a reliable source of true facts that can support the Islamic faith.

[1] <https://archive.islamonline.net/?p=5322> - Accessed 16/12/2018

[2] <http://english.alarabiya.net/en/features/2017/05/27/Who-was-Imam-Al-Bukhari-the-most-famous-Muslim-to-documented-Islamic-hadiths-.html> - Accessed 4/12/2018

[3] <http://english.alarabiya.net/en/features/2017/05/27/Who-was-Imam-Al-Bukhari-the-most-famous-Muslim-to-documented-Islamic-hadiths-.html> - Accessed 4/12/2018

[4] https://en.wikipedia.org/wiki/Muhammad_al-Bukhari - Accessed 4/12/2018

[5] <http://www.egypttoday.com/Article/4/6605/Imam-al-Bukhari-and-the-science-of-Hadith> - Accessed 16/12/2018

[6] https://en.wikipedia.org/wiki/Ibn_al-Salah - Accessed 16/12/2018

[7] <https://www.islamic-awareness.org/hadith/ulum/asb7.html> - Accessed 16/12/2018

[8] <https://www.islamic-awareness.org/hadith/ulum/asb6.html> - Accessed 16/12/2018

[9] https://en.wikipedia.org/wiki/Sahih_al-Bukhari - Accessed 4/12/2018

[10] https://en.wikipedia.org/wiki/Sahih_al-Bukhari - Accessed 4/12/2018

[11] https://en.wikipedia.org/wiki/History_of_Islamic_economics - Accessed 4/12/2018

[12] https://submission.org/Corruption_of_Religion.html - Accessed 16/12/2018