

A research study of a Hadith related to the marriage of Prophet's(PBUH)Esteemed father

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Abstract : Studying Seerah valued utmost importance because it contains a detailed description of the issues related to the Holy Prophet Muhammad (PBUH) life. That is why the Muslim Ummah adopted compilation of Seerah as a preferred activity in every era. Credentials play a key role in compiling Seerah, because it exposes the true and authentic life situation of Prophet PBUH. It should be noted that some traditions are such that they are based on exaggeration which is termed as miracle by ordinary people. However, when these traditions are examined practically and on research bases, then these traditions are proved to be unauthentic and wrong. In this article we will analyze a tradition about the marriage of Holy Prophet's (PBUH) father and keeping in mind the scientific and artistic principles we will also examine and explain the authenticity of this tradition.

Key words: Holy Prophet, Seerah, Hadith, marriage, Abdullah

Introduction

It is a great blessing to narrate the good deeds of the Prophet (peace and blessings of Allah be upon him). May Allah refresh the person who hears a hadith from me and then remembers it and passes it on to others, because those who have knowledge of many Ahkaam of the Shari'ah and he conveys it to those who are more knowledgeable and wise than him, And many who have knowledge of Shari'ah, but they are not jurisprudents¹. Similarly, this virtue is also related to the Prophet's (PBUH) character, because it also mentions matters related to him (PBUH). Biographical writing has been a favorite practice of the Muslim Ummah in the past.

The need and importance of studying biography in the present age: With reference to biography, when we describe its need and importance, in this regard, two types of basic different needs come up in front of us which are as follows.

1. The need to study the biography of the Muslim Ummah.
2. The need to study biography regarding non-Muslim women.

There are different reasons and motivations for the study of biographies to be necessary for Muslims. Basically, the necessity of biographies for Muslims is due to the fact that Allah, the Exalted, has declared the blessed character of the Holy Prophet as good for all people from the time of Prophethood to the Resurrection. By living a full practical life, he has given perfect and complete instructions related to all aspects of life, which by adopting the Muslim Ummah can achieve success in both worlds. Also, in terms of mental level, among Muslims, the needs of people are of different levels, like ordinary people. The intellectual level of people is different, so their study is limited to the extent of devotion to the biography of the Prophet, while educated people want to know the scientific aspect of the biography along with the devotion, while the researchers and experts, along with the Prophet Along with revealing the scientific aspect of devotion and biography, they want to present it in the form of comprehensive research and present detailed and research work related to every corner of life.²

2. For non-Muslims, the reasons and motivations for studying the biography are completely different from those of Muslims. Generally, non-Muslims study the biography of the Holy Prophet for criticism. If information is obtained regarding The nature reasons for the importance of studying biographies for Muslims are completely different. Similarly, when we talk about the importance of studying biographies, in this regard, we have new aspects of biographies and some new dimensions in front of us with reference to the present age. The purpose of this is that the importance of studying biography is also of a cultural nature, and it is also of an international nature, similarly, the importance of studying biography is also historical and academic. Therefore, in the present age, biography should be taken seriously by all people, regardless of religion. It is very important to study together because the knowledge of biography is not just the biography of the prophet of Muslims or a person, but biography is an endless and complex ocean, and biography is a civilization and a civilization, a nation and a nation, and the beginning and development of the divine message. It is a very important and useful story. Therefore, it is not a devotee, but a stubborn western orientalist who has admitted that there is an endless series of biographers of the Holy Prophet, but it is a matter of honor and respect to get a place in it.³

Before describing the tradition related to the marriage of your beloved father, we explain the literal and terminological meaning of the document and its importance as a preface so that it is easy to understand this research article going forward.

The literal meaning of Sanad: Literally, the word Sanad is used in different meanings, such as the land with a high place like a valley is called Sanad, similarly, the elevation of the foot of a mountain is also called Sanad. He leans on it and it is also called a document.⁽⁴⁾

The literal meaning of Sanad :هو الإخبار عن طريق المتن⁽⁵⁾.

That is, the term Sund is said to be the link that leads to the text (words of Hadith).

This means that the group of narrators who have transmitted the hadith only from its original source, i.e. the chain of names of the narrators of the hadith who have transmitted the words of the hadith sequentially to each other⁽⁶⁾.

Beginning of the chain(sanad)of transmission: When the Companions used to narrate any hadith related to him, if they had not heard that tradition directly and it was transmitted from another companion, then they used to narrate its chain of transmission, but without a formal chain of transmission from someone. It was not asked about but when Hazrat Uthman Ghani was martyred and all kinds of sedition broke out, during which some people resorted to lying for their wrong opinions and started attributing him to the Messenger of Allah, may the Companions of the Prophet (may peace be upon him) and his great followers So, Ibn Sirin says that scholars did not ask about the sanad, but when Hazrat Uthman Ghani was martyred, then the name of the narrator started being asked.^{78}

Significance of sanaad(certification):The people of knowledge have given great importance to the chain of transmission because the knowledge of the blessed hadiths and biography of the Prophet (PBUH) depends on the chain of transmission and its validity, because these are the narrators of the religion through whom the Qur'an and the Sunnah and the biography of the Prophet (Peace be upon him) have reached us.

The chain of transmission is of great importance, so AllamaIbn Mubarak has declared it a part of religion.

الاسناد من الدين لولا الاسناد لقال من شاء ما شاء⁽⁹⁾

So every person would say whatever he wanted to say. Similarly, it is narrated from IbnSirin:

هذه الاحاديث دين فانظروا عنم تاخذونها⁽¹⁰⁾

that these hadiths are religion, so look who you are taking them from.

The Research study of tradition: It should be clear that there is a tradition in Sharaf al-Mustafa about the marriage of the father of Majid, which is as follows.

أنا عبد الله بن شبيب، حدثني أحمد بن محمد بن عبد العزيز بن عمر بن عبد الرحمن بن عوف قال: وجدت في كتاب أبي، عن أبيه عن عبد الرحمن بن حميد بن [عبد الرحمن بن عوف، عن أبيه حميد بن عبد الرحمن بن] عوف أن عبد المطلب ... القصة وأخرجها ابن سعد في الطبقات، ومن طريقه ابن الجوزي في المنتظم، والحاكم في المستدرک، ومن طريقه البيهقي في الدلائل، وأبو نعیم في الدلائل، وابن عساکر في جميعهم من حديث المسور بن مخرمة، عن ابن عباس، عن أبيه العباس بن عبد المطلب قال: قال أبي عبد المطلب خرجت إلى اليمن في رحلة الشتاء والصيف فنزلت على رجل من اليهود يقرأ الزبور فقال: يا عبد المطلب إين لي فأنظر في بعض جسدك، فقلت انظر ما لم يكن عورة، قال: ففتح إحدى منخري فنظر فيه، ثم نظر الأخرى، فقال: أشهد أن في إحدى يديك ملكا وفي الأخرى النبوة، وأرى ذلك في بني زهرة فكيف ذلك؟ قال فقلت: لا أدري، قال: هل لك من شاعة؟ قال قلت: وما الشاعة؟ قال: زوجة، قلت: أما اليوم فلا، قال: إذا قدمت فتزوج فيهم، فرجع عبد المطلب إلى مكة فتزوج هالة بنت وهب بن عبد مناف فولدت له حمزة وصفيية، وتزوج عبد الله بن عبد المطلب أمنة بنت وهب فولدت رسول الله صلى الله عليه وسلم، فقالت قريش حين تزوج عبد الله أمنة فلج عبد الله على أبيه. فقالت قريش: فلج عبد الله على أبيه فلما ابنتى بها عبد الله بن عبد المطلب مرض نساء قريش، ومات منهن مائتا امرأة أسفا على عبد الله بن عبد المطلب¹¹.

Translation: On the authority of Masoor bin Mukharama on the authority of Ibn Abbas, he on the authority of his father, Abbas, and he on the authority of his father, Abd al-Muttalib, that while I was traveling to Yemen on trade, I stopped by a Jewish man who was reciting the psalms, and he said to me: O Abdul Muttalib, allow me to observe some parts of your body, I said, except seventy, see whatever you want to see. Abdul Muttalib narrates that he opened one of my nostrils and looked at the other nostril, then he said: That I bear witness that you have the kingdom in one hand and prophethood in one hand and I see all this in Banu Zahra, so how is it? I said that I don't know. I said what is Shaa? He said, "Wife. So I said that till now I have not married in Banu Zahra. This Jew said that when you go back, marry in Banu Zahra. When Abd al-Muttalib returned to Makkah, he married HalabintWahb bin AbdManaf." married to HazratHamza and HazratSafiyah and Abdullah bin Abdul Muttalib married AminabintWahb, then the Prophet was born. Succeeded when Hazrat Abdullah married AminabintWahab, the women of Quraysh fell ill and two hundred of them died due to the grief of not marrying Hazrat Abdullah.

Now, what is the real truth of this hadith? To know the real truth of any hadith, it must be examined on the basis of its chain of transmission and its text. Therefore, first of all, we examine it on the basis of the chain of transmission. Therefore, the above hadith was verified by Sahib Sharaf Al-Mustafa with two chains of transmission. The first document is as follows

(1) أنا عبد الله بن شبيب، حدثني أحمد بن محمد بن عبد العزيز بن عمر بن عبد الرحمن بن عوف قال: وجدت في كتاب أبي، عن أبيه عن عبد الرحمن بن حميد بن عبد الرحمن بن عوف أن عبد المطلب.

The first narrator of this chain of command is Abdullah bin Shabib, his surname is Abu Saeed al-Rabi, it is written about him in Mizan al-Atdal that it is a false narrator. Abu Ahmad AL hakim has been

declared legitimate¹², Saheb Seer Al-Nabula has also declared them weak (The second narrator of this¹³) chain of command is Ahmad bin Muhammad.

The third narrator of this chain of command is Muhammad bin Abdul Aziz.

Imam Bukhari declared them as unreliable narrations of hadiths, and on his advice, Imam Malik was flogged.⁽¹⁴⁾ and also in the AlkameelAzuaafa he was declared un reliable.¹⁵ The fourth narrator of this sanad is Abd al-Aziz bin, Umar. IbnQattan says about him that he is an anonymous(majhoolulhaal) narrator.¹⁶

The fifth narrator of this chain of transmission is Abd al-Rahman bin Hameed, IbnMu'in, IbnHibban, and Imam Bukhari have given him trust.¹⁷

After examining all the narrators of the said chain of transmission, we conclude that except for one chain of narrations, all the remaining chains of narrations are unreliable according to the Muhadditheen.

(2) The second source of the above-mentioned tradition is al-Masur bin Mukharama, on the authority of IbnAbbas, on the authority of Abiyah al-Abbas bin Abd al-Muttalib.

It should be noted that at this point the author has not explained the entire document in the books that have been referred to

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَغْدَادِيُّ، ثنا هَانِئُ بْنُ مَرْثَدِ الطَّبْرَانِيُّ، ثنا يَعْقُوبُ بْنُ مُحَمَّدِ الزُّهْرِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ أَبِي عَوْنٍ، عَنْ الْمُسَوَّرِ بْنِ مَخْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ¹⁸.

It should be clear here that in all the other books, this hadith has been narrated only by this one chain of transmission, now we investigate this second chain of transmission and what is the rank of its narrators?

Imam Hakim, Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad, Al-Mustadrak on the Two Sahihs, Part 2, p. 656, Dar Al-Kutub Al-Alami, Beirut, 1990.

The first narrator of this chain of command is Abu Ja'far Muhammad bin Muhammad al-Baghdadi, Sahib Sir Al-Ilaam al-Nabula called him Sheikh and seqa'a ثقته, similarly, Hakim called him the Muhaddith of his time, the most traveled for knowledge and the most firm in terms of principles.¹⁹ The second narrator of this chain of transmission is Hashim bin Murshad Tabarani. He, IbnHibban has said that this narrator is nothing.²⁰

The third narrator of this chain of transmission is Yaqub bin Muhammad Zuhri. About him, YahyaIbnMu'in says that his traditions are like the traditions of Waqidi, that is, according to the Muhadditheen, he is an obsolete narrator. Abu Zare'ah has called him "LisBishai" ليس بشئى that this narrator is nothing, he is close to the level of Waqidi, likewise the Imam Ahmad has also called it ليس بشئى²¹

The fourth narrator of this chain of transmission is Abdul Aziz bin Imran

Imam al-Bukhari and Imam al-Nasa'i declared him obsolete, YahyaIbnMu'in declared him unreliable and gave an opinion about him that he was a descendant of Abd al-RahmanIbnAwf, but he is from the group of Muhadditheen. They were not, but they were poets.²²

The sixth narrator of this chain of transmission is Abdullah bin Jafar, Imam Tirmidhi, and Imam Ahmad bin Hanbal declared him to be true and reliable.

The seventh narrator of this Sanad is Abu Aun, YahyaIbnMu'in has declared him trustworthy, Imam Nasa'i confirmed him by calling him "Les Be Bass ليس به باس" - and Imam Bukhari quoted his hadiths as Istishahad. استشهد. The eighth narrator of this chain of transmission is Masoor bin Mukharama²³ -

There are three narrators in the said chain of narrators who have been declared unreliable by the hadith scholars, so this hadith is weak in terms of this chain of transmission.

In light of the above-mentioned research, this hadith is unreliable in terms of both traditions.

Now we examine this hadith with reference to the text, so it should be clear that this same hadith has also been quoted by Imam Hakim in his book Al-Mustadrik, Mustadrik Hakim and the books cited by Saab Sharaf Al-Mustafa, in all these books there is only hadith. Paralysis of Abdullah Ali is up to his father, and beyond that, the text of "Abdullah bin Abdul Muttalib, MarzNisa, Quraysh, etc." is not available, which makes it very clear that the above-mentioned addition to the tradition was made by Sahib Sharaf Al-Mustafa. Sahib Sharaf-ul-Mustafa has opposed a more reliable narrator than himself, due to which this tradition becomes Shaz, which cannot be reasoned with.

Now we examine this hadeeth from the practical point of view that in today's era when the population has increased so much, if ten to fifteen people die due to a particular event, then this event will get a lot of fame than fourteen centuries ago. When the population was not so much, at that time, if two hundred women had died due to the separation of Hazrat Abdullah, one of them would have become an extraordinary event in Arab history in that period, which historians would have copied, the poetry of the second era of Jahiliyyah. If we look at it, the separation of the beloved is specifically described in it. If such an event were to appear in reality, it would necessarily be discussed in Arab poetry. They are also completely silent regarding this incident.

Conclusion:

In the light of (jarhawata'adeel) cross-examination, the principles and rules of Islamic shareiah (AsmawaRijaal), we have come to the conclusion after this research article that this is an absolutely baseless, unnecessary and inappropriate Hadith (tradition).

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