



**The cognitive and methodological immunity
of the authentic hadiths**

With Introductory paper on the book:

‘Tracts of Hadith Rejection

’between Scientific Criticism and Prejudiced Rebuttal

by Dr Mohammed Al-Sayeh (d. 1444 A.H.)

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ABSTRACT

A proper understanding of the science of hadith depends on comprehending its essence, which reveals its nature and distinct characteristics. One should not begin the study of a science without first understanding its identity and knowing its place within the framework of religious sciences. Thus, completing the examination is based on these foundations, which serve as a fundamental gateway to the details of science. On the other hand, disclosing the identity of science contributes to the conception of its reality, subject matter, functions, and the major sections that constitute its structure. Through observation, one can notice that these elements or components form the epistemological foundations that distinguish this science. These elements are not disconnected from one another; rather, each one influences the other.

Therefore, the reader will notice that in discussing the epistemological characteristics of the science of Hadith, I take into account its functions, making them central to my analysis and discussion of what I aim to reveal. Moreover, I find it necessary to address the nature of the issues that contributed to the emergence of this science. What I seek to demonstrate in this research is that acquiring the Hadith science is based on important gateways, without which the student cannot fully comprehend the true nature of the science. Neglecting these



gateways leads the one to lose the way and be thrown into paths that do not achieve the intended purpose of studying this science, which is the attainment of the Hadith malakah (aptitude).

Keywords: Hadith Sciences, Epistemological Foundations.



I- The cognitive and methodological immunity of the authentic hadiths.

It is well known to us Muslims that the science of Hadith is considered one of the most honourable Islamic sciences, because it concerns the second source of Islamic legislation, in terms of its narration and reflection on its meanings, and since this source represents the backbone of Islamic legislation and its basis after the Book of Allah It is one of the most important duties of the Ummah's scholars to safeguard the integrity of its narration - the authenticity of its transmission - and to prevent it from being exposed by the enemies of the Ummah by distorting it directly and questioning its authenticity. And questioning the validity of its authenticity by being lured into this distortion or fabrication, or questioning it by challenging its narrators and their credibility and fairness.

Since some contemporary scholars, especially some who claim to belong to the fold of Muslim scholars or intellectuals. In our time, some contemporary scholars, especially some who claim to belong to the circle of scholars or Muslim intellectuals, have started to reject some sunnahs and hadiths under the pretext that they do not conform to the requirements of reason, the necessity of reality, cosmic laws, etc. These misleading and suspicious arguments sparked my passion to address the topic from these particular aspects.

Thus.

I will address this topic from two complementary perspectives:

- a) The limits of plausibility in the confirmation of authentic hadith by al-Bukhari in particular, and by modernists in general.
- b. The limits of plausibility in epistemological investigations and their place in the authentic hadith.

I: The integrity of the methodology is a guarantee of the authenticity of the hadith:

A) The suspicious and tendentious call for a comprehensive reconsideration of the hadiths contained in Sahih al-Bukhari or Muslim, after the scholars had recognised them and were reassured of their authenticity, is not a new call or can be considered a modern phenomenon, but has existed since the era of codification. Sects, especially those alien to the Islamic nation, began to seek to destabilise Islamic society by spreading the fabrication of hadiths and establishing the foundations of sectarian fanaticism, which is capable of rejecting everything that does not originate from this impostor sect and not from other sects...(1) In contrast to these, there were investigators with good intentions. It happened that some muhaddiths stopped correcting a few hadiths contained in Sahih al-Bukhari, which amounted to nearly one hundred and ten hadiths, at the level of narration, and the extent of al-Bukhari's commitment to a methodology in confirmation, but

1 -Aḥmad Amīn. *Zahr al-Islām*. Bayrūt. Dār al-Kitāb al-‘Arabī. I. 3. C 2. P. 46.



these hadiths were addressed by many specialised muhaddithis, who proved their authenticity from many faces and ways, so only two or three of these hadiths were preferred. Some may have endeavoured to prove their authenticity in the same way as other hadiths (2). But despite this, it does not mean that the hadiths in Sahih Bukhari have anything that is not at the level of authenticity, because soon there will be scholars who will come and correct what others stopped on, and so on.

Thus, the established rule remains that if a narrator is proven to be fair and accurate, there is no room for questioning his narration, because the conditions of fairness and accuracy stipulated by the Muhaddithis for taking a hadith are of extreme accuracy and unambiguous investigation.

It is not reasonable to confer the quality of justice and accuracy on a person in one hadith and then take it away from him in another hadith, otherwise we would be contradictory and subjective in our taking of narrations, so the hadith of a fair and accurate person is one hundred per cent true and has the quality of finality. It is not *dunya*, as held by most scholars of hadith, and by some contemporary claimants of science as a justification for their position on the need to purify the Sunnah, because considering all ahad news as *dunya* should be reconsidered methodologically, because one man is equivalent to a thousand, and a thousand are not equivalent to a man. It is from this concept that Ibn Hazm al-Andalusian al-Zahiri, argued that the news of the Ahad who fulfil the conditions of hadith justice should be regarded as *qiyam*, not *iktihad* (3). This is because This is because justice is indivisible, and if doubt seeps into one witness and confusion arises, it is not safe for it to seep into another witness and so on, and even if a million witnesses come together to prove the truth of Nama, they remain in the judgement of the doubtful. Hence, justice in a single person is conclusive, as if the individual represents a single nation!

B) When we study the science of hadith and its terminology, we find that the Muhaddithis did not neglect any aspect of the aspects by which justice and accuracy are achieved, whether from the scientific aspect or considering the psychological aspects, the power of memorisation, endurance and performance, and the frequency of the sources and methods of narration. Hence, Al-Bukhari was not spontaneous in his approach, but was a man of scientific research with all the meaning of the word accurate scientific research, as he adopted all methods to reach the correct hadith: " Muhammad ibn Ismail al-Bukhari, the Imam of the Muhaddithis of his time, compiled the Sunnah hadiths on their chapters in his authentic Musnad in all the ways of the Hijazis, Iraqis and Shamis, and adopted what they agreed on without what they disagreed on, and repeated the hadiths in

2 -Abū al-Faḍl Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī sharḥ Ṣaḥīḥ al-Bukhārī*. Investigation: the view of Mohammed Al-furayabī. al-Riyāḍ. Dār Ṭaybah. 2005. C 2 . Pp. 924.

3 -Abū Muḥammad ‘Alī ibn Ḥazm al-Andalusī. *al-Muḥallā wa-al-āthār*. Bayrūt. Dār al-Āfāq al-Jadīdah. C 1. P. 51.



each chapter in the meaning of that chapter, so that it was repeated, until it is said that it included nine thousand and two hundred hadiths, three of them repeated, and different ways and chains in each chapter." (4)

Ibn Khaldun also says of al-Bukhari's scientific personality and level of accuracy.

This happened to Imam Muhammad ibn Ismail al-Bukhari when he came to Baghdad and the muhaddiths examined him and asked him about the hadiths whose narrations they had reversed, and he said, "I do not know these, but so-and-so told me. Then he came up with all those hadiths in the correct mode, restored each hadith to its support, and they recognised him as the Imam. (5) About the unanimity of the Ummah on the authenticity of the narrations of Bukhari and Muslim, Ibn Khaldun also says: "It is because of this that it was said: (6) " Al-Bukhari did not gain his fame by passion, but rather by merit and scientific merit, on two levels: the level of narration and the level of knowledge. In this narration, al-Bukhari's full awareness of the content of the text and its content, and the extent to which it conforms to the rules of sound reason and the laws of the universe and life emerged! He did not reach a degree of obliviousness in deciding what contradicts the definite text and the requirements of reason and its axioms.

As for rejecting some of the hadiths in Sahih al-Bukhari because al-Bukhari is not infallible, this is a statement to be reconsidered, because if infallibility does not exist for al-Bukhari, it exists for the Islamic nation as a consensus, and then, as I pointed out before, his narrations were tested during his life and after his death, so that they were supported by other identical narrations included in the books of Sunnah, Mustadrakat, Musnad, Jami'ahs, etc. Thus, the hadith in Al-Bukhari is not at the level of dunya that can be easily dismissed.

Secondly: Religious truths are superior to mental insights:

A) We believe that the Islamic religion addresses the human being in terms of his instinct and sound mind and invites him to think, reflect and use reason in reasoning.

At the same time, we know that Islam includes judgements and truths, some of which the mind is aware of, while it is unable to grasp the secrets and particularities of some of them. "And Allah Knows, while you know not"(7).

The Qur'an and Hadith have used terminology to express these rulings and truths, which are new to both language and reason, such as the story of Al-Khidr

4 - 'Abd al-Rahmān ibn Khaldūn al-Ḥaḍramī. al-muqaddimah. Investigation: Khalil Shehadeh and Suhail Zakar. Beirut: House of thought. 1981. P. 559.

5 -Ibn Khaldūn. al-muqaddimah. P. 561.

6 -Ibn Khaldūn. al-muqaddimah. P. 562.

7 -Surat al-Baqarah, verse: 216.

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)



with Moses, peace be upon them, and the description of the thunder as it praises God. "And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting"(8).

For these and other facts, neither reason nor justice was able to make a definitive judgement on them, but rather accepted them, and believed in the text and its contents, delegating the knowledge of its truth to God Almighty, or giving it an interpretation that may agree with the truth, or may contradict it, and by these attitudes found a way to understand or approximate the truths of the text to the mind and formulate them according to the level of perception and limited knowledge of man.

Thus, the text remains the source of truth for those who believe in it, and the main reference for understanding it through the mind, which knows its limits well, either by expressing the point of view in interpreting the meaning of the text, or by accepting it.

In the past, people have argued about how to deal with Shari'ah issues, and they have taken several positions, which can be summarised into five:

Transmission over reason.

Considering the mind without the transmission.

Transmission as the basis, and reason as an adjunct.

Considering reason as the basis and transmission as an adjunct.

Considering transmission and reason as two origins, one of which cannot be dropped at the expense of the other.

This last position was the safest and most intuitive, and it is the one that the Sunni and Jama'ah Muslims and those with a balanced Islamic consciousness followed.

B) The cancellation of some hadiths in Sahih al-Bukhari on the grounds that they do not agree with reason or cosmic laws, etc. Despite its proven authenticity from the point of view of narration and its adoption of the methodological principles that guarantee the authenticity of transmission, it is a very dangerous matter and a pretext that may be difficult to close, especially if the ignorant and common people intervene to purify the Sunnah from hadiths that they imagine are not compatible with reason, cosmic laws, or scientific inventions!

The mind and its judgements are the most susceptible tools to speculation, conjecture and confusion, due to its inadequacy in the face of the facts of the unseen and the issues of legislation.

If reason alone were the arbiter of religion and legislation, mankind would not

8 -Surat al-Isra. verse: 44.

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا (44))



differ in its various beliefs, and human groups would not clash in setting different laws, full of contradictions and illusions. Even in the empirical sciences, judgements remain speculative, and results are not fixed.(9)

Where is the discontinuity of rational judgement in such matters? When have the faculties been true at the level of theory and observation?

In the words of Abu Hamid al-Ghazali, "the conjunction between what is believed to be a cause and what is believed to be a result is not necessary." (10) And it is so, for how many theories have been discarded because a more accurate or opposing theory has emerged, and how many judgements about man and the universe have been mistaken in the name of reason and experience? has been discarded due to the emergence of a more accurate or opposing theory, and how many judgements about man and the universe have been mistaken in the name of reason and experience, then reversed, and those theories have once again returned to the forefront of the scientific field, and history repeats itself.

C) It is not only these pompous contemporaries who have called for the rejection of some hadiths despite their authenticity, but when we look back, we find that other Muslim thinkers have seen his opinion, led by many Mu'tazilites who did not work with the Sunnah and cancelled it. However, reality and history turn out to show the error of the Mu'tazilites in their mental exaggeration, and modern experience supports the Sunnah, contradicts the imperfect mental judgements, and demonstrates the miraculousness of the Hadith.

From this general tendency that characterised the Mu'tazilites, Ibrahim al-Nizam, the famous Mu'tazilite thinker, rejected some Sunnahs,(11) including the hadith of Abu Huraira, which is agreed upon as authentic, namely, " If a dog defecates in your pot, let him throw it away, and then wash it seven times" (12), and in some of its traditions "The first of them with dirt"(13) and in some of them "and the eighth time with dirt"(14) and his saying -peace be upon him- about the cat, "She is not unclean, but she is one of those who come to you or those who go

9 -'Abbās Maḥmūd al-'Aqqād. Allāh "Kitāb fī Nash'at al-'aqīdah al-ilāhīyah". al-Qāhirah. Dār al-Ma'ārif. I. 7. p.214.

10 -Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī. Tahāfut al-falāsifah. al-Qāhirah. Dār al-Ma'ārif. I. 5. P. 239.

11 -Ahmed Amin. dahaa al'iislami. Cairo: maktabat alnahdat almisriati. I. 6. C 3. P. 116.

12 -Narrated by Imam Muslim in Al-Sahih, Book of Taharaah, Chapter on the ruling of dog feces (No. 279).

قال رسول الله ﷺ: (إذا ولغ الكلب في إناء أحدكم فليرقه، ثم ليغسله سبع مرار).

13 -Narrated by Imam Muslim in Al-Sahih, Book of Taharaah, Chapter on the ruling of dog feces (No. 279).

قال رسول الله ﷺ: (أو لاهن بالتراب).

14 -Narrated by Imam Ahmad in the Musnad, (No.: 20896).

قال رسول الله ﷺ: (وَعَقْرُوهُ فِي الثَّامِنَةِ بِالتُّرَابِ).



around you"(15)

Al-Jahiz's opinion on the two hadiths was that it is better to attribute the impurity to the cat instead of the dog, because the cat eats rats and poisoned insects. While the dog does not eat any of that, and as some dogs remain tied to their place to guard houses and others, where would the uncleanness come from, especially since some people allocate to the dog.

Such claims were the rule of reason and sound logic in the eyes of the system, so he dared to mock the two hadiths, ridicule them, and reject them because, in his eyes, they do not agree with reason and cosmic laws, as he unreservedly argues.

Here modern science intervenes in the subject of the two hadiths, and discovers the impurity of the dog if it defecates in the pot. The number of washes specified by the Prophet -peace be upon him- is sufficient to remove those microbes that are clinging to the dog's saliva, thus demonstrating the miraculousness of the authentic hadith, and collapsing the mental delusions and scientific intrusions on the authentic hadiths of the Prophet -peace be upon him-.

D) There are many examples that show that the human mind, no matter how exalted it may be, will not be able to grasp the secrets of everything "but over every possessor of knowledge is one [more] knowing"(16), and hence it has to be guided by the Shari'ah, rather than making itself a judge of it, and the model of the system, and what some Mu'tazilites or some contemporaries have argued is sufficient to indicate the dangers of considering the mind abstract in some issues that are difficult for it to understand, as a pretext to reject some established authentic hadiths through a precise method based on al-Jarh and al-Ta'dil, the finest example of the retrieval method.

We do not deny its necessity if it relates to the permissibility of the permissible and the impossibility of the impossible, and thinkers have divided it into three sections: obligatory, permissible, and impossible. (17) What concerns us in these sections is the permissibility and impossibility, because it is through these two judgements that we know what is reasonable and what is unreasonable!

Neither: Possibility is divided into two parts: The actual possibility and the mental possibility.(18)

15 -Narrated by Imam Malik in Al-Mawtooq, Kitab wa Qutub al-Salat, Al-Tahrir for Wudhu (No: 61/22).

قال رسول الله ﷺ: (إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّمَا هِيَ مِنَ الطَّوَافِينِ عَلَيْكُمْ أَوْ الطَّوَافَاتِ).

16 -Surah Yusuf, verse: 76.

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ (76)).

17 -Muhammad ibn 'Abd al-Karīm al-Shahrastānī. nihāyat al-iqdām fi 'ilm al-kalām. Baghdād. Maṭba'at al-Muthannā. 1956. P. 15.

18 -Abū al-'Abbās Aḥmad ibn 'Abd al-Ḥalīm ibn Taymīyah. Majmū' al-Fatāwā. al-Rabāṭ. Maktabat al-Ma'ārif. C 9. P. 224.



* The actual possibility: It is what we expect to actually exist by observing the laws of God in the universe and life.

* The mental possibility is what we imagine mentally without being conditional on its actual occurrence, such as the possibility of imagining a human being with the head of an elephant or a planet with wings. with the head of an horse or a planet with wings and so on.

Second: Impossibility is also divided into two parts:

* Mental impossibility, in which contradictions cannot be combined, such as the impossibility for a person to be standing and sitting at the same time.

As for the second section: It is the ordinary impossibility, and it has a connection with the realistic possibility on the one hand and the mental possibility on the other. In terms of its connection with the realistic possibility, it has a complementary relationship with it, as it is customary for a person not to see a bird in the air without qualifications to fly, and then the mind usually judged that flying in this way is normally impossible, and that its realistic possibility is not possible, because we have not seen analogues of it in the universe falling so that we can authorise this flight.

In terms of the connection between ordinary impossibility and mental possibility, there is a completely contradictory relationship between them. It is customary for a person not to fly in the air for no reason, but the mind can imagine a person flying in the air, and can even imagine him walking on his head instead of his legs, and hence it can be said that if it were not for the existence of this mental possibility, man would never discover anything, nor would he aspire to the horizons and conquer space, because he would judge his reality by what it is, and then his mind would freeze, thinking that he is applying the rules of reason and following the laws that God has established in this existence.

This is what happened to many rationalists despite their claim to support scientific progress and the realisation of human discoveries, and the model of the system is just one example of many who thought they were preserving the Sunnah in the name of reason, realism, etc. However, they missed the path when they rejected the authenticity of the hadiths with these justifications, and what is worse than this is to make the opposition of some Orientalists and others to some hadiths and the phenomena of some verses a reason to criticise the Sunnah. The opposition of some orientalists and others to some hadiths and the phenomena of some verses is often a reason for backtracking, trying to challenge the validity of the hadiths with the authority of the hypothetical, not agreeing with reason, and working to interpret the verses in interpretations that are far from their aims and objectives. ... All of this is done in order to satisfy them. "And neither the Jews nor the Christians will be satisfied with you until you follow their religion"(19),

19 -Surat al-Baqarah, verse: 120.



and we could have found a thousand explanations for the hadith.

E) We do not cancel reason from our scientific calculations, and we do not deal with religion except with reason and insight, but reason has its limits and insight has its limits, and no matter how we go through the valid hadiths contained in Bukhari, we will not find that they contain a mental impossibility, but most of them contain a realistic possibility that has analogues in the universe and life. Thus, the Qur'an and hadiths remain the miraculous miracle of the supernatural, i.e. the habit of the mind and sense. In this miracle and cognitive challenge, religion receives its share of compulsion, and minds and senses are subject to it, guided by total or detailed faith for those who are wise and insightful.

Our religion has never been tainted by myth or superstition, because it is the farthest thing from superstition after the East and the West, whether it is related to the Holy Qur'an or the Hadiths of the Prophet Muhammad, with all their degrees of authenticity. Muslims never believed in superstition, and without them, the West would not have known the methods of scientific research, which were transmitted to them through the methodology of the Muhaddithis, jurists and others. The issue of causation in jurisprudential analogy and historical methods is as clear as the sun in their transmission to the West, and their application in the empirical and humanistic sciences and others, yet the myth has remained clinging to Western thought despite the technological progress and prosperity of civilisation!

The position that the scientist should take with regard to the authentic hadiths is the position of acceptance, or interpretation if necessary, an interpretation that does not contradict the spirit and objectives of Islamic legislation; then we will have appreciated the hadith and its people in the best way, and we will be the best successor to the best predecessor.

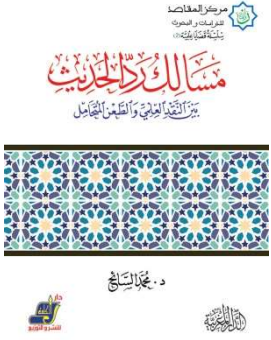

It is also incumbent upon the scholars of hadith to take this matter very seriously and to monitor the books of the Sahih, especially the Sahih of Bukhari and Muslim, as it is not safe for some enemies of Islam to endeavour to print them and stuff them with fabricated hadiths that are not from the Sahih. This is not unlikely! Hence the disagreement between muhaddithis and jurists.

It is also necessary to establish a world council of hadith, because any individual rejection of a valid hadith on which the Ummah is unanimous is a breach of consensus, and the author is liable to defamation, and the Ummah does not agree on misguidance.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَالَّذِينَ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ (120)﴾



II- Introductory paper on the book: ‘Tracts of Hadith Rejection between Scientific Criticism and Prejudiced Rebuttal’ by Dr Mohammed Al-Sayeh (d. 1444 A.H.)

	
<p>The front of a book: ‘Tracts of Hadith Rejection between Scientific Criticism and Prejudiced Rebuttal’.</p>	<p>Dr Mohammed Al-Sayeh May God have mercy on him⁽²⁰⁾</p>

The book was recently published by Dar Al-Kalima for Publishing and Distribution in Egypt: "Tracts of Hadith Rejection: Between Scientific Criticism and Prejudiced Rebuttal" by Dr Mohammed Al-Saieh (d. 1444 AH), Professor of Hadith and its Sciences, Sidi Mohammed Ben Abdallah University, Faculty of Arts and Humanities - Sayes - Fez - Kingdom of Morocco.

The book is a 143-page medium-sized book in which the author reviews, as is clear from the title, two methods of criticising hadith, the first of which is the method of grammatical consideration: The first is the method of rule-based consideration, based on the sciences of hadith and the principles of jurisprudence; the second is the method of chaotic criticism, which is ignorant of the rules and researches of these two sciences and is based on the suspicion that many of the authentic hadith contradict reason, the Qur'an, or reality.

This is why the research was designed according to two chapters, in addition to the introduction in which reference was made to the scientific decision that each

20 -Dr Mohamed Sayeh, born in 1971 in Taza, Morocco, is Professor of Hadith and its Sciences at the Faculty of Arts and Humanities, Sayes, Sidi Mohamed Ben Abdallah University, Fez, Kingdom of Morocco. From his writings:

- al-Manhajīyah al-ma‘rifīyah al-Islāmīyah, muḥāwalah fī al-Iḥyā’ ta’šīlan wtnzylā.
- Masālik radd al-ḥadīth bayna al-naqd al-‘ilmī wa-al-ṭa‘n al-mthāml.
- Ḥiwārīyah al-Qur’ān al-Karīm.
- Afkār w’qdām : maqālāt naqdīyah fī al-Fikr al-Islāmī al-mu‘āšir.

Died in 2023.



science has its own subject, and that each subject has its appropriate methodology; based on this fact - says the author - there is no more suitable for the Sunnah than two mutually reinforcing methodological sciences that serve it beyond measure, namely the science of Hadith and the science of the fundamentals of jurisprudence (Usul al-Fiqh).

Whoever wants to talk about the hadiths, the author says, must have a single criterion, viz: The rules of these two sciences, either to validate or weaken the transmission, or to indicate the face of the indication or prevent it, or other aspects of Hadith, jurisprudence and usul al-fiqh.

At the end of the introduction, the researcher, may Allah have mercy on him, warned that he based his research on brevity, because his aim is firstly to bring the issues of Hadith criticism closer to the general public. Secondly, to join the chain of defending the Sunnah of the Messenger of Allah, which is an honour to which those who love the Sunnah aspire.

As for the two chapters of the book, the first is titled: The Scientific Tactics of Hadith Criticism, and made it into two tracks, each of which he devoted a section to:

The first is the path of reasoning: This is the workmanship of the scholars of hadith, in which the author identified a number of efforts made by the critics to follow this line of criticism, which resulted in two important results in the evaluation of narrators and narrations, namely: Ranking hadiths according to the scale of acceptance and rejection, and ranking narrators according to the scale of justice and accuracy.

Paper II: Challenging the rules of correction: By claiming that the rules of correction by the Muhaddithin are inadequate to protect the hadith from what is not part of it; therefore, he proposes new rules of correction and weakening.

This challenge also leads to the invalidation of most of the Sunnah, but by starting, as the author said, from the whole to the part; he presented twelve responses to this approach to the challenge.

Third research: Challenging the access of hadith books to us: The proponents of this challenge claim that the meanings formed in the authentic hadiths found in these sources cannot have been issued by the Prophet (peace be upon him), because they are contrary to the Qur'an and reason. The existence of these hadiths in these sources is evidence that they have been corrupted and that what the Prophet (peace be upon him) did not say has been added to them; therefore, the books of hadith cannot be invoked until we find copies of them in the handwriting of their authors.

The professor has described this method of challenge as foolish, as it affects both the part and the whole; he has responded to it in nineteen ways.

Fourth research: Challenging the permanence of the authenticity of the



Sunnah: The author described it as a soft rebuttal that starts from the origin to the part and the whole; this approach claims that the hadiths are not a source of legislation, but were specific to the time and place in which they were revealed... The author rebutted this approach from eight aspects.

The author concludes this chapter with a sixth discussion in which he shows how these challenges to the distinction between the Book and the Sunnah, along with the parallel effort to establish two other suspicions in the minds of Muslims: The first one: The Qur'an's independence from the Sunnah in understanding. The second is the independence of the mind in understanding the Qur'an.

As for the conclusion of the book: I mentioned a number of conclusions and observations, some of which are as follows:

1- The Muhaddithis' method of reasoning is sufficient in criticism and fulfils the function of denying lies and errors in the Hadith of the Messenger of Allah, may Allah bless him and grant him peace.

2- The jurists' method of opposition fulfils the condition of the validity of investing judgements and meanings from the hadiths, and its purpose is to control the evidence of the hadith by comparing it with the rest of the revelation.

3- Reasoning and opposition can only be heard from a recognised scholar, and in this regard, he is between right and wrong, as is the case in all matters of ijtiḥād.

4- It should be recognised that the protection of the Sunnah proceeds in two parallel lines: The first one: Protecting it from the extraneous, and the second: Protecting the Sunnah from its deficiencies.

5 - The correct Sunnah cannot be contrary to reason, science, or reality, but its meanings continue to be proven to people generation after generation; indeed, it is those meanings - with their origins in the Book of God Almighty - that have resulted in the expansion of people's minds and sciences.

6 - The way out of the present backwardness can only be achieved by following the Book of Allah and the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, with the same approach to understanding that the Ummah has inherited from its righteous predecessors of the Ahl al-Sunnah wa al-Jama'ah, with their various schools of thought, which are recognised as authentic and authentic. Praise be to Allah, Lord of the Worlds.



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