

AN ANALYTICAL STUDY ON THE “TADLEES” OF IMAM ZAHRI

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Abstract:

This analytical study explores the concept of "Tadlees" as it pertains to the practices and methodologies of Imam al-Zuhri, an influential early Islamic scholar. "Tadlees" refers to the act of concealing the defects of a hadith by either omitting or altering the names of transmitters, thereby affecting the perceived authenticity of the narration. This research examines Imam al-Zuhri's engagement with "Tadlees," his criteria for identifying and addressing such practices, and the broader implications on hadith transmission and reliability. By analyzing primary sources, historical contexts, and scholarly interpretations, this study aims to provide a comprehensive understanding of "Tadlees," its identification, and its impact on the integrity of hadith literature. The findings underscore the necessity of rigorous methodology in hadith criticism and the significant influence of Imam al-Zuhri's contributions to maintaining the authenticity of Islamic teachings.

Keywords: Tadlees, Imam al-Zuhri, Hadith transmission, Hadith authenticity, Islamic scholarship, Methodology, Historical context, Primary sources, Hadith criticism, Islamic tradition

Introduction: Hafiz Ibn Hajar Asqalani also mentions Zuhri in his book *Tabaqat al-Mudlasin*, published in *Misr: Wasifa al-Shafi'i, Wal-Dar-Qutni, and Ghair-Wahid Bal-Tadlis*. In other words, Imam Shafidar Qutni and many people have defined Zuhari with the attribute of *Tadlis*. (Ibn Hajar Asqalani 1998)

Going forward, Yazid bin Zara'i has declared *tadlis* to be false: "Ibn Abi Khaima has stated that Yazid bin Zari' was asked about *tadlis* and he said that *tadlis* is false.

Hakeem Niaz Ahmad writes under the title of 30 reasons for our disagreement with "Zahri":

They are tough. They listen to someone and refer to someone.

Dr. Shahzad Salim Sahib in his article "The Controversial Personality of Ibn Shihab Zahri" has also condemned *Tadlis* by declaring Imam Zahri as a *Madlis* according to the sayings of different Imams.

Hakeem Mahmood Ahmad Zafar Sialkoti mentions the *Tadlis* of Imam Zahri in this way in his book called *Syedna Uthman Zul-Nureen*.

In the books of *Asma al-Rijal*, every muhaddith has praised his knowledge, but at the same time also wrote that most of his hadiths are messengers. It does a lot of purification. It is said that Ibn Shahab Zahri was the imam of *Asar* and *Tadlis*.

Analysis and research

Analyzing the above objection, the following issues will be clarified.

What is the reality of Tidalis?

(2) What is the position of Jamhoor Imams Muhadditheen about Tadalīs?

(3) Is tadalīs absolutely evil?

(4) Does Imam Zuhri belong to any section of Madaleen? And what is the position of the imams about Imam Zuhri's tadalīs?

(5) On the basis of tadalīs, has any of the great imams declared Imam Zuhri as hurt and rejected?

(6) Are tadalīs and taqeeb synonymous?

The reality and types of Tidalis

Dr. Mahmood al-Tahan writes in his book "Changes in Hadith:

Akhfaa Aiba fi al-Asnaad, and Tahshin Lazahira (Mehmood Al-Tahan 2008)

Tadalīs is the act of concealing the defect in the authenticity of a hadith and presenting it with apparent embellishment.

Allama Zafar Ahmad Usmani "Rules in the science of hadith are:

Al-Mudlis: The existence of miscarriage was not hidden in its traditions.

Mudlus is a tradition in which a clandestine abortion is found in its chain of transmission.

Types of Tadalīs:

There are two main types of Tadalīs: 1. Tadalīs al-Isnaad 2. Tadalīs al-Shayukh

Tadalīs al-Asnaad

Tadalīs al-Asnaad: The definition adopted by Imam Abu Bakr Ahmad bin Amr al-Jazar and Imam Abul Hasan bin Al-Qattan is this:

The narrator should not even make it clear that he heard the narrations from any of his contemporaries by taking down the traditions from him.

A narrator hears some hadiths from a shaykh and some from someone else. Sometimes the narrator narrates a hadith by attributing it to his well-known sheikh, although he did not hear that tradition from the said sheikh, and he omits the name of the original sheikh from whom he heard it for some reason, and On this occasion, Qal uses words like "an" in which there is a suspicion and possibility of listening, but not clearly. (Baqer Khan Khakwani 2019)

Tadalīs al-Shayukh:

The narrator should narrate a hadith from one of his sheikhs, but while narrating the chain of transmission, instead of his well-known name, he should mention his surname, or lineage and attributes that are not well-known. This process is intended to make them unrecognizable. (Abdul Qayyum, Hafiz 2019)

Order of Tidalis

(a) Tadlis al-Asnaad, this is a very abominable act. Many scholars have condemned it. Imam Shuba's statements are very strict and severe about this, for example, according to him, "Tadlis is the same as lying."

(b) Tadlis al-Taswiyyah. This tadlis is more bad and ugly than tadlis al-asnaad. Hafiz al-Iraqi says that deliberately committing Tadlis al-Tasawiyah is a great fault.

(c) Tadlis al-Shayyukh, it is slightly less offensive than Tadlis al-Isnaad, because Madlis does not discredit any narrator in it, but rather makes it difficult to recognize Marwi Anhu, and the listener has great difficulty in reaching the truth. Its rulings are also different in terms of objectives.

(d) Tadlis al-Ataf and Tadlis al-Qaq, these two types are not less in annoyance than the above mentioned types.

The order of traditions of Madalus Ravi

The imams of the muhaddith have different opinions in accepting the hadiths of the narrator. Two popular views are: The tradition of Madlis is completely unpopular and rejected, even if he specifies his Sama', because Tdillis itself is an act of shaykh and cross-examination, (but this view is not acceptable).

The second opinion is that of Jamhoor Fiqha Muhadditheen, which is more likely to be detailed in it.

When the Madalus performed tadlis with a person whom he has not heard or met, then if this tadlis prevails in his traditions, then it is not acceptable. But those hadiths were not heard from him in which tadlis was used, then that tradition will be accepted provided that the one from whom those traditions are made is trustworthy. Imams of Hadith like Imam Bukhari and Imam Muslim etc. have accepted such traditions with few conditions. Ibn Salah writes:

And in the Sahiheen and others, they are among the books of the approved from the hadith, this is a lot of multiplication, like Qatada, al-Aamish, Hisham bin Bashir, and others, because al-Tadlis is not a lie, but it is a multiplication of the ambiguous words, the probable.

There are many traditions of this kind in Sahih and other authentic books, such as the traditions of Qatadah, Amish and Hisham bin Bashir, etc.

The following are the conditions imposed for the acceptance of Madlis traditions:

1. A Hadiths have been taken from them in the Sahih, whether they contain the clarity of Sama Hadith or not, as narrated by Salah al-Din Ala'i. Such as Imam Zahri, Ibrahim Nakhai, Sufyan Thori, Sufyan Ibn Ainiyya) etc.

2. If a Madlis narrator narrates from a reliable narrator, his narration will be acceptable even if his "narrations are not among the Saheeh. As Imam Shafi'i has said:

La Naqbul min Yadlus hadith til he says in it Hadithni or I have heard it. (Shafi'i, Muhammad bin Idrees 2015)

3. The hadith which is narrated by Madalus with Anana, then such a tradition will be transmitted on the transmitted tradition. Ibn Salah writes.

And that Marwah al-Mudlis is a word that is possible, but it does not show the hearing and the connection, the ruling of the messenger.

Khatib Baghdadi also writes with the same opinion:

And the news of al-Mudlis is popular because at the end of the Umrah they will be messengers.

4. In the same way, if there is a Madlis tradition in which the Anana is supported by other evidences and related traditions, then such a tradition is also valid.

According to the majority of jurists, there is a suspicion similar to transmission in tadlis, lest he has left a raadi in between, and just as transmission does not lead to slander in the narrator, in the same way, according to the public, tadlis does not make the hadith impugned.

The order of the narrator

Scholars of inquiry and revision are in agreement that the narrator's hadith is not absolute, so his tradition will not be rejected simply because of tadlis. According to Ibn Salah, tadlis is not a lie, but an example of deception with possible words.

"This is because Al-Tadlis is not a lie and it is a multiplication of Al-Iham with the possible word.

According to Hafiz Ibn Hajar Asqalani, it is not permissible to call Madlis tradition a lie. (Ibn Hajar 2010)

Imam Shafi'i says that if we get to know the tadlis of the narrator, then the hidden thing in his hadith becomes clear to us, and this concealment (tadlis) is not considered a lie if we reject the tradition of this madhlis.

"And I have known her twice, she has lost her faith in her tradition, and she does not want to deny her hadeeth by lying."

Allama Ibn Salah has exaggerated Imam Shuba's statement about Tadlis.

This is from the division of excess, which is related to excesses in al-Zajr and al-Tanfir.

Interrogation of imams and modification and tadlis of Imam Zuhri

(1) Imam al-Zahbi has said in "Mizan al-Itidal":

Kan Yadals fi al-Nader.

He used to do tadlis sometimes.

(2) Ibn al-Ajmi al-Shafi'i has said in his book al-Tabin La Sama al-Mudlasin:

Muhammad bin Shihab al-Zahri, Imam al-Alam al-Mushwar, famous for his stature before the Imams.

Muhammad bin Shahab Zahri is a famous scholar and imam. He is famous regarding Tadlees and the Imams have accepted his saying with "An".

(3) Hafiz Ibn Al-Shayli says in Fath al-Bari:

As he is short-tempered.

Because they were poorly equipped.

(4) Hafiz Abu Zariyah Iraqi says in Kitab al-Mudlasin:

Muhammad bin Muslim bin Ubaidullah bin Abdullah bin Shihab al-Zuhri, famous for his teachings, and the leader of the Imams. (Abu Zara'a Iraqi 2007)

Muhammad bin Muslim bin Ubaidullah bin Abdullah bin Shihab Zuhri is famous in Tadlees and the imams have accepted his word. (Hakim, Abu Abdullah Muhammad bin Abdullah Nisha Puri 2003)

(5) Allama Suyuti has said in Asma al-Mudlasin under the mention of Ibn Shihab Zuhri:

Famous Baltdalis.

He is famous in Tidalis.

(1) Allama Salah al-Din Alai has counted Imam Zuhri as one of the scholars of the second class. He writes that the second class includes those traditions whose tadlees are related to the hadith of the imams of hadith, and the imams of hadith have transmitted the hadiths from them in the sahiheen. have been copied in which, even if there is no clearness of hearing, and the reason for the imams taking hadiths from the second class is their Imamate, or their lack of tadlees, or the fact that they do tadlees with a reliable narrator, such as Zuhari Sulaiman Amish, Ibrahim Nakhai et al., write:

And the second two: from those who are likely to be the Imams, Tadlees and Kharjwala in the Sahih, and he did not say it by hearing.

The reality of Imam Zuhri's tadlees

In the past, as much as the sayings of the imams of interrogation and revision about the tadlees of Imam Zuhri were copied in the books of interrogation and revision. Studying the sayings and detailed discussions mentioned by these imams reveals three things about Imam Zuhri's tadlees.

(1) All those imams who are considered to be moderate in cross-examination, such as Hafiz al-Zahbi, Imam Ala'i, and Halabi, etc., have considered Imam Zuhri as Qalil al-Tadlees. Along with this, it has been quoted from several books that the predecessors of the imams have accepted the saying of Imam Zahri as "tradition".

The Arab researcher Sulaiman Ubayd al-Hazmi in his paper Imam al-Zuhri al-Muhadith and Nasir bin Ahmad al-Fahd in his paper "Manhaj al-Mutaqdeen fi al-Tadilis" have taken the position based on different evidences that the tadlees attributed to Imam Zuhri is not the special tadlees that is It is well-known, rather,

it refers to transmission, that is, Imam Zuhri's Madlis traditions in the Mursal, on which the detailed text has been passed under Mursalat Zehri.

Sulaiman Obaid al-Hazmi writes:

I did not mention the type of al-Tadlis that Imam al-Zuhri used to do with these types of al-Tadlis, and there are very large differences between them, and the scholars of al-Tadlis al-Zuhri were of the type of transmission.

Nasir bin Ahmad al-Fahd says:

And what appears to them is the intention of transmission, not al-Tadlis with the special meaning of the late ones, or the absolute intention of the description of the tadlis, not al-Qadih, because it sometimes falls on me, because the tadlis in its special meaning is very little compared to the totality of his narrations.

The tadlis that is being mentioned here is actually a type of sending. This is explained by Khatib al-Baghdadi in "Al-Kafayat fi 'Ilm al-Rawaiya" as follows.

The transmission of the hadeeth which the narrator did not hear from him, he narrated it, on the one hand, he heard it from him, and he corrected the statement on that, even if he did not hear it from the sheikh who transmitted it from him, then he revealed it to Sarr in his statement as a transmission of the hadith that was not transmitted, because the transmission of the hadeeth is not with them from the messenger. There is no listener who did not hear from him, and he did not meet someone who did not meet him, except for those who did not mention him. Scholars from Aarsal al-Hadith and Dhimwa from Dilsa.

(3) In the books of scholars, it is also mentioned that tadlis was not known among the people of Hijaz and Haramin, while Ibn Shihab Zuhri is among the people of Medina, the famous tadlis was often published among the people of Kufa and the people of Basra. It is also a proof that Imam Zuhri's tadlis should be taken in the meaning of sending instead of taking it in the order of well-known tadlis as mentioned.

Imam Hakim says:

Among the people of Hijaz, Al-Harameen, Egypt, and Awali, the people of Khorasan and the mountains of Isbahan do not have al-Tadlis from their religion.

Arab researcher Nasir bin Ahmad al-Fahd writes:

"And he is from the people of Al-Madinah and the people of Al-Madinah do not know in Al-Madinah."

And he (Imam Zuhri) was from the people of Madinah and tadlis was not known in Madinah.

Conclusion Discussion:

The following are some of the results of Imam Zuhri's detailed speech on Tadlis, its rules and types, and according to the Muhadditheen.

1. Madlis traditions are not absolutely rejected. Such traditions have also been copied in Sahih books with some conditions.
2. According to the majority of imams and jurists, discrediting the hadith is not obligatory, nor is it always the same as falsehood. As the objectors understood, the imams who have spoken strongly about it are based on exaggeration.
3. Most of the moderate imams of Jharh and al-Tawdhura consider Imam Zuhri to be Qalil al-Tadilis.
4. According to many scholars, the tadlis of Imam Zuhri is not a rebuke to tadlis, but a type of transmission.
5. The majority of the Imams of Muhaddith, even those Imams who called Imam Zuhri famous for tadlis or those imams who used the harshest words about tadlis, any one of them rejected Imam Zuhri because of tadlis. Didn't stop.
6. Because of the falsification of hadith, such as the great imams such as Ayyub al-Najjar, Ayyub bin Najjar, Ali bin Umar Dar Qutni, Imam Muslim, Imam Malik, Yahya bin Saeed Ibrahim Nakhai, Sufyan al-Thawri and Sufyan bin Aayna were slandered and accused of lying. No, and in the same way, Imam Zahri is also innocent of this accusation and because of this, his justice and integrity are not undermined.

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