

RAINWATER REMEDY

Written by Administrator

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RASULULLAH'S RAINWATER REMEDY

A MAULANA'S REFUTATION AND OUR BRIEF RESPONSE

(OUR DETAILED RESPONSE SHALL FOLLOW IN □ BOOK FORM, INSHA-ALLAH)

In refutation of a Hadith pertaining to treatment for sicknesses with [rainwater](#) and Qur'aanic recitation, respected Maulana Muhammad Abasoomar of Durban, in an article captioned: *A lengthy unreliable Hadith on cure with rain water*, presents the following arguments for his conclusion of the Hadith in question being a fabrication.

- (a) The Hadith appears in the "non primary" kitaabs, *Jami'ul Usool* and *Jam'ul Fawaidh*.
- (b) Both these sources do not mention the chain for this narration.
- (c) They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".
- (d) Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.
- (e) Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."

- (f) The chain of this narration is yet to be located.

- (g) The Hadith has **exaggerations** which are usually found in fabricated Hadiths.

- (h) The popular reliable Hadith sources have no mention of this Hadith.

- (i) There is a real chance of the Hadith being a fabrication.

Every one of the aforementioned arguments is spurious. The respected Maulana's research on this issue is extremely defective. Due to this deficiency he has committed the very serious error of categorizing this **Saheeh** Hadith a 'fabrication (*Maudhoo*)'.

While our detailed response shall, Insha-Allah, be published in book form, we content ourselves here with brief answers to the list of spurious arguments posited by the respected Maulana Sahib.

First argument

(a) *The Hadith appears in the "non primary" kitaabs, Jami'ul Usool and Jam'ul Fawaidh.*

The appearance of a Hadith in a non primary source is not a principle for classifying a Hadith to be a fabrication. Numerous non primary Hadith kutub are of the highest standard of authenticity and reliability. Kutub other than the *Sihah Sittah* (Bukhaari, Muslim, Abu Dawood, Tirmizi, Nasaai' and Muwatta Maalik, and according to some, Ibn Maajah)

The two kitaabs mentioned by the respected Maulana Sahib are laden with the Ahaadith of these Six kitaabs collectively called *Usool*.

Second argument

(b) *Both these sources do not mention the chain for this narration.*

Truncation (i.e. the Hadith minus its *Isnaad*) is never grounds for classifying a Hadith as *Maudhoo'* (*fabricated*).

Thousands of Ahaadith of the *Sihah Sittah* compiled by Imaam Razeen and many other Muhadditheen in their kutub are all truncated. It is indeed moronic to aver that a Hadith is *Maudhoo'*

simply because the *Isnaad*

is not mentioned. The practice of the Fuqaha and the later Muhadditheen was to truncate

Hadith narrations since they had no need for the *Isnaad*. The issue of Chains had already been finalized by the early Muhadditheen and the Aimmah-e-Mujtahideen.

Third argument

(c) They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".

The respected Maulana Sahib, due to the deficiency of his research has grossly failed to understand the rank of Al-Imaam, Al-Muhaddith Allaamah Razeen Bin Muawiyah Al-Abdari. Imaam Razeen was among the prominent Akaabir Mukharrijeen and among the Aimmah Muhadditheen. When an Authority of this calibre cites a Hadith without deprecating and criticizing it, it confirms the authenticity of the Hadith. Insha-Allah, our detailed Response will adequately show the extremely lofty pedestal which Imaam Razeen occupies in the firmament of Hadith and Fiqh. It is essential to understand that Imaam Razeen was not just any Zaid, Bakr, Tom, Dick and Harry.

If all the Ulama of this age are shoved into Imaam Razeen's kurtah pocket, there will be ample space for several more such groups to be squeezed in.

Fourth argument

(d) Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.

The inability of latter-day Muhadditheen to locate some narrations cited by Imaam Razeen, may not be used as an argument to classify a Hadith as being fabricated. It is exceptionally grave to brand a Hadith of Rasulullah (sallallahu alayhi wasallam) '*Maudhoo*' just because some Muhadditheen who appeared on the scene 6, 7, 8 and 9 centuries after Nabi-e-Kareem (sallallahu alayhi wasallam), had failed to corroborate with other sources some of the Ahaadith cited by Imaam Razeen. The spuriousness of this flimsy argument should be quite obvious.

Fifth argument

(e) Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."

Allamah Zahbi's criticism is apodallic and eristic. Having failed to present even a single rational argument for refuting the Hadith narrations of Imaam Razeen, Zahbi conceded that Imaam Razeen was *Al-Imaam Al-Muhaddith Ash-Shaheer*.

Furthermore, Zahbi did not claim that the 'Rainwater Hadith' is a fabrication. He had not even made reference to it. His statement refers to "some" allegedly "very unreliable narrations". Nowhere does he say that the specific Hadith under discussion is a fabrication. The only one who has classified it a 'fabrication', is the respected Maulana Sahib.

It is also necessary to say that Zahbi's notion of some of Imaam Razeen's narrations being "unreliable" is a subjective conclusion. He advances no rational argument for his contention. There is no reason why we should opt for the *taqleed* of Zahbi when an illustrious Muhaddith of the calibre of Imaam Razeen who appeared more than two centuries before Zahbi, had accepted the Hadith to be *Saheeh*. Zahbi's criticism has been dismissed by great Authorities. We shall, elaborate more in our detailed Response, Insha-Allah.

Sixth argument

(f) The chain of this narration is yet to be located.

Inability of locating the Chain of a Hadith cited and accepted by an illustrious Imaam of Hadith is not valid ground for rejecting the Hadith as a 'fabrication'. Yes, if some grave-worshipper or a man belonging to the Ahl-e-Bid'ah cites a narration for which there is no substantiation in the Kutub of Hadith, then there will be justification for dismissing the Hadith without branding it a fabrication. If the narration is in conflict with the Shariah, it will only then be labelled a fabrication. But, if it pertains to the sphere of *Fadhaa-il*, it shall not necessarily be lambasted unless it has been made a basis for bid'ah.

Imaam Razeen who is a senior Authority of Hadith is in fact the *Sanad*. In his own right, he is the Chain of Narration establishing the authenticity of the Hadith. There is no need to dwell beyond this illustrious Imaam of Hadith in search of a Chain. More in our detailed Response, Insha-Allah.

Seventh argument

(g) *The Hadith has **exaggerations** which are usually found in fabricated Hadiths.*

The respected Maulana Sahib has not enumerated the "exaggerations" in this specific Hadith. If he presents these, we shall, Insha-Allah, tackle the issue.

Eighth argument

(h) *The popular reliable Hadith sources have no mention of this Hadith.*

There is no principle which labels a Hadith *Maudhoo'* merely because it does not appear in the *Sihaah Sittah*. 90% or more of the *Ahaadith* do not appear in the six popular Hadith books. Besides the Six, there are many other popular Hadith kutub among which are *Jaami'ul Usool*, *Jam'ul Fawaid*, Imaam Razeen's *Tajreedu s Sihaah*, and many more. As far as popularity is concerned, Imaam Razeen's *Kitaab* is extremely popular.

Acknowledging the popularity of Imaam Razeen's *Kitaab*, even the critique Zahbi says: "*He stayed in Makkah for an age where he heard Bukhaari from Eesa Bin Tharr Al-Harawi, and Muslim from Al-Hasan At-Tabari. He has a popular book in which he has compiled the Six Kutub.*"

Ibn Razeen's *Tajreedus Sihaah*, and Ibn Atheer's *Jaami'ul Usool* in which this particular Hadith is recorded, are extremely popular. These kutub are not obscure, lacking in status as the respected Maulana Sahib has attempted to convey. All of these kutub are reliable sources.

In fact, our respected Maulana Sahib, acknowledging the popularity of Imaam Razeen's *Tajreed us Sihaah*,

says:

"His book: 'Tajridus Sihah' is famous."

This should clinch the 'popularity' argument.

The ninth argument

(i) □□□ *There is a real chance of the Hadith being a fabrication.*

This is not a *daleel*. It is an arbitrary claim devoid of any basis. It is the baseless conclusion of the respected Maulana Sahib. Not a single valid argument has been advanced for this baseless contention. In fact, even Allamah Zahbi has not labelled the Rainwater Hadith a fabrication.

While he claims that some narrations of Imaam Razeen are "unreliable", he does not say that this particular Hadith or any other specific Hadith of Imaam Razeen is

Maudhoo'.

It is only the respected Maulana Abasoomar who has mustered up the courage to brand this *Saheeh*

Hadith of Rasulullah (sallallahu alayhi wasallam)

'fabricated'.

Should we briefly accept that "some" narrations in Imaam Razeen's most popular (*Mash-hoor*) Kitaab are "unreliable", what is the rational argument for claiming that the Rainwater Hadith is included among the

"some unreliable"

narrations."? There is not even an iota of

daleel

to substantiate this spurious claim.

In his conclusion, the Maulana Sahib says: *"In such a situation, **caution** demands that we abstain from spreading, sharing or publicizing this narration."*

Imaam Razeen and the illustrious Authors of

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Jaami'ul Usool, Jam'ul Fawaaifh, Taysirul Wusool, etc.

had a better understanding of the concept of "caution" regarding Hadith narration. They were great Authorities of Hadith, and they had deemed it appropriate and valid to include this Hadith in their highly authentic kutub. The conclusion of the respected Maulana Sahib is thus dismissed as utterly baseless.

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