The position of ahlul sunnah

The Quran is the speech of Allah, revelation to prophet Muhammad, as established through the chains of transmission from there eponymous reciters (Asim, Nafi etc) back to the prophet

The authentic Hadith are the divinely instructed sayings and actions of the prophet - preserved in Hadith books through chains of transmission back to the prophet

Both are revelation, the speech of Allah and the sayings and actions of the prophet that Allah instructed him to say and do.

This document is a response to the Hadith rejection of the Hadith rejectors in the below website. We are defending the authentic (Sahih) Hadith since they are the ones we believe to inform us of true information about the 7th century, not weak Hadith. So content in weak Hadith we are not going to be defending

https://www.quranvshadith.com/Hadith-Contradictions.html

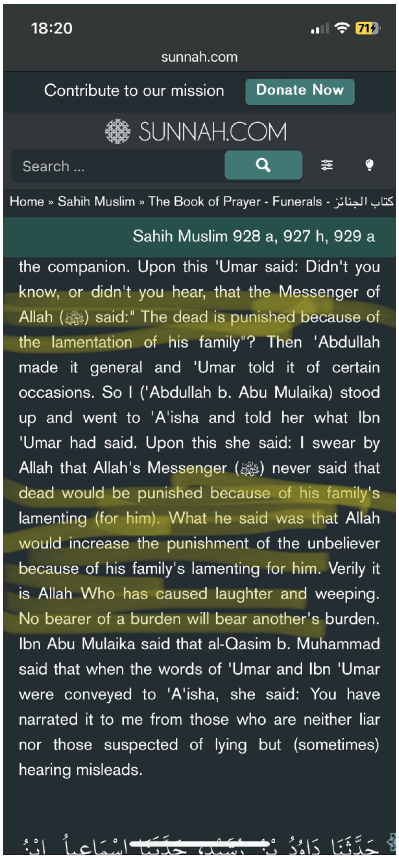
Contradiction - two opposing statements that cannot be true at the same time eg “I exist and do not exist at the same time”. Let’s see if contradiction is present between the Hadith and Quran, as the apostates claim

1* Argument: in Hadith the sins of Muslims on kitabi and they replace Muslims in hellfire. This contradicts Quran which says no bearer of burden bears burden of another

In Islam The sin of the Muslim is placed on the kitabis / the kitabis enter hellfire in absence of the Muslim

This is not the same as “bearing the burden of another”

In the evidence the kuffar Hadith rejectors brought, it contextualises what “bearing the burden of another” means. It is to be punished because of the deeds of others (Aisha was saying that a dead person being PUNISHED for the weeping of the living, contradicts the Quranic fact that the bearer of a burden will not bear someone else’s burden. Therefore bearing someone else’s burden means to be punished for someone else’s sins)



So when the sin of the Muslim goes on the kitabi / kitabi enters hellfire in place of the Muslim, Is the kitabi being punished for the sin of the Muslim? No. They are being punished for their own sins ie kufr of Rasoolullah and shirk with Allah. Therefore they are not bearing the burden of anyone beside themselves and no breach of the Quranic fact takes place

The Muslim was accountable for their own sin, And for some reason Allah forgave them for these sins and frees them from hellfire. The kitabi, who already is destined for hell for their own sins, is brought and put in the fire in absence of the Muslim. Think of it this way: 2 prison inmates are lined up about to be put in their respective cells. Inmate X was about to be put in cell number 1, but then the guard tells him he's not going in there and he can leave. Inmate b is put into cell number 1, In place of inmate X who didn't go in there.

Inmate b (kitabi) hasn't received anything he wasn't already going to receive ie imprisonment in a cell (hellfire). Therefore no burden of another (inmate A aka Muslim) has been put on inmate b because inmate b isn't punished for inmate a's actions

The sins of the Muslim goes onto this kitabi not because the kitabi is accountable/ to be punished for them, but because the kitabi is doomed for an eternity in hellfire for committing infinitely worse sins (kufr and shirk) and are being humiliated for it - by being discarded to the fire like the sins of the Muslims are discarded

Conclusion:
The meaning of bearing the burden of another is to be punished for someone else's sins. Kitabis are not being punished for someone else's sin but rather their own sin of kufr and shirk. At the same time, Kitabis have sins of Muslims piled on them as a humiliation for them. And they go into hellfire in the Muslims absence, as a relief and mercy from the perspective of the Muslim. Therefore no contradiction between Quran and Hadith takes place

Caveat
There are 4 direct transmitters from Abu Burdah for this Hadith

Of the 4:

1. Talḥah ibn Yaḥyā – "This is your ransom from the Fire."
2. Awn ibn ʿUtbah – "A Jew or Christian will enter the Fire in his place."
3. Saʿīd ibn Abī Burdah– Same wording as ʿAwn.

Only 1 transmitter differs:

4. Ghaylān ibn Jarīr – Adds: Allah will place their sins upon the Jews and Christians."

So, 3 out of the 4 direct transmitters from Abu Burdah do not mention the transfer of sins, while only Ghaylān ibn Jarīr includes that wording

2* Argument : Prophet tried to commit suicide in Hadith and therefore contradicts Quran which condemns suicide and condemns ingratitude

Let's presume the reports of suicide are true

The revelation prohibiting it had not come, just as the revelation of alcohol had not come and most of the rest of the Quran has not come. So engaging in these things would not be legislatively haram. So even though the act of suicide contradicts the legislation of the Quran now, the act of suicide would not have done so back at the time since it was not yet revealed. And thus the prophet doing the act of suicide at that time would have no negative effect on the status of the prophet as the embodiment of the Quran

There is therefore no contradiction.

But in reality, the part of the Hadith mentioning that the prophet hurled himself off of high places out of grief is a disconnected report, the narrator says "as we have heard that he intended several times to throw himself from the tops of high mountains" so we don't know who it is saying this and where it is from

3 Argument: the command to obey evil ruler in Hadith contradicts the command for Muslim rulers to be good and just!

Obey the ruler
The command to obey evil Muslim rulers does not contradict the command for Muslim rulers to be just. They complement each other;

The Muslim must be good and just, but even if he is not, you are to obey them. Because unity within the ummah prevents being devoured by kuffar outsiders. A deviant Muslim leader is better than kuffar imperialism

Seems these inbred Hadith rejectors need to learn basic logic so they don't misidentify what a contradiction is. Let's help the inbreds: a contradiction is having 2 statements that cannot be true at the same time eg "I don't believe I can rely on that which is transmitted by men" and "I believe I can rely on the Quran which is transmitted by men"

4 Argument: in Hadith the prophet says dead people in a well can hear but not respond. Contradicts Quran which says you can't make the dead hear

The dead can hear bi ithnillah
The Quran says you (prophet or humans or jinn, recipients of His Quran) can not make the dead hear, because they can't. Only Allah can. So if the dead can hear, that doesn't contradict Allah saying that created beings can't make the dead hear

literally in Quran 35:22 (the evidence THEY brought) Allah says Allah causes whom He wills to hear and that WE can't make those in their graves hear. This isn't a negation of the dead being made to hear, by no stretch of the imagination

The Hadith isn't the prophet saying the dead always hear at all times, but these in particular. But even if he was, that would still be bi ithnillah

5 Argument: Prophet had sihr done on him so was bewitched in Hadith. Contradicts the Quran's rejection of allegations from Quraysh (that he has this Quran because he was bewitched) - because he was in fact bewitched

The prophet was accused by quraysh of being bewitched on account of the Quran that he brought ie they explained the phenomena of the Quran by saying the one reciting it (prophet) was bewitched. So when people accused him of being bewitched on account of the Quran, it is false. The Quran is not a product of someone bewitched, it is the speech of Allah revealed to someone inspired. And the Quran rejects these accusations

The Quran does not reject the fact that people and prophets can be bewitched by magicians in and of itself.

So the prophet being bewitched doesn't then mean the Quraysh were correct in thinking the Quran came as a result of bewitched speech (which contradicts the Quran which says he isn't bewitched), because the bewitchment that the prophet underwent was not the explanation behind the Quran. Thus there is no contradiction between the Quran clearing the prophet of the charge of having the Quran as a result of bewitchment, and him being bewitched separate from Quran revelation

“Quraysh you’re wrong for saying he’s bewitched to explain the origin of the Quran. The prophet was bewitched separate from Quran revelation”

6 Argument: abrogated Quran mentioned in Hadith, contradicts preservation of Quran promised by Allah

Expanding the argument

Abrogated verses are still Quran since there are verses in Quran that are abrogated in their meaning that are still recited in the Quran so are still Quran (verse giving humans discretion in proportions of inheritance but they were later fixed proportions)

Quran 2:180 “Prescribed for you when death approaches any of you, if he leaves wealth, that he should make a bequest to parents and near relatives in a fair manner. This is a duty upon the righteous.”

Quran 4:11 (it replaces and abrogates the above verse, while both are Quran)
Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one’s estate. And if there is only one, for her is half. And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents and your children – you know not which of them are nearest to you in benefit. [This is] an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

So if abrogated verses don’t become non Quran then the verses abrogated in recitation are verses of Quran not preserved because they are not in the Quran (verses we don’t recite but are still true in meaning eg “if son of Adam had a valley of gold he would want two” – paraphrased bukhari 6439). And verses abrogated in recitation and meaning together (neither to be followed nor are they recited) are not preserved yet still Quran. Therefore Quran is not preserved because aspects of it are not recited

Correction

There are categories of Quran that are allowed to be unpreserved and left behind unrecited. This is according to the Quran itself

Quran 2:106:
If We ever abrogate a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything?

Preservation of Quran in Islam means having a minimum of 1 qiraat ie 1 sequence of selected variants (where variants apply eg “Malik”/“maalik”) from start to finish of the Quran. It can’t mean preservation of abrogated verses from a Quranic lens since the Quran acknowledges abrogated verses are unpreserved ie not recited or remembered

-Ahruf (variant recitations of Quran) are legitimate Quran that you can keep or discard despite them being Quran - according to the revelation and as practiced by the salaf ie uthman keeping some variants and discarding others

(for full breakdown of the concept of ahruf, you must see ENTRY 2e of the compendium with Askin. I highly recommend)

Bukhari 4992
…Allah's Messenger (ﷺ) then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).

Abu dawud 1477
Ubayy b. Ka'b reported:
The Prophet (ﷺ) said: "Ubayy, I was asked to recite the Qur'an and I was asked: 'In one mode or two modes?' The angel that accompanied me said: 'Say, in two modes', I said: 'In two modes', I was asked again: 'In two or three modes'. The matter reached up to seven modes. **He then said: 'Each mode is sufficiently health-giving, whether you utter 'all-hearing and all-knowing' or instead 'all-powerful and all-wise'.** This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment."

In the same way that this legitimate Quran (some ahruf) can be discarded and unrecited without affecting the Quranic definition of preservation, so too can Quran verses abrogated in both meaning and recitation together be discarded without affecting Quranic definition of

preservation. And so can Quran verses abrogated in recitation alone be discarded without affecting Quranic definition of preservation.

-We do not say that every recitation of Quran is preserved since Allah allowed us to leave so many variants behind, but we say that preservation to Allah is having 1 qiraat (1 reading of Quran) retained, and the other qiraat are extra and expounding the meaning.

So the claim that abrogation negates preservation is wrong, since preservation from a Quranic paradigm is the existence of at least 1 qiraat, not the existence of all abrogated verses.

Linguistically you can say that there are aspects to the quran not preserved

There are revealed passages that Allah did not intend to remain in the recited Quran (some ahruf, abrogated verses) since the denotation of preservation is merely that something is retained or kept and these Quranic aspects are not kept (which is intentional islamcially and without an issue, we preserve what Allah wanted us to preserve which isn't everything, as demonstrated above). But as explained, this is not the sense of preservation that the quran refers to, the Quran says Allah revealed the book and will preserve it, referring to retaining at least 1 reading of it (qiraat) not all of them (since the prophet said the ahruf can be picked between ie recited or unrecited). And since Allah did not intend abrogated verses to be preserved since He says He makes people forget them, the existence of abrogated verses don't negate the Quranic definition of preservation

So there is no contradiction

7 Argument: hell isn't even ignited right now according to Quran. This contradicts the idea in Hadith that hellfire's heat right now impacts the weather on earth.

The Arabic word "su'irat" means to intensify something. The use of it when describing hellfire does not necessitate that the hell was unlit prior to "su'irat"

So hellfire being intensified on judgement day doesn't negate it being ablaze right now. Ablaze and Ready for you and the other spiritual bastards if they die upon rejection of revelation ie sayings of the prophet

Contradicts science? Then the use of shooting stars as missiles for jinn mentioned in Quran is also contradictory to science. Low iq atheist kuffar, in reality these things (hell impacting weather) is a mechanism behind earth's heating. We are informed that a reason for hot days is hellfire, not just atmospheric changes. Just as shooting starts aren't just space debris being flung around the place but also precise missiles

8 Argument: prophet doesn't know what will happen to himself or others according to Quran, nor does he know how he was received by his companions - but this contradicts Hadith that say the Prophet knows some of who are going to jannah

In the Quran it promises some of the companions paradise, so the prophet no doubt knows that some of his followers received the prophet well. But the reason he says he doesn't know about how he was received (5:109) is because his knowledge is limited in scope, and Allah is greater in knowledge

So this establishes the point that the prophet can have knowledge of how he was received by some, but insufficient knowledge to be able to claim he knows how he was received as a whole. Which is why he rejects having knowledge on judgment day. For instance some people who met the prophet became Kuffar/deviants after the prophet passed to the next realm (the one who khalid ibn walid killed) by allying with false prophets against their enemies and revelation zakat (which is revelation).

It means that the prophet can know specific individuals' fates while still generally not knowing how he was received, without there being contradiction

The prophet doesn't know what will happen with anyone (46:9), not even those promised jannah in the Quran (9:100-111), this is due to having limited knowledge: How Allah will treat treat individuals promised jannah between their death and the point at which they enter jannah is unknown. And that lack of knowledge is what is referred to when the prophet pleads ignorance to what "will happen" to people

So there is no contradiction - because the prophet knows some of what will happen to some people, so subsequently doesn't know "what will happen" to people as a general fact.

This supposed contradiction can be posed at the Quran, based on the kuffar Hadith rejector's construal:

Allah promises certain people paradise and the Muslim community know it as does the prophet - yet prophet says he doesn't know what will happen to anyone ! Contradiction!

Low iq

9 Argument: following majority of mankind leads to loss according to Quran, but it contradicts the fact we're told to stick to the majority in Hadith

The Quran condemns following the majority because the majority are ignorant and misguided. But what about following the majority, from among those who Allah legitimises? Would that entail a contradiction? No. The issue is following a majority who are in ignorance, not a majority who hold tawheed

The companions are the best people raised up from humanity according to Quran. So following the majority from them is not like following the rest of mankind who are:
A) non Muslim
B) not the best people raised from humanity

So we are justified in accepting the jama'ah of Sahaba

And we are justified in accepting the jama'ah of the salaf (3 generations mentioned in Hadith that you brought) because they are the best of human generations so once again it is not like taking any mere majority.

10 Argument: Quran commands good treatment of women and it contradicts Hadith that allow beating ie bad treatment

We reject the Hadith rejector's reinterpretation of the Quran's allowance of beating women. We know the Quran allows a striking (we qualify the kind of striking just as Rasoolullah did - a striking without causing harm. So no pain, no mark)

This doesn't contradict the command for good treatment of women, to suggest so falsely presupposes that the discipline Allah prescribed (striking women) is a bad thing. It isn't, the discipline is part of the treatment to achieve and uphold goodness.

It's like saying "be good to people under your command!" therefore means that applying shariah punishment (lashing stoning etc) is a bad thing that contradicts the command for goodness because beating is bad. Rather, good treatment is not contradicted by punishment when said punishment is sanctioned by Allah to achieve and uphold goodness. Be it beating or stoning

Misc
Beating was forbidden at one point in time and then became permitted later, and that permission was open ended even though misused and misapplied (harsh beating). And the prophet condemned this

Hadith of man not asked why he beats wife pertains to the beating in accordance with the shariah - one that is without harm and pain. The man is not asked about why he administered this beating

And the prophet striking Aisha's chest wasn't a beating, it is the prophet's method of relating a teaching to men and women. He did the same thing with Abu dharr when informing him about the matter of leadership. And since Aisha reports the prophet never beat her, it makes no sense to understand this as a beating

11 Argument: Women created from rib in Hadith and it contradicts Quran where it says all humanity came from a single soul

All of humanity did come from a single soul - Adam. But this is for human souls - Adam's backbone was rubbed and human souls were then extracted

As for the body, this was through the rib of adam. And since it is not saying that the female soul came from the rib, but only the body, this doesn't contradict the statement that all humanity came from a single soul ie adam

12: Men forbidden to wear gold or silk = Bukhari 1239 ≠ Quran 3:14,16:116 ,7:32

A: This is not a contradiction because none of the verses cited explicitly permit men to wear gold or silk.

Quran 3:14 merely describes human desires such as wealth, gold, and worldly attractions. Describing something people desire does not automatically make it lawful.

Quran 7:32 speaks generally about adornment and blessings Allah provided, especially when going to the mosque, but it never specifically says men are allowed to wear silk or gold. A general allowance can still have specific restrictions elsewhere, and the Prophet صلى الله عليه وسلم has the authority to clarify and specify such matters.

As for Quran 16:116, it is irrelevant here. The verse condemns people who invent halal and haram from their own desires, while the Prophet صلى الله عليه وسلم legislates through revelation, not personal opinion.

Their argument fails because they didn't demonstrate two contradictory propositions. They would first need to prove the Quran explicitly permits men to wear gold and silk, which they failed to do.

13) Donkey meat prohibited (madhabs add that it only refers to domesticated donkeys) Bukhari 4219. Ibn Majah 3367 ≠ Quran 2:173, 6:19 ,5:3

A: This is not a contradiction because the Quran never explicitly allows or forbids domestic donkey meat. The verses in Quran 2:173, 5:3, and 6:145

only mention some prohibited foods, but they never say that nothing else can ever be prohibited later through the Prophet

The stronger argument they can try to use is Ibn Majah 3367 where the Prophet صلى الله عليه وسلم said: “What Allah forbade in His Book is forbidden, and what He remained silent about is pardoned.” But even this does not contradict Bukhari 4219.

First, the hadith in Ibn Majah mentions wild donkey, not domestic donkey. Wild donkey meat was generally considered permissible. Second, Allah remaining “silent” on something does not mean the Prophet صلى الله عليه وسلم cannot later clarify its ruling through revelation and Sunnah.
￼
￼So at best, they are arguing against the authority of the Sunnah (which fails since the Quran legitimises the prophet’s rulings which are his sunnsh which we find in the sunnah, and tells us to obey him and Allah. See entry on Hadith rejection) — not proving a contradiction between the Quran and hadith.

14) Kill non-believers based on their beliefs and apostates Bukhari 3017, 6922, 6923. Muslim 1676a ≠ Quran 3:86, 18:29, 4:137, 2:256, 10:99

A:: This is not a contradiction.
A contradiction requires two opposing statements, such as:
● Apostates must never be punished.
● Apostates must be punished.

But none of the Quranic verses cited state that apostates can never be punished.
Quran 2:256 says there is no compulsion in religion and this pertains to non Muslims as shown by the context when the same very verse refers to “whoever renounces false gods…”. Non Muslims can’t be forced to become Muslim or denounce false gods. It does not pertain to Muslims, who the death penalty applies for.

Furthermore, it does not discuss the legal ruling of someone who voluntarily becomes Muslim and later leaves Islam.

Quran 10:99 is about genuine belief in the heart. Allah says that if He had willed, everyone would have believed, so faith cannot be forced into people's

hearts. A person can remain an unbeliever regardless of any worldly consequence. Therefore, the verse is not discussing the existence or non-existence of legal penalties for apostasy.
Quran 3:86 and 4:137 mention Allah's judgment of apostates, but mentioning punishment in the Hereafter does not logically exclude punishment in this life. Therefore, the Quran never explicitly says, "Apostates cannot be punished." Since that proposition is missing, no contradiction has been demonstrated between the Quran and the hadith.

15: Prophet can rescue some in the fire of hell. Bukhari 6566 ≠ Quran 39:19

A: This is not a contradiction.
The prophet cannot save people from their appointed term in hell. The prophet can save people after they have served their appointed term in hell, as a mercy for the hell dwellers. Despite the fact that it would be just for Allah to punish them for even longer in hell

Quran 39:19 is talking about people whose punishment in Hell has already been decreed by Allah. The verse says the Prophet صلى الله عليه وسلم cannot independently save such people
.
The hadith is talking about a different group who are taken out of the Fire through intercession. Even then, the Prophet صلى الله عليه وسلم is not saving them on his own. The intercession only happens by Allah's permission and will.
So in both cases, Allah is the one who saves or punishes. The hadith does not contradict the Quran because it does not claim the Prophet can rescue people from Hell independently of Allah.

16: Angels do not enter a home with a dog, or go away when you have sex or go to the toilet. Bukhari 3225, Tirmidhi 2800, Nasa'i 262 ≠ Quran 50:17, 82:10-12

A: This is not a contradiction because it conflates different categories of angels
.
The Quran already describes angels with different roles: some record deeds, some take souls, some guard people, some are around Allah throne, and others have different tasks. Therefore, we cannot assume every verse and hadith is speaking about the same angels.

Quran 50:17 and 82:10-12 are speaking about the recording angels. The hadith about dogs, toilets, and intimacy never says the recording angels leave.

Rather, it is understood it to refer to the angels of mercy. To be a contradiction, the texts would need to say either:
● All angels always remain present, and all angels leave; or
● The same category of angels always remain present, and that same category leaves. But neither the Quran nor the hadith makes those claims. The contradiction only exists if you assume both texts are talking about the same angels, and that assumption was never proven.

17: Dog's saliva ceremonially impure. Muslim 280a ≠ Quran 5:4. Also not accepted by Imam Malik (considered one of the greatest hadith scholars of all time). His reasoning was based on The Quran. He is well known for not accepting hadith despite them having pristine isnad/chain.

A: This is not a contradiction.

Quran 5:4 says that game caught by trained hunting dogs is lawful to eat. It does not say that a dog's saliva is pure.

The hadith is talking about a different issue: the cleanliness of a vessel after a dog drinks from it.

So you have impure saliva on your catch, which you will cook and remove impurities therefrom

To have a contradiction, the Quran would need to say, "A dog's saliva is pure," while the hadith says it is impure. But the Quran never makes that claim.

As for Imam Malik, a scholar disagreeing on how to interpret the evidence does not create a contradiction between the Quran and the hadith.

18: Prophet touched a woman after being refused by her. Bukhari 5255 ≠ Quran 33:21

A: This is not a contradiction.

Quran 33:21 says the Prophet صلى الله عليه وسلم is an excellent example. Nothing in Bukhari 5255 contradicts that.

In fact, the hadith shows good character. The Prophet صلى الله عليه وسلم had already married Umaymah bint al-Nu'man. When he approached her, she said, "I seek refuge in Allah from you." Instead of forcing the marriage or becoming angry, he immediately respected her wishes and replied, "You have sought refuge with the Greatest."
He then told her to return to her family and even gave her provisions and gifts before she left.

The hadith does not describe coercion. It describes a man who respected her decision, ended the marriage arrangement, treated her kindly, and sent her home with support.

To prove a contradiction, they would need to show that the hadith contains behavior that contradicts the Prophet being a good example. But the narration actually demonstrates mercy, respect, and generosity, so the contradiction claim fails.

The touch was one without sexual intent, of his own wife, not the definition of touch with connotations of sexual activity that the Hadith rejecting pajeet spiritual bastard child tried to suggest. May Allah descalp you and your community, with angels of mockery encircling and chanting “we have touched **you**, though **you** refused!”

19: Prophet insults his wife = Muslim 1211ag. Bukhari 6050 ≠ Quran 49:11 ,33:21

A: This is not a contradiction.

First, Bukhari 6050 does not even involve the Prophet صلى الله عليه وسلم insulting or cursing someone. It was Abu Dharr who insulted a man, and the Prophet صلى الله عليه وسلم corrected him. So citing this hadith shows either laziness or incompetence.

As for Muslim 1211a, the phrase "Aqra Halqa" was a common Arabic expression and not a literal curse, similar to saying "Oh no!" or "Good grief!" in English. It was an idiom, not an insult.

The context also matters. The Prophet صلى الله عليه وسلم was leading over 100,000 pilgrims during Hajj. When he thought Safiyyah had not completed a

required ritual, he became concerned because the entire caravan would have to remain behind. The moment he learned she had already completed the ritual, his concern immediately disappeared and he authorized the departure.

So the hadith does not show the Prophet صلى الله عليه وسلم insulting his wife. It shows a brief moment of concern expressed through a common Arabic idiom during a major logistical situation. No contradiction with Quran 33:21 or 49:11 has been demonstrated.

20: God's throne shook at death of Sa'd ibn Mu'adh . Bukhari 3803 ≠ Quran 17:111 ,35:15 ,29:6

A: This is not a contradiction.

The Quran says Allah is free of need and does not depend on His creation. The hadith never says Allah needed Sa'd ibn Mu'adh or benefited from him.

It simply says the Throne shook at his death as a sign of his honor and status. A reaction of the Throne does not imply that Allah is dependent on anyone.

To have a contradiction, the hadith would need to say Allah was in need of Sa'd, but it never makes that claim.

21: Eve betrayed Adam = Bukhari 3330 ≠ Quran 2:35-36, 7:20-23, 20:120-121

A: This is not a contradiction.

The Quran says both Adam and Eve were deceived by Satan and both ate from the tree. The hadith does not deny that.

The hadith does not say Eve alone sinned, nor does it say Adam was innocent. Adam still made his own choice and is responsible for his own actions

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Classical scholars such as Ibn Hajar in Fath al-Bari explained that Eve's "betrayal" was not adultery or disbelief. Rather, it refers to her involvement in the incident of the tree and becoming a cause in what led to Adam's mistake.

To have a contradiction, the hadith would need to say that Eve alone was responsible and Adam did nothing wrong. But it never says that.

So both the Quran and the hadith agree that Adam and Eve were involved in the sin. Therefore, there is no contradiction.

22: Adam (face) created in God's image = Muslim 2612e ≠ Quran 42:11, 112:4

A: This is not a contradiction.

It isn't to say that Adam looks like Allah, rather, Adam has attributes that Allah has [Eyes, a Face, Hands, a Foot, in meaning but not their howness] and subsequently was made in His image. Just as the humans entering paradise will have an image like the moon, that isn't to say they actually look like the moon, but because they share an attribute with the moon [glistening] they are comparable. While Allah is still unlike His creation in reality because His self is different to anything created. For details, see the entry on ahlul sunnah aqeedah

The argument assumes that "created in His image" means Adam physically resembles Allah. But the hadith never says that.

The Quran clearly says that nothing resembles Allah (42:11) and there is none comparable to Him (112:4). Therefore, any interpretation that implies physical resemblance is false.

Many scholars understood the hadith in other ways, such as Adam being created directly by Allah or and possessing qualities like knowledge and speech in a human manner without resembling Allah.

Also, many narrations simply say, "Do not strike the face," without mentioning the phrase about the image. This shows the main point is honoring the human face, not teaching that humans resemble Allah.

Therefore, no contradiction has been demonstrated

23 argument; Quran disallows bad treatment but contradicts Hadith that allow beating slaves. Also Hadith prohibit beating slaves

Slaves are not to be beaten without an actual offence. The Hadith used by the kuffar (Muslim 1657b) mentions that a beating without a serious offence is not allowed. And the Quran commands good treatment, this is not contradicted by beating a slave for a serious offence. Because in administering punishment there is obedience to Allah the restoration of good and fairness. And subsequently there is no contradiction

24 Argument: Hadith order of ablution differs from Quran order of ablution

The Quran doesn't give the order of ablution, it tells you what to wash and not the order to wash in. Therefore no contradiction. The Hadith include the washing of all the parts the Quran instructs to be washed

25 argument; Hadith have many non Quranic signs (miracles) that the prophet does, which contradicts the Quran that rejects that the prophet had non Quranic signs/miracles

The Quran establishes that the prophet did non Quranic miracles ie splitting the moon. So to say that the Quran rejects that the prophet had non Quran miracles is in fact the contradiction within the Hadith rejector's framework.

Allah rejects giving signs to the pagans at their request, because they do not dictate when Allah decides to bring His signs (Allah brings signs when He wills). This is not an indefinite negation of the bringing of non Quranic signs. So there is no more supposed contradiction

The prophet only follows what is revealed to him (Quran 7:203), so he can't come with signs until they come to him and that's only when Allah decides. And the signs are only with Allah (17:90)

26 argument; in Hadith the prophet orders killing without legal basis eg told companions to kill a spy. Eg told Ali to kill someone for fornicating with a slave (Turns out he was castrated so couldn't have done it) and this

contradicts Quran which calls for believers to only kill those Allah legislated to be killed

Those who the prophet orders to be killed, in ordinary circumstances, are legally allowed to be killed ie a spy. In Islam killing a spy is legal as a result of spying being treason and causing corruption in the land. So there's no contradiction, no extra judicial killing ie killing without legal basis

Quran 5:33
Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This ˹penalty˺ is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.

However with the case of the instruction for Ali to go and kill someone, the prophet and Ali had a special relationship between them which enables Ali to not follow out the prophet's command until he himself assesses the situation to verify - because the commands from the prophet to Ali are not legally binding or from revelation like they are in other circumstances (ie to other companions to kill the spy). So in the case of the castrated man, the prophet was not directly ordering a killing of the castrated man, he was informing Ali of what he suspected the castrated man to have deserved (execution) as a result of a crime he suspected him to have done (zina), and sending Ali to verify whether he was guilty [And Ali concluded not guilty]. So there's no contradiction. The prophet, when ordering regular companions, is fulfilling judicial justice not extra judicial. When commanding Ali to do something, he is in fact telling Ali to investigate and not follow out the command, so no extra judicial killing

Musnad ahmad 628
It was narrated that 'Ali (رضي الله عنه) said:
I said: O Messenger of Allah (ﷺ), when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: `Witness and find out what someone who is not there cannot find out.`

Musnad Ali

Abu Kurayb told us, saying: Yunus ibn Bukayr told us, on the authority of Muhammad ibn Ishaq, on the authority of Ibrahim ibn Muhammad ibn Ali ibn Abi Talib, may God be pleased with him, on the authority of his father, on the authority of his grandfather Ali, who said: There was much talk about Maria, the mother of Ibrahim, about a Coptic cousin of hers who used to visit her and frequent her company. So the Messenger of God, may God bless him and grant him peace, said to me: “Take this sword and go. If you find him with her, kill him.” He said: I said, “O Messenger of God, should I be at your command when you send me, like a heated iron bar, with nothing deterring me until I carry out what you have commanded me to do, or does the witness see what the absent one does not see?” He said, “Rather, the witness sees what the absent one does not see.” So I approached, sword drawn, and found him there. I drew my sword, and when he saw me coming towards him, he feared that I intended to harm him. He went to a palm tree, climbed it, and then threw himself on his back. Then he stretched out his leg, and behold, he was a bald, flat-nosed man, with nothing of value. So I sheathed my sword, and then… I came to the Messenger of Allah (peace and blessings be upon him) and informed him, and he said: “Praise be to Allah who averts evil from us, the People of the House .” We do not know of this hadith being narrated from the Prophet (peace and blessings be upon him) through any other continuous chain of transmission except this one with this chain of narrators

https://shamela.ws/book/12981/804#p1

27 argument;Hadith teach venerating stones and it contradicts Quran which teaches not to worship other than Allah and not to sacrifice at alters

The Hadith doesn’t teach stone veneration, it teaches sin expiation through obedience to Allah in various rituals (kissing the stone, making wudu, prostrating etc). Kissing does not equate to worship, worship is thinking something is worthy of your absolute devotion love and submission OR having something you acknowledge as God. The stone is not worthy of our absolute submission nor do we take it to be, therefore no worship. Is making wudu for sin expiation also worship of the water? Is putting water in our mouth and gargling it and washing our face with it for sin expiation also worship of water? Or perhaps when we prostrate our heads so that sins are expiated, are we worshipping the ground our head is on/worshipping the act of prostrating? No, similarly we are not worshipping the stone by kissing it for sin expiation. Multiple routes of forgiveness through obedience to Allah

The very Hadith they brought (to try to show contradiction) in fact shows that the companions knew the stone can't harm or benefit and don't worship it. So the Hadith actually corroborates the Quran verse they brought. An Incompetent jeet wrote this criticism of hadith

Quran 21:66
He said, "Then do you worship from besides Allah what (does) not benefit you (in) anything and not harms you?

Bukhari 1597
Narrated `Abis bin Rabi`a:
`Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (ﷺ) kissing you I would not have kissed you."

28 Argument; Quran 4:93 says killing a Muslim will land you in hell. Contradicts Hadith where it mentions companions go to war and fought and killed one another and also that companions (of pledge under tree) will not touch hell

Muslims killing Muslims isn't always guaranteeing hellfire

Proof? The Quran - when Allah commands Muslim group to fight transgressing Muslim group (49:9). Thus the precedent is established - Muslims in war (a war simply means two substantial groups fighting) fighting Muslims in war doesn't mean they go to hellfire bc Allah does not COMMAND any person to do evil or do something that means you go to hellfire. Allah in Quran 49:9 commands Muslims to fight Muslims in war, therefore a Muslim fighting a Muslim does not necessitate hellfire being their abide. So there is a context where killing a Muslim is not sinful

Furthermore, the Quran allows for taking a life for a life in legal settings, which includes intentional killing of a criminal Muslim which is allowed by Allah

According to a simplistic understanding, these 2 instances make a contradiction in the Quran - Muslims killing muslims = hell (4:93) yet there's 2 instances from Quran where Muslims killing muslims doesn't mean hell (legal settings and in war between Muslim groups 49:9)

4:93

And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely.[1] Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment.

49:9

And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they ˹are willing to˺ submit to the rule of Allah. If they do so, then make peace between both ˹groups˺ in all fairness and act justly. Surely Allah loves those who uphold justice.

Rather, it is the simplistic understanding which is wrong not the Quran. It's like saying "Quran says sinners suffer in hell, the companions and all humans all are sinners therefore all suffer in hell but it contradicts Quran where Allah says He can forgive sinners and enter them into paradise"

27:90

And whoever comes with an evil deed will be hurled face-first into the Fire. Are you rewarded except for what you used to do?

67:11

So they will admit their sin (bi-dhanbihim), so [it is] alienation for the companions of the Blaze

61:12

He will forgive your sins, and admit you into Gardens under which rivers flow, and ˹house you in˺ splendid homes in the Gardens of Eternity. That is the ultimate triumph.

As we saw with last verse, the fate of hell is not true for every sinner because Allah can forgive him - he may be repentant and do good deeds that blot out his evil deeds. Allah says He forgives sins and is full of mercy for humanity aka sinners. So saying sinners go to hellfire is a general statement as a warning for unrepentant sinners and a warning to minimise your sins. But specific instances in the Quran allow you to escape that fate even as a sinner

There is also nuance like this in the issue of killing muslims - as we just saw - killing a Muslim inside war or in a legal setting can be halal. Meaning that the context of the verse saying a Muslim killing a muslim causes you to go to hell is a different context (unless you wish to affirm a contradiction in Quran). And that context is in extra judicial settings outside of war ie you get into an argument with a Muslim, pull out a knife and kill them. This was not war, nor was it judicial, this will earn you hellfire

As for the transgressing Muslim killing the non transgressing Muslim (in relation to 49:9), that is a sin, but the idea that it means they automatically go to hell on account of 4:93 is a false idea

Why? Because you're still plucking 4:93 from its context of being in non judicial and non wartime scenarios, then applying it to a wartime scenario ie this one where the transgressing Muslim from the transgressing group kills a non transgressing Muslim in the non transgressing group. It can't be used to definitively conclude hellfire for these transgressors automatically, despite the fact that their sin is great and that they may be in hellfire. Allah can forgive these transgressors like He would sinners

And there are verses that mention transgressors going to hell for their transgression, just as there are verses mentioning sinners suffer in hell for their sin, does that now mean every sinner and every transgressor will suffer in hell? No, as established by the Quran itself mentioning Allah can forgive our sins and enter us into paradise

Conclusion -

Based on 49:9 - Killing Muslims in war doesn't necessitate hell in the way stipulated by Quran 4:93- neither for the non transgressing Muslims nor transgressing Muslims

Meaning there are times according to Allah where Muslims killing Muslims doesn't necessitate hell (times like war with Muslims) despite Him mentioning a time when it does necessitate hell (non war time). Thus there is no contradiction between Quran and Quran nor Quran and Hadith

29 argument; Hadith say Allah descends at 3rd portion of night which contradicts Quran that says Allah is closer to us than jugular vein. How can He draw closer by descending, if He is already closer to us than jugular vein?

Allah is with us through His awareness; the awareness of Allah is not like created beings' awareness - because Allah's is all encompassing and perfect. So it is this all encompassing awareness that contextualises His withness to us

The Quran establishes this precedent; predicating His withness with His awareness (sight) of us
57:4
…And He is with you wherever you are. For Allah is All-Seeing of what you do

Even with created entities we can see this phenomena take place - when you have a video call on with a friend who can hear you and see you, this is considered a form of togetherness despite locational distance.

Regarding Allah's withness, It is not the same as real withness since Allah Himself (His essence) is not with us like that ie His essence is not on earth with creation (He is above creation)

So Allah Himself not being with us but being above the throne or descending to the third heaven (ie drawing closer to us) doesn't contradict Him being with us in terms of awareness, because 1 is Allah being with us inseparably (awareness) and the other (His descending) is Allah not being with us with Himself ie His essence. These are two distinct categories, so no contradiction. The pajeet Hadith rejector mistakenly thought that Allah in His essence is with us, and it's this understanding that causes contradiction. Lucky the Quran clearly shows it's false

Side note; see the excerpt on the creed (beliefs) of Ahlul Sunnah below

30 argument; Hadith say Moses delayed death so it contradicts Quran which says no one can avoid their appointed time

Sahib Muslim 2372a:

Abu Huraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons..

Moses fighting the angel of death isn't Moses delaying death, because the angel of death wasn't there to take his soul ie kill him. He was there to "inform him of his Lord's summons" (as stated in Sahih Muslim) ie inform him that his time to die is coming. And this is not the same as death ie when the angel comes to actually reap your soul because at that time, no questions are asked. As a result, Moses' behaviour isn't a delay of his death, it was a response to being summoned by Allah. Thus no contradiction with Quran arises.

31 argument; Hadith permits killing innocents which contradicts Quran which prohibits it

Hadith do not permit killing innocents, it in fact forbids it. The prophet permits night raids despite hypothetical threats of non combatants being struck because these hypothetical threats do not take precedence over the establishment of Islam in the land. And the harming of pagans in these raids would not warrant any retribution due to being in the state of combat with them, this is the "us and them" mentality that every Muslim must have. This is coupled with the fact that targeting them is forbidden and wrong.

32) Stoning to death for adultery. Muslim 1691 a,b,c. Bukhari 7323, 6840. Ahmad 21596 ≠ Quran 24:2-3, 4:25

A: This is not a contradiction.

Quran 24:2 says the punishment for zina is 100 lashes, but it does not explicitly state whether it is referring to married adulterers, unmarried fornicators, or every category of zina. Therefore, it does not directly contradict the hadiths regarding stoning.

As for Quran 4:25, it is discussing slave women, not free women. The argument assumes that the punishment of the free women mentioned in the verse is stoning, but the verse itself never actually says that. The critic must prove this assumption rather than simply asserting it.

Furthermore, the word fahishah does not always mean adultery. It can refer to different forms of sexual immorality, so it cannot automatically be assumed that the verse is discussing the exact same offense addressed in the hadiths.

To establish a contradiction, the critic must show that the Quran explicitly states that a married adulterer receives only 100 lashes and no other punishment. The Quran never clearly says that.

Therefore, no contradiction has been demonstrated

33 argument; hadith say prophet is infallible but contradicts the Quran which shows the prophet making mistakes

The hadith don’t say the prophet is infallible and without mistakes, the Hadith say he only speaks the truth whether in anger or pleasure. This isn’t a statement affirming perfect knowledge but instead affirms truthfulness to the prophet in anything that he knows. The qareen of the prophet being subdued means that he doesn’t get whispers to do evil, not that he is infallible. Thus there is no claim from the Hadith that the prophet is infallible but instead that he has virtue above us, and subsequently there is no contradiction with Quran

34 argument; Hadith says do wudu to armpits but contradicts Quran which says wudu to elbows

Abu hurairah mentions the upper limit for the wudu of the arms - which is to the armpit. The Quran mentions the standard coverage which is to the elbow. There is no contradiction, just scope

From here, the author moves away from contradictions between Quran and Hadith. So we have vindicated the Hadith, nowhere in what was presented do they actually contradict the Quran. Therefore discrediting Hadith on the basis of them contradicting Quran is invalid. Don't accept this pathetic excuse from them again

Now the authors move onto Hadith contradicting Hadith.

35 argument; fairwell sermon has differences across Hadith

No contradiction. Because Different companions focused on or remembered specific sections. The sermon may have spanned multiple days/locations (Arafat and Mina). Narrators transmitted what they personally heard, leading to partial or complementary accounts.

36 argument; is writing Hadith allowed or not? Some Hadith say yes some say no

In the early stages, writing Hadith wasn't allowed so as not to confuse the prophet's words with Quran. Indicated by saeed al khudri (an early convert 1AH) reporting the forbiddance of writing Hadith. Then abdullah Ibn amr Ibn al as (a later convert ie after conquest of Mecca 7/8AH) reports that he would

write everything and the prophet gave the green light for writing Quran and his statements sometime after the conquest of Mecca. As a result, there is no contradiction, just an abrogated forbiddance

37) Is 2:184 abrogated or not? Bukhari: Volume 6, Book 60, Number 32, 33, 34.

A: This is not really a contradiction.
One hadith is talking about the general rule, while another is talking about a specific exception.
Originally, people had a choice between fasting or feeding a poor person instead of fasting. Later, fasting became required for those who were able to do it. That's what some narrations mean when they say the verse (feeding poor persons instead) was abrogated.

Other narrations explain that the elderly and those who genuinely cannot fast were still allowed to feed a poor person instead of fast. That's why some Companions said the verse still applies
.
So both parties agree that you can NO LONGER feed the poor in exchange for fasting, as a healthy person. But 1 party calls it abrogation, while the other doesn't. The party who call it abrogation will agree that the elderly and sick can feed the poor instead of fast, just as the party who don't call it abrogation says they can. So fundamentally both parties are agreeing on both points, the only difference is in describing these points. Abrogation of the meaning of the verse that allows for general people to feed the poor instead of fast, but not abrogation of the verse's meaning that the elderly and sick can feed the poor instead of fast

So no contradiction exists when we understand what the party who say it's abrogated, mean by abrogation.

A real contradiction would be if one hadith said, "The verse no longer applies to anyone," and another said, "The verse still applies to someone." But that is not what the narrations are saying.

38) Mutilation allowed or not? = Bukhari 1501, 2474

A: This is not a contradiction.

The hadith about the people of 'Uraynah is describing a legal punishment carried out against criminals who murdered a shepherd, stole property, and mutilated him. The Quran prescribes an eye for an eye, thus making mutilation permissible.

The hadiths forbidding mutilation are talking about mutilating people out of revenge, cruelty, or after killing them

In other words, one narration is discussing a court punishment for a specific crime, while the other is prohibiting the general practice of mutilating people. A contradiction would be if one hadith said, "Mutilation is always allowed," and another said, "Mutilation is never allowed." But that is not what the hadiths say.

One is about a specific legal punishment, while the other is about a general prohibition. Furthermore, does the Quran not allow for mutilation? Chopping of the hand? Or chopping a foot on the left and a hand on the right? Indeed it does, so the forbiddance of mutilation is extra judicial mutilation not mutilation necessitated by qisas or prescribed by Allah

39) Cupping allowed or not? Abu Dawud 2374. Bukhari 2279, 5680. Muslim 1568a

A: This is not a contradiction.
The Prophet صلى الله عليه وسلم practiced cupping himself and paid someone for it, which shows that cupping was allowed.
As for Muslim 1568a, saying that cupping earnings are among the "worst" earnings does not mean they are forbidden. Something can be less honorable without being haram.
To be a contradiction, one hadith would need to say cupping is forbidden and another would need to say it is allowed. But none of these hadiths say cupping is forbidden.
Therefore, there is no contradiction.

40) Does cupping break a fast or not? = Abu Dawud 2367. Bukhari 1938

A: This is not a contradiction.
The majority of scholars held that the hadith "The cupper and the one being cupped have broken their
fast" was abrogated by the later hadith that the Prophet صلى الله عليه وسلم underwent cupping while fasting.

This understanding is supported by the Companions. Ibn Abbas narrated that the Prophet صلى الله عليه وسلم was cupped while fasting, and Anas ibn Malik in Sahih al-Bukhari 1940 that cupping was not disliked for a fasting person except when it caused weakness.

Therefore, the majority view is that cupping itself does not break the fast. The earlier hadith was abrogated, while cupping may still be disliked if it causes severe weakness and makes fasting difficult.

41: Assassinations allowed or not? = Abu Dawud 2769. Bukhari 3023 A: This is not a contradiction.

The hadith "Faith fetters fatk (assassination)" is referring to treacherous killing. Fatk is when a person kills someone who has a right to safety, such as a civilian, a person under a treaty, or someone who has been given security. Abu Rafi` was not a civilian living peacefully under protection. He had broken treaties, supported the enemies of Medina, and actively incited war against the Muslims. Therefore, he was treated as a hostile enemy rather than a protected person.
To have a contradiction, one hadith would need to say, "A Muslim may not kill a protected person through fatk," while another says, "A Muslim may kill a protected person through fatk." But that is not what happened here.
The prohibition applies to treacherously killing protected people. It does not apply to enemy combatants or traitors who have forfeited that protection.

42: Which wife had the longest hand / most generous: Sawdah or Zaynab? Muslim 2452. Bukhari 1420

A: This is not a contradiction.
The Prophet صلى الله عليه وسلم told his wives that the one with the "longest hand" would be the first to join him after his death. The wives initially understood this literally and started measuring their arms. Sawdah happened to have the longest physical arm.
Later, they realized that "longest hand" was a metaphor for generosity and charity. Zaynab bint Jahsh was known for giving the most charity, and she was the first wife to die after the Prophet. Therefore, Sawdah had the longest

physical arm, while Zaynab was the one intended by the Prophet's statement because she was the most generous.

One narration discusses physical arm length, while the other explains the true meaning of the Prophet's words. There is no contradiction.

43. Dead punished for crying of the living? Muslim 927a,f. Bukhari 1288 ,1287 ,1286

A: This is not a contradiction.
The Quran says that no soul bears the burden of another person's sins. Aisha (RA) cited this very principle when she objected to the understanding that a believer is punished simply because his family cried for him.
The Prophet صلى الله عليه وسلم himself cried when loved ones died and described tears as a mercy. Therefore, the hadith cannot be talking about normal crying. Rather, it refers to prohibited wailing and lamentation (niyahah).

Many scholars explained that the deceased is only punished if they encouraged, requested, approved of, or knowingly allowed such practices. In that case, they are being punished for their own actions, not the actions of others.
Some scholars also explained that the word 'adhab can mean distress or grief, meaning the deceased is hurt by hearing the excessive wailing of their family rather than being punished for their sins.

Therefore, there is no contradiction. The Quran forbids a person from bearing another's sin, and the hadith does not require that understanding.

44. Punishment for bestiality or not? Ibn Majah 2564. Tirmidhi 1455.

A: This is not a contradiction.
Both narrations agree that bestiality is a serious offense and that the person who commits it is punishable. Therefore, there is no contradiction regarding the offender.
The only discussion concerns the animal. Ibn Abbas was asked why the animal should be killed when it committed no sin. He replied that the Prophet صلى الله عليه وسلم did not explain the reason, but he thought it was because the Prophet صلى الله عليه وسلم disliked that an animal with which such an act had been committed should later be eaten or used by people.
To have a contradiction, one hadith would need to say, "Bestiality is punishable," while another says, "Bestiality is not punishable." But both narrations agree that it is a punishable offense.

45. Which wife gave the Prophet honey and which wives conspired against him? Muslim 1474a, 1474b

A: This is not a contradiction.

Both narrations agree on the main event: the Prophet صلى الله عليه وسلم drank honey, some wives became jealous, they complained about a smell, the Prophet صلى الله عليه وسلم chose to avoid the honey, and Allah revealed Surah al-Tahrim.

The alleged contradiction assumes that only one wife could have given honey or only two wives could have participated. But neither narration makes that claim.

One narration mentions certain wives and another mentions additional wives. Mentioning some participants in one report and more participants in another is not a contradiction.

To have a contradiction, one narration would need to say, "Only Zaynab was involved," while another says, "Zaynab was not involved." Or one narration would need to say, "Only Hafsa was involved," while another says, "Hafsa was not involved." But neither narration says that.

Therefore, no contradiction has been demonstrated.

46: Did the Prophet seek personal revenge or not? Bukhari 4458, 6126

A: This is not a contradiction

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Bukhari 6126 says that the Prophet صلى الله عليه وسلم never took revenge for personal reasons.

The incident in Bukhari 4458 does not clearly show personal revenge. The people around him disobeyed his explicit instruction and forced medicine into his mouth. When he regained awareness, he ordered those involved to take the same medicine.

The hadith rejector must prove that this was personal vengeance rather than a corrective response to disobedience. The narration itself does not say that the Prophet صلى الله عليه وسلم acted out of personal anger or a desire for revenge.
To have a contradiction, one hadith would need to clearly show the Prophet صلى الله عليه وسلم taking revenge for personal reasons, while another says he never did. But that has not been demonstrated.

47. Prophet's mosque is the last mosque. Muslim 1394c

A: First, a contradiction requires two texts. What is the second hadith being contrasted with this one?

If the claim is that the hadith is factually wrong because many mosques were built after the Prophet then the objection misunderstands the hadith.The hadith does not say that no mosques will ever be built after the Prophet's mosque. Rather, it means that it was the last mosque established by a Prophet

.

Since Muhammad صلى الله عليه وسلم Is the final Prophet, there can be no prophetic mosque after his. Thousands of mosques have been built since then, but they were built by ordinary Muslims, not prophets.

The objection confuses "the last mosque of the Prophets" with "the last mosque ever built." These are two completely different claims.

48 argument; Hadith of Abu hurairah - he lied about what is from the prophet and therefore is not reliable

-Abu hurairah reported a statement from the prophet and then gave his own commentary, he makes the distinction between the two. When the people ask him if it's from the prophet, they're asking about the second part which starts at the part which says "a wife says" which is his commentary. So there's no contradiction. The filthy Hadith rejectors try to criticise Abu hurairah for dishonesty despite him being honest by distinguishing what he says from what the prophet says

-Aisha corrects Abu hurairah on whether you can fast after sex with partner. Abu hurairah says no and Aisha says yes. Aisha corrects umar on the idea of punishment in the grave as a result of family members weeping for you. This is them doing their best to understand what the prophet said, not accuse anyone of lying.

"The deceased is punished because of the crying of his family." (Sahih al-Bukhari 1288; Sahih Muslim 928a)

Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (ﷺ) said:" The dead is punished because of the lamentation of his family"? (Sahih Muslim 928a)

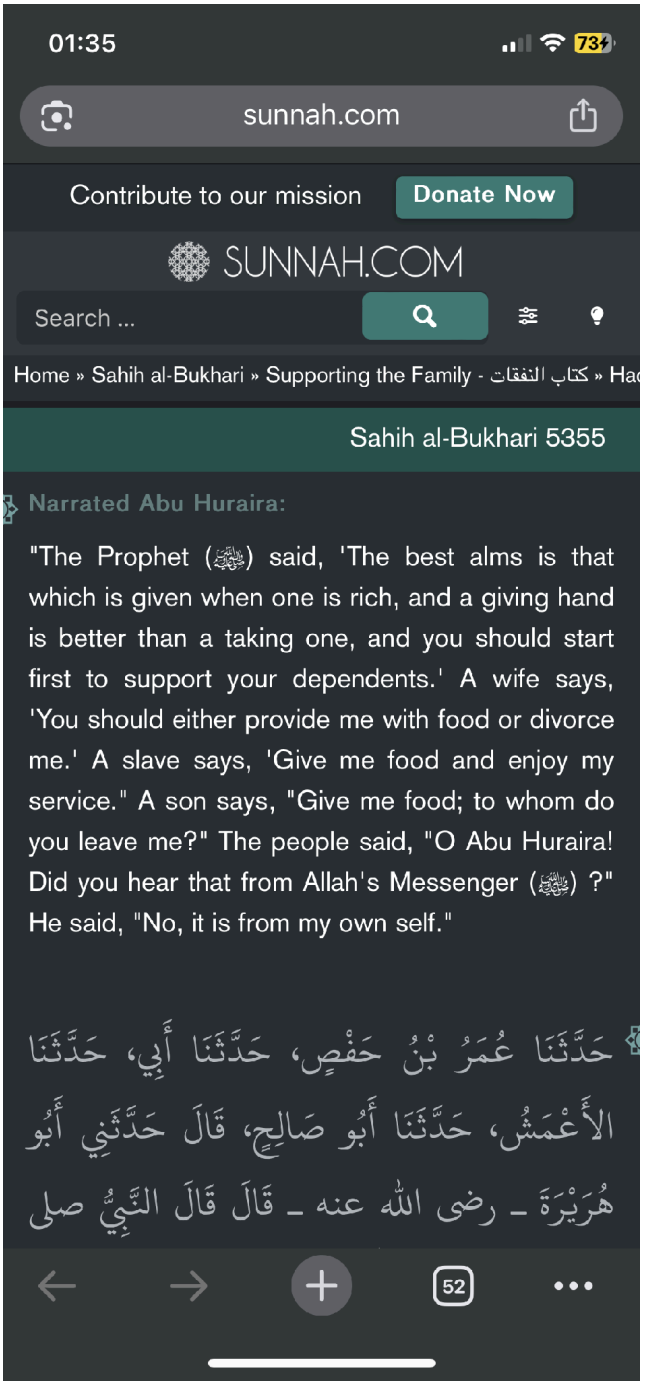
Yet no one concludes that Umar was a liar. Correction is not the same as fabrication.

-Umar restricted many companions, not just Abu hurairah. Umar himself appointed Abu Hurayrah as a governor and this proves that ‘Umar trusted him.

‘Umar forbade others as well from (writing down or even) reporting the Hadeeth in general - as cited by Ibn Katheerin Al-Bidaayah wa An-Nihaayah and others. This was because ‘Umar did not wish to preoccupy Muslims with narrating (or writing) the Ahaadeeth instead of paying their undivided attention to the Quran. When he sent Abu Moosa to be governor of Iraq, he advised him, “I am sending you to a people who recite the Quran in their Masjids like the buzzing of bees; so leave things as they are and do not preoccupy the people with (reporting) Ahaadeeth.”

Ibn Katheer wrote, “*The actions of ‘Umar in this regard are interpreted to indicate his fear that people might misunderstand or misinterpret the Ahaadeeth or may exploit the religious concessions in the Ahaadeeth. Moreover, a narrator may commit mistakes unintentionally in reporting the Hadeeth and people might mistakenly assume that that was the exact wording of the Prophet, sallallaahu ‘alayhi wa sallam, or the like.* ***It is reported that ‘Umar later on gave permission to report (and write down) the Hadeeth.*****” [Al-Bidaayah wa An-Nihaayah]**

So the Hadith aren’t out of control, umar restricts them (by destroying narrations, instructing vicegerents to not teach hadith but only Quran) to give Quran precedence over Hadith. Despite this, Umar himself accepts Hadith, narrated Hadith, and eventually allowed for the writing of Hadith.



49 argument; evil omens negated by prophet but contradicted by Hadith that affirms evil omens

Muslim 5508, 5524. Bukhari Vol. 7 Book 62 Hadith 30; Vol. 7 Book 71 Hadith 66.

A: This is not a contradiction.

The Prophet ﷺ explicitly rejected superstition and evil omens:

"There is no tiyarah (evil omen)."
(Sahih Muslim 2220; Sahih al-Bukhari 5757).

As for the narration mentioning the house, horse, and woman, another authentic wording states:

"If there were an evil omen in anything, it would be in the house, the horse, and the woman."
(Sahih al-Bukhari 5094–5095; Sahih Muslim 2225).

This is a conditional statement, not a declaration that evil omens actually exist.

Furthermore, Aisha (RA) rejected the understanding that the Prophet ﷺ was affirming evil omens. Abu Hassan al-A'raj reported:

Two men from Banu 'Amir entered upon Aisha and informed her that Abu Hurayrah narrated that the Prophet ﷺ said:

"Omens are in a woman, an animal, and a house."

Aisha became upset and said:

"By the One who revealed the Furqan to Abu al-Qasim (Muhammad), he did not say it like that. Rather, the Messenger of Allah ﷺ said: 'The people of Jahiliyyah used to say that omens are in a woman, an animal, and a house.'"

Then she recited:

"No calamity befalls on the earth or in yourselves except that it is written in a Book..." (Quran 57:22).

(Musnad Ahmad 26088; also cited by Ibn Qutaybah in Ta'wil Mukhtalif al-Hadith.)

Even if someone cherry-picks and rejects the other narrations that cooperate a conditional wording (If) or Aisha's explanation, there is still no contradiction. The hadith can still be understood to refer to practical causes of hardship rather than supernatural bad luck. In other words, a bad house, a difficult spouse, or an unreliable mount can bring genuine hardship to a person's life without being an evil omen. Under this interpretation, the Prophet ﷺ is not affirming superstition at all, so there is still no contradiction.

50 argument; the Hadith contradict regarding the number of wives Solomon had

Correct, they do contradict. Our narrators didn't all remember the correct number of wives of Solomon. The presence of human error in trivial details doesn't negate the overall legitimacy of Hadith to derive sayings and actions of the prophet, due to Hadith's having a pre existing reliability (see ENTRY 2a) and due to the fact that even in this very Hadith, the core message is still preserved (not to forget to acknowledge Allah's full control of everything, when you plan to do a thing).

So there is a contradiction, the kind that attests to a natural degree of human error in trivia and shows our narrators can make natural mistakes because they're human, yet these same mistaken narrators still preserved the core message.

And they allege that Allah giving a deformed son is injustice. It isn't injustice for Allah to test His slave with a deformed slave as a child. Injustice is taking someone's right (rights must be STATED by Allah to be a right that He gives us eg dying with shahada on lips guarantees jannah), so this argument presumes that Allah promised Solomon's offspring the protection of their health and well-being, and then presumed that Allah took away this right they're due. This is false

Allah didn't promise you or me or any human any right of protection from Him for our health wealth home life etc He in fact promises to test us in these things, so how can Allah taking it away from us, be "taking our right" aka unjust? It was never our right, therefore can never be injustice for Allah to take away. Allah takes away a gift, this is within Allah's right, to do whatever He wants with His creation that He owns (everything) so long as He doesn't promise you rights because nothing intrinsically has any worth with Allah unless Allah gives it worth - but it simply is in Allah's mercy to shower you and I with blessings to the point where we become entitled and arrogant by expecting them, but wisdom is knowing they are not due to you and for us to simply be grateful that we had such a blessing before Allah takes them, to

then test how we behave. So Solomon's son being deformed is not an injustice, and there's no contradiction between Allah being just and giving a deformed son to Solomon, it was never our right to be born properly functioning.

51 argument; Hadith about the last verse being about usury contradicts one about the last verse being about one who died with no parent or children

This is a contradiction, the testimony of Ibn Abbas contradicts that of al baraa, they each consider the last verse of Quran to be revealed to have been a different one to what the other says. And this is as result of their own judgement, what they personally received last from the prophet. But the prophet doesn't say to them that it's the last verse (they don't attribute it to the prophet), they derive it via their own ijtihad.

This contradiction demonstrates the Hadith's success in deriving authentic beliefs and statements from the 7th century, because Ibn Abbas truly believed what he believed and as did al Baraa. So regardless of if they contradict one another, the Hadith successfully derived their historical beliefs, and they're both still from the best generation.

So this contradiction once again has no bearing on the legitimacy of the methodology of Hadith because it doesn't demonstrate its invalidity, it actually demonstrates its honesty in preserving the differences between the companions' positions. The companions aren't infallible and can perceive differently to one another

You could argue that each companion is referring to the last verse in respect to the topic the verse speaks about.

52 argument; in some Hadith the companions consider the prophet forbidding drinking while standing (ikrimah,

anas) which contradicts some Hadith which have an allowance for standing and drinking (Ali, Ibn Abbas)

Standing and drinking is permissible, but it is better to sit and drink. The companions who report the prophet forbidding standing and drinking are capturing the prophet making it makruh (disliked) (like beef) but not haram. While the companions who report the prophet as standing and drinking are truthful, because the act is not impermissible. So there's no contradiction

53 argument; Hadith say prophet prayed for tribe of Mudar to be punished, yet contradicts Hadith saying that he is from that tribe

This is not a contradiction, being from the descendants of mudar doesn't negate the validity of invoking punishment on said descendants. Especially when the affluent of the descendants (pagan chiefs of Mecca) were preventing tawheed at this time and persecuting the Muslims and stopping them from migrating to medina, so it was these who were intended by the prophet to be afflicted with punishment (hence prophet asking al walid al walid to be saved, and he was being persecuted by them in Mecca). And prior to the dua to punish the people of mudar, the prophet asked for the believers who were weak to be saved - and In this time the majority of Muslims were weak, so not only is the intention of the prophet not to punish all of the descendants of mudar (and Duas are responded to according to intention) but also it did not pertain to the Muslims, who the prophet asked Allah to save. In other Hadith (bukhari 3352) the prophet asks for the quraysh to be cursed despite him being from the quraysh, because who he intends from the quraysh is known and duas are only according to what is intended

54 argument; Hadith says a woman passing in front of prayer breaks your prayer but contradicts Hadith that says it doesn't

The Hadith don't say a contradiction, so there's no contradiction. One says a woman who passes in front of you breaks your prayer, the other says that the prophet used to pray while she was/her legs were in front of him - and this is

not passing in front (walking in front). If the woman is not in movement and you begin the prayer, it is valid. Whereas if you begin prayer and a woman walks in front, the prayer is invalidated

55 argument; Hadith says Jews used to fast on ashura, contradicts another Hadith that says quraysh used to

This is not a contradiction, both can fast ashura. The Jews of medina were fasting this day and as were the pagans as a result of their abrahamic origins

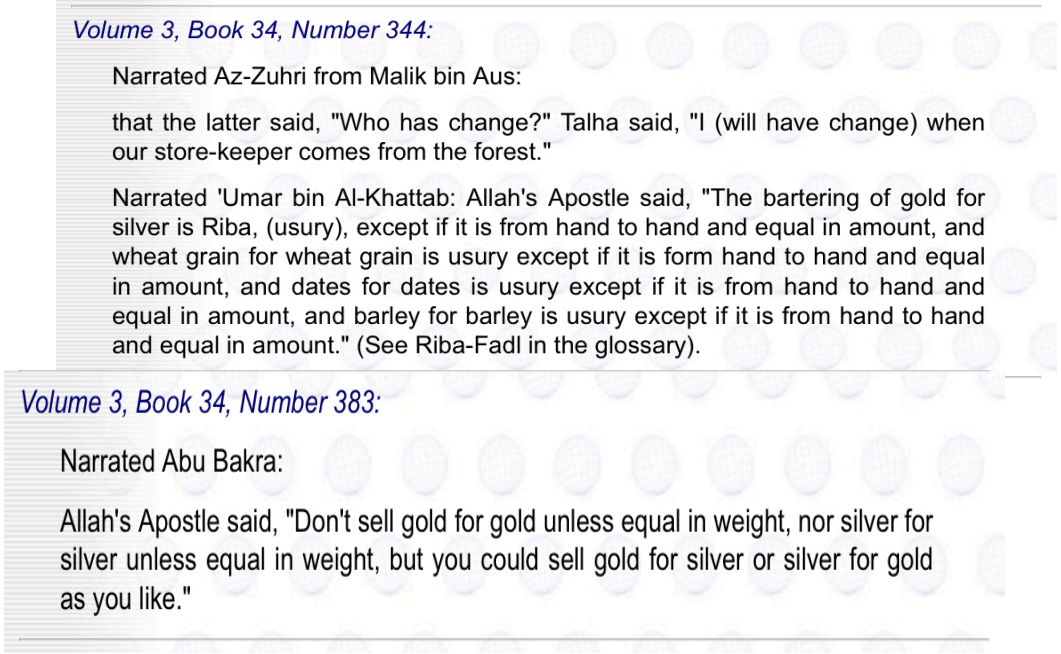
56 argument; Hadith says prophet entered Kaaba and saw the pictures, it contradicts other Hadith that says the prophet saw them and would not enter the Kaaba until he commanded that they be erased

Not a contradiction, regarding the Hadith that says the prophet did not enter the Kaaba until he commanded that the pictures be erased - that's exactly what he did. After commanding it, he then entered the Kaaba. And it's from here that the other Hadith (that only mentions the prophet entering the Kaaba) picks up at, neglecting to mention that he did not enter until he commanded that they be erased

This is contradistinction, not two opposing statements but rather different phases of the same incident. And these Hadith collectively inform us of what pictures were in the kaaba – Mary and Abraham and Isaac. The narrations left out mention of certain pictures as a result of memory
Another way of understanding it is that the prophet initially entered the Kaaba and saw the idols, that's how he initially saw the idols – and this is what the second Hadith is referring to when it says the prophet entered the kaaba. And he did not enter again until the idols were removed, which is what the first Hadith is referring to

57 argument; selling gold for silver freely is Riba (344) but selling silver for gold equally while hand to hand (immediately) is fine according to one Hadith, which

contradicts other Hadith that say selling silver for gold freely is fine (383)



Volume 3, Book 34, Number 344:

Narrated Az-Zuhri from Malik bin Aus:

that the latter said, "Who has change?" Talha said, "I (will have change) when our store-keeper comes from the forest."

Narrated 'Umar bin Al-Khattab: Allah's Apostle said, "The bartering of gold for silver is Riba, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is form hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount." (See Riba-Fadl in the glossary).

Volume 3, Book 34, Number 383:

Narrated Abu Bakra:

Allah's Apostle said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

No contradiction - translation error in Hadith 344 above. That Hadith from bukhari 344 (equivalent to bukhari 2134/2174 in sunnah.com) actually mentions GOLD FOR GOLD needing to be equal and hand in hand lest it be Riba. This corroborates the Hadith from bukhari 383 and does not contradict it

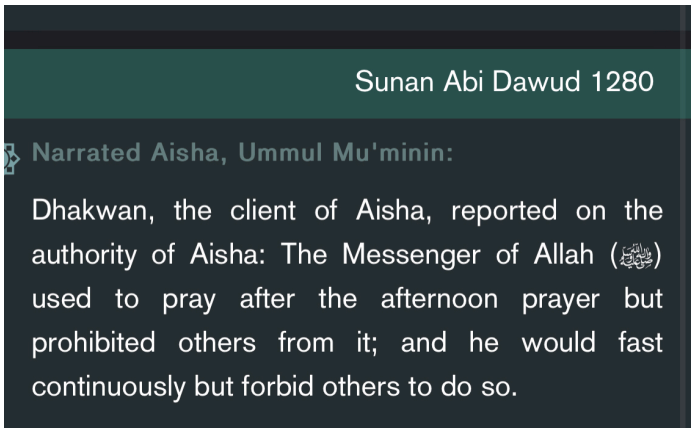
So the other Hadith mentioning selling gold for silver unequally (but hand in hand) are correct. It doesn't have to be equal in amounts

If only you had the scruples and patience and intelligence not to rush to jeet-like conclusions but to thoroughly investigate the matter. It's 4am and I have been bussin up kuffar all night, yet even in this state I swiftly discovered the issue was a matter of translation.

58 argument; 2 rakat after asr haram according to some Hadith but okay according to other Hadith

No contradiction, the prophet had particular duties and rights distinct from the regular people ie more wives, more prayer required of him, more fasting, and

this 2 rakat prayer after asr was upon him but not the ummah. Aisha reports that he would do it but forbade others from doing it which corroborates the Hadith that tell us that the prophet forbade praying after asr (from Abu hurairah and Muawiyah)



59 argument; Hadith mentions sa’ad Ibn abi Waqqas being the one the prophet honoured on uhud which contradicts Hadith mentioning it was sa’ad Ibn Malik

😂😂😂😂 you stupid pajeet

Sa’ad Ibn Malik IS sa’ad Ibn Abi waqqas

60. Multiple contradictions reported about one transaction (Jabir's camel sale) Sahih Muslim 3886, 3888, 3889, 3891, 3892, 3893, 3894, 3895

A: This is not a contradiction.
All of these narrations are describing the same transaction between Jabir and the Prophet صلى الله عليه وسلم, but they are reported through different chains and with different levels of detail.

Some narrations focus on the price, others focus on the conversation during the journey, others mention additional gifts or conditions, and others summarize the event more briefly. This is exactly how eyewitness testimony

works. Different narrators remember and report different aspects of the same event.

A contradiction requires two reports that cannot both be true at the same time. Simply mentioning different details or giving a more detailed version of the story does not create a contradiction
.
In fact, the core facts remain consistent across the narrations: Jabir had a camel, the Prophet purchased it from him, Jabir was allowed to ride it until reaching Madinah, and the Prophet treated him generously afterward.

Therefore, what we have are multiple narrations of the same event from different perspectives, not mutually exclusive accounts.

61. Ubayy ibn Ka'b or Abu al-Darda was involved in collecting the Quran? Bukhari Vol. 5, Book 58, Hadith 155; Vol. 6, Book 61, Hadith 525-526

A: This is not a contradiction.
The narrations do not say that only one person collected or memorized the Quran during the Prophet's lifetime. Multiple companions were known for their knowledge of the Quran, including Ubayy ibn Ka'b, Abu al-Darda, Zayd ibn Thabit, Mu'adh ibn Jabal, and others
.
One narration mentioning Ubayy and another mentioning Abu al-Darda does not create a contradiction. To have a contradiction, one narration would need to say, "Only Ubayy collected the Quran," while another says, "Only Abu al-Darda collected the Quran." But neither narration makes that claim. Furthermore, there is a difference between collecting the Quran in one's memory, writing portions of it, and compiling it into a single manuscript. The Quran was memorized and written down by many companions during the Prophet's lifetime, while the formal compilation into a single codex occurred later under Abu Bakr and was standardized under Uthman.

Therefore, mentioning different companions does not create a contradiction. It simply show multiple companions were involved in preserving and transmitting the Quran

.

62. First or last 10 verses of Surah al-Kahf give protection from the Dajjal? Sahih Muslim 809a, 809b (Book 4, Hadith 1766-1767 in some numbering systems)

A: This is not a contradiction.

One hadith mentions memorizing the first ten verses of Surah al-Kahf, while another mentions the last ten verses. These two statements can both be true at the same time.

To be a contradiction, one hadith would need to say, "Only the first ten verses protect from the Dajjal," while the other says, "Only the last ten verses protect from the Dajjal." But neither hadith says that.

As for the claim that the Dajjal has not appeared for 1400 years, that has nothing to do with a contradiction. The hadiths are simply giving guidance for whenever the Dajjal appears. They do not say he must appear within a certain time period.

OBJ So the first objection is not a contradiction, and the second objection is not even related to the contradiction claim.

63. What was the first revelation? Bukhari 4922, 4955

A: This is not a contradiction.

Bukhari 4955 clearly says the first revelation was:

“Read in the name of your Lord…” (Surah al-’Alaq).

Bukhari 4922 mentions Surah al-Muddaththir, which at first seems to contradict Aisha’s narration because Jabir says it was the first revelation.

However, another authentic narration from Jabir himself helps explain what he meant. The Prophet ﷺ said:

“While I was walking, I heard a voice from the sky. I looked up and saw the angel who had come to me at Hira…”
(Sahih al-Bukhari 4953/4954; Sahih Muslim 161).

Notice what the Prophet ﷺ says: “the angel who had come to me at Hira.” That means this wasn’t his first meeting with Jibril. There had already been an earlier encounter at Hira.

Aisha's narration tells us exactly what happened during that first encounter: Jibril came to the Prophet ﷺ in the cave and revealed "Read in the name of your Lord…" (Surah al-'Alaq).

This is why scholars like Ibn Hajar, Imam al-Nawawi, Ibn Kathir, and al-Qurtubi explained that Surah al-'Alaq was the very first revelation, while Surah al-Muddaththir came later, after the pause in revelation, when the Prophet ﷺ was commanded to begin publicly warning the people.

To prove a contradiction, the hadith rejector must show that both hadiths are describing the exact same moment. But when you read all of Jabir's narrations together with Aisha's detailed account, they fit together into a consistent timeline.

Therefore, no contradiction has been demonstrated.

64. Breathing in a drinking vessel or not? Bukhari 5631; Muslim 267d

A: This is not a contradiction.
The Prophet صلى الله عليه وسلم forbade breathing into a drinking vessel. (Sahih al-Bukhari 5631)

Other narrations mention that he drank in three sips and breathed between them. (Sahih Muslim 2028; Muslim 267d in some numbering systems)
The key point is that he did not breathe into the vessel itself. He would remove the cup from his mouth, breathe, and then continue drinking
.
So the hadiths are describing two different things:

● Breathing inside the cup → prohibited.

● Taking a breath outside the cup between sips → permitted and recommended. Therefore, there is no contradiction.

65: has al Dajjal got a dfective right or left eye? Muslim 169e, 2934a

A: This is not a contradiction.

The narrations do not say that one eye is healthy while another narration says the opposite. Rather, they describe both eyes as having defects.

One narration describes the right eye as defective or blind, while another describes the left eye as protruding like a floating grape. A person can have different defects in both eyes at the same time.

This is why Qadi Iyad reconciled the narrations by explaining that both eyes were defective, but each had a different type of defect. Imam al-Nawawi approved this reconciliation in Sharh Sahih Muslim, and Ibn Hajar discussed it favorably in Fath al-Bari.

Sources:

Qadi Iyad, Ikmal al-Mu'lim (quoted by al-Nawawi and Ibn Hajar).
Imam al-Nawawi, Sharh Sahih Muslim, commentary on Sahih Muslim 2933–2934.
Ibn Hajar al-'Asqalani, Fath al-Bari, commentary on Sahih al-Bukhari 7128 (Book of Tribulations).

To have a contradiction, one hadith would need to say, "His right eye is perfectly normal," while another says, "His right eye is defective." But that is not what the narrations say.

Therefore, no contradiction has been demonstrated.

66. Complexion of Jesus variance

A: This is not a contradiction.
Different people can describe the same person differently. One person might focus on a darker complexion while another focuses on a reddish or lighter tone. Both can be true at the same time.
To make it a contradiction, one hadith would need to say Jesus was extremely dark and another says he was extremely pale. But that's not what the narrations say.

All we have are slightly different descriptions of the same person from different narrators. That's normal human testimony, not a contradiction

.

67. 40-year gap between Al-Masjid al-Haram and Al-Masjid al-Aqsa Bukhari 3366; Muslim 520

A: This is not a contradiction.

OBJ:The objection assumes that Solomon was the first person to build Al-Aqsa. But the hadith never says that.
The Prophet صلى الله عليه وسلم was asked which mosque was first placed on earth. The hadith uses the word "wudi'a" (placed/established), not "built from scratch." A masjid is simply a place designated for worship.

The Quran also says Abraham and Ishmael raised the foundations of the Kaaba (Quran 2:127), which implies the foundations already existed before them.
Likewise, many scholars explained that Al-Aqsa existed long before Solomon. Solomon rebuilt or expanded it, but he was not necessarily the first to establish the site. Ibn Hajar mentions in Fath al-Bari that the original foundations go back to Adam or the earliest generations, and Ibn al-Jawzi similarly said that Abraham and Solomon renewed sites that already existed.

So the hadith is talking about the original establishment of the sacred sites, not the later construction projects of Abraham and Solomon. And masjid al aqsa was established 40 years after Ibrahim established masjid al haram

The contradiction only works if you assume Solomon was the first person to establish Al-Aqsa, and the hadith never says that.

68. Madinah or Syria as place of death for Abu Sufyan Bukhari 1280

A: This is not a contradiction.
First, where is the second hadith that says Abu Sufyan died somewhere else? A contradiction requires two conflicting reports.
Second, even Ibn Hajar in Fath al-Bari explained that the mention of Sham was likely a mistake from one of the narrators and that the well-known historical position is that Abu Sufyan died in Madinah.
At most, this would be a narrator making a mistake about a historical detail. Hadith scholars themselves already identified and discussed it centuries ago. So this is not a contradiction in Islamic teachings. It's simply a transmission error in a secondary historical detail that scholars already recognized.

69. The alleged Night Journey before prophethood Bukhari 7517

A: This is not a contradiction.
The mistake is assuming that everything mentioned in the hadith happened in chronological order. Narrators often mention events and then go back and fill in details.

The clearest proof is that during the journey the angels ask Jibril: "Has he been sent?"

Jibril replies: "Yes."

If the Isra and Mi'raj happened before prophethood, that question and answer would make no sense. The hadith itself shows that the Prophet صلى الله عليه وسلم had already been commissioned.

Furthermore, scholars such as Ibn Hajar, Al-Nawawi, and Ibn Kathir discussed this narration and explained that the beginning of the report should not be understood as placing the entire Isra and Mi'raj before prophethood. Ibn Hajar also mentions that Sharik made mistakes in the ordering of some details compared to the stronger narrations.

So the hadith itself indicates that the Prophet صلى الله عليه وسلم had already been sent, and the scholars recognized that the narration is not meant to be read as a strict timeline from beginning to end.

Therefore, no contradiction has been established.

70. Hadith is necessary to supplement the Quran? Bukhari 2729, 3047; Tirmidhi 1726; Malik 36

A: This is not a contradiction.
None of these hadiths say, "Follow the Quran alone" or "Ignore the Prophet's teachings."

For example, in Bukhari 3047, Ali explicitly mentions rulings regarding blood money, freeing captives, and other laws that are not detailed in the Quran. So the hadith itself proves that Muslims relied on the Prophet's teachings in addition to the Quran.

Likewise, Bukhari 2729 does not say only the Quran is law. The Prophet صلى الله عليه وسلم says that conditions which go against Allah's law are invalid. The issue is about people inventing conditions that contradict Islam, not rejecting the Sunnah.

The Quran itself commands believers to obey the Messenger (Quran 4:59, 4:65, 59:7). So the idea that these hadiths teach "Quran alone" is simply being read into the text.
To prove a contradiction, this Jeet needs a hadith where the Prophet explicitly says: "Ignore my teachings and follow only the Quran."
No such hadith exists.

71 argument; some Hadith says the prophet urinated while standing and it contradicts those others that say he didn't

There is a contradiction in the Hadith, not the type invalidating Isnaad as a way of determining true information from the 7th century (bc the Isnaad correctly derived information from the 7th century ie these 2 opinions from Sahaba.

But what the contradiction invalidates is the correctness of one of the sahabi's opinion. Why? Because the ahadith in question go back to the companions, and these companions contradict one another in opinion.

Aisha says the prophet never urinated whe standing, hudhaifa testifies the prophet did so. Someone has to be wrong. Aisha says the prophet never urinated while standing - but this must mean in her presence (ie in her house). Because she was not present when the prophet went on expeditions and such, which explains why she rejects the idea that he urinated while standing - he never did so in the home. But those companions who did accompany the prophet on expeditions would testify that he did urinate when standing

So now you can see why this contradiction doesn't question the integrity of Isnaad

72; no contradiction actually mentioned

73; no contradiction actually mentioned

74 argument; Hadith say 40 lashes for alcohol drinking which contradicts ones saying 80

Uncharitable response
One report says there were 40 lashes administered in 1 instance, another report says there were 80 administered. This is a contradiction, between the testimony of the sub-narrators - one of them is wrong. But once again this

does not negate Hadith reliability because they are corroborating each other on the majority of the report's details while only the number varies (due to knowledge that 40 lashes was done by prophet and 80 by umar, this knowledge caused one of the narrators to report the incorrect number)

Charitable response

If I'm being charitable, then it's possible that both are correct. The context of 40 lashes is set by the prophet and he mentioned doing 40 lashes with two whips. So if 2 whips are used to administer 40 lashes, the equivalent of that is 80 lashes with one whip. So one narrator could say 80 lashes, intending the total number of lashes if it were 1 whip. And the other narrator in the other Isnaad could say 40 lashes, intending the number of lashes with the well known 2-whip punishment

Sahih Muslim 1706 a

Anas b. Malik reported that a person who had drink wine was brought to Allah's Apostle (ﷺ). He gave him forty stripes with TWO LASHES. Abu Bakr also did that, but when Umar (assumed the responsibilities) of the Caliphate, he consulted people and Abd al-Rahman said:
The mildest punishment (for drinking) is eighty (stripes) and 'Umar there prescribed this punishment.

(Umar is using 1 lash 80 times)

75 argument; some Hadith contradict others regarding the time the prophet was in Mecca

The Hadith mentioning a decade is leaving off the 3 years of secret Islam. The Hadith mentioning 13 is including the 3 secret years where Islam was small and localised to trusted family and friends. The 15 years is including the 2 preliminary years, before jibreel in the cave, characterised by true dreams and other subtle signs to the Prophet like jibreel's voice and light

Imam al nawawi in Al-Minhaj Sharh Sahih Muslim
*Regarding his stay in Mecca for fifteen years, this is reconciled with the thirteen-year narration by noting that the narrator included the **two or three years** prior to the public command to preach, during which the Prophet was experiencing the precursors of Prophethood—such as hearing the voice of the angel and seeing his light—before formal,*

public revelation actually descended upon him. Those who narrated thirteen years counted strictly from the onset of formal, public Quranic revelation."

76 argument; Hadith says prophet married Abu sufyan's daughter after conquest of Mecca which contradicts Hadith saying it's before

Sahih Muslim 2501

Ibn Abbas reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit in his company. he (Abu Sufyan) said to Allah's Apostle (ﷺ):

Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiya to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (ﷺ), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.

No contradiction, because the Hadith doesn't say the prophet married the daughter after the conquest of Mecca. The prophet was engaged to her in 6-7Ah and Abu sufyan converted around 8AH. In the Hadith in question, Abu sufyan is retrospectively giving his blessing to the marriage after now being a Muslim by saying "marry Umm habiba". Hadith is not saying that the marriage hasn't already taken place, Abu sufyan is merely honouring the prophet and paying late respects

77 argument; Hadith says the prophet died at 60 which contradicts Hadith that say 63

Not a contradiction, the companion (anas) Alluding to 60 doesn't actually say "the prophet was 60" rather he just lists the phases of the prophet's life after

rounding them to easy numbers (40, 10, 10). He is rounding the 13 years in Mecca to 10, given that 3 of those years were in secrecy. The other report doesn't do that

78 argument; Hadith says the prophet married while in ihram which contradicts Hadith saying you can't marry while in ihram

The introduction to the idea of marriage was in ihram, but the contract and consummation did not happen in ihram. Ibn Abbas was young and assumed the introduction to the marriage was the marriage

So Ibn Abbas contradicts the other companion, yet that doesn't delegitimise the validity of Isnaad determining true information from the 7th century, it actually shows that Isnaad determines true information from the 7th century (Ibn Abbas' statement and the other companion's) but that their information conflicted one another bc Ibn Abbas was wrong

Isnaad is still a valid way to determine information from the 7th century, logically unaffected by this contradiction from companions

79 argument; Hadith says sa'd did something at a point after he had already died which contradicts the Hadith telling us his death date

Ibn Sa'd in Kitab al-Tabaqat al-Kabir, Volume 3 (Chapter on the Companions who fought at Badr from the Ansar):

"He was struck by an arrow on the Day of the Trench and lived for a month, then his wound ruptured and he passed away... Sa'd ibn Mu'adh died in the fifth year of the Hijra (5 AH), one month after the Battle of the Trench, and a few nights after the campaign of Banu Qurayzah."

Sahih Muslim 119a
It is narrated on the authority of Anas b. Malik that when this verse: " O ye who believe raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (Quran 49. 2-5), was revealed. Thabit b. Qais confined himself in his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (ﷺ). The Apostle (ﷺ) asked Sa'd b, Mu'adh about him and said, Abu Amr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (ﷺ). Upon this Thabit said: This verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one amongst the denizens of Fire, Sa'd Informed the Prophet about it. Upon this the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

Quran 49:2 was revealed in 9AH so 4 years after sa'd died, meaning sa'd couldn't have been present, while the Hadith from Sahih Muslim alleged he was present in 9ah

This is a contradiction between the report telling us sa'd died in 5ah and the Hadith in Muslim saying he did something in 9ah.

Imam Muslim included 2 versions of it since there were 2 sahih narrations, 119a and 119b, the first containing the addition of Sa'd b. Mu'adh and the second without it.

Sahih Muslim 119b
This hadith has been narrated on the authority of Anas b. Malik by another chain of transmitters in which these words are found: Thabit b. Qais was the orator of the Ansar, when this verse was revealed: the rest of the hadith is the same [as 119a] with the exception that there is no mention of Sa'd b. Mu'adh in it.

Imam Muslim reported the accurate one and inaccurate one, the accurate one helps us know which narrators from the inaccurate one to act with caution toward because of issues with their memory - despite them being trustworthy in terms of character

This contradiction doesn't invalidate the concept of Isnaad to derive true information of the 7th century because it's multiple attestation in Isnaad which is how we understand how the contradiction arises (bad memory), instead the

contradiction emphasises the importance of multiple attestation of reports, so we can verify which details are additional and which are not.

80 argument; Hadith 3890 in bukhari says jabir Ibn abdullah had 2 maternal uncles at the pledge (1 being Bara' bin Marur), and it contradicts other historical data

There is no contradiction, because there is no conflicting historical data with this

81 argument; Ibn Abbas was born 619/620 but is exegeting surah qiyamah which was revealed around 610/615 before he was born so he could not have seen or heard what Sahih bukhari says he said he has seen and heard

No contradiction, but a misrepresentation by the Hadith rejector. Ibn Abbas doesn't say he saw or heard when qiyamah was revealed. Instead, Ibn Abbas is explaining what happened when qiyamah was revealed without claiming to have been there. Either he was told this information (ie that the prophet before surah qiyamah used to move lips with haste in a particular manner and showed how the prophet used to do it) from a companion or the prophet himself

Bukhari 5
Narrated Said bin Jubair:
Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Sa'id moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue

concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it.

82 argument; Hadith represents Abdullah Ibn ubay (Ibn salul, the kaafir hypocrite) as a Muslim, by saying that Quran 49:9 (which is about 2 groups of believers fighting) was revealed on account of him and other Muslims arguing

This is a presumption, not a contradiction. The fighting was initiated by a munaafiq kaafir (Ibn salul) but spilled toward Muslims of mutual camps, so the designation “believers” is not for Ibn salul but the Muslims who he caused to argue

83 argument; Hadith mentions Fatima bint qays was a widow of a martyr which contradicts Hadith saying she was divorced

No contradiction, Fatima was married multiple times. One of her husbands were martyred and the other divorced her

84 argument; Hadith says the prophet is the best which contradicts Quran and other Hadith that say not to make distinction between prophets

1) **Translating the verse properly**

The verse of Quran is not talking about “making distinctions (in their status or virtue) between prophets, it is talking about not separating prophets (Arabic



word used is nufarriq) (accepting some rejecting others, like Jews) and no Muslim is doing that. Precedent for this translation is with surah bayyinah 98:4 where the same word is used “tafarraqa” in the context of dividing groups. Subsequently even if we are distinguishing the prophets by their virtue, there is no contradiction with Quran which tells us not to divide prophets (accepting some rejecting others)

Quran 2:285
The Messenger ˹firmly˺ believes in what has been revealed to him from his Lord, and so do the believers. They ˹all˺ believe in Allah, His angels, His Books, and His messengers. ˹They proclaim,˺ “We make no distinction between any of His messengers.” And they say, “We hear and obey. ˹We seek˺ Your forgiveness, our Lord! And to You ˹alone˺ is the final return.”

2) Steelman their argument, pretend that “nufarriq” isn’t about separating prophets (accepting some rejecting others) but is about making distinction between them in virtue
The Hadith report the prophet telling OTHERS not to make distinctions between prophets. And the Quran quotes what the believers should say, which is that they make no distinction (nufarriq) between prophets. But Allah Himself can and does make distinctions between prophets, that is only for Him to do

And Allah does so with the prophet - revealing that he will be foremost of the sons of Adam on judgement day

No contradiction, we humans can’t but Allah can and does.

Quran 17:55
Your Lord knows best all those in the heavens and the earth. And We have surely favoured some prophets above others, and to David We gave the Psalms.[1]

85 argument; Hadith mentions it was Tamim who sailed in the ocean and contradicts the other that mentions it was his cousin

No contradiction, 1 specifically mentions that Tamim tells the story. Another mentions that Tamim's cousin sailed in the ocean, these are 2 separate details of the same event as a result of different narrators (across Muslim 7028 and 7029) highlighting different details. So Tamim tells the story which includes him and 30 others (including his cousin) going sailing.

A contradiction would be if it said "Tamim's cousin sailed in the ocean" but another report says "Tamim's cousin did not sail in the ocean". But in reality there is no contradiction

86 argument; Hadith have prophesy but prophesy contradicts Quran because only Allah knows the unseen and prophet doesn't know what will happen tomorrow

If it was up to me I'd have executed whoever said this. Anyway

No contradiction. Allah knows the unseen absolutely. Allah reveals parts of the unseen to whoever He wills, as mentioned in surah jinn.

Does the Quran now contradict the Quran? Based on this low iq simplistic Hadith rejector understanding, yes! Because Allah gives unseen knowledge to messengers while only Allah is supposed to know unseen. Nonsense, this is not a contradiction but incorrect interpretation

Quran 72:26-27
˹He is the˺ Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel-guards before and behind them

So Allah reveals unseen knowledge to messengers. Thus legitimising prophesy in Hadith from the messenger. No contradiction. Also there are explicit true prophesies in Hadith, which reinforce this point. Hadith and Quran contain ilmul ghayb because the information therein are ultimately from Allah

87 argument; the timeline of events at the end of times is contradictory across Abu dawud 4294 4295 and 4296

Only 4294 is Sahih and has sound narrators. 4295 and 4296 both have defective narrators in their chains. The contradictions between authentic and inauthentic Hadith have no bearing on the authentic corpus of Hadith. So it is not a contradiction in the authentic Hadith

88 argument; Hadith say the last hour was imminent at time of the prophet which contradicts reality

No contradiction - the last hour and the prophet are close to one another compared with the history of mankind.

The Quran corroborates this in 54:1 it says the hour has drawn near and [the moon has been cleft asunder] that was 1400 years ago. Does this contradict reality? To the Hadith rejectors, yes. Because they are munafiq apostates. In reality, my explanation suffices

The Hadith Muslim 2952 mentions the hour being in the lifetime of a boy. This is tawriyah (ie double speech, eg someone asks you “where are you from”, intending to know your ethnicity but you answer “I am from water” – you have answered them truthfully but not the way they wanted) . The pagans ask about the hour ie day of judgement. The prophet doesn’t know nor does any human (read surah Mulk 18-30) but tells them something more useful to them - a reminder of death ie a reminder of “YOUR” hour (the Arabic shifts it to be referencing YOUR hour, no longer THE hour of judgement)

89 Argument; Hadith report safi is the dajjal but it contradicts the fact that he died and dajjal hasn’t come

No contradiction, no Hadith claims that the prophet said safi was dajjal. Only that companions thought he was the dajjal and the prophet did not disapprove them saying he was (bukhari 7355) because the prophet was not aware of whether it was true or not (as made clear in bukhari 1354)

These pajeet Hadith rejectors are lousy

90 argument; Hadith says the caliphate will remain with Quraysh which contradicts reality

This Hadith (Muslim 1820) is informing you about the ideal framework for leadership - that the quraysh have it even if 2 men on earth. This isn't a prophesy saying that all will be qurayshi.

But let's say it is a prophesy, the Hadith make it clear that there are different types of leaderships - the prophetic caliphate, then just the 12 caliphates, then kings. As for the categories in Hadith about prophetic caliphate and caliphate, were they historically all qurayshi? Yes. After the 12, they're no longer considered caliphates but just kingdoms

No contradiction. Muslim 1821 says the caliphate won't end until there are 12 and all 12 will be qurayshi. Muslim 1820 says the caliphate will remain among the quraysh

Abu dawud 4646 says the caliphate of prophethood will be 30 years then it becomes a kingdom given to anyone.

So the Hadith confined caliphate to the first 12 caliphs, and after that there's just kingdoms not caliphs. So the caliphs (first 30 years and first 12 caliphs) were qurayshi

Are the first 12 caliphs all qurayshi? Yes. That's the context of the caliphate being with quraysh even if 2 men on earth – so it subsequently meets this so called prophesy

The rest of them (91-100) are labelled "commonly ignored Hadith" so not contradictions per se

96 argument; Hadith says wudu needed after cooked food which contradicts Hadith that show it is not required

The command to do wudu after eating cooked food was abrogated

Abu dawud 192:
Jabir said: The last practice of the Messenger of Allah (ﷺ) was that he did not perform ablution after taking anything that was cooked with the help of fire.

Abu Dawud said: This is the abridgment of the former tradition.

98 argument; Do not lie down with one foot on top of other

No foot over other if they fear aura will be exposed, that's the context of the Hadith

The prophet does it bc he had sufficient clothes

Dust clouds cleared and swords sheathed

"I do not know of two hadiths narrated from the Prophet ﷺ with two authentic chains that are truly contradictory. Whoever has such [examples], let him bring them to me so that I may reconcile between them." ~ Ibn Khuzaymah (d. 311)

Al-Khatib al-Baghdadi (d. 463 AH) – *Al-Kifayah fi ʿIlm al-Riwayah*