

A RESEARCH AND ANALYTICAL STUDY ON THE "IDRAAJ" OF IMAM ZAHRI

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Abstract:

This research and analytical study delves into the concept of "Idraaj" as articulated by Imam al-Zuhri, a prominent figure in early Islamic scholarship. "Idraaj" refers to the insertion or interpolation of statements into hadiths, which raises significant issues related to authenticity and transmission in Islamic tradition. The study examines the historical context, the methodological approaches of Imam al-Zuhri, and the implications of "Idraaj" on hadith literature. Through a comprehensive analysis of primary sources and scholarly interpretations, this research aims to elucidate the nature of "Idraaj," its identification, and its impact on the preservation and understanding of hadith. The findings underscore the importance of rigorous methodology in hadith criticism and the enduring influence of Imam al-Zuhri's contributions to Islamic scholarship.

Keywords: Idraaj, Imam al-Zuhri, Hadith criticism, Islamic scholarship, Hadith authenticity, Transmission of hadith, Islamic tradition, Methodology.

Introduction: Zahri's habit was also of insertion. Insertion means mixing his own words with the words of the Messenger of Allah ﷺ in the hadith. Mufti Tahir Makki has compiled the writings of various scholars named Imam Zahri and Imam Tabari, the other side of the picture, in which Maulana Muhammad Nafi has quoted the complete research of Bagh Fadak, in which Maulana Nafi has included Imam Zahri. But what is the detailed word? The following text of Maulana has been presented by Mufti Sahib as an argument. (Mahmood Al-Tahan, Dr. Tayseer 2004)

In some books related to Ibn Shahab Zahri, it is found that this Sahib sometimes used to explain the traditions by himself and then he also deleted the explanatory letters of this commentary in some places. With this method, the original words of the hadith and the words of the commentary could not be distinguished, but the nafs al-amr got mixed up. (Ibn Hajar Asqalani 2009)

This method of Zahri has been mentioned by Allama Sakhavi in his book Fateh al-Mughith Sharh Alfiyyah al-Hadith al-Waqi, discussion of Madrij, and Hafiz Ibn Hajar has written in his work "Al-Naqat", saying that:

Thus al-Zuhri used to interpret the hadiths a lot, and he rejected the interpretation, but some of his peers would always say, "Afsal kalamak min kalam Nabi al-Nabi al-Talik min al-Akhayat." (Ibn Salah 2003)

Now to further explain this matter, we present some references related to (Ibn Shihab) at the service of the viewers, which will make his method more clear in some traditions and some verses which give advice to Zuhri. Understanding will also be determined. (Ismail Muhammad, Tawzi al-Afkar 2017)

First of all, Imam Bukhari mentioned in his *Tarikh Kabir* volume 2 type 1 p. 263 Tazkira Rabi'a bin Abi Abd al-Rahman Rabi'a al-Ra'i) with reference to Imam Malik in favor of Zuhri, he mentioned the saying of Rabi'a. (Haris Ansari 2000)

Abdul Aziz bin Abdullah said, Malik kan Rabi'ah said to Ibn Shihab that this situation is similar to the current situation. etc.

The second Khatib al-Baghdadi, in his book "Al-Faqih wal-Maftafaqa, Chapter Zikr Akhlaq Al-Faqih, Wadabh, Wadaba, Wadaba, Uzamah, Mu Tilamizah Wa Sahaba, has listed two hadiths with their complete chain of transmission. See them, God willing. In some hadiths) it will be fully revealed to you. Here, his contemporary Rabiyyah Mezalot and Zahri Sahib are having a mutual conversation. (Al-Suyuti, Jalaluddin 2001)

(1) Uthman ibn Muhammad ibn Yusuf al-Alaf narrated to us, Muhammad ibn Abdullah al-Shafi'i narrated to us, Abu Ismail al-Tirmidhi narrated to me, Ibn Bakir narrated to us, Al-Layth said, Rabi'ah Ibn Shihab or Abu Bakr said, "If you tell the people about one thing, then it is good for them, and if you tell the people about something from the Sunnah, then that is the last Sunnah." I don't think that's what you think. (Al-Sakhavi. Fateh Al-Mughith 1998)

(2) Muhammad bin Al-Hasan bin Al-Fazl Al-Qattan told us Abdullah bin Jafar bin Tarstawiyah told us Yaqoob bin Sufyan Sana Muhammad bin Zakariya Anbina Ibn Wahb said Hadna Malik said Rabi'ah told Ibn Shihab if the last of the people were informed about something from Ra'ik, then tell him also that Ra'ik. (Sohail Hasan 2006)

Thirdly, Hafiz Shams al-Din al-Zahbi, in his book *Tarikh al-Islam wa Taqbat al-Mashahir wa al-Islam*, has mentioned the words of the mentioned quarter in the following words, which happened to Allama Zahri. (Alai, Salah al-Din, Jama al-Taahsil 1999)

Al-Awasi said, Malik said, "Kan Rabi'a, I say to the Zuhri, this list is similar to Halik, and how?" He said, "I speak according to what I will, and I will leave it when I will, and you will talk about the Prophet, and he will memorize it." (Al-Bukhari Muhammad bin Ismail 2005)

The result is that some of the verses mentioned in Fazil Sakhavi's text refer to Rabi'a al-Ra'i. Rabia advises Allama Zahri that when you narrate a tradition to people, keep the difference between your opinion and the tradition so that people can see the difference between your opinion and the tradition, so that there is no confusion between the two.

It became clear to the audience that Ibn Shahab al-Zahri used to mix and mingle in his narrations, that is why his contemporaries felt the need for this conversation and dialogue. (Tamna Amadi 2000)

Also, for the satisfaction of the scholars, it is mentioned that the entries of Allama Ibn Shahab Zahri are found in numerous al-Rawiyat. Many great scholars such as Dar Qutni, Tahawi, Ibn Abdul Bar, Bahiqi, Abu Bakr al-Hazmi, Imam Nawī, Jamal al-Din al-Zilai, Ibn Kathir, Ibn Hajar Asqalani, Jalal al-Din Suyuti and Mulla Ali Qari and others have explicitly mentioned the entries of Zuhri. And we have collected their statements. (Muhammad Nafey 2009)

Hakeem Niaz Ahmad writes under "Thirty Reasons for our Disagreement with Zahri":

Difficult words are interpreted in the middle as if they are part of tradition.

Fill in the blanks of events with your mind.

Matters beyond the self-event are also explained in the language of the Companions and attributed to the Prophet.

Analysis and research:

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

1. What is the fact of admission?
2. What is the order of admission to Jamhur Muhaddeen?
3. Can a trusted narrator be challenged on the basis of admission?
4. The statements presented by Maulana Nafi Sahib are related to the method of tradition of Imam Zahri or he wanted to remove Imam Zahri from the court through it.
5. From what point of view do Jamoor Muhadditheen see the traditions on Adraj Zehri?

The fact of entry

Literally, inserting one thing into another is called insertion, and the noun of this source is the passive. In the term of Muhadditheen, it means a hadith in which something has been added which is not originally part of it.

Dr. Mahmood Al-Tahan has mentioned the definition of Madrij as follows.

In addition to the context of the documents, if the entry in the text is unprofitable.

Entry types

There are two types of entries:

- (1) Al-Mudrij fi al-Mutn (2) Al-Mudrij fi al-Sind

Listed in the text

Al-Madrij fi al-Mutn: The hadith in which extra words have been added without any sign. It has three types:

- (1) Entry at the beginning (2) In the middle (3) At the end of the hadith.

1: Introductory entry: Hadith of Hazrat Abu Hurairah: Asbghwa al-Wudhu, Wail ll-Aaqab min al-An-nar contains the words of Hazrat Abu Huraira. He has performed it by deriving the meaning from the hadith and it is recorded by him. The words of the original hadith are only wail lalaqab min al-ilnar.

2: Insertion in mid-hadith: Hadith of Hazrat Basra bint Safwan:

The mention of Ishgheen and Rafgheen is mentioned in Min Mis-Zhikrah, Anthiyeh, and Rafiyyah, because these are not the words in the original hadith. Actually these words are added by Arwa.

3: Inclusion in the extreme hadith: Hadith of Hazrat Abu Huraira:

In Allah, the transgressors of the ummah tosos to the presidents, ha malam taqi, and talk to him, and we ask him.

At the end of this hadith, the words "Wama Istikharwa" are not in the original tradition, which is narrated by Imam Bukhari and Imam Nasa'i.

Al-Madrij in Al-Sind

Al-Madrij fi al-Sind: In fact, it is also related to the text, it has three types:

1. A hadith is narrated by several narrators with their respective isnads, but no narrator should narrate all of them with the same chain of narrators and not show any difference.

2: The narrator should have two texts of the hadith, and each of them has a different chain of transmission, but while narrating, he should narrate both the hadiths with the same chain of transmission and also add the redundant words of the text to it without explanation. (Al-Khatib Baghdadi 2006)

3: The narrator should narrate the chain of transmission, but he should say any additional words on his side, and the listener should think that these words are part of the chain of tradition and these words should continue to be narrated in the same way.

Methods of finding entries

1 The text is such that it is impossible for it to be narrated from the Messenger of Allah, for example, the hadith of Abu Huraira:

At the end of Al-Abd al-Mamluk Ajran, Wali Nafsi Baydeh Lula Al-Jihad fi Sabil Allah, Wal-Hajj, Wibar Ami La Habbat An Amut and Ana Mamluk, the expression of the desire that if there were no deeds like Jihad, Hajj and service to my mother, I would have preferred that my Death came in a state of slavery. It is impossible that Rasulullah ﷺ said such a thing, because firstly your mother was not present, secondly it is not possible that you ﷺ wished to be a slave.

2: The Sahabi should acknowledge that these words are not those of the Messenger of God, for example, the hadith of Hazrat Ibn Masoud: Min Mat Yashark with Allah, nothing enters Hell. After this hadith, Hazrat Ibn Mas'ud

says: And I say that Manmat does not associate with God in anything that enters Paradise.

3: A narrator should explain that these words are not in the mentioned hadith, for example, the hadith of Hazrat Ibn Masud in which the Messenger of Allah, peace be upon him, taught him tashahhud in prayer. At the end of it is:

I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of God.

So the word after Qalat is the saying of Hazrat Ibn Masud, not the word of the Messenger of Allah صلى الله عليه وسلم as it is known from another tradition.

The order of admission to the Imams of Muhaddith

Deliberately inserting the hadiths of the Prophet is forbidden, however, explanatory words are allowed, so Imam Zahri and some other Muhammad Shin used to explain the explanatory words in the hadiths.

(1) Allama Jalaluddin Suyuti writes in "Tadreeb al-Rawi".

(lawyers) Oh, the inclusion of the two parts (forbidden) according to the consensus of the people of hadith and fiqh and the words of Ibn al-Samaani and others from the deliberate understanding, it is the fall of justice, and the believer distorts the word from its position and he is associated with the liars. .

And the insertion is forbidden with all its steps, which is the consensus of the Ahl al-Hadith jurisprudence, and Imam Samaani and other Imams say that the one who intentionally inserts the hadith is saqat al-adalah and is one of those who distort words and he It will be counted among the liars.

And according to me (i.e. according to Allama Suyuti and this is the view of the majority of Imams), what is inserted for the interpretation of a rare or foreign word is not prohibited, and that is why such insertion is proven by Imam Zuhri and several Imams of Muhadditheen.

(2) Allama Ibn al-Salah also said that it is not permissible to enter intentionally.

I know that it is not permissible to include anything intentionally

(3) Allama Sakhavi says that it is forbidden to do it deliberately and deliberately because it is to attribute the matter to someone who does not believe in it.

And it is forbidden to deliberately insert what is included from the eminence and the walshi to the unconvinced, and other than that which was in the permissible, there is no interference with it in the al-ghareeb al-tolerating in khalat or inference.

(4) Imam Sana'i has said while explaining Allama Ibn Salah's saying "Tahrim Tahirim Tamid Adraj".

And the discussion in it: And there is a record of the inclusion of the major Imams in the interpretation of the words of the hadith as presented in al-Tahansah and the like. The above is not permissible.

And in this (i.e., there is a discussion regarding the declaration of inclusion as absolutely forbidden. That is, it is proven to do so for the interpretation and interpretation of the difficult words of the hadith from the great imams (for example, Imam al-Zuhri's interpretation of Tahanth was done by saying "wahu al-ta'bd"). And other examples of this type are mentioned hereafter) The requirement of the presumption is that it should be said that the insertion is done for the sake of interpretation, it is not forbidden. And an addition other than that in which there is a command or the illusion that this hadith is a part of the above, then such an entry is not permissible."

(5) Arab researcher Shaykh Harith Ansari says in his research paper *Al-Idraj fi Hadith, Darjta wa Hukma*.

"This and when the reality was contrary to the saying of the generalization of the prohibition of intentional inclusion, for among the scholars, among the scholars, the explanation of this saying is that it was not included in the interpretation of the words of the hadith, and the interpretation of its rulings. By the way, *Wama al-Thani: Fana la zashimi wa la ytarassuf fih*.

When the statement of tahrir is taken with the common sense in deliberate insertion, it will be contrary to the opinion of many scholars who have gone into detail that the insertion of words is like the interpretation of the hadith and also while deriving the rulings. It happens and the insertion is never from any of these two tribes, so there is no harm in the first (i.e. there is no harm in the insertion which is as an interpretation of the hadith or as an interpretation of rulings) and the second is not permissible and it is not tolerated.

(6) According to Allama Shabbir Ahmed Usmani, the order of insertion is not to insert the meaning of a difficult word into the text of hadith, as is the case of Imam Zahri in some hadiths of different meanings for explanation and interpretation. To insert. Therefore, this matter does not enter into the category of "adraj per al-matan". (Taqi Osmani 2011)

"Waqd exempted some of them from that which was included in the interpretation of the word Ghareeb for the occurrence of al-al-Tabas in it, and the act of al-Zahri, etc.

The opinions of various Imams have been mentioned, from which it is revealed that which word is allowed to be changed or interpreted or inserted in the text to explain a complex matter and it is not prohibited or forbidden. Even such an inserted narrator is not rejected or disproved by the imams of hadith, nor did the imams of cross-examination and revision judge the credibility and judgment of a narrator because of such an insertion.

Also, it is important to note that this entire discussion is about the insertion which is done intentionally and if there is a mistake, it will not be haram.

However, numerous mistakes regarding the entry will make this narrator unreliable. And in such a case, Muhammad Sain does not accept the tradition of this non-Shakhrawi. Arab researcher Sheikh Haris Ansari says.

It is not haraam because the wrongdoer in such a way is handicapped by Shari'ah, except that if he goes further and becomes untrustworthy, then the ahadith will not be accepted and approved by the hadiths.

The fact of inclusion of Imam Zuhri

If we read the writings of the protestors who declared that Imam Zuhri was hurt because of the inclusion, it comes out that they deliberately took the rule that inclusion is not permissible and made it special with Imam Zuhri and he is the imam of interrogatories and modifications and imams. The hadith has been ignored that there is scope for the interpretation and explanation of a word in the text and this scope is also limited. The study of the books of review and modification, the books of Usul Hadith and the sayings of Imams of Hadith shows that no one has accused Imam Zuhri of the inclusion of what is prohibited, rather they have placed Imam Zuhri above the prohibition of inclusion.

Which is supported by the fact that Khatib al-Baghdadi has mentioned about 15 such traditions of Imam al-Zuhri in his book "Al-Shaf llul-Wasl al-Mudraj fi al-Naqq" on the same subject, in which there is an entry in the text, but there is no one at each place. He has explained it by mentioning a reason and has not spoken about justice and education in any single place. As if according to Khatib, the entry made by Imam Zuhri is not included in the forbidden and forbidden entries, but it is within its scope. It was not considered as entry prohibited.

1: Abu (Muhammad) al-Hasan bin Ali bin Ahmad bin Bashar al-Saburi told me in Basra that I am Abu Bakr Muhammad bin Bakr bin Muhammad bin Abd al-Razzaq al-Tamar, Abu Dawud Sulaiman bin Al-Asha'ath, na Masdad, and Ubaydullah bin Umar al-Jashmi, and Abu Kamel said: I am Abdul Wahid bin Ziad na Muammar on the authority of Al-Zuhri on the authority of Abu Salamah on the authority of Abu Hurairah said: The Messenger of God said: The poor man is not the one who avoids the tamarah, the tamartan, the eating, and the eating, but the poor man is the one who has nothing to beg for in his hadeeth.

Thus, this hadeeth was narrated by Abdul Wahid bin Ziyad on the authority of Muammar, and the mention of the forbidden is not from the words of the Prophet, and it is the words of Al-Zuhri.

2: Al-Zuhri from the words of the Prophet told us the hadith of al-Hasan bin Ali al-Tamimi, I am Ahmad bin Jafar al-Qatiyi, na Abdullah bin Ahmad bin Hanbal, it was narrated to me by my father, na Abd al-Alai, on the authority of

Muammar, on the authority of Al-Zuhri, on the authority of Abi Hurairah, that the Prophet said: “Not the poor man who refuses to perform tamarah, tamartan, eating, and eating.” They said: Al-Muskin, O Messenger of Allah. He said: The one who does not find wealth, and the people do not know about his need, so they give charity to him.

The meaning of this text is that when the Companions asked who is poor? The Messenger of Allah, peace and blessings be upon him, said: "He who does not have the capacity to bury himself and people do not know his need to give charity to him. Now to explain this, Imam Zuhri said:

And that is what he is deprived of.

Now see that Imam Zuhri is giving an explanation of what is said in the hadith that the questioner will ask something or the other by asking people. He will have his time. Dead is the one who does not have wealth and people do not know his need. Moreover, that person who does not even ask questions, then he is deprived, as mentioned in the Holy Qur'an.

And in their wealth, the questioner and the dispossessed have right.

The reality of reasoning from the text of Maulana Muhammad Nafi Sahib

After knowing the truth of Imam Zuhri's inclusion and its ruling according to the Muhadditheen, as well as the Jamhor Imams' cross-examination and modification, we examine the text of Maulana Muhammad Nafi Sahib presented by the objectors. is one of the most reliable and authentic names in the world. In the traditions of Bagh Fadak, the dissidents have presented it as an argument by quoting the research of Imam Zuhri on the discussion of Oraj. If the following points are kept in mind, it becomes very easy to understand whether Maulana is with the Jamahur Ummah or with the dissenters regarding the late Imam Zuhri.

(1) First of all, it is important to keep in mind an important principle stated by Maulana Nafi himself, which he mentioned as a warning.

Those who are disapproving of disobedience among the Companions of the Holy Prophet ﷺ and the close relatives of the Holy Prophet ﷺ, with the reprehensible qualities of disputing, disputing, interrupting, and antagonism, the amount of traditions they have in front of them is as follows. Not without the following conditions.

1. Those hadiths are not correct according to the hadiths. Their narrators are liars, liars, Shiites, weak, outdated, denying hadiths, and many are hurt by cross-examination.
2. By default, if that hadith is authentic, then its words and text have some meaning and purpose, and these people deviate from the truth due to their stubbornness and derive another meaning from it. At that time, this example

comes true: "Kalma Haq Ireed bha al-batil" or say "Tujih al-Qul bama la yerzi bah qiila".

3: The third case is that your tradition is correct. The text of the original tradition is also correct, but in the text of the tradition, some mixing and confusion has been done by the narrator in this original tradition. Due to this interpolation in the text, the original text is distorted and sometimes the tradition is not recognized because of this.

After these objects, we respectfully submit to the audience that:

After seeing and hearing the traditions of arguments and insults that are presented by the critical Companions and spread among Muslims, do not be hasty in accepting them and do not be anxious. Those traditions are of the above types. God's word is true. The statement of Alim Bazt al-Sudor is sacred and true that all the congregation of the Holy Prophet (peace be upon him) is kind to one another. These types of newspaper articles and historical traditions of the above nature cannot be compared to the definitive text.

By studying the entire discussion of Maulana Sahib keeping this principle in front, it is clear that Maulana Fa is mentioning the entry of Imam Zahari (which is the third case according to him) and explain it. have been. No one among the public Muhadditheen and scholars is denying this explanation and this detail.

(2) Maulana, despite saying a detailed speech on Imam Zahri's entry, did not declare him as Majroo Mardud, but mentioned him in this manner.

"The narrator has his own suspicions in this narration. He is the narrator Ibn Shihab Zuhri. (Aafah Allah Ta'ala)"

Then he says:

The first request is that our translations of Virjal's books have great confirmation of them. There is a large base of Muhaddith and Fazil.

The impression of Maulana's overall writing seems to be somewhat harsh and the protestors have taken advantage of this style, but the reason for this is that the issue here is of the Siddiq Ummah, Sayyidna Abu Bakr Siddique and Khatun Jannat Sayyida Fatima Al-Zahra. There is a serious misunderstanding about these two great personalities. And the basis of the objection is becoming a text of Imam Zahri, so it is not against human nature to be quick in the pen while commenting on him. This is the reason why despite all the rapidity of writing, even Maulana does not depose him from the court.

4: The basis of the position presented by both Maulana Nafi and Hafiz Sakhavi is the advice given by Imam Rabia al-Rai to Imam Zahri. A noteworthy point in this is that while objecting, he mentioned "certain peers" (contemporaries). But in the various references and books, only Imam Rabi'a al-Rai is mentioned in them, but no advice or comment of any of the other contemporaries could be

found. In any case, advice should be accepted whether it is from one person or from more than one person, and this is the position of the Imams of Muhadditheen that they did not consider Imam Zuhri to be innocent. We did not hide any concerns related to his human mistakes or traditions, but presented them to the Ummah without any loss and our purpose of defending Imam Zuhri is not to declare him free from all faults and errors. He should be proven innocent because the flawless person belongs to Allah and His Prophet (peace be upon him) is innocent. It is a simple matter that if these imams are trusted and their statements are mentioned as references, then why is it not seen that the same muhadditheen and scholars (even if they are Hafiz Sakhawi, Be it Imam Rabia al-Rai or Maulana Muhammad Nafi Sahib of the present era) when they are not declaring him (Imam Zahri) as hurt and rejected, despite all the reservations, there must be a reason, and it is obvious that such a Jalil-ul-Qadr Imam whose The status of hadith editing is undoubtedly one of the pillars that two or three percent of the total traditions have some problem or objection to the method of narration, while its explanation and interpretation are also easily possible. What is the wisdom and justice of the whole collection of hadiths made unreliable? This is the double standard of research of the disputants that they take the incomplete statements of the plaintiffs and make further decisions in the light of their self-made thoughts and views and knowingly or unknowingly join those who wield the ax on the basis of Islamic Sharia.

4: An important thing is that it is also possible to explain and explain the entry of Imam Zahri, which has been mentioned by Maulana Muhammad Nafi himself with reference to some scholars. For example, the meaning of ignorance is that they did not say anything about Bagh Fadak. Hijran can be taken to mean that she separated from the matter. And by anger is meant the physical sorrow which is not against human nature on such occasions, no enmity or malice (Nu'uz-Billah) is meant especially when the later events of love and relationship support that this sorrow was only temporary.

5: Maulana Muhammad Nafi Sahib's writing was presented as an argument by the objectors. An important explanation about this is given by Maulana Muhammad Taqi Usmani Sahib in his monthly "Al-Balaagh April 2015" article titled Mohaqiq Azim Hazrat Maulana Muhammad Nafi Sahib. Maulana Muhammad Taqi Osmani Sahib, after mentioning the attributes of Maulana Muhammad Nafi, writes about the above passage in his book "Rahma Benham":

At that time, Hazrat Maulana Muhammad Nafi Sahib came to show the draft of his compilation to Hazrat Dad Sahib, although Hazrat Dad Sahib was on a journey, but in view of the importance of the book, he read the manuscript part by part and expressed his liking for it. However, at one point in the draft, he

insisted on revising the comment about Imam Zahri, which Hazrat Maulana Muhammad Nafee accepted and changed the text at the relevant point. Later, he mentioned this meeting of Hazrat Walid Majid in his letter as follows: "Rahma Benham" Part I (Sadiqi) Debate "Delaying Bayat Alavi for six months" A short essay in Hazrat Maulana Muhammad Shafi Sahib Quds. The tip is safe with me. Hazrat Maulana Mufti Sahib (may Allah have mercy on him) was once staying in the house of Hakeem Abdul Rahim Ashraf Sahib in Jinnah Colony in Faisalabad. But I corrected the view and some harsh words came from me in favor of Muhaddith al-Zuhri. At that time Anjanab expressed his opinion with the following words while correcting.

The text is as follows:

In the case of Imam al-Zuhri, one should be careful with his words, saying that his words are self-made is tantamount to discrediting the collection of hadith.

His majesty cannot be undermined per the Hadith. The only thing is that this statement of Zahri is not attributed to any Sahabi and the narration of the event by the Sahabi themselves is more likely than theirs. Everything else is correct. (Muhammad Shafi)

We believe that the above explanation is very important in understanding the writing of Maulana Muhammad Nafi Sahib and at the same time it also provides evidence that Maulana is on the opinion of Jamhoor Imams and Muhaddeen on the religion of the objectors.

Conclusion Discussion

From the above discussion, it is clear that according to the Imams and Muhadditheen, all kinds of insertions are not forbidden. Rather, the words of interpretation are allowed and according to the Imams, the inclusion of Imam Zuhri is not included in the prohibited inclusion. Also, after Maulana Muhammad Nafi Sahib's explanation according to the position of the Ummah, it cannot be reasoned with the text presented by him, and the last thing is that even one of the Imams of the Ummah has hurt Imam Zahri because of Idr Aaj. And not rejected.

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